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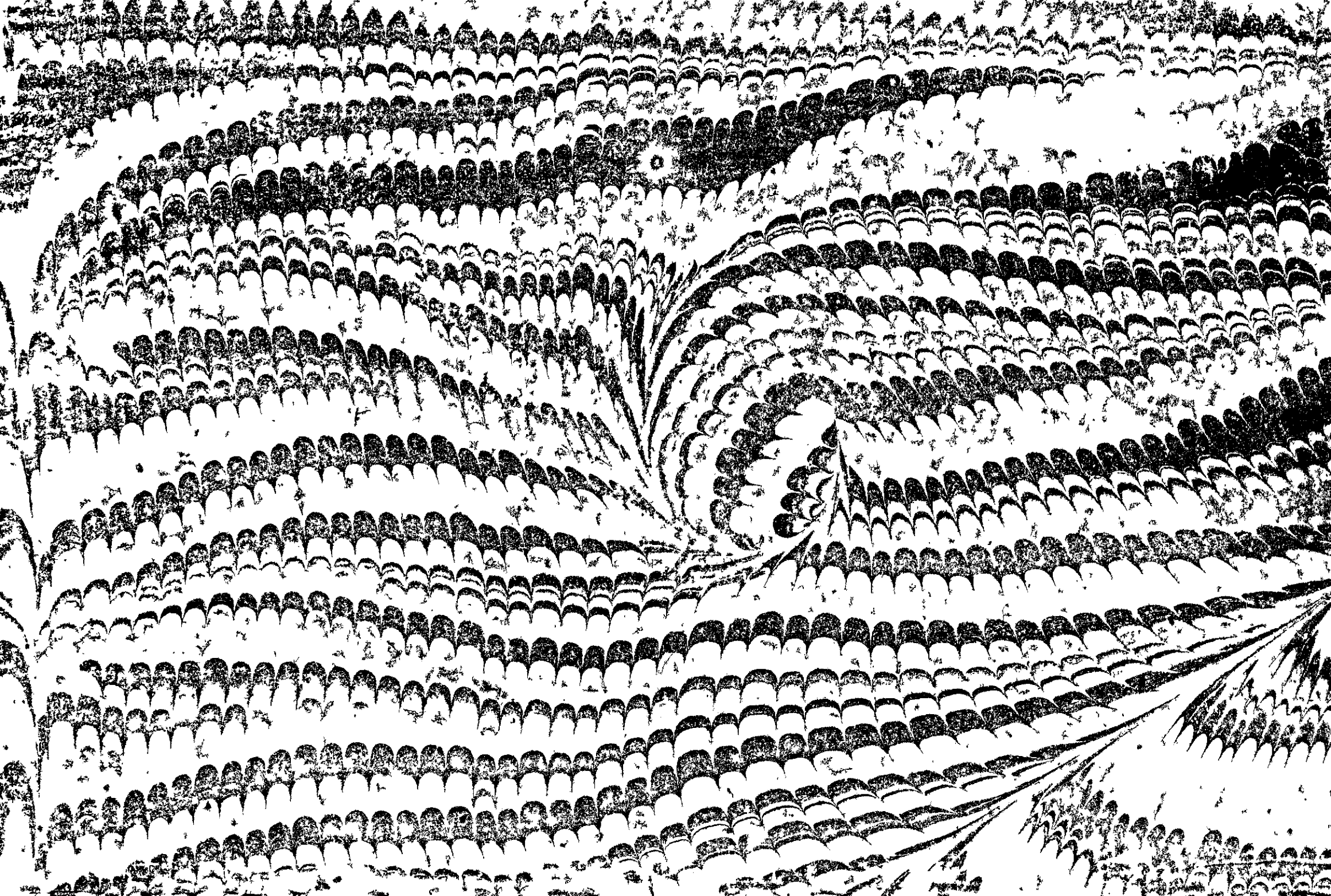


MUSEE DE BLOIS 73.7.34

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, quæ in libris de lingua latina, & de Analogia M. Terentij Varronis: quæ in undeuiginti librorum fragmentis Sexti Pompeij Festi: quæ in compendijs Nonij Marcelli de proprietate sermonum continentur: sic enim uno indice omnia comprehensa sunt: ut quæcunq; quærantur dictiones: inueniri facillime possint. Historias præterea, quæ in toto hoc ipso uolumine continentur: sic curauimus omnes uno in loco colligendas: ut & in qua columna, & in quo uersu sint, facile quis, cum uolet: inueniat. Eodem modo & fabulæ collectæ sunt: & instituta: & inuentores rerum: & mores: & prouerbia: & remedia: eaq; alia ex alijs post indicem iussimus imprimenda: notatæ enim sunt totius operis singulæ columnæ, ac singuli columnarum omnium uersus arithmeticis numeris: quemadmodum ex eius ipsius indicis principio licet cognoscere: ubi primi numeri c litera notati, significant columnas: reliqui punctis distincti, uersus.

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

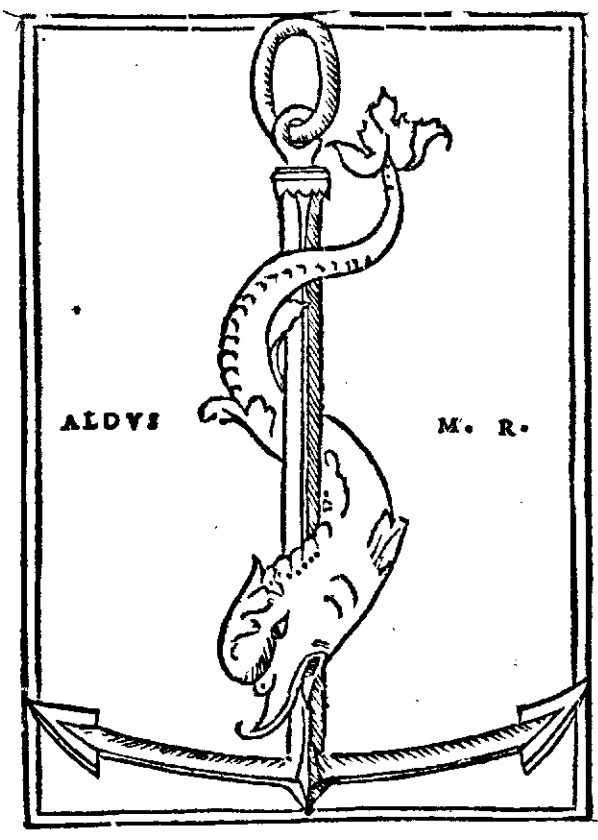
Cornelij Vitellij in eum ipsum libellum Sypontini Annotationes.

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

Eiusdem de Analogia libri tres.

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 exemplaribus. Additus præterea est longus tractatus de generibus.



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

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 acciſſe uidemus in uiro 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 immortali 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 aliàs. 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 toti inimici, quod operæ.) uel feſtinatione, uel ignorantia, uel malitia, aliqd mediocri etiam dignum laude queat efficere? Si diem unum, aut biduum, triduum'ue ad ſi minum mecum uiueres ſtudioſe lector, murum diceres, ſic dare, quæ damus, potuiſſe. Sed ſi, quo' uolo tandem hoc ſaxum uoluero ſi potuero aliquando parere, quod iandiu, & multos annos parturio, ſpero uolente Ieſu Deo optimo maximo, unde optimum quodq; donum, bonumq; proficiſcatur, effecturum quod cupio, ac ſtudioſis omnibus, hac noſtra laboriosa prouincia, ſatis, abundéq; facturum Habes nunc lector amice diligenter, ac mira 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, Emendatiores, ſi licuiſſet, eram. Improbe igitur faciunt quidam in alieno libro ingenioſi, cum in mortuos de nobis benemeritos, inueiuntur. 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; q̃ maxime potuit, ſtuduit prodeſſe poſteritati. Vale.

PYRRHI PEROTTI *In cornucopiæ, siue commentarios linguæ latinæ ad illustrem principem Federicum ducem, & ecclesiastici exercitus imperatorem inuictissimum, Proœmium.*

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 ius'q; fas'q; suadebant, illinc commiseratio quædam tot laborũ, uigiliarum'q; et communis iactura, ne id faceret, hortabatur. Tandẽ uero pietati potius in diuinum uatem, ac commodo posteritatis, quàm legum seueritati indulgendum ratus, in hæc uerba prorupit, Frangatur potius legũ ueneranda potestas, Quàm tot congestos noctes'q;, dies'q; labores Hauserit una dies, uiuat Maro doctus ubiq;. Ingratus'q; sibi, studiorum'q; inuidus orbi. Laudetur. uigeat. placeat. relegatur. ametur. Idem mihi nunc usu uenit Federice imperator. Nã cum iam supra quintum annũ Pomponius Fortunatus uir seculo nostro doctissimus, et Romanæ academiæ princeps, ac pleriq; alij studiosi uiri Nicolaũ Perottũ Syponti Pontificem patruũ meũ hortati essent, Vt M. Valeriũ Martialẽ optimum qdem poetam, sed uitio librariorũ infinitis penè erroribus plenũ pro communi studiosorũ utilitate emendandũ susciperet, aggressus est ille hanc prouinciã libens, et corollariũ addidit. Eteni lepidissimũ poetã nõ modo emendauit, 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 uoluminа euoluerit, tum propter multarũ rerũ, ac recõditarũ in hoc poeta uarietatẽ, quarũ etiam uocabula uix, aut nullo modo intelligi poterant, tum propter magnitudinẽ errorũ, quos emendare ferè supra uires hominis fuit, tum uero in primis, qđ non est in eo opere cõmunẽ interpretũ morẽ secutus. Sed ita hũc poetam exposuit, ut ne uerbũ qdem reliquerit intactum, uisus'q; planè fuerit non unũ poetam, sed uniuersam linguã latinã uelle interpretari. Omnẽ tamen difficultatem superauit studiũ, et diligentia hominis, qui'q; omnia uincat, improbus labor, talem'q; post tot epotas lucubrationũ fuligines hunc poetã reddidit, ut qui supra octingentos annos à nemine fuerat intellectus, iam ab adolescentibus quoq; uel mediocriter eruditis possit intelligi. Verũ nullis unquã precibus, nullis amicorum illecebris, quinetiã nullis cõuitijs adduci potuit, ut lucubrationes suas in lucem proferret, emendari duntaxat à suo cæteros codices passus est, plura ẽt loca cognitu difficilia quærentibus aperuit, edere cõmentarios noluit. Cuius consilij sui rationes afferebat huiusmodi. Si opus ederet, non defuturos qui se reprehẽderent, qđ iam & ætate grandior, & dignitate pontifex ad studia poetarũ, à qbus 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. Quandoqdẽ sunt nonnulli, qui legere ẽt Martialẽ nefarium censent. Ad hæc non eo animo scriptos à se commentarios, ut proferrentur in lucem, sed sua causa dutaxat, ut quæ tanto studio, labore, uigiliis inuestigauerat, quoties opus esset, haberet in promptu. Itaq; nõ modo hinc, atq; hinc plenos esse totius sui codicis margines, sed multa quoq; à se seorsum non breuiter, & carptim, ut interpretum mos est, uerũ longe, diffuse'q; cõscripta sæpe ẽt ex libris authorũ, qui græce, latine'q; scripserũt, ferè ad uerbũ sumpta, quæ si edi oporteret, in grande nimis uolumen opus excresceret, nec tam unius poetæ quã totius linguæ latinæ interpretatio uideri posset. Nõ decerãt autẽ q eas rõnes ita infringerẽt, nequaquã turpe esse pontifici emendare, atq; interpretari eũ librũ, quẽ non puduit sanctissimũ Hieronymũ non modo lectitare, sed etiã testimonio eius plerunq; inter sacras literas uti. Contẽnendũ præterea uulgi iudicia, cuius mos est dãnare, quæ nescit. Nihil apud hũc poetam esse non religiosum, & sanctum, reprehẽdi 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 nõ minus illos audire. Nemine profecto nõ modo ex poetis, sed ex omnibus latinæ linguæ authoribus eligi potuisse, in quo tanta esset & uocabulorũ, & sententiarũ, & rerũ otium copia, tanta uberitas, tanta uarietas. Postremo breuitatem tantũ ibi custodiendam esse, ubi causa postulat. Alioqn præuaricationẽ esse transire, quæ necessaria, & utilia sunt, aut quæ inculcare, infigere, repetere oportet, cursim, breuiter'q; attingere. Cõmentarios huiusmodi eo meliores esse, quo longiores, ut inter Demosthenis & M. Tullij orationes eæ ferũtur optimæ esse, quæ maximæ. Ob id uero in primis expeti qđ nõ modo multarũ rerũ cognitionẽ habeant, sed planè oẽm latinã linguã cõprehẽdere uideantur. nec propterea munus probandos, siqua in ijs ex alijs probatissimis authoribus sumpta sunt. Quã doqdem optimi quiq; scriptores idẽ fecere, Ita deniq; dispositos esse, atq; ordinatos, ut non sit necesse aliquos perlegere, sed tantũ qs'q; ex ijs quærere possit, quãtũ concupierit. & qđ qs'q; quæsierit, facile inuenire. illud ẽt pleriq; addebant, nisi cõmentarios ederet, existimaturos omnes, uel nõ recti eum esse iudicij, uel inuidere gloriæ suæ. inuidere præsentiũ, posteriorumq; utilitati. At surdo fabula canebatur. Inter hæc pleriq; adolescentes ardentissimo mecum amore coniuncti certatim me adeũt. alij dissimulanter, & furtim, alij simpliciter, libereq; hortantes, ne amplius tot hoium desyderia protrahi sinerẽ, ederem ipse cõmentarios uel uolente patruo, uel inuito, audisse se à præceptoribus suis nihil fieri aut studiosis utilius, aut eruditis gratius, aut latinæ linguæ cõmodius posse. Si tantũ à me beneficiũ consequãtur, oẽs mihi obnoxios ppetuo futuros. Vix possem exprimere quo statim ardore flagrauerim id opus edẽdi. Subreptis itaq; mox ex bibliotheca patrui cõmentarijs cœpi clàm legere quæ notauerat, ubi quantũ dij boni rerũ, ẽtiũ uerborũ, quantũ uetustatis, quæ interpretationes uocabulorũ, quæ explicatio elegantiæ, ac proprietatis latinæ linguæ, quæ fabularũ monimeta, quæ lumina historiarũ, quæ dignitas exemplorũ, atq; maiestas. Certe non liber mihi, sed thesaurus qdã uisus est optimarũ in omni genere rerũ, ac reconditarũ. Hinc grãmatica, hinc Rhetores, hinc poetæ, hinc Dialectica. hinc earũ artiũ, quas liberales uocant, studiosi, hinc Medici, hinc Philosophi, hinc ciuilis ac pontificij iuris antistites, hinc rei militaris periti, hinc Agricolæ, hinc Pictores, hinc Architecti, hinc fabri omnes, atq; opifices multa, et penè infinita haurire possunt eorũ studijs necessaria, & ita necessaria, ut affirmare ausim plurima eos nisi hæc legerint, ad ipsorũ disciplinas, artes'q; maxime ptinentia ignoraturos, ne dicam in multis, ut nunc faciunt, pmansuros erroribus, quos si hæc legerint, aliqñ recognoscẽt, & hoc opus nõ unius poetæ, sed oium latinorũ authorũ cõmentarios iure optimo dici posse intelligẽt. Nõ potui patruũ meũ tacitus nõ dãnare, qđ in tanto consensu honestissima recentiũ durũ se potius negando, quàm constantẽ ostenderet. Et qđ Diuus Augustus fecerat, in uerba illa prorupi. Tam sacrũ soluetur opus? tot bella, tot enses, In cineres dabit hora nocens, et pfidus error? Quid plura, Accinxi me statim operi, et quanto potui studio, labore, uigilãtia ab illo ubicunq; notata excerpsi, in ordinem'q; redegi. Nihil autẽ ferè de meo addidi præterquã qđ loca quædã, quæ ille quoniã impuritate quadã, atq; obscœnitate uerborũ castis, ac pudicis auribus execrabilia uiderẽtur, cursim, breuiter'q; tetigerit, ipse latius exposui, nihil tã fœdũ esse exi-

ſtimans, qđ nõ turpiſſimum ſit ignorare. Ita præterea opus digeſſi, ut ſiqs ſola huius poetæ interpretatione contentus eſſe uelit, deterreri libri magnitudine nõ poſſit. habẽt eni ſingula quæq; epigrãmata ſniam ſuã in principio ſummatim expreſſam. Deide ubi rubræ ſunt, ac grãdiuſculæ literæ, uis uocabuli, ſiue fabula, ſiue hiſtoria ad cognitionẽ authoris neceſſaria ſuccinte oſtenditur, qbus uj q præter intellectũ poetæ nihil optabunt, poterũt eſſe cõtenti. De cæteris uero tantũ ſumere cuiq; fas erit, q̃tum uolet, cum in fine operis, qd ſingulis libris contineatur ſeruato literarũ ordine, ueluti qbuſdã tabellis merificæ ſit expreſſum. Properantẽ autẽ me tam expetitũ, ac deſyderatũ opus emittere, illud magis, ac magis accendit, atq; inflãmat, qđ neſcio quẽ uiliſſimũ pædagogũ non puduit nuper, ut eſt oĩum impudentiſſimus, pleraſq; ſnias e ſacrario patrui mei ſumptas (hũc enim humaniſſime ſemper oĩbus expoſitũ adire frequẽs diſcendi gratia ſolebat) tanquã ſuas promere, et tam præclaris inuentis impudentiſſime gloriari. Nullũ enim ultionis genus in hanc belluã accõmodatius fore exiſtimo, q̃ ut oẽs hac noſtra editione illius furta, uel potius ſacrilegia recognoſcant, et hois temeritatem, ſcelus, ingratitudinemq; condẽnent. Recognoſci autẽ furta facillime poterunt ex errorũ multitudine, cuius cõmentarij eius undiq; ſcatent, quorũ bonã partẽ patruus meus duobus epiſtolarũ Romanarũ. ſ. ac Peruſinarum præclaris uoluminibus oſtendit. Quis enim ita deſipiat, ut authorem alicuius præclaræ ſniæ exiſtimaturus ſit eum, quẽ tam frequenter, ac pueriliter errare, labiq; cognoſcat? Cũ ipſe quoq; qđ oĩum miſerrimũ eſt, negare nõ poterit, qđ erit turpiſſimũ fateri. Nec uero me ab hac edendi auiditate deterret, qđ grauiter, atq; indigne hoc laturũ patruũ meum ſmule 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 iacerent, aut hanc gloriã relinquere ſordidiſſimo pædagogo, ut aliorum inuenta ſibi aſcribat, aut tot eruditorum hoĩum preces. deſyderia. uota contẽnere, ne dicam ppetuũ poſteritati dãnum inferre. Sed inueniſſe me modum opinor, quo patrui indignationẽ euitare facile poſſim. Nã cum te Federice princeps unum ex ijs eſſe cognouerim, q̃ hanc cõmentariorũ editionẽ maxime concupierũt, ſtatui hoc opus tuo ſacratiſſimo nomini dedicare, cuius ille uirtuti, atq; authoritati tantũ tribuit, ut te inſtar numinis habeat. colat. ueneretur. feret certe æquo animo patruus me abs te benigne inuitatũ lucubratões ſuas tibi uni feciſſe cões. Tuo uero nutu prodiiſſe in lucem, et in eruditorũ tandẽ manus deſcendiſſe pro ſua in te obſeruantia iraſci nõ poterit, aut ſi potuerit, nolet. Eni 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 oſculabũtur, et certatim laudibus cumulabunt. Sed ob id longe felicior, qđ tu oĩum primus accipies, & in iſtud tuũ dignũ dijs palatiũ. dignã principe uictrice gentiũ ſedẽ induces, ubi cum oĩa cernet marmore, argento, auroq; nitentia, et in bibliotheca illa pulcherrima collocabitur. q̃quã mutus ſit, et anima carens mirificæ tamẽ ſenture, lætariq; uidebitur. Legetur aliq̃n 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, pulchritudineq; ſi. rgentia. admirabitur in te ciuiliũ ſimul, ac multarũ rerũ uſum. audiet res dom, ac foris geſtas. victorias oĩum opione maiores. ſtratagemata. gloriã. triũphos, quæ üſdẽ, qbus ſolis curſus terminus, continentur. Admirabitur in te diuinã illã corporis proceritatẽ. mẽbrorũ robur eximiũ. uenerandam oris dignitatẽ. ætatis maturã grauitatẽ. diuinã quãdã maieſtatẽ cum humanitate coniunctã, totam præterea talem, qualem eſſe oportebat eum principẽ, quẽ nuper pontifex maximus, et uniuerſus Senatus oĩum rerũ ſuarũ, et totius eccleſiaſtici imperij ducẽ, moderatoremq; conſtituit. Tuorũ præterea ſtudiorũ, atq; ſermonũ comes erit, et particeps. Videbit, atq; intelliget quẽ honorẽ dicendi magiſtris, quã dignationẽ ſapientiæ doctoribus habeas, ut ſi b te uno ſpiritũ, & ſanguinẽ et patriã bonarũ artiũ ſtudia receperint. quæ antehac natali ſolo priuata, et ppetuo exilio dãnata uidebantur. O felix, atq; iterũ felix liber. Sed utinã mihi Federice princeps unà cũ ſuauiſſimo patruo meo feliciate iſta pfrui aliq̃n 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 hoies ad uirtutẽ, et uitia ſui tẽporis notaret, qd admiſtis ſemper ſalibus, et ferè cũ riſu fiat, ut mos eſt ſcribentiũ Epigrãmata, hoc enim à Satyris differũt, q illi uitia tantũ carpunt, hi ẽt honeſta laudãt, et ad uirtutẽ hortantur. Illi graui, atq; aſpera oratione ſtomacho ſemp pleni, hi blando ſermone, atq; iucundo ſcelera ſuorũ temporũ notant. Illi longo pleriq; lemmate, et uerborũ copia id faciunt, hi carptim, et breui ſermone, atq; collecto. Vnde hæc Epigrãmata hoc eſt inſcriptiones dicũtur. Illi in pſonis ẽt proprijs noibus inuehũtur, hi fingunt noua noia proprijs parcunt, qđ de ſe hic poeta teſtatur dũ inqt. Hũc ſeruare modũ noſtri nouere libelli Parcere pſonis, dicere de uitijs. Exciſſit facũdia, acumine, copia, ſuauitate, ſalibus oẽs, q ante, et poſt eũ carmina ſcripſere. Laudat ſimul, atq; reprehẽdit acriter, & ardẽter, nec munus polite, et ornate. Habet uelut innumerato ſnias aptas ſemp, & crebras, grauẽ, & decoram ſtructurã, ſonantia uerba, et antiqua, quædã ipſe fingit aptiſſime. Sũt pleriq; in ſermone eius latentes aculei. Suſpẽſum ẽt aliquando lectorẽ relinqt, & aliqd unlt illũ augurari potius, q̃ legere. tanta præterea in eo copia, tanta rerũ uarietas eſt, atq; cognitio, quantã apud nullũ uel græcũ, uel latinũ authorẽ eſſe contenderim. Floruit tẽporibus Domitiani Neruæ, et Traiani, qbus uarijs modis in hoc opere aſſentatur, idq; ea rõne fact, ut p ea, quæ in ijs eſſe cẽmemorat, quales et ipſi, et cæteri principes eſſe debeant, oſtendat. Hinc ſæpe ædificia, porticus, tẽpla, uẽationes, ludos, ſtratagemata imperatorũ, aliorũq; uirorũ, ac mulierũ cõmemorat. Eteni mos apud ueteres fuit, quoniã monere ſimpliciter priapes periculoſum uidebatur, p 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 hoĩum carpit obſcœnis uerbis, & turpibus. Hoc eſt q̃ poeta ipſe ad Auitum libro primo ſcribit. ſunt bona, ſunt quædã mediocria, ſunt mala plura, Quæ legis, hic aliter non fit Auite liber. Amicos habuit Plynium ſecundũ oratorẽ, Stellã q̃, et Siliũ poetas, ad quos ſæpenumero ſcribit. Publicis quoq; honoribus functus eſt, donatus equeſtri dignitate, prætura, et iure triũ liberorũ. in graueſcente demũ ætate, tædio urbanarũ rerũ affectus, i Hiſpaniam rediit. Obiit in natali ſolo inter ſuos magno doctorũ oĩum mœrore præſertim Plynij, cuius epiſtola extat, in qua audiſſe ſcribit Martialẽ deceſſiſſe, idq; moleſte ferre, qa uir erat ingenioſus, acutus, et q plurimũ inſcribẽdo ſalis haberet, et fellis, nec candoris munus. 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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Recognito diligenter toto uolumine Cariſ. Lector, errores, qui alicuius momenti uiſi ſunt, collegi. reliquos, ſiqui prætermiſſi ſunt, tute emendabis. Illud non prætermiſerim: hunc librum quamplurimis locis eſſe emendatum: id quod conferendo cum aliis facile cognoſces, cum libuerit.

Columna trigeſimaſecunda, uerſu quadrageſimo, hoc. 40. 11. quibuſdam. 49. 51. ulceribus. 50. 13. publico. 48. quod 58. 26. ſignari. 30. Varro. 60. 50. primus. 55. potuere. 72. 17. ἐραστὴς. 74. 19. ἔπρατα. 22 f. 77. 58 ὡς παρωνυχία 78. 57 ἄνυπ. 86. 24. peractas. 88. 52. αὐτὸ. 97. 62. ἐρασία. 114. 34. Pacuuius. 118. 22. proſtibula. 121. 47. impedimentum. 136. 24. munus. 145. 58. tubuli. 61. iuriſcon. 148. 53. Mamertini. 155. 27. curim. 163. 1. fundaui. 194. 42. texendo. 214. 54. antiquiſſima. 222. 57. aſſis. 223. 40. tuleris. 224. 2. quamuis. 229. 25. dele ad. 245. 34. Theophraſtus. 250. 36. menſem. 254. 9. collo. 58. genus. 258. 59. αὐτόπυρον. 259. 43. appellarunt. 274. 43. aduerbium. 289. 42. nominantur. 299. 62. ſecurim. 309. 5. poſſeſſiua. 16. licere. 311. 2. columna. 314. 59. prouincia. 317. 2. fatigationem. 324. 61. querelis. 337. 15. ſuccin. 338. 31. mihimet. 42. Africæ. 45. fit frequentatiuum. 343. 62. motus. 346. 40. aliquãdo. 351. 50. tulerunt. 359. 18. ἔχνοι. 370. 1. quatuor. 20. Idiographus. 372. 60. Vicæ eius. 383. 7. tranſuerſum. 386. 41. acceſſẽs. 400. 56 ἃ. 407. 1. locis. 409. 23. potio. 45. cognomina. 410. 50. póto. 51. Argutumq;. 413. 7. interfectori. 424. 23. dicatur. 427. 59. quod. 438. 42. Theophraſtus. 448. 7. ſubiecta. 450. 1. male. 463. 41. quod. 468. 49. prænomen. 477. 19. alioquin. 23. Tricenum uero. 478. 38. dicebatur. 492. 32. fibulæ. 495. 9. interrogatus. 500. 25. crabronibus. 502. 52. à. 58. pro. 509. 36. ΓΙΣΑΜΕΝΟΥ. 510. 45. indignatus. 525. 2. ſaturuit. 532. 25. particulam. 535. 32. congrediendum. 539. 43. caro. 47. puſtuloſum. 542. 39. amnis. 543. 12. Argyrippa. 12. Argyrippini. 58. Aethiopes. 566. 31. habeat. 584. 58. olearias. 591. 31. centuriata. 596. 52. manſuefactum. 600. 4. equorum. 607. 48. ut dego. 627. 61. lacſſitus. 630. 1. ſocietatum. 635. 27. acta. 640. 22. Cum libet. 652. 46. quantum. 660. 5. mutſco. 49. ſane. 662. 22. ferentem. 663. 11. fruticem. 666. 49. molothron. 667. 23. abſcondit. 27. galeola. 671. 39. muſerum putetis. 672. 23. dele re. 674. 52. poteſt. 679. 62. πάνυ. 680. 62. euerſæ. 681. 42. cauſam. 682. 19. ponentes. 689. 39. hercle. 692. 59. magnitudine. 697. 35. Strymonis. 41. Et exero. 703. 62. emiſit. 709. 47. excido. 48. excadia. 721. 11. ut hoc. 722. 20. niteſcente. 727. 20. Tigride. 41. decurrens. 729. 6. diſſoluo. 27. quod. 32. quàm. 731. 24. item aliud. 735. 58. increpatione. 746. 53. condimentis. 747. 41. dicitur. 749. 34. lege, omnis a corpore fluit nec ſiſti poteſt. Lucanus, At non ſtare ſuum miſeris paſſura cruorem, Squamiferos. 753. 20. à uolatu. 754. 28 excogitatum. 760. 38. affirmat. 50. propter. 761. 9. CARPOPHORO. 762. 17. utiliſſimus. 767. 30. hoc eſt ab umbra. 770. 1. Lucilio. 19. lucio. 786. 9. cremauere. 791. 6. palladiumq;. 44. Lacedæmon. 57. dicitur. 792. 6. cæcernatus. 799. 31. quod eſt. 800. 53. dicebatur. 805. 14. ingenuorum. 812. 56. fera. 813. 52. iactantiam. 819. 42. Et fugit. 820. 62. latebra. 821. 14. latratus. 37. herba. 823. 41. Contentus. 52. Hic & 827. 7. potes 15. & in. 829. 30. rurſus. 830. 37. ampendices. 60. ſyllogiſmus. 831. 30. rarus. 836. 7. ſuæ. 859. 31. ſubſtantiuum. 861. 40. quod. 872. 46. opiſthotonon. 880. 16. FLVVNT. 883. 45. ſubſtantiuum. 886. 1. quidnus. 887. 24. de. 897. 5. frangat. 902. 61. neque. 906. 15. urbe. 913. 8. è nigro. 54. uua. 914. 37. filix. 918. 20. centuriam. 921. 32. aſſequere. 925. 24. antiquior. 35. in ultionem. 926. 30. uigil. 927. 2. gallinis. 928. 20. LEDAEI. 935. 46. aſperſus. 47. PALLENTIA. 940. 36. iniuſſit. 945. 47. Manliana. 55. item quæ. 947. 21. ueteres. 949. 1. idus. 2. eſt oliua. 19. ſtrigmenta. 28. laurinum. 40. iuncæ. 953. 3. protinus. 37. conuerſa. 50. Hic 954. 5. IMPROBE. 35. quæ eſt. 51. nomine. 52. quondam. 955. 29. ſegobrigæ. 956. 18. fluens. 958. 56. ferè. 976. 9. Plinij. 39. Patauinus. 978. 29. fuit. 981. 2. ficitas. 54. uiſus. 984. 19. Virgilius. 49. de. 985. 21. quam. 987. 56. dicimus, & 988. 17. certaminum. 989. 41. (ut aiunt) 991. 40. ſuperbum. 994. 56. inſigne. 997. 30. Alumnus. 999. 43. permeſſi. 1000. 22. PVLCHRE. 49. periculoſi. 59. ſquamaſq;. 1001. 16. ſparge. 27. Ceu preſſæ. 1002. 38. ueneno. 1006. 42. infernas. 1010. 55. barbariſmus. 1011. 3. obſtrepunt. 1014. 43. locuti. 1015. 54. anima ex. 1016. 32. ſcatentes. 54. GALBANOS. 1017. 48. procemijs. 1024. 23. Aetoliæ. 35. leporum. 1028. 49. fidem. 1030. 20. incipus. 56. uocatur. 1031. 9. decoctis. 10. ſæpe. 40. Apolloniatarum. 1033. 15. dele ad. 30. tantum. 1034. 37. uel. 42. correctores. 1035. 5. uim. 51. quemadmodum. 1036. 16. habeantur. 25. quia eum. 1039. 3. ipſa. 9. ita enim. 1042. 58. tribunos. 1044. 9. ſtratis. 1048. 20 fecerunt. 60. noctu. 1051. 17. ita luſiſſe. 37. Partheni. 58. in has. 1064. 17. conſilium. 1057. 18. oſtenditur eſſe. 1058. 39. muro. 51. quod. 1059. 42. multiplicatæ. 1060. 56. Tarpeia. 1063. 14. Iouis. 1065. 8. patre. 17. fœdere. 17. conſtituerectur. 52. paulo. 1066. 42. magna. 1067. minimum eſt. 1068. 16. ære. 1071. 17. Marcus Genutius fuit. 1072. 26. omne. 38. diuo. 1073. 11. herbam, ut. 52. enim & 1076. 45. Quinquatrus 1077. 18. dei. VI. feriæ. 1078. 3. perſpicuo. 40. antiq. 57. quatuor. 1079. 25. poſcatur. 33. geſtum. 40. quid & 1080. 8. Mamuriam. 1081. 5. ualet quod 6. dicuntur quid. 29. Indixit. 1082. 53. Cantitat. 1083. 15. inficientem qui. 42. mattinus. 1084. 40. prima. 1086. 8. eiſdem. 40. quod. 1089. 38. Citius. 1092. 50. auerruncaſſint. 62. frutum. 1096. 27. inæquabilitatem ſimilibus. 1097. 46. conſyderarit. 1098. 26. mulieribus. 50. quadrini. 1100. 59. diligentiſſimam. 1107. diuerſa. 15. gentilia. 38. dele tum. 1108. 15. idonea. 47. & canis. 52. rectos. 1109. 2. caſus. 1115. 22. bigæ. 1118. 58. imponunt. 1126. 53. pulchra. 1129. 54. ſuccеſſorum. 1130. 6. inter uicinorum. 20. Vnde 1136. 19. dicebant. 1137. 17. dicitur uel. 1136. 56. fidentes. 1140. 54. Vinum. 1141. 20. cum militi. 1141. 11. à cæſarie. 1145. 11. dimicatur. 46 fœneratores. 1147. 61. quod. 1149. 36. flamini. 36. longius. 37. negligerentur. 50. Epulam. 56. aut. 1150. 4. interdum. 1153. 11. antiqui. 1154. 4. nomẽ. 1156. 7. uinum. 1159. 62. teſtetur. 1162. 22. liparitani. 1165. 54. uas eſt urinæ. 1182. utq;. 1187. 41. fieri. 55. licuit. 1188. 4. Præceptat. 6. Promeneruat. 7. monet. 1189. 9. nomine. 1190. 19. ſuprema. 1191. 22. eſt de. 62. incaſio. 1192. 15. ludentis. 16. Proprius. 1195. 2. flammulis. 1196. 41. ſortitus. 1197. 7. pentathlon. 8. quinquertio. 28. extiterat. 1198. 12. uulgus. 61. aliter. 1199. 2. dele ad. 1200. 16. dele & . 16. exiſtimatis. 23. ſpopondit ue. 54. potentiſſimam. 1202. 63. cubitum. 1203. 42. præcipitur. 1211. 47. confirmauit. 1217. 8. 12. deditæ. 1218. 45. atque. 48. tyrannos. 1219. 8. pondere. 15. tangi. 23. 1220. 9. uerbenæq;. 22. de cauſa. 31. uulgo. 47. id ſignificare. 1221. 1. Tributorum. 10. tentipellium. 22. ſororium. 33. qui aut

1223.35.dele re.56.aſtellaris.1224.10.aiunt.24.uimino.1229.25.bona.1230.43.urbanatim.1232.14. ἀφροδισίων.32.epidico,quid.1243.11.populares.1252.2.facere.1261.4.Ennius.41.nec.1263.4.dulcitudo.10.Hermona.1264.19.diriſſimum.45.diſſenſiones.1266.16.Trifilio.1269.34.aut. 1278.38.paravet.47.non eſt ut. 1281.40.uoluuntur.42.iuncta.60.tenuis.1283.6.populus.17. ancillarum.1284.6.annali.19. unumquenq;.1285.10.ſexageſi.1286.17.multarum.25.quarto.1288.4.χίρρος.33.uel.49.partu.1290.26.Lucil.1291.25.ſolenniter.35.incitamentum.36.Fonicia.1293.10.etiam ſi.25.Triſtitias.1307.39.aſinaria.1308.19.genere.47.Virgilius.1311.61.Temperat.1313.17.funibus.1314.28.fraudi.1316.18.uulgus.1317.12.argutarier.2322.38.liberi.1325.36condecet.1326.3.lib.ij.1327.4.lib.iij.21.peruertendum.33.mutuare.42.cognouit. 1335.6.collidere.16.ſignificat.1345.41.iuuat.1347.1.aſpnabatur.19.dele de.37.andria.1349.2.Lucilius.1350.24.xxyij.1353.13.triuo.33altum,erectum.1360.17.poſſeſſiones occupuit.1366.46.πρὸς 1374.57.Mulier.59.Eſerninus.1379.24.ſanguine.1380.1.uultu.1383.38.grauedo.53.decipere.1385.25.cuncta.54.Ita forma.58.quod.1386.10.ſuauitati.1387.40.Poema.55.ars earum rerum.1389.10.frequentatur.17.rotunda.1390.1.ſignificat.1392.21.ut ſit.28.differre.42.contendentis. 1400.60.lib.i. 1406.15.ναυσὶ 22.quàm.1397.28.at in.1398.11.progenij.1418.4.ingurgitat.1419.2.atque extrema.1420.25.pondus.1421.5.cœnam.12.geſtarum.45.præerant.48.centurionibus. 1421.33.Quando.1423.20.adhærens.56.dicunt.1424.28.quod eſt.1427.59.proſummam.1429.53.ſericum aut.1434.16.ἀμυμονέστατος.

VNIVERSIS, & ſingulis, ad quos hæ noſtræ peruenerint, ſalutem, & apoſtolicam ben. Quoniam dilectus filius Aldus Manutius Pius Romanus, qui iam tot annos pro uirili dere literaria benemereri non ceſſat, in eoq; genere, ac præſertim tum exacte emendandis, tum omni cura, & ſtudio imprimendis græcis, latinisq; libris, atq; ijs quidē literis in chalybē tam docte, elegānterq; incīſis, ut calamo ſcriptæ eſſe uideantur, magnos ſumptus facit, magnos labores ſuſtinet, ac propterea ueretur, ne ſua hæc induſtria, & labor alijs, qui inde capere exemplum poſſent, lucrum magno ſuo cum damno pariat, Nobis humiliter ſupplicari fecit, ut ad eam rem paſtoralem curā noſtram adijcere 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, utiliores q; rerum uſus uel indagandos, uel inueniendos in dies magis excitentur, libriq; utriuſq; linguæ longe diligentius, emendatius q; in ſtudioſorum 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. cuitatibus, terris, & locis degentibus, nobisq; & dictæ eccleſiæ mediate, uel immediate ſubiectis, præterea quingentorum ducatorum auri, & amiſſionis omnium librorum, quos impreſſerint, incurrendis, cameræq; noſtræ apoſtolicæ applicandis pœnis expreſſe inhibemus, ne per ſpatium quindecim annorum à tempore cuiuſuis libri tam græci quam latini, quem ipſe Aldus & antehac curauit, & poſthac curauerit imprimendum ijs characteribus, quos ipſe inuenit, uel edidit primus, & quibus adhuc uſus eſt, uel quos in poſterum inuenerit, imprimere, uel imprimi facere, Neue characteres eos, quos curſiuos, ſiue cancellarios appellant, imitari, & aſſimilatione adulterare, aut curare id per alios faciendum, libroſq; eiuſmodi formis excudere, aut excuſos uenundare ullo modo præſumant, Atq; eas ipſas pœnas incidere eos uolumus, penes quos id genus libri uenales reperirentur, Decernentes nihilo minus authoritate apoſtolica abſq; alia declaratione omnes, quicunq; contra inhibitionem hanc noſtram facere, auſi fuerint, antedictæ excommunicationis ſententiæ obnoxios ilico fieri. A' ſubditis uero noſtris, & S.R.E. ultra pœnam excommunicationis ciuſmodi, 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 ignorantiam prætendere nemo poſſit, uniuerſis, & ſingulis noſtris, & apoſtolicæ ſedis Legatis, Patriarchis, Archiepiſcopis, Epiſcopis, Abbatibus, & locorum ordinarijs, eorumq; locum tenētibus, et Vicarijs, Gubernatoribus, præterea prætoribus, & cæteris officialibus noſtris, qui præſentium noſtrarum uigore fuerint requiſiti, mandamus expreſſe, ut literas ipſas in locis conſuetis eccleſiarum, dioceſium, & adminiſtrationum ſuarum publicari faciant, ipſiq; Aldo pro conſequendo effectu decreti, & inhibitionis huius noſtræ, ubi, & quoties opus fuerit, omni fauore, & auxilio ſuffragentur, conſtitutionibus, & 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 conſtitutæ munitis ea prorſus fides adhibeatur, quæ præſentibus noſtris, ſi exhibitæ, uel oſtenſæ forent, adhiberetur. Cum ſiquis harum noſtrarum publicationem quouis modo impedire, ſeu obſtare ne publicentur, ſeu publicatas, & ubiuis locorum de more affixas, lacerare, delere ue, aut amouere, amoueriue curare, idq; ſcienter facere præſumpſerit, eum uolumus, & declaramus ſupradictæ excōmunicationis 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, quam honeſtum eſt, partem utatur, quod tamen eum pro ſua integritate, atq; in nos obſeruantia curaturum plane 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, TRIVSQVE LINGVAE LIBRORVM INSTAVRATORI.

IVLIVS PAPA II.

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

ac laborum, meritorum q; tuorum, & impenſarum, quas propter eam te ſibi re oportet, aliquam rationem habere uellemus. Nos igitur præmiſſa paterno conſyderantes affectu, ac ſingulos, qui ad bene agendum tendunt, uirtutum q; ſunt cultores, quàtum cum deo poſſumus opportunis gratijs, & fauoribus proſequi cupientes, dicti q; Alberti, ac tuis in hac parte ſupplicationibus annuentes, uniuerſis, & ſingulis impreſſoribus, & cæteris perſonis, ad quarum præſentes noſtræ peruenient, notitiam in toto Chriſtianorum orbe conſtitutis ſub excommunicationis, lata ſententia, & in noſtris, atq; Sanctæ Romanæ eccleſiæ cuiuſtatibus, atq; terris nobis, & eidem eccleſiæ mediate, uel immediate ſubiectis degentibus perſonis quingentorum ducatorum auri, & amiſſionis librorum, quos impreſſerint per contrafacientes incurrendis, & cameræ apoſtolicæ applicandis pœnis inhibemus expreſſe, ne, quæ poſthac quindecim annis durantibus à data præſentium inchoandis, & ſuccæſſiue 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 apoſtolica abſq; alia declaratione contrafacientes, & non parentes omnes excommunicationis 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. Verum, ut huiuſmodi inhibitionis, atq; decreti noſtri ignorantiam nemo prætendere poſſit, Vniuerſis, et ſingulis noſtris, et apoſtolicæ ſedis legatis, nec non Patriarchis, Archiepiſcopis, Epiſcopis, Abbatibus, & eorum Vicarijs, ac Gubernatoribus, Potteſtatibus, & 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, cæteris q; controuerſijs quibuſcunq;. Cæterum quia difficile admodum foret præſentes noſtras literas ad ſingula loca deferri, uolumus, atq; decernimus, quod earundem literarum tranſumptis manu publici notarij ſubſcriptis, & ſigillo alicuius perſonæ in eccleſiaſtica dignitate conſtitutæ munitis, ea prorſus ubiq; adhibeatur fides, quæ præſentibus noſtris adhiberetur, ſi forent exhibitæ, uel oſtenſæ. Datum Romæ apud Sanctum Petrũ ſub annulo Piſcatoris Die XXVII Ianuarij M. D. XIII. Pontificatus noſtri anno decimo.

EXEMPLVM.

ALEXANDER PAPA VI.

VNIVERSIS, & ſingulis præſentes literas inſpecturis ſalutem, & apoſtolicam benẽ. Quoniam dilectus filius Aldus Manutius Romanus ad communem doctorum utilitatem nouis excogitatis characterum formis, aſſiduam operam libris emendandis, imprimendis q; impendit, magnos q; in ea re labores, ſumptus q; facit, ueretur q; ne inſurgente inuidia, æmulatione q; excitata, aliqui ſumpto de eius characteribus exemplo, ad eandem formam libros imprimant, de q; alterius inuento nouum ſibi lucrum quærant, Itaro nobis fecit humiliter ſupplicari, ut eius indemnitati de opportuno remedio prouidere dignaremur. Nos, quoniam ea, quæ ad literatorum commoditatem ſpectant libẽter annuimus, huiuſmodi ſupplicationibus inclinati, ut ingenia ad plura, meliora q; in dies inuenienda excitentur, libri q; ſublata omni æmulatione diligentius prodeant impreſſi, & emendati, confidentes de diligentia dicti Aldi, de cuius doctrina, et in libris emendandis ſtudio fide dignorum 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 eadẽ, & confiſcationis librorum impreſſorum pœnis, quas contrafacientes abſq; alia declaratione eo ipſo incurrere uolumus, diſtrictius inhibemus, ne per ſpatium decem annorum à tempore cuiuſuis libri, tam græci, quàm latini ab eodẽ Aldo impreſſi illis ipſis, aut ſimilibus characterum formis pro eorum uoluntate, aut ad inſtantiam quarũcunq; perſonarum cuiuſcunq; dignitatis, ſtatus, gradus, ordinis, nobilitatis, præeminentiæ, uel conditionis fuerint, quouis quæſito colore imprimere, aut imprimi facere quouis modo præſumant. Volentes, ut omnes, & ſinguli librorum uenditores, penes quos dicti libri, etſi extra Italiam impreſſi eſſent, inuenti forent, ſimiles pœnas incurrant. Mandantes nihilo minus dilectis filijs nunc, & pro tempore locorum ordinarijs per ipſam Italiam exiſtentibus, quatenus per ſe, uel alium, ſeu alios faciant authoritate noſtra, inhibitionem 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, cæteris q; 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.

BARBARA Pyramidum Blanditur Domitiano, quod amphitheatrum eius præclara totius orbis ædificia operis magnitudine superet. Barbara, Fera, inculta moribus. Barbari ab initio dicti sunt factitio nomine, qui dure, atq; aspere loquebantur. quemadmodum Blæsos etiam, Balbosq; dicimus, q lingua impediti sunt. unde Balbutire est cum quadam linguæ confusione trepidare. Cicero, me quidem authore etiam peripatetica, ueteresq; Academica balbutire aliquando desinant. Metellum pontificem adeo impeditæ, ac balbutientis linguæ fuisse tradunt, ut multis mensibus fatigatus, tortusq; fuerit, dū 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 quēadmodū ex ijs multa iā proprie proferuntur, ita hoc uocabulū 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 mutiorem linguam habeant, ac magis cultam. quin etiā inter hos, siquis non recte proferat, barbare loqui dicitur. unde fit Barbarismus, qui definitur una pars orationis enuntiatione, uel scripto corrupta, & à poetis Metaplasmus uocatur. differtq; à solœcismo, q ab Asinio Capitone definitur impar, & inconueniens compositura partium orationis. à nostris imparilitas, à ueteribus latinis stribligo dicebatur à uersura, & prauitate tortuosæ orationis, tanq̄ strebligo quædam, siquidem στρεβλῶ 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, & feruentissima edi solebat. Martialis, Circunlata diu mensis striblita secundis, Vrebat nimio sæna calore manus. Plautus, dum ludi fiunt in popinam pedisse qui irruptionem facit. nunc, dum occasio est, nūc, dum striblitæ æstuant, occurrite. ueteres & latini, & græci non solœcismum, Barbarismum q; dixerūt sed βάρβαρον σόλοικόν τε, hoc est Barbarū, ac solœcum. soleci autem nomen à Solone deductum Laertius Diogenes testatur, qui, cum in Cilicia urbem à suo nomine Solœ condidisset, paucis ex Atheniensibus, quos in ea reliquit, non multo interiecto tempore, corrupto patrio sermone inconuenienti partium structura loqui cœperunt. qua propter qui eo uitio aliquādo uterentur dicti sunt σολοικίζειν hoc est solœcissare. à poetis solœcismus pro errore metaphoricè capitur. Iuuen. solœcismum liceat fecisse marito. Martial. Sæpe solœcismum mentula nostra facit. maiores nostri non Barbare, sed rusticè loqui dicebant. quapropter Barbarismi uocabulo nemo ante Augusti ætatem usus fuit. græci à principio omnes homines se solis exceptis, Barbaros dici uoluere. p metaphorā quoq; Barbari dicuntur illiterati, malis moribus, feri. crudeles. à Barbaro fit Barbaricus eiusdem penè significationis. Apuleius, feris, ac barbaricis moribus. & barbaries, immanitas, inultus, feritas. & Barbaricū neutro genere, clamor exercitus, quod eo uociferandi genere barbari utantur. stulte quidam barbam hinc deductam putant, qđ eā barbari prælongam ferre consueuerunt. Barba enim primogenium nomen est, et tam de hominibus, quàm de brutis, atq; etiam inanimatis utroq; numero dicitur, nam quod scribit Seruius, barbā hominum, barbas brutorū esse, falsum est. Plyn. 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 hircanæ barbæ similitudinem. hæc herba est, quam in acetarijs utimur, uulgo barbam Petræ appellant. In Gallia transpadana barbula hircina dicitur ad græcorum similitudinem, τράγος quippe hircus est, τράγων barba. Alij hāc Comen uocant à comæ similitudine, q̄ folia in circuitum spargat, alij scandicem. unde per iocum Aristophanes Euripidi poetæ obiecit, quod mater eius ne olus qdem legitimū uenditasset, sed scandicem. à barba barbatus dicitur, et contrariū eius imberbis. Barbitos quoq; nō à barbaro deducitur, licet barbarum hoc est peregrinum uocabulū sit. significat autem maiorem lyram organo simílem 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. idē, Lesboum refugit tendere barbiton. Mēphis. Ordo est. barbara Mēpois fileat miracula Pyramidum. Mēphis Aegyptiorū regia est ab Ogdoo rege ædificata, cuius filia Mēphis ei nomen dedit, cū qua Nilus concubuit sub imagine tauri. ab hoc fit mēphiticus adiectiuum. Martial. Dat chartis agiles calamos mēphitica tellus. & memphitis. Ogdous autem prius cognominatus est Vohereus, ut Diodorus Siculus testatur. Sileat. taceat, non amplius laudet. silere tacere est, fictum uerbū ab S litera, quæ nota silentij est. unde in ludis literarijs, publicisq; conuētibus, 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 exsifilare aliquē dicamur, dum populari, & tumultuaria sibilatione eū expellimus, sicut explodere, dum eum fugamus cum plausu. Cicero. histrio, si paulū se moueat extra numerum, aut si uersus pronuntiatus est una syllaba breuior, aut longior, exsibilatur, atq; exploditur, quod in literarijs ludis hac tempestate frequentissime fieri uidemus. qđ siphilare à græco deductum putāt. græci enim σίφλον contumeliam nominant, & quam nos dicimus exsibilationem. & σιφλώζειν dicunt explodere, atq; deridere. eodem factitia hæc uocabula esse arbitror. nam plaudere, siue plodere est manibus pulsare, & strepitum facere, qđ uel lætitiæ, uel derisionis causa fieri solet, à quo explodere est non simpliciter ejicere, sed manibus cum sono pulsantibus è domo. schola. theatro, aut alio conuentu ejicere. Cicero, qui ādo Pyrrhonis, Aristonis, Erilli iā pridem explosa sententia est. ueteres sibum uocabant callidum, et acutum. à sileo silentium derivatur, quod taciturnitatem significat. unde silentium noctis, pro nocte intempestā ponitur, quam alij concubiū, alij conticinium nuncupant, & silentes loci, in quibus sileturi, & 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 Iouē hæc uerba dicentes, si sciens fallo, qui me despicat salua urbe, arceq;, is me ejiciat, ubi hunc ego lapidem. ab hoc silicum dicitur quicquid ex silice est. Virg. Spem gregis ah silicē in nuda connixa reliquit, & silicernium, de cuius significatione diuersi diuersa sentiūt. Pompeius genus funeris esse scribit, quo familia à fletu in luctu purgabatur. dictum silicernium, quia cuius nomine instituebatur ea res, is iam silentium cerneret. Cælius, credidi

nę ſilicernium eius eſſe eſurum. Donatus, ſilicernium inquit, cœna eſt, quæ infertur Dijs manibus, uel qđ eam ſilentes cernant umbræ, uel quod, q hæc inferunt, cernant, neq; deguſtent. nõ de ijs, quæ libantur inferis, quiſquis ederit, aut biberit, funeſtatur. hinc Terentius in adelphis appellat ſenem ſilicernium, qui iam iã ſilentibus umbris cernendus ſit. alij ſilicerniũ nomen fictum à Terentio exiſtimarunt, proſene, quod incuruitate ſilices ſpectet. qui recte ſentiunt ſilicernium affirmant funebre conuiuium eſſe, qđ apud ueteres exhiberi ſenibus ſolebat. dictum, quod cum ſilentio edentes cernerentur, 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, id eſt conuiuium, in quo pranſi diſcedentes dicamus alijs alij nale. ſilicernium ergo Terentius ſenem uocat, atq; decrepitum, hoc eſt dignum, uel cuiſi licernium fiat, uel qui ad ſilicernium uocetur. alibi capularẽ ſenem nominat, quaſi mox capulo eſſerendum. Plautus acherontium, acherontius ſenex uetus, decrepitus. quidam ſilatum quoq; à ſilẽdo dictum putant, ſed falſum eſt. ſilatum. n. à ſili derivatur. Sile autem herba eſt, quam alio nomine ſeſelin uocant, cuius uel radiæ, uel ſemine unum 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, et aduncum. unde gręæ quoq; à ſimilitudine ſilæ appellatæ ſunt, quẽ admodum ſimus uocatur, qui preſſis eſt naribus, à quo ſimas qdam nominatus putant, et maſculino genere ſimos, quamus alij, quaſi mumias dictas uelint, hoc eſt imitatrices, μιμῆμαι enim apud græcos imitor eſt. & græci σιμὸν ſimum dicunt, uſurpatq; id uerbum frequẽter Heſiodus de Apibus. Virg. capellas ſimas uocat. Dum tenera attondent ſimæ uirgulta capellæ. ſilones uero dicti ſunt à Silono quodã, quem hirſutis ſupercilijs fuiſſe tradunt. ſunt autem ſilones, qui prominentia habẽt ſupercilia. ſiliquæ quoq; primogeniũ uocabulũ eſt. ſunt hæ folliculi leguminum. Virg. 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 digitorũ hominis longitudinem habent, latitudinem uero pollicarem, & nonnunq falcatæ ſunt. à ſiliqua fit ſiliquor uerbum, quod eſt ſiliquas facio. Plyn. inter omneꝝ autem conſtat nihil eſſe utilius lupini ſegete, prius q ſi liquetur, aratro, uel bidentibus uerſa. non defuerunt etiã, 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, mox q; per ſilẽtium aduerſus Troiã ueniens eam cepit. MIRACVLA PYRAMIDVM. Admiratione, ac ſtupore dignas pyramides propter earum ſcilicet magnitudinem. tam altæ enim quædam fuiſſe in Ægypto traduntur, ut magna omniũ admiratio fuerit, qua ratione in tantam altitudinẽ ſubuectæ ſint cæmenta. unam ex ijs, quæ ex arabicis lapidicinis conſtabat à trecentis ſexaginta hominum millibus annorum uiginti ſpatio conſtructam prodiderunt, et in raphanos, allium, & cæpas, quibus operarij ueſcerentur, mille octingenta talenta erogata. neq; aliam ædificandarum pyramidũ rationem fuiſſe, quã regum Ægypti in erogandis pecunijs ſtultam oſtentationem ſiue ne pecuniam ſucceſſoribus relinquendo inſidiandi ſibi cauſam præberent, ſeu ne plebs eſſet otioſa. treꝝ 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 dori cam uocat fratris ſui Caraxi amicam, dum è Leſbo uinum 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. de functæ 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 qđ 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 dicat partem molis inferiorem, & cathlum ſuperiorẽ. differunt pyramides ab obeliſcis, quod hi trabes ſunt Lapidei longę pyramidibus minores, ſolis numini ſacrati, propter quod ad radiorum ſimilitudinem fiebãt. apud Ægyptios nomen habent à radio. et planè talis eſt radij forma, dum per feneſtram intrat. græci à ueru ſimilitudine eius nomen impoſuere, apud quos ὀβελὸς ueru eſt, atq; eius diminutiuum eſt ὀβελίσκος. ueru à noſtris à uerſando deducitur, ut Varro affirmat, ſignificatq; non modo inſtrumentum quo cibi aſſantur, ſed etiã telum ad eius ſimilitudinem factum. Virg. Et tereti pugnãt mucrone, ueruq; ſabello. unde uerua pila dicuntur, quæ uerua habent præfixa, & ueruculum ab eo deducitur, quaſi paruum ueru inſtrumentum eſt, quo fabri è ferro utuntur. Plyn. ſpuma ex argento ſublata ueruculis ferreis, atq; in ipſa flamma conuoluitur ueruculo, ut ſit modica põderis. à πῦρ etiã græca uoce ignẽ ſignificante pyræus deducitur. ſic. n. uocitatus eſt Athenienſium portus ab aduentantiũ peregrinorum multitudine ſemper feruens, uel à pyræo promontorio (ut qdam ſentunt) quod radijs ſolis exuritur. & pyralis uermis ignem uiuens, de quo inferius dicemus, et Pyramus proprium nomen, adoleſcens memphiticus fuit, q Thyſbes amore ardens ſeipſum interemit. item eſt hoc nomine flumen inſtar Nili limum deferens, qđ magnam Ciliciæ partem adiecit, de quo extat illud oraculum, Tũc erit undiſonus late cum Pyramus olim Littora perfundens Cyprũ labentur in altam. in mediis quippe Catoniæ campis nauigabilis defertur, & p anguſtias tauri in Ciliciam elabens ad oppoſitum huic, & Cypro trãſitum erumpit, et Pyrene mons Hiſpaniæ à crebris fulminum ignibus, unde pyrenæus deducitur, qppe pyrenæi montes uocitantur, q in Hiſpania à Pyrene ortum habentes in Galliã protenduntur uſq; ad alpes. item pyrenæus proprium nomen, et Pyrodes Ciliciæ filius, qui primus è ſilice excuſſiſſe ignem dicitur, quem admodum aſſernaſſe in ferula Promotheus, & Pyrous nomen unius ex ſolis equis, quaſi ardens, quemadmodum alius Aethon uocitatus eſt ἀπὸ τοῦ αἴθω cremo. Alius phlegon παρὰ τὸ φλέγω ardeo, nam alius à lumine eous appellatus eſt, qđ mane aſſurgens orbem illuminet. ἕως enim græce lux eſt, unde ἑωσφόρος lucifer dicitur, pro quo nos eoum dicamus, & pyrgus turris, quod fulgureis ignibus feriri turres conſueuerunt, à cuius ſimilitudine pyrgus etiam uaſis genus dicitur, quo iactari tali conſueuerũt, latine turricula dicitur, de qua Martialis, Quærit compoſitos manus improba mittere talos, ſi p me miſit, nil niſi uota facit. apyrgus, q

uerrim ſignificat, pyrgum dictũ eſt nobiliſſimum Thuſciæ oꝛ ſtellum eo tempore, quo Tyrrheni piraticam exercebant, ſiqui dem 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 pro prium nomen. ita enim uocatus eſt gemmarum ſculptor nobi liſſimus. quod Alexander Macedo edictum feciſſe perhibetur, ne imagines ſuæ ab alio, quã à Pyrgotele ſculperentur, et py rites lapis, quod plurimus illi ignis ſit, hunc nos ignarum di cimus, quidam etiã uiuum uocant. exploratoribus caſtrorum maxime neceſſarius, quia clauo, uel altero lapide pouſſus ſcin tillas edit, quæ ſulfuratis, aut fungis aridis, uel foliis exceptæ dicto celerius ignem trahunt. qn & molaris lapis pyrites uo catur, quod in eo quoq; ignis conſpiciatur. eſt & alius pyrites æris ſimilitudine in Cypro reperiri ſolitus, & circa Acarnani am, cuius uſus in medicina non paruus eſt, & Apyrotus gem ma, 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; ſapo rem 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 ſimilitudi nem pyramidis è lato in acutum tendat, flãmæ ſimilitudinem reddens, quãuis non per y pſilon, ſed per i noſtrum ſcribi uſus obtinuerit, & pyrrhus ruſus à quo Pyrrhus proprium no men, de quo inferius dicemus, & pyretus febris ab incendio appellata, quemadmodũ apud nos febris à feruore. et pyria ſis fomentum, quibus uocabulis medici noſtri plerũq; utuntur. & pyrodes lapis, quẽ ſuperius diximus pyritem appellari. pyr etiam nucleus oliuæ dicitur, qđ facile ignem concipiat. & pyros frumẽtum, et pyrolabes, forfex, q ea, quæ ignita ſunt, capiat, ſicut pyrobola malleus, quod ignita percutiat. MIRA CVLA. Miraculum dicitur quicquid admirationem afferre poteſt, quaſi ſit contra naturam, propter quod ueteres mira, et miracula pro monſtris, atq; horrẽdis poſuere. Plau. nimia me moras mira. Virgilius, Omnia commutat ſeſe in miracula re rum. 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, ob ſtupefieri. 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, qđ eſt aliquando ſtupore afficior. Cicero, cum ob id uehementer admiratus in urbem rediſſem. ali quando ueneror. Virg. Ille operũ cuſtos, illum admirantur, et omnes Circunſtant. ab hoc fit mirabile, et admirabile, qđ ad miratione dignum eſt. & mirificum, et mirifice aduerbium, & mirum immodum, hoc eſt in maiorem modum, & nimi rum, quod ſignificat certe. & admiratio pro ſtupore, et admi rabundus, hoc eſt plenus admiratione. ASSIDVVS ET AC TET NEC BABYLONA LABOR. Nullus ex tollat amplius mœnia Babylonis, quod tanto labore ædificata ſint. Babylon Meſopotamiæ urbs eſt chaldaicarũ gentium ca put, quæ ſummam claritatem obtinuit in toto orbe, propter quã reliqua pars Meſopotamiæ, Aſſyriæq; Babylõia appel lata eſt. muri ambitum habet trecentorũ et octuagintaquinq; ſtadiorum, quorum altitudo pedes duceni, latitudo quinquage

ni in ſingulos pedes ternis digitis menſura ampliore, quã no ſtra. uia in mœnibus ipſis tam lata, ut quadrigæ ſibi mutuem occurrentes facile pertrãſire poſſent. quapropter inter ſeptem orbis ſpectacula numerantur. hanc urbem Semiramis condi dit, quam cum aliquando circa cultum corporis occupata deſe ciſſe intell. xiſſet, ſoluta adhuc altera crinium parte ad eã re cuperandam cucurrit, nec prius decorem capillorum redegit in ordinem, quàm urbem in ſuã poteſtatem reſtitutam uidit, tantæ alioquin libidinis, ut non modo filiũ, ſed equũ quoq; uſq; in coitum amauerit. quamlonge in hoc ab Othone differens, qui cum Romanis omnium gentium fortiſſimis imparet, ſpeculum in bello ciuili contra Vitellium deferebat, ut ſe, dum tolli ſigna iuberet, armatum, comptumq; intueretur. à Babylo ne Babylonij dicuntur, quẽ admodũ 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 & nõ. ut non feci hoc, neq; facerẽ. ſed ſi ſequatur enim, uel uero, ſim plicis 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 unq;, 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 con ſediſſe uideamur. unde aſſiduitas pro diligentia ponitur, et e contrario reſides dicuntur ſegnes, atq; otioſi. aliquando aſſidu us, pro frequens capitur. Virg. aſſiduus ueniebat. aſſidui etiã am dicebantur, qui locupletes erant, & 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. anti qui in nominatiuo labos dicebant. ſicut arbos. honos. colos. ua pos. clamos, quæ etiam apud probatiſſimos authores frequen ter repiuntur, ſicut e contrario. Valeſius, Fuſiusq; pro Vale rius, et Furius, & libeſum pro liberum. ab hoc nomine labo ro uerbum deriuatur, quod interdum eſt fatigor, & cum labo re ago. Seneca, iugiter fodiendo laborat, unde et laborare per metaphoram capimus pro male habere, propter quod labora re febre. laborare podagra. laborare dolore dẽtium dicimus. Plyn. ſuccus eius podãgra laborãtibus prodeſt. interdum enã tor. conor. qđ etiam eius compoſitum elaboro ſignificat. Cicero. nihil. n. mihi ita elaborandum eſt, quàm ut conſilia noſtra nemo intelligat. et aliud compoſitum eius illaboro, qđ ſignificat labore uaco. unde inelaboratum, atq; illaboratum de ducuntur, quæ ita inter ſe differunt, quod inelaboratum dicitur, quod non ſatis artificio excultum eſt. illaboratum uero, qđ ſine labore uidetur factum. illud uitio dari ſolet, hoc laudi. Quint. de Cicerone, cum interim hæc omnia, quæ uix ſingula quiſquam intentiſſima cura conſequi poſſet, fluunt illabora tæ. & 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 inco læ pro ligno utuntur. propterea dictus laborinus, qđ ingens labor eſt in eo colendo. qppe ſolum habet arduum opere, dif ficile cultu, bonis ſuis (ut Plyn. inquit) penè acrius, quàm ui tijs quem paſcit, affligit agricolam. græci phlegræum appel lant 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 Cræcia, ubi cum gigantibus à Ioue pugnatum est, alter in Cãpania, in quo Hercules cum ijs prælium commisit. de quo Strabo, Fortunatus erat et campus nomine Phlegræus, in quo res à gigantibus gestas fabulæ diuulgant, nullam aliá ob causam, ut credi fas est, quá quod terra ipsa suapte natura præliorum concitatrix est. de hoc campo sic scribit Plyn. quantum autem uniuersas terras campus Cãpanus antecedit, tantum ipsum pars eius, quæ laboriæ uocantur. finiuntur laboriæ uia ab utroq; latere consulari, quæ à Puteolis, & quæ à Cumis Capuã ducit. quidam 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. & utrũq; primam syllabam correptam habet, reperiturq; etiam labascor. Varro, postq; uidi misericordia labascã mentem infirmam populi. labor autem uerbum producit primam syllabam, & significat leuiter, ac sensim descendo. Cicero, nõ 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 fugunt, 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 præsentium manus effugit. à labor deducitur lubricus, quasi labricus. est autem proprie lubricus, in quo quis insistere, et ingredi nõ 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, qã in lubrico positi sint, ita ut non possint consistere. hinc lubrici (ut qdam existimant) appellati, de quibus inferius disseremus. item ab eadem composita fiunt allabor, quo poëtæ utuntur pro iuxta nauigo. Claudianus, sicubi allabitur oris. item interlabor, idest inter aliquid labor. delabor, deorsum labor, elabor effugio, & eiusdem penè significationis. dilabor. prolabor idem ferè, qã labor, prælabor ante labor. illabor intra labor. collabor, uel labor, uel simul cum aliquo labor, à labor fit labilis, q facile labitur, et labes, quæ modo ruinam significat. Virg. Hinc mihi prima mali labes, modo maculam, tractum aboleo, aut alio liquore, quod in uestem lapsa eam fœdent. hinc fit labefacere, & frequentatiuum 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 supererat 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, in me ne flectas fandi prolixitudinẽ. IACTET. Laudet, extollat. iactare proprie est frequenter iacere. Seneca, Dum lapillos iactaret in puteum, ponitur & pro suo primogenio. Virg. & dextra iactata recumbit in armo. per metaphoram autem aliquando iactare pro uoluere accipimus. idem. Atq; illũ talem iactantem pectore curas, modo pro fatigare. concutere. uexare. affligere. idem, iactatos æquore toto Troas reliquias Danaũm, atq; immittis Achilli. Cicero, iactatur domi suæ uir primarius, et homo honestissimus pro se quisq; manus affert. ex quo apparet ridiculã esse differentiam, quam facit Seruius, cum inqt, iactamur in mari fluctibus. fatigamur in terris. cum Virg. Ipse dicat, multum ille & terris iactatus, et alto. ab hoc fit iactura pro damno. & quoniã uerba, quæ uel inaniter, uel temere effunduntur, quodammodo iactari uidentur, factum est, ut iactare interdum sit inaniter loqui. Virgilius. Talia iactanti stridens Aquilone procella Velum aduersa ferit. modo temere laudare. ut hoc loco, et apud eundem Virgilium, quem iuxta sequitur iactantior Ancus. ab hoc iactantia deriuatur, quæ est inanis de se, & 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 est, quod modo significat emitto. Apuleius, multis in eũ lapidibus iactis, à quo iaculum dicitur quicquid iacit in longum potest. et iaculor uerbum. Claudianus, latis iaculatus in aruis. & iaculatio pro iactu, & emissione, et iaculus serpentis genus, qui subit arbores, è quibus ui maxima uibrat. penetrat animal quodcunq; obuium fortuna fecerit. Lucanus. Et natrix uiolator aquæ, iaculíq; uolucres. & iaculamentum pro iaculatione. & quo Apuleius utitur, iaculamen. et iaculator, & 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 cõpositæ fiunt adiicio, 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 interjcio inter aliquid iacio. unde circumiecta impedimenta dicimus, & 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, quod proprie significat obiectum, siue obiectionem cuiuscunq; rei. Virgilius. Intrasse uias Proteus tegit obice saxi. quapropter possulum, seramq; hostiorum obices dicimus. philosophi neutro genere obiectum uocant, quicquid cerni potest, hoc est quicquid oculis obijcitur. obijcio etiam aliquando est repente ostendo. Claudianus, Ex templo sese medijs obiecit in aruis. trajcio, quod interdum est transporto. Sallustius, iam omnem exercitum traiecerat. interdum transeo. Iustinus, postquam copiæ omnes amnem traiecere. aliquando etiam utrunque coniunctim. Liuius, traiecit copias Hiberum. Plautus, traiecit exercitum Isaram. traiectus &

ctus & transfretationem, & transitum significat. est quãdo traijcio pro extendo positum reperiatur, Virg. & uolucrem traiecto fune columbã, Quò tendunt ferrum malo suspendit ab alto. traiectitia pecunia (ut Modestinus affirmat) dicitur, quæ trans mare uehitur. qđ si eodem loco consumatur, non est traiectitia. abijcio eiusdẽ ferè 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, qbus imperium est pelagi, quorum æquora curro Vobis lætus ego hoc candentem in littore taurum Constituam ante aras uoti reus, exta q; salsos Porriciam in fluctus, et uina liquentia fundam. Plautus, nam si sacrificem summo Ioui, atq; in manibus exta teneam, ut porriciam. interea loca si thuri quid detur, potius rem diuinam desera. porrò interdum idem significat, quod uero, & autem, quæ ita collocantur frequenter, ut nunquá referantur, sed tantum sententiam à sententia distinguant. uerum hoc ab illis differt, quod illæ nunquam in fronte sententiæ collocantur. porrò uero sæpius. Quintilianus, porrò qui consensum defendit, nõ absolutionem scæleris petit, sed licentiã per illa dicæremus, qui uero, uel qui autem consensum defendit. interdum uero porrò significat lõge. ualde. certe, postea, ultra. ideo sæpe non in principio sententiæ, sed in medio inuenitur. Virgilius, hinc maxima porrò Acepit Roma, et patrium seruauit honorẽ. ideſt postea, uel post longum interuallum, est q; aduerbium temporis. deijcio, quod proprie est deorsum mitto. Virgilius, toto genitrix, quæ plurima cœlo Deijcit in terras. aliq̃n 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 pro prie excludo. Virg. Necnon Targum eiectum Porsenna iubebat Accipere. aliquando extendo. idem, eiecto q; incumbit cernuus armo. eiectum idem pro naufrago posuit. eiectum littore egentem Excepi. ab hoc fit eiectitium adiectiuum. Plyn. uulua eiecto partu melior, quã edito, eiectitia uocatur illa, hæc porcaria. proijcio abijcio, ut diximus. Cicero, qd 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; iges erat arbor ilex, quæ circùm proiectis ramis, maiorem partem loci summi tegebat. ab hoc fit proiectus quartæ declinationis pro extensione, & porrectione. Lucretius, Qualibet immani proiectu corporis extet. injcio intro iacio. Plautus, ante, quàm hæc in domum injcias. uel in aliqd iacio. idem, injiciam in eum manum. à quo manus iniectio dicitur. est autem manus iniectio non pulsatio, et ui facta iniuria, ut legulei nostri temporis acipiunt, sed uẽ dicatio rei nobis debitæ nulla iudicum authoritate expectata. Quint. patri in filium, patrono in libertum manus iniectio sit. Paulus si Titius seruũ uendidit ea lege, ut si Romæ moratus esset, manus injcere liceret, emptor alij eadem lege uendidit, et seruus fugit à secundo 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 Subjcunt fragmenta. aliquãdo sub iugo. Cicero, tot sibi populis repente subiectis. unde subices Ennius pro subiectis posuit. ergo deũ sublimis subices, humidus unde oritur imber sonitu sæuo, & strepitu. aliquando etiam subijcio noue pro sursum iacio ponitur. Virg. Quantum uere nouo uiridis se subjcit Alnus. reijcio modo retro iacio, repel

lo. Virgil. à flumine reijcæ 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 oueis 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 alui non erit inutilis, si raro fiat. amicio. induo circumjcio, à quo amictus. indutus. & amiculum uestimenti genus, quod instar pallij humeris circumjcitur. amiculum uero utris pediculum est, ex quo uinum diffunditur. ueteres amicibor usurpauere. Plaut. subnixus alis me inferam, atq; amicibor gloriose. amites uero aucupales perticæ dicuntur. coniicio interdũ iacio. Virgilius, telumq; imbelle sine ictu coniecit, interdũ certo. Afrã. noli matrem me præsente cum patre conjicere. aliquãdo ago. idem, causam conjcere hodie apud te uolo. amboñ adesſis? profuturos arbitror. nonnunquam abscondo. Plau. conjice. conde. cæla, ne quis uideat. plerunq; subtiliter conjydero, & quasi futurum intueor, à quo fit coniecto, & coniector eiusdẽ 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 dicamus efficax, atque perfectum. Cicero, illud uero mihimet coniecturarium. MOLLES. Non duri, non solidi, atque constantes, quales sunt amphitheatri, quod duro marmore constat, et hoc inquit, propter uitigineum simulachrum, ac scalam, & cætera armamenta lignea, quæ comparatione lapidum, ex qbus ædificatum est amphitheatrum, mollia sunt. constat sanè in templo Ephesiæ Dianæ, de quo loqtur, tectum fuisse è cedrinis trabibus, simulachrum uero Deæ, uitigineum, multis additis foraminibus, ex qbus 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 durabãt, ut nouis similes uiderentur. huius templi architectus Ctesiphon traditur, incensum olim fuit ab Hierostrato ea duntaxat ratione, ut ob aliquod facinus nominaretur. rursus q; ornamentis à mulieribus collatis ædificatum. mollis proprie significat tenerum, & contrarium duri, à mouendo quasi mobilis, quod in quacunq; parte facile trahi, ac moueri possit. Virg. Quid nemora Aethiopũ molli canentia lanã? idem, Mollia luteola pingit uaccinia calta. inde fit, quod cum homine iũctum, modo laudem significat, modo uituperationem. laudem, ut molle ingenium, quod facile discit, faciléq; 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. Belgicæ, uel molli melius feret esseda collo, uel pro facili. idem, iuuat ire iugis, qua nulla priorum Castalium molli diuertitur orbita cliuo uel pro maturo, idem, sunt nobis mitia poma, Castaneæ molles, et pressi copia lactis. unde uina mollia dicuntur, ideſt defecata, et asperitate carentia, uel pro opportuno, ac tempestiuo idem, Sola uiri molles aditus, et tempora noras, uel pro remisso, et contemnendo. idẽ, tua Mœcenas haud mollia iussa, uel pro suaui, ac iucundo. idẽ, mollesq; sub arbore somni, uel pro placido. Cicero, & Annibalem iuueniliter exultantem patientia sua mollichat. hinc fit mollicies, & molliter aduerbium, & mollio mollis, quod est placo. & compositum ab eo emollio. & mollesco. & mollifico. & mollificatio.

& molle facio, & mulceo, quod est delinio, quasi molliceo. unde demulceo. mulsum. aqua mulsa. & mulceber, de quibus inferius dicemus. & mollitudo pro mollicie. Cicero, lenitudo orationis, mollitudo corporis. et molluſca genus nucas 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 flagellẽtur. à malleo fit diminutiuũ malleolus, quod modo parvum malleũ significat, modo nouellũ palmitem uitis innatum prioris anni flagello cognominatum ab ipsius mallei similitudine, uel quod in ea parte, quæ decidi tur ex ueteri sarmento, prodiens utrinq; malleoli speciem præbet. uel quod ut Plyn. ait) solebat capitulatus utrinq; è duro surculus seri, eoq; argumento malleolus etiam nunc uocatur. & mulier quasi mollier, & mollicina uestis à mollicie. Nonius, mollicinam chiroditam, recinium. HONORES. Pulchritudines. honor enim proprie dicitur reuerentia, & dignitas, quæ quauis ex causa alicui exhibetur. Virgilius, nec'me tali dignor honore. Cicero, tu, cum ea, quæ es à Senatu summo cũ honore tuo 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, et cultu. idem, semper honore meo, semper celebrabere donis. nonnunq; pro pudicitia. idem, & rapti Ganymedis honores. modo pro hostia. idem, meritos aris mactabat honores. interdum pro præmio. idẽ, Ipsis præcipue ductoribus addit honores. plerunq; pro sepultura. idem, Cernit ibi mœstos et 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 amatæ Tangit honos animum. honorem municipalem appellat Callistratus iurisconsul. recip. 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, Testibusq; onerat donis. ab honore dictum est ius honorariũ, ius prætoris. item 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, et honeste aduerbium, & honestum substantiuum, quod uirtutem, & probitatem significat. definiturq; honestum est, quo cauetur, ne quid indecore, effœminate, libidinose, turpiter fiat, cogitetur ue, & quamuis à nullo laudetur, est ipsa natura laudabile, modo pulchrum. unde inhonestum dicimus turpe. Terẽtius, Illum'ne obsecro inhonestum senem, & mulierem. LAVDENTVR. Celebrentur, extollantur. laudare. n. aliquando est uerbis extollere. Virgilius, laudato ingentia rura. aliquando nominare. Plaut. 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 culpæ 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, quem aliquando faciat, aut dicat, quod laudari possit. unde antiquissimus ille uersus uice prouerbij celebratus est. πολλάκι καὶ κακὸς ἀνὴρ μάλα καίριον εἶπεν, hoc est, Sæpe etiam est olitor ualde opportuna locutus. à laudo derivatur laus, quæ proprie uirtus est non aliunde proueniens, sed suis nixa radicibus. Virgilius, primam merui qui laude coronam. & laudatio, quæ est ipsa laudatis 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 nõ 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 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 tuẽdo, hoc est conspiciendo dictum, quod ex omni parte, uel ex quo omnis pars aspici posset. primo autem cœlum ipsum dictum est templum, ea ipsum primo tuemur. Ennius, Contremuit templum magni 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 quacunq; cœli partem commode posset. à quo contemplo, siue contemplor deducta sunt, pro conspicor, & diligenter intueor. Ennius, contempla, & templum Cereris ad lænam aspice. ponitur etiam pro consydero. unde contemplatio pro consyderatione accipitur. unde contemplatiua uita, quæ contemplationi dedita est, differq; 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 illico 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 dicti templa cœpere, etiam si sacra non essent, quippe curiæ sibi templum erat, licet sacra non esset. deinde ædes quoq; sacræ templa appellata sunt, unde & in cœlo templa dicuntur, quasi deorum ædes. Ennius. o magna templa cœli commista stellis splendidis, et in terra. idẽ. Scrupea saxa Bacchi templa prope aggreditur, et sub terra. idẽ. acherontia templa alta orca saluete infera. item templũ uocatur tigurium, 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 qđ treis facies habere fingebatur. Ouid. Ora uides Hecates in treis uergentia partes, 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 terræ motus sentiret, rursus, ne tantæ molis fundamenta in lubrico parum firma essent, ea primo carbonibus, deinde lanæ uelleribus substrauere. centum uiginti septem columnæ in hoc templo fuerunt à singulis regibus factæ,

bus facta, sexaginta pedum altitudine. inter quas triginta sex
cælatæ fuerunt miro artificio. Diana Iouis, et Latonæ fuit fi
lia eodem partu edita cum Apolline. hanc perpetua uirginita
te insignem tradidere. quod spreto hominum consortio, syl-
uas coluerit uenationibus uacans. & paucarum uirginum co
mitatu contenta, arcum ferebat, & pharetram, succincta sem=
per incedens, et cothurnos induta. ob hanc causam syluarum,
& nemorum Dea putabatur. hæc creditur luna esse dicta, qđ
noctu sola luceat, quasi lucens una, quapropter & in palatio
noctiluca uocabatur, quod ibi noctu templũ eius luceret, siue
quod lumen à sole accipiat, propter quod σελήνη à græ
cis uocatur, quod σέλας splendorem significet, ἄνω de
super. Cicero, tum illa, quæ luce lucet aliena. Diana uero iair
co appellata est, quod quasi diem noctu efficiat, uel quasi dua
na, quod duobus temporibus die scilicet, nocteq; appareat, ab
ea Dianus dicebatur locus ei Deæ consecratus. eadem et Iuno
lucina appellatur. Iuno à iuuando, lucina siue, quod partum
in lucem prodat, siue (ut Plynius sentit) quod oculis præsit, et
luci, siue à luco, quem Romæ in exquilijs habebat. & Proser
pina, uel quod græca uoce περσεφόνη uocatur, uel à ser-
pendo. ueteres enim proserpere, & serpere dixerunt. Plau.
quasi proserpens bestia. serpere enim luna uidetur, dum modo
in dextram, modo in sinistram partem mouetur. propter quod
etiam omniuaga nuncupatur. & Dictynna, quod, cum Minoë
regem uim ei inferre uolentem fugeret, in mari sese præcipi-
tem fertur dedisse. cadauereq; eius à piscatoribus inuentum, pro
pter quod retibus, quæ græce δίκτυα dicuntur, nomen ei
impositum. cũq; posthac pestilentia in Creta insula orta fuis
set, habito responso, ut ædem Dianæ construerent, ædificatum
ei templum fuisse, Dianamq; ipsam Dictynnam uocitatam, et
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 er
rare faceret insepultos. græci enim ἑκατὸν centum, à quo
hecatombe centum boum sacrificium dicunt. et hecatompylon
oppidum centum portarum. dicitur etiam Pergæa à Perga op
pido 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
τῶν μηνῶν menses uocant, matureſcunt. DISSIMV
LETQVE DEVM CORNIBVS ARA FRE-
QVENS. Apud Nasamonas Libyæ populos colebatur Iupi
ter 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 magnificẽtia templi, in quo dissimulatur deus sub
specie arietis, hoc est ita colitur, ut dissimulato deo, arietis ima
go ostendatur. QVE. & Vir. O ter q; quaterq; beati. ali-
quando pro quia accipitur. Cicero, non solum nobis nati su-
mus, ortusq; nostri partem patria uendicat, partem amici. ali-
quando pro idest. Plaut. rudis est, nescitq; quid expediat. non
nunquam completiua coniũctio est. Virgilius, Alcandrumq;,
Haliumq;, Hœmonaq;, Pritaniumq;. quandoq; uenustatis dũ-
taxat gratia duplicatur, præsertim in rebus diuersis. idem,
Egregiam uero laudem, & spolia ampla refertis, Tuq; puerq;
tuus. idẽ, ô rex hominumq;, deumq;. Sallustius, seq;, nobisq;
dignum est. est quãdo significat etiã. Apuleius. id ei serioq; lo
quenti 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 dici-
tur nec, & cum coniunctione, ut atq; quæ uero relatiuum cum
diphthongo scribitur ad differentiam huius. quam legem &
ab eo deriuata seruant, ut quænam. quædam. quæpiam. quæ
ro, & similia. quæro enim à quæ, & res compositum esse con-
stat, cum nihil aliud sit quærere. quàm quæ sit res aliqua in-
uestigare. ARA. Altare. locus, in quo Dijs sacrificia fiebant,
hoc tamen inter altare, & aram interesse quidam existimant,
quod aræ superis, atq; inferis Dijs constituebantur. altaria tã
tum superis. Virg. en quatuor aras, Ecce duas tibi Daphni,
duoq; altaria Phœbo ab altitudine altaria dicta, qđ ueteres
Dijs supis in ædificijs à terra erectis sacrificia faciebant. Dijs
terrestribus in terra, dijs inferis in effossa terra. aræ uero dic-
tæ sunt quasi ansæ. Vasa enim erant, quæ tripodes dicebantur, propter quod Varro in libro rerum diuinarum scribit aras primo ansas dictas, qđ 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 aprehendebant, primo ansæ dictæ. deinde commutatione literarum aræ uocari cœptæ. ut Valesius. Fusius. odos. colos. labos. uapos. cla mos. honos. ueteres dixerunt pro ualerius. furius. color. labor. uapor. clamor. honor. item maiosibus. meliosibus. lasibus. fe-sijs, pro melioribus. maioribus. laribus. ferijs. hinc Virgilius, Talibus orantem dictis, arasq; tenentem. idem, Tango aras, me dios igneis, ac numina testor. erat tamen dũtaxat ara, apud quam nulla hostia cædebatur, sed tantum solennes preces ad-hibebantur. 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 geni tiui aram, quidam tamen aras ab ardẽdo 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 locæ 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 aridi tate uocatam putant, quod exaruerit, nec possit quicquam ge nerare. Virgilius, Area quam primum ingenti est æquanda cylindro, Et uertenda manu, et creta solidanda tenaci. Ne su beat herbæ, neu puluere uicta fatiscat. ab area diminutiuum est areola. hara autem cum aspiratione stabulum est porco-rum. Cicero, ex hara productæ, non schola. nam ouium, bo-um, aliorumq; huiusmodi claustra, & receptacula mandram uocamus. Iuuenalis, & stantis conuitia mandræ. Eripiunt somnum Druso est etiam hara, si Seruio credimus, auis quæ dam 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 existi-mo. hariolum uero, quasi fariolum, sicut hanula, quasi fanu-la, hoc est parua fana appellantur aspiratione, ut plerunque fieri solet, pro F litera posita. est enim hariolus, qui diuina mente fatur, quæ uentura sunt. neq; mihi ratio Seruij obstare uidetur, quod ara deorum primam syllabam productam ha-bet. aruspex uero correptam, cum hoc in alijs pleriſq; uidea-mus accidere, ut in curru, quod primam syllabam productam

habet, & curuli, quod habet primam breuem, atq; aliis 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 deducatur, in qua, quæ Dijs immolabantur, torreri solebant. nã torrere, ac siccari est, siue torridum, ac siccum esse, à quo aridum siccum dicimus, & ariditatem siccitatem, et aride aduerbium, & comparatiua, superlatiuáq; eorum. Item diminutiua aridulum, & aridule. item arenam, de qua superius diximus, et (ut quidam putant) aranea à nimia eius ariditate. item aristam, quæ proprie est prima spicæ pars. Virgilius tamen poëtice pro frumento posuit, Chaoniam pingui glandem mutauit arista. aridum etiam per metaphoram aliquando pro eo ponimus, quod irrigari desierit. Plyn. nõ 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 miserrimum, atq; infelix lignum sambucum uocant. & aritudinem pro ariditate. Varro, frigus calore, atq; humore aritudinẽ mi scet. 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, et cum tubicine. Cato, melos autem in cantibus est bipartitum, unum, qđ est in assa uoce, alterum, quod uocant organicum. item ab areo, aresco. exsicor, & composita perareo. exareo. subareo. inareo eiusdem ferè cum areo significationis. item arefacio, quod est exsicco, & arefio, exsiccor. sunt qui non ab ara, sed per contrarium sensum ἀπὸ τοῦ ἀρδόμαι, quod significat irrigare, aridum derivatum 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. qđ hoc modo tradunt institutum. cum Liber pater per deserta Libyæ 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 mirę magnitudinis in arena constituisse, & Deum uocasse Ammonem, hoc est Iouem arenarium. græci enim ἄμμον arenam uocant, unde est frequens illud apud eos prouerbium de iis, 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 frequẽtes domus, frequẽtes aræ. hoc est crebræ. multæ. modo quod ab alijs frequentatur, ut frequẽs 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 multis adiri. hinc fit frequentatio, & frequentia pro conuẽtione, & concursu. & apud grammaticos frequentatiuum uerbum, quod aliqd frequenter fieri significat. Item frequenter aduerbium pro crebro. Et infrequens dicitur, uel parum frequẽtatum, ut infrequens forum. i. in quo pauci conueniunt, uel rarum, ut phœnix infrequens auis, hoc est quæ rara reperitur, ex qbus 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 sint 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 horum insimulabis malitiæ male audies. et 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 aliqd quasi derisionis causa per contrarium efferimus. Virg. Egregiam uero laudem, & spolia ampla refertis Tuq; puerq; tuus magnum, & memorabile nomen, Vna dolo diuũ 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. Quinsimul ut pleniori obsequio demererer amantissimos mei, simul ne unlgarrem uiam ingressus alienis demum uestigijs insisterem. Virgilius, Obstipuit simul ipse simul percussus Achates. Cicero pro simul posuit unà. Vnà & id, quod facio, probabit, unà et in hac causa profecto neminem præponendum mihi esse existimabit. ab hoc eodem aduerbio, fit semel, quasi unà, nõ diuisim. nam qđ semel fit, nullam recipit diuisionem. aliquando tamen semel pro cito usurpatur. Virgilius, qui, nequid tale uideret, procubuit moriens, & humũ semel ore momordit. Et similis, quasi simulis, unde ueteres similiter pro similiter usurparunt. Plautus, exossãbo ego eum similiter, ut murenam cocus. Iungitur autem similis aliquando cum datiuo, aliquãdo 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 uideamur 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 ite tres simitu res agendæ sunt, quando unam occeperis. Et simile uerbum, quod est simulis sum, iungiturq; cum accusatiuo.

Martialis, Cum ſint crura tibi, ſimilent quæ cornua lunæ. Et aſſimulo, quod eſt comparo. Et ueriſimule, quod licet non ſit uerum, ueri tamen ſpeciem habet. Ab eo ueriſimlitudo, & ueriſimiliter. A ſimul fit cõpoſitum inſimul, quod ſignificat una, & ſimulac, & ſimulatq; quæ 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 ẽ animus per immenſas mundi partes, omnemq; naturam commeans, atq; diffuſus, ex quo omnia, quæ naſcuntur, animalia uitam capiunt. Vel deus eſt infinita mens, quæ per ſeipſam mouetur. Vel deus eſt præſtans quædam natura, 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 θεὸς, quod deum ſignificat, uel ἀπὸ τῦ θεῶ, quod eſt uideo. ſpeculor, quod peruigil dei oculus omnia contempletur, & uideat. uel ἀπὸ τοῦ δέος μαι, timeo, quod mortalibus ſit timendus. Statius, Primus in orbe deos fecit timor. Deum, et diuum quidam 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 adiectiuum eẽ exiſtimo, & ſignificare diuinum, quod etiam dium dicimus, quaſi ἀπὸ τοῦ Διὸς hoc eſt à Ioue genitum, uel quia ueteres in ſingulari dium dicebant, hoc ẽ deum. Vnde nunc quoq; in plurali à dio dicimus dij, ſicut à deo dei. Item medius fidius ſicut mehercules, hoc ẽ per Deum Fidium. Nam Fidius deus eſt, qui fidei præeſt. Plautus, per deum Fidium credis iurato mihi. A deo deitas ſit, hoc ẽ 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 numena, ut capitolium, in quo eſt Minerua. Iupiter. Iuno. Nõnulli templũ, in quo aqua currit, à defluendo. Sunt etiam qui delubrum dei ſimulachrum eſſe affirment, à delibrato ligno, ita appellatum. A diuo fit uerbum diuino, quod eſt augueror. proprium enim dei eſt futura prædicere. Ab hoc ſit diuinatio prouidentia futurorum, quamuis diuinatio etiam dicatur 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, & diuinipotẽ cœlum deponere. terram ſuſpendere, fontes durare. montes 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. Acius, 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 neceſſariũ uſum, opes uero ad magnificentiam. & Dis ditis Plato, quod diuitiæ omnes è terra ſint, uel quod omnes in terram redeant. Vnde Plutus 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 ſit 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, tædioq; 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, quãm intrares mare, ſerena lux fulſit. futuri ſic. pridie, quàm ducas uxorem, amicos conuocatos 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 rapidum, lunaſq; ſequẽtes 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. a 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 cõperendinatione corrũperet. Dies uero cõperendinata à ueteribus dicebatur iudiciũ in diem tertiũ conſtitutũ, & 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 Tacti equitis Romani. Paulus iuriſconſultus. Et non mirum eſt, ſi peculium quoq; defuncti pridem filij defertur. Vlpianus, queritur enim ordinem tenere, quem pridem 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 uenisti Boetius, hic autem, quod nuper diximus. Curtius, qui nuper ab Alexandro missi erant. Cicero, quàm multa de balneis, quæ nuper ille uenditerat. Ab hoc Nuperum derivatur, 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 & prætermissa 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 Fanij detulisti. hoc est, quàm multo tempore ante idem, nostra autem cuitate 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 per dius tota die aliquid agens, sicut pernox tota nocte uigilans. & diæta cœnaculum, in quo æstate cœnatur ad umbram, hyeme ad solem, quod & cœnatio dicitur, quamuis alij à græco deductum hoc nomẽ uelint. Varro ita appellatum existimat, qđ in ea die edatur. In hortis ferè ædificari solebat, licebatq; testatori diætam in hortis uxoris ædificatam diruendam legare, si fieri id sine fundi detrimento posset, cum alioquin diruendam domũ testamento legare fas non esset. Ab hac diæta diætarij uocabantur, qui in aliena cœnacula furandi gratia se dirigebant, quos Vlpianus scribit plus, q̃ 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 græca 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 sucina 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 merides 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 die 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, per græcando uitam ducere. hinc merenda dicta est cibus, qui sumitur ante cœnam. Aliquãdo 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, q eum meridiantem quasi Britannici æmulum strangularent. item à die æquidiale dictum. Sic enim ueteres dixerunt, quod nunc dicimus æquinoctiale, quia nox dici 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
10 à media nocte incipiebat. Apud Athenienses ab ortu solis ad alium ortum. 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, uariusq; labor mutabilis æui Rettulit in melius. & iurisconsulti. bima. trima. quadrima die pro tempore biennij. triennij. quadriennij dicunt. & ad idem non uenit, ideſt præfinito tempore non uenit. Et in hac ultima significatione fre-
20 quentius est fœminini generis. Virgilius, iamq; dies infanda aderat. Ab eoq; fit diminutiuum Diecula pro paruo tempore. in masculino autem genere tempus determinatum plerumq; significat, ut hesterno die ad te ueni. Nudiustertius, & 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 istam insanitatem. Pompeius tamen scribit dierectum dici per antiphrasin apud ueteres uolentes significare in alium diem. unde di-
30 erecta aduerbialiter dicamus. Plautus, quin tu i dierecta cum furcula, & cum poculis. Dierecta inquit, quasi in malam diem. Sunt etiam qui inducias à die dictas existiment, quasi in diem uti iam. Pactum enim inducciarum 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 inducciæ sint, cum hostes inter sese utrinq;
40 ultro, citroq; alteri ad alteros impune, & sine pugna ineunt. Varro inducias ita definiuit, inducciæ sunt pax castrensis puncorum dierum. Et alibi, inducciæ sunt belli feriæ. Græca 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,
50 sicut Neptunus pater, & Saturnus pater, & Ianus pater dicere solemus, econtrario 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 uehemens, uegrande, modo σφοδρὸν μοῖον, hoc est priuatiua particula est, ut uecors, uesanus. Veiouis ædes Romæ inter arcem, & capitolium erat, eius simulachrum sagittas tenebat, quæ sunt uidelicet paratæ ad nocendum. Quapropter eum deum plerique Apollinem esse dixerunt. Ob
60 hanc causam Virgilium tradũt numina læua in Georgicis deprecari, quod uis quædam sit huiusmodi deorum in lædendo

magis, quàm in iuuando potens. Sic. n. inquit, In tenui labor, at tenuis non gloria, siquem Numa Læua sinunt, audit'q; uocatus Apollo. Nundinas quoq; à die dictas esse manifestum est, quasi nouendinas. ita enim nundinæ à Romanis institutæ sunt, ut octo qdem diebus in agris rustici opus facerẽt. Nono autem die intermisso rure, ad mercatum, leges'q; accipiendas Romam uenirent, & ut scita, atq; consulta frequentiore populo referrentur, quæ trinũdino die præposita à singulis, atq; uniuersis facile cognoscebantur. Vnde etiam mos tractus, ut leges 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 uenìebant, lites componerent. Nefasto enim die prætori fari non licebat. Nundinarum originem quidam Romulo assignant, quem communicato cum T. Tatio imperio, sacrificijs'q; et sodalitatibus institutis, nũdinas quoq; tradunt adiecisse. Alij diem nundinarum exactis regibus celebrari cœpisse commemorant, qa pleriq; ex plebe repetita Seruij Tullij memoria, ei nundinis parentarent. Primis autem Calendis, & Nonis omnibus nundinæ cæuebantur, Nam quo ties incipiente anno dies cœpit, qui addictus est nundinis, omnis ille annus infaustus, luctuosis casibus fuit, quæ opinio lepidiano tumultu maxime confirmata fuit. Nonis autem conuẽtus uniuersæ multitudinis uitandus existimabatur, quoniam populus romanus exactis etiam regibus hunc diẽ 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 se gregandas 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, dicatur lata esse, uel fieri. Trinundinus autem dies, uel Trinũdinum, siue trinum nundinum dicebatur dies tertiarum nũdinarum, qui prædicantea 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. a quo nouendialis dies est sacrificium, quod mortuo fieri solebat nono die postq̃ erat sepultus. Horatius, Nouendialis dissipare puluere. Veteres die quarti, & die quartæ dixere pro eo, quod est die quarto, & die quinti, & die quintæ, & deinceps pro die quinto. Item die pristini, uel pristinæ pro die pristino. quod nos conuerso compositionis ordine pridie dicimus. Et die crastini prodie crastino. & die proximi pro die proximo. & alia multa. Videntur autem differentiam fecisse quodãmodo inter die quarto, et die quartæ, ut illud de præterito sit, quod nos nudi usquartus, hoc de futuro. Sunt autem hæc omnia compositæ, & pro aduerbijs accipiuntur. Antiqui etiam in genitiuo huius dies, uel dij dixerunt, sicut huius fames, uel famis. Cicero, equites uero daturos illius dies pœnas. Virgilius. Libra dies, somnũq; pares ubi fecerit horas. Idem, Munera, lætitiamq; dij, hoc est diei. Cæsar in libro, quẽ 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 fieri debeant. In diem, & in dies differunt. illud plerunq; cum hoc uerbo uiuit coniungitur. Quintil. non, ut ferè 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 rem uenalẽ 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 etiã in dies breuiores. Nam hæ quotidianæ literæ sunt breuiores ijs, quas ante mittere solebã, quæ poterant omnes esse pari breuitate, atq; in dies mitto 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 cuium, sed ne de utilitate qdem sua cogitauerunt. Virg. Gallo, cuius amor tantum mihi crescit in horas, Quãtum uere nouo uiridis se subijcit alnus. Diem de die ducere est rem in longum protrahere. Veteres diurnum, ac continuũ dicebant. Plautus, sol motibus Dijs illustrans terram. Sunt etiã q̃ 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, ejcio. Aliquãdo tamen dirum pro magno accipitur. Virgilius. Iam tunc relligio pauidos terrebat agrestes. Dira loca. 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 cẽ ceruorum genere est, ita uocatum, qđ cornua habet similia subulæ, qđ instrumentum est, quo perforandis calceis, ac suendis utuntur sutores. à cuius similitudine Thusci subulones tibicines uocant. Alijs cornua sunt ĩ palmas ficta, ac digitos, ut plateroribus. hi sunt ex damarũ genere dicti à latitudine cornuum. πλάτος enim latitudo est, κέρας cornu. Ramosa sunt caprels, sed parua. Arieti (ut diximus) conuoluta. insectat 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. Armẽtis 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

uaribus. de quibus paulo poſt dicemus. cochleis ad prætentandum iter data ſunt gemina cornua, quoniam oculis carent. et talia, ut prætendantur, ac reſiliant. Mirum eſt, quod de Narnienſibus tradunt, uſqueadeo huius tam exigui animalis effigie aliquando fuiſſe perterritos, ut ad id arcendum pulcherrimũ illum pontem, et 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. Ouibus ferè cauа, et in mucrone tantum concreta ſunt cornua, ceruis tantũ ſolida, & ſingulis ánis decidua. Bobus, cum attritas ungulas habuerint, aruina ungendo cornua mederi agricolæ ſolent. A cornu unicornium, & bicornium, & tricornium, & quadricornium dicimus, quod habet unum. duo. tria. & quatuor cornua. item cornutum, uel quod cornua habet, uel quod ex cornu procedit. Martialis, Occubuit tandem cornuto ardore potitus. Et cornutæ quadrupedes à ueteribus dicebantur 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 hoſtes elephantos, à magnitudine bouem, à Lucanis Lucas uocauere. Alij Lucam, quaſi libycam dictam uolunt, quod ex Africa huiuſmodi belluæ primo fuerint in Italiam ductæ. Varro à lucæ lucas appellatas exiſtimat, quod elephanti relucebant propter inauratos regios clypeos, qui in turribus ijs erectis conſpiciebantur. A græco uero κέρας & ſterno latino uerbo ceroſtratum compoſitum eſt, hoc eſt picturæ genus, cum ex cornibus ramenta tinguntur uarijs coloribus, 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 diſtinguí. 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, utrãq; partem antemnæ. Virgilius, Cornua ue latarum 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 circùm legiones dextra ſiniſtraq; tanquam alæ in auium corporibus locabantur. Item cornu tubæ genus obtortæ, à quo cornicines dicũtur. Iuuenalis, Quadraginta dedit Gracchus ſeſtertia dotem Cornicani ſiue hic recto cantauerit ære, dictum ita, quia quod nunc ex ære eſt, tunc fiebat bubulo cornu. A cornu per diminutionem fit corniculum, hoc eſt 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 conuenieſſent, uenuſſe 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 dereciſſe, & poſteriorem partem in effigiem piſcis, priorem uero in formam hirci commutaſſe. Cuius ingenium admiratus Iouem, hanc figuram in cœlum tranſtuliſſe. Spectat ad occaſum, & toto corpore ab hyemali circulo diuiditur. Aquarij leua manu ſubiecta. Stellam habet in naſo unam. in pectore duas, in pede duas. inter ſcapulas ſeptem. in uentre ſex. in cauda duas. Cornucopiæ eſt, quod Hercules cum Acheloo in ſpecie tauri mutato congreſſus ei detraxit. hoc Naiades cæptum, & omnium fructuum primitijs refertum Copiæ conſecrarunt. Vnde apud Ouidium Achelous ſic inquit. rigidã fera dextera cornu. Dum tenet, infregit, truncaq; à fronte reuellit. Naiades hoc pomis, & odoro flore repletum Sacrarũ diueſq; meo bona copia cornu eſt. Phocion pipateticæ diſciplinæ non ignobilis philoſophus librum multæ, uariæq; hiſtoriæ refertum cum compoſuiſſet, eum κέρας ἀμαλθίας, 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 ἀμαλθίας, hoc eſt cornu Amaltheæ dici. Germãicus ĭ arato. Illa putatur Nutrix eſſe Iouis, ſi uere Iuppiter infans Vberacretææ mulſit ſidiſſima capræ, Sydere quæ claro gratum teſtatur alumnũ. Ouid. Ille ubi res cœli tenuit, ſolioq; paterno Sedit, & inuicto nil Ioue maius erat, Sydera nutricẽ, nutricis fertile cornu Fecat, qđ dominæ nunc quoq; nomen habet. Hanc Amaltheam in urbe Oleno nutritam fuiſſe affirmant, quæ in Baetia eſt ab Oleno Vulcani filio ita appellata, Vnde olenia capella uocitata eſt. idẽ, Naſcitur oleniæ ſignum pluuiale capellæ. Fuit et alia Olenus urbs Aetholiæ, iuxta quã fuit aper Calydonius. A cornu etiã cornũ arborem deductã exiſtimant, quæ ramos habet duritie, et rigiditate cornibus ſimiles, fructum circa ſolſtitia reddit primo candidum, poſtea ſanguineum. Ex eo genere fœmina poſt autumnum fert bacas acerbas, & cunctis animantibus inguſtabiles, ligno quoq; ſungoſo, & inutili. Ab hac cornu cornetum dicitur locus ijs plenus ſicut à ſalicæ ſalicetum. ab oliua oliuetum. à pinu pinetum. & fructus eius neutro genere cornum uocatur. Virgilius, bacæ, lapidoſáq; corna. hinc Corniculum oppidum uocitatum eſt iuxta Tarquinios, à quo oppidani corniculani ſunt dicti. Et ab hac corneum dicitur, qđ ex cornu ligno conſtat. Plautus, duram, ac corneam uirgam. Plynius cornus frequenter maſculino genere uſurpat, dentes mobiles confirmat. æruinæ cornus canis. 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 Rhodũ, quorum metropolis eſt Aliarna ſus. 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 celeberrimum, tandemq; continuo luctu, ac mœrore contabuerit. FERANT efferant. extollant. Ferre proprie portare est, Virgilius, uix illam famuli Phlegeus, Sagarisq; ferebant. Quãuis Caius iurisco. 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, idem, Hinc uia tartarei, quã fert Acheronti ad undas. Ferre pati. Martialis, Nam tantos rogo quis ferat labores? Virg. miserere animi non digna ferẽtis. 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. A' fero feræ dictæ sunt, quod toto corpore ferantur, uel quod cum impetu, & sine ratione ferantur, uel dicuntur feræ, siue fera animalia im proprie omnes quadrupedes pecudibus exceptis, proprie uero quæ ferocitatẽ habent, ut leones pardi. lupi. quæ, ubi mansuefacta sunt, cicures appellantur. cicurare enĩ (ut Varro ait) mã suefacere est. et quicquid à fero discretum est, dicitur cicur. Cicero, nam aliæ sunt feræ, aliæ cicures, aliæ natantes, aliæ uolucres. Cicur ingenium dicunt mite, atq; mansuetum. A' 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, & cane, illa Hybridas à contumelia, ὕβρις enim apud græcos contumelia dicitur, hæc lycascas uocant à lupo, qui λύκος à græcis nominatur. Virgilius, multum latrante lycasca. Semifera etiam appellantur, quæ nec plane fera, nec fera sunt, sed mediæ inter utrunq; naturæ, ut in uolucribus hirundines, in campo lepores, damæ, cuniculi, in mari delphini. A' fera ferinus adiectiuum. Apuleius, ferino, ac beluino 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; culmnibus ferali carmine bubo Sæpe queri. Et ferus, quod modo seuerum, atq; atrocem significat. Idem inq; feri curuam cõpagibus aluum. Cótorsit, Modo sæuum, idẽ, Pectebatq; ferũ, puroq; in fonte lauabat. idẽ, ferus omnia Iuppiter argos Trã stulit. A' 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. A' quo fit ferocio uerbum. Et ferociẽs. & 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; uentat. Vt ferè hominem occidit. hoc est parum abfuit, quin occideret. Hinc frater dictus, quasi ferè alter, à quo fratria uxor fratris appellata. & fratrare, quod de puerarum mammis dicitur, cum primum tumescunt, quod ueluti fratres pares oriuntur, hoc etiam spica in frumento facere dicitur. Et fraterculus paruus frater, & fraternus possessiuum nomen. ut fraternus amor. fraterna 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 sermonem 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. Vir. fessi rerum. hoc est penuria fatigati. et ferio, hoc est percutio, quasi fero, atq; agito. Virgilius, cornu ferit ille caueto. Vnde feralia Dijs manibus sacrata festa à feriendis pecudibus appellata. siue quod feruntur tumulæ 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 certos, 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 familiariũ feriæ, quas quæq; familia ex usu domestica celebritatis obseruabat, ut claudiæ feriæ, & Aemiliæ. Itẽ singulorum, ut natalium dierum, quæ natalitiæ dicuntur, et fulgurum, & funerum expiationes. Item flamminica quotiescunq; 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, & præceptis negligens multabatur. Scæuola iurisconsultus interrogatus, quid ferijs agere liceret, respondit quod prætermissum noceret. ut si bos in foueam decidisset, non erat piaculum patrẽfamilias illum adhibitis operis extrahere. nec ille ferias polluebat, qui trabem tecti fractam fulciendo ab imminenti ruina liberasset. Vnde Virgilius, cum sciret lauari ouem, & lanæ purgandæ, & scabiei curandæ gratia scripsit, tum demum mergi oues per ferias licere, si hoc remedij, non lotionis causa fieret. Balantumq; gregem fluuio mersare salubri, manifeste ostendit curandi duntaxat gratia hoc facere licere nõ lanæ purgandæ. A' ferijs festi dies dicti sunt feriati, hoc est, in quibus feriæ celebrantur. Item à ferio feciales dicti, quod fœdus ferirent. quippe Romani (ut Varro refert) bella non nisi tarde, nec magna licentia suscipiebant, quod bellum nullum, nisi pium putabant geri oportere. itaque prius, quàm indicerent bellum ijs, à quibus iniurias factas sciebant, Feciales legatos, quos oratores nonnun-

bant, ad res repetendas mittebant, ſiqui legati iniuriam violati eſſent, qui id feciſſent, quamuis nobiles eſſent, ut ciuitates delerentur, ſtatutum eſt, Feciales autem uiginti conſtituti, qui de rebus huiuſmodi cognoſcerent, iudicarent, ſtatuerent. ijdem bello confecto, fœdera feriebant in hunc ferè modũ. Fecialis Regem rogabat. iubeſne me rex cum patre patrato eius populi fœdus ferire? iubente Rege, Sagmina dicebat te Rex poſco. Rex reſpondebat. Puram tollito. Fecialis ex arce herbam puram tollebat, poſtea Regem interrogabat. Rex ſacá ne metu regum nuntium, populíq; romani quiritũ, uaſa, comitesq; meos? Rex reſpondebat. Quod ſine fraude mea, populíq; romani quiritium fiat, facio. Tum fecialis patrem patratum faciebat, herbena caput, capillos q; tangens, legibus deinde fœderis recitatis. Audi dicebat Iupiter. audi pater patrate populi talis, auditu populus talis, ut illa palàm prima, poſtremum ex illis tabulis, cerá ue recitata ſunt ſine dolo malo, utiq; ea hic hodie rectiſſime intellecta ſunt. illis legibus populus Romanus prior nõ deficiet, ſi prior defecerit publico conſilio dolo malo, tu illo die Iupiter populum Romanum ſic ferito, ut ego hũc porcum hodie feriã, tantóq; magis ferito, quãto magis poles, potesq;. Vbi dixerat, porcum ſilice percutiebat. ſua deinde carmina alter populus, ſuumq; iuſiurandum per ſuos magiſtratus, ſuosq; ſacerdotes peragebant. hinc etiam fœdus quidam deductum exiſtimant, quod in fœdere porcã feriretur. de quo inferius dicemus, item à fero ferabites pro agreſti. Siſenna, partim ferabite, partim lauro, ac pinu abundat. item à fero fit ferueo uerbũ, qđ 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 ueto, nimbiſq; uidebis Feruere. Et feruere opus dicimus, dum ſtudio, et diligentia elaboratur, & hominem ira feruere, aut odio, aut calore, dum ira, aut odio, aut calore incenſus eſt. Vnde à feruendo febris, quãuis aliqui à feritate potius morbi uocitatam uelint. ab hac per diminutionẽ febricula, à quo febriculoſus. Cellius, non morbus hic febriculoſus, aut nimium grauis. & uerbum febricato, hoc eſt febrem patior. et febrio eiuſdem ſignificationis. et febrilis adiectiuũ. Apuleius, Ardore æſtuans febrili. et februare à feruco dictũ, quod eſt luſtrare, purgare. hoc enim adolendo, & flammis feruentibus fieri ſolebat, à quo Februarius menſis uocatus, quod tum, ideſt extremo mẽſe anni populus februaretur. et Iuno februata, ſiue februalis, ſiue februlis, quod ei hoc menſe ſacra fiebant, eiuſq; feriæ erant Lupercalia, quo die mulieres februabãtur à Lupercis amiculo Iunonis, ideſt pelle caprina. Quam ob cauſam is quoq; dies februatus appellabatur, & quæcunq; purgamenti cauſa in quibuſcunq; ſacrificijs adhibebantur, 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 feruco 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 effrueat aqua maris, atq; ebulliat. Vnde tranſfreto, et tranſfretatio deducuntur. et fermentum, quod feruendo creſcat. Eſt enim fermẽtũ farina, quæ ſubigitur prius quã addatur ad pultis modum decocta, & relicta, donec aceſcat. Vulgo autem nec ſufferuere faciunt ſed tantum pridie aſſeruata materia utuntur. Ab hoc fit fermento uerbum, cuius paſſiuum eſt fermentor. Plyn. Calamóq; natura eſt acore fermentari.

idem. Cum fieret panis ordeacius cicerculæ farinæ admiſtione fermentabatur. A fermento fermentatio deducitur. Præterea à fero fertũ dicitur genus libi, quod ſæpe ad ſacra ferebatur, nec ſine ſtrue altero genere libi, quæ qui afferebant, ſtruſetarii appellabantur. A fero arferia aqua, quæ inferis libabatur, ſeu uas uini, quod adhibebatur ſacris. Et fiſcina inſtrumẽtum ruſticum, quo comportãtur fructus, ac res neceſſariæ. eius diminutiuum fiſcella, in qua caſei feruntur, & ab ea fiſcellã uocitati mollis caſei appetitores. quemadmodum catillones dicuntur catillorum liguritores. Ponitur tamen aliquando fiſcella pro boum, mulorum ue, aut iumentorum capiſtro. Plyn. Fiſcellis capiſtrari boues oportet, ne germinũ tenera decerpant. A fero etiã furor, quod qui furore agitantur, huc, atq; illuc temere ferantur. Ab hoc furioſus. furio. furibundus. furiæ Furiales, 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 exhis & opimo uincere ferto intendit. Et fartus, & refertus, & farcimen inteſtinum uaria, ac minutim concaſa carne refertum. Et farreum genus libi ex farre factum. Plyn. Cum & in ſacris nihil religioſius confarrationis uocabulo erat, nouæq; nuptæ farreum præferebant. Farreũ quoq; apud ueteres horreum dicebant à farre, ſicut granarium à grano, et horreum ab hordeo. & fartores nomenclatores quidam, quaſi infarcirent nomina ſalutatorum in aurem candidati. Et farrago, qua equi, & iumenta uerno tempore purgantur, & ſagmantur, quod primum in farraria ſegete ſeri cœpta ſit, quamuis alij à farciendo potius, hoc eſt ſaturando dictam farragnem uelint. Et diffarratio genus ſacrificij, quod inter uirũ, et uxorem fiebat. Et diſſolutio dicta diffarratio, quia fiebat farreo libo adhibito. Et à farre ſecando per commutationem litteræ (ut Varro exiſtimat) falx, & fartilia, quibus implentur ea, quæ decoquuntur. Plynius, iecur anſerinum fartilibus creſcit mira magnitudine. fructus etiam à ferundo dicuntur rei 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 neque feruntur, neque fructum ferunt. & propterea infelices arbores dicuntur. Et fructifico, quod eſt fructum facio. & fructificus, ſiue fructuoſus, qui fructum, hoc eſt utilitatem præſtat. Et Fructifica fructuum Dea. Et frutex, qui ab herba, & arbore differt. Eſt enim frutex, qui ad iuſtam magnitudinem arboris non aſſurgit, et ſtatura ſimilis eſt multis herbis, ſed non demoritur, neque arefcit, ut herba. uerum perennis eſt. à quo fit fruticor uerbum, hoc eſt pullulo, & quaſi frutices emitto. Cicero, exciſa eſt enim arbor, non euulſa. itaque quaſi 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. Dicebatur q; 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-

náq; cõplectitur, ſed quicquid ex fructu terræ in alimoniam uertimus. Vnde frugiferæ arbores dictæ ſunt, quæcunq; fructum ferunt. à quo fit de frugo uerbũ, 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 deducatur, per quã demiſſus cibus reuocatur, ac máditur. Et Rumina dea, quæ rumæ præeſt, hoc eſt pueris lactẽtibus 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 mámam præbuiſſe, quæ et Rumula uocitata eſt. Ouidius quæq; uocatur Romula núc ficus, Rumula ficus erat, ſiue quod ſub ea pecudes æſtatis tempore frigora captantes herbas ruminare conſueuerunt. Quidam ſtrumam quoq; à ruma dictam exiſtimant, quaſi ſtruẽs rumam, morbus eſt, quem uulgo à ſcrofis, ut opinor, quæ eo morbo affligantur, 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 rumor per metaphoram accipitur, pro reuoco in memoriam. Varro, non modo abſens de te ſæpius cogitabit, ſed & ruminabitur humanitatem tuam. Cuius nemo hæc noſtræ ruminabitur mulieri. Veteres in nominatiuo frux, pro fruge dixerunt. Varro, frux, legumen, triticum, à quo frugi indeclinabile nomẽ derivatur. Sunt autem frugi homines, quos græci χρηστούς appellant, qui in omni re motus animi moderantur. Vnde eſt Piſonis illius cognomen tantopere celebratum. inde etiam frugales dicuntur, et frugalitas dicta, quæ motus animi appetẽteres regit, & ſedat, moderatamq; in omni re nouit ſeruare conſtantiam. Et frugaliter aduerbium temperate, modeſte, & frumentum, quaſi frugamentum. 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 molibus utere malus. hinc uſus fit, quod interdum ipſam utendi ſignificationem habet. Vir. nam neq; erat corijs uſus. interdũ conſuetudinẽ, conuerſationem. Terẽ. ſic mihi eſt uſus. Quint. muliẽrem, cum qua longus illi fuerat uſus. Vnde uſu uenire, pro accidere ponimus. Plyn. id enĩ frequenter uſu uenit, ut mali bonis præferantur. Aliquãdo ponitur pro opus eſt. Vir. núc 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 perinde ex ea fructum, atq; utilitatem capimus, ac ſi noſtra eſſet, definituq; ab Vlpiano ius alienis rebus utendi, fruẽdiq; ſalua rerum ſubſtantia. Abuti uero eſt perperam uti, ſiue nimis licenter uti. Cicero, noli abuti nimis patientia noſtra. Vnde abuſus, & abuſio dicuntur, cum aliquare per licentiam male utimur. Item abuſum dicitur, qđ utendo conſumptũ eſt. Plaut. ubi illa, quæ dedi ante? abuſa, ſi ea durarent mihi, mulier mi

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, et 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 unius diculæ uſurá p miſiſſet. modo ſignificat fœnus, à quo fœnerator, à quibuſdã uſurarius dicitur. Frui autem eſt ex re, qua utimur, delectationem capere. Vnde fieri poteſt, ut eadem re unus utatur, alter fruatur, ut ſi per æſtum duo frigida aqua manus lauẽt, alter, ut abluat ſordes, alter, ut frigiditate illa oblectetur. Hẽt hoc uerbum tria ſupina. Fruitũ unde fruitio fit, quo uerbo theologi utũtur, uolunt q; ad deum tantum referri. Fretum, unde fit fretus, ideſt cõfiſus. Quint. tua fretus humanitate id egerã. Et frutum, ut paulo mox oſtendemus. À fruor fit fruiſcor ſicut à fateor fatiſcor. Lucilius, æque fruiſcor ego, ac tu. Et perfruor. quod eſt in totum fruor. Et defruor omnem fructum percipio. À quo defrutum appellatum uini genus huiuſmodi. Decoquitur muſtũ ad tertiam partem menſuræ, quod ſyreum dicitur. Græci ἀπὸ τοῦ ἑψεῖν, quod eſt decoquere, ἕψημα uocãt, noſtri à ſapiditate (ut arbitror) ſapam nominant. hoc ſi ad dimidiã 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 pro fruor, & frunitum dixit prudentem, hoc eſt eũ, quo perfrui liceret, ſiue e contrario infrunitum inſipientem, ac ſtolidum, qui nulli uſui eſſet. Sed nos frunitum, et infrunitum à græco potius deducta exiſtimamus. nam græci φρόνιμον prudentem, ἄφρονα dementem dicunt. item à ferendo frumentum dictum, ſiue (ut quidam putant) à frugibus, quaſi frugamẽtũ. Frumenta autem dici putant quæcunque emittunt ariſtas, à frumento, fit frumentor uerbum, quod eſt frumentum colligo. Vnde frumentatio collectio frumenti, & frumentator, qui frumentatum profectus eſt. Et frumentarium, quod ad frumentũ pertinet. ut frumentarius ager. frumentariũ cribrum. frumentaria lex de frumentis. ſicut agraria de agris. Item à ferendo fruſtum cuiusq; rei particula, qđ facile feratur. Vir. Pars in fruſta ſecant, uerubuſq; trementia figunt. M. Cato, fruſto panis cõduci poteſt ueluti taceat, uti loquatur. unde fit aduerbiũ fruſtati, et fruſtillati. hoc eſt minutatim, et p fruſta. itẽ Plautus, fruſtullũ, & fruſtillum uſurpat pro paruo fruſto. Fruſtra quoq; aduerbium hinc deductum quidam exiſtimant, quod ſignificat incaſſum, quaſi imperfecte. à quo fit fruſtro uerbũ, quod eſt fallo. deludo. & paſſiuũ eius fruſtror. quod etiam deponens reperitur. Vnde ſunt uerſus illi ueteriſſimi poetæ ab A. Gel. commemorati. Nam qui lepide poſtulat alterũ fruſtrari, Quẽ fruſtratur, fruſtra eum dicit, fruſtra eſſe. Nã qui ſeſe fruſtra, quẽ fruſtrari ſentit, Qui fruſtratur, is fruſtra eſt, ſi non ille eſt fruſtra. Quidam tamen hæc à frangendo potius deducta exiſtimant. À ferendo etiã furca dicta inſtrumẽtũ, quo ſtramenta feruntur, à quo bifurcum. & bifurcatũ. & bifurcatim, et furcifer. à quo trifurcifer. Plautus, tu triũ literarũ homo uituperas me, & fur trifurcifer. Et furculã, et furcillã deducimus, & furcalis, quo utimur ad extrahendum ſimum.

item ferax abundans, à quo feracitas, pro abundantia deducitur. Plyn. ut tam ferax bonarũ artium seculum uideremus, et fertile eiusdẽ significationis, à quo fertilitas, et fertiliter aduerbium, et Feronia nemoris dea à ferẽdis arboribus. Erant 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 scribãt circa tractus Campaniæ, ubi circæi sunt, Iouẽ colí solitum, q Anxurus dicebatur, quasi ἄνευ ξυρῆ, hoc est sine nouacula, quia barbam nunquam rasisset. & Iunonem, quæ Feronia uocabatur Eontem aũt 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 templum eius, mirificum sacri genus habens. Nam qui eius nomine afflabantur, nudis pedibus super incensos cærbones, & calidissimum cinerem sine aliqua offensione ingrediebãtur. ingens eò mortalium multitudo cõuenie bat, & 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, & 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. & ueliuolum mare dicitur, per quod uelis uolatur. & ueliuolæ naues, quæ uelis uolãt, unde & reuelare nudare ẽ, atq; detegere, alĩ quando tamen pro ligare accipitur. Pompo. Reste uelet gulam. Aliquando pro uestire. Plau. muliẽbri uelatus toga. Velati ergo uocati sunt milites, qui uestiti, & inermes exercitum sequebãtur, & in demortuorum locum substitui solebant. hi postea mutatis literis uelites appellati sunt. Et uelitaris pugna dicta, quæ fundis, ac lapidibus, interdum etiam hastis fieri ab inermibus solet. Hinc uelitor uerbum deductum est, pro contendo, et iurgor, & uelitatio contentio. Plautus, nescio quid uelitati estis iter uos. A. Gel. Cum inquinatissimis hominibus non est comitio decertandum, neq; maledictis aduersum impudentes, et improbos uelitandum, quia tantisper similis, et compar eorum fias, dum paria, et consimilia dicas, atq; audias. A uelitor uelitati aduerbium deducitur, quod significat per saltus, & internalla, quod uelites fundis, ac lapidibus pugnando huiusmodi saltibus utantur. Sisenna. Nos una æstate in Asia, & Græcia gesta ideo continentia literis mandauimus, ne uelitatim, aut saltuatim scribendo, lectorum animos impediremus. Item à fero feciales dicti, quod apud eos belli, pacisq; ferendæ ius erat. neq; enim licebat bellum alicui inferre, nisi hi et iusta causa susceptum declarauissent, & prius indixissent. Varro, itaq; bella tarde, nec magna licentia suscipiebant, qd bellum nullum, nisi pium putabant geri oportere, & prius quã indiceretur bellum ijs, à quibus iniurias factas sciebãt, Feciales legatos res repetitum mittebant quatuor, quos oratores uocabant. idem si cuius legati uiolati essent, qui id fecissent, quãuis nobiles cẽnt, ut ciuitati dederentur, statuerunt, fecialesq; uiginti, qui de rebus cognoscerent, iudicarent, et statuerent, constituerunt. Sũt tamen, qui feciales à faciẽdo uocatos existimant, quod apud eos belli, ac pacis faciendæ ius esset. Item ferrum à ferendo qdã dictum putant, quod in agros cõlẽdi gratia feratur. ego à feriendo potius appellatum arbitror, quod cætera eo feriãtur, hoc est domentur. Ab hoc ferrugo dicitur, quæ proprie est rubigo ferri sicut ærugo rubigo æris. Plyn. sudor uirgæ cornus arboris, lamna 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 nõ rubigo ulla, non ærugo, nõ aliud ex ipso est, quod consumat bonitatem ac cõiunxisset utrunq; hoc loco Plyn. nisi inter se differrent. Dicendum est igitur, rubiginem esse, quæ in metallis situ quodã contrahitur arida, & rubra, metallum paulatim absumens, qualem in ferro uidemus. Dicta rubigo à colore. Veteres enim robum rubeum dicebant, & bouem iccirco robum rustica 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, qd huic deo sacrificia fierent, ne robigo segetes occuparet, et Robigo dea. Ouidius. Flamẽ in antiquũ 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 Plyn. æs muliebribus menstruis contactũ grauem uirus odoris accipere, & ærugine, ex lapide quoq; ex quo coquitur æs, ærugo deraditur, quemadmodum ex lapide, ex quo coquitur ferrum, rubigo. sed in omnibus metallis, præsertim, quæ non pura sunt, & ærugo simul, & rubigo esse possint. Ferrum diuturno situ rubiginem contrahit. Si citro, aut omphacio, aut alio acri tangatur, statim ærugo incessit. hoc ipsum accidit in argento, nisi purum, putumq; sit, et in ære, atq; aliis metallis. itaq; eadem sæpe metalla & rubiginosa esse, & ærugi nosa conspicimus. ærugine græci ἰὸν χαλκοῦ nominant. ferruginem δὲ ἰὸν σιδήρου, ideſt florem æris, ac ferri. Nõ recte interpretatus est noster Hieronymus locum illum in sacris literis. καὶ ἐδωκε τὴν ἐρυσίβην τοῖς καρποῖς αὐτῶν, καὶ τοὺς πόνους αὐτῶν τῇ ἀκρίδι. Et dedit ærugini fructus eorum, et laborem eorum locustæ. Rubigini enim interpretari debuit, non ærugini. A rubigine rubiginosus dicitur. sicut ab ærugine ærugino sus. 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. manifestius 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, auraria, loca, in quibus ferrum, æs, argentum, aurũq; effoditur, et ferramentum instrumentum ferreum. unde ferramenta frabrilia, et ferramenta tonsoria dicimus, et ferratum, cui ferrum inditum est. unde ferrata spicula, ferratas lanceas, ferratas sagittas nominamus. Et saxum ferratum natale oppidum meum in Piceni, atq; Vmbriæ finibus sitũ, à ferro uocatũ est propter fodinas ferrarias, quas eo in loco multas fuisse earum reliquiæ ostendunt. Et urbs Sentinum à uetere bus dicebatur à Sentino amne iuxta mœnia labẽte, quẽ nunc quoq; Sentinum incolæ uocant. Item à ferro ferrumen uocatum, qd gluten significat, et ferruminatio conglutinatio, atq; iunctura. Sed proprie ea, quæ fit in metallis, quãuis et ad alia trãsferatur. & ferruminare est metalla coniungere, ac, ut ita dicã, conglutinare. licet de alijs etiam dicatur. Pl. Nãq; furcalo supposito binæ ouæ impositæ, ac ferruminato albi glutino sublatæ uicem medio æqua utrinq; libra deportãt alio. Idẽ. Carris Arabiæ oppido muros, domosq; è massis salis faciunt aqua ferruminantes. idem. sine ferrumine suo cementa componẽtes. A ferrumino

rumino conſerua herba deducitur, de qua inferius dicemus. Ferrum uiuum uulgo dicitur, quod ex magnete lapide uirus accepit, idq; mira quadam utriuſq; natura lõgo 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, q̃ hunc locum depranant, pro pheretro, ferculo ſcribentes, cum & nomen ipſum pheretrij Iouis pherectrum eſſet ſcribendum, & græci quoq; pheretra uocent argentum. aurum. gemmas. imagines principum. ſpolia hoſtium. et cætera, quæ in pompa feruntur. Deprehenditur etiam hoc loco Plutarchi error, qui non à ferendo, ſed à feriendo dictum Iouem pheretrium ſcribit, & Pompeij Feſti, q̃ 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 quodá prouidentiæ cõſilio factum arbitror, ut tibi quoq; Federicæ, ac gentibus tuis Pheretrij cognomen inditum ſit, ſiue à ſpolijs hoſtium, quæ toties opima domum retuliſti, ſiue q̃ pacem quando q; Italiæ eras laturus. Quis enim ignorat huius tranquillitatis, qua hæc Prouincia orbis regina in præſentia fruitur, te ſolum eſſe et authorem, et arbitrũ? Malo itaq; pheretrium 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, et q̃ eam ferunt, dicuntur pharetrati. Item amphora uaſis genus figulini duas anſas habens, ita appellata, q̃ ex utroq; latere capta feratur, continet quadrantal. unde ἀμφορεύφορον græci, nos amphorarium uocamus eum, q̃ 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 oculorũ eſt, quem uulgo lachrymã uocant, cum deſcenſus humoris oculos male angit. Plyn. Caro peponum epiphoris oculorum, & doloribus prodeſt. Formica quoq; à ferendis micis uocata eſt. Mica proprie eſt puluiſculus ille, q̃ in arena, quaſi argentum fulget. à quo et panis, & omnium rerũ minimæ partes micæ dicuntur, quaſi minutim cadentes. A micando, quæ in arena fulget, deductum eſt micare uerbum, quod proprie eſt ſubinde, & per interualla, ut micæ faciũt, fulgeo. Virgilius, micat ignibus æther. Idem, Ardẽtes 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 micent. Quia uero hoc per uices fit, micare etiam accipimus pro eo, quod eſt per uices, & ſine ordine mouere. Virg. micat auribus, & tremit artus. Idem. Et linguis micat ore trifulcis. Ab hoc cõpoſita fiũt promico, q̃d eſt extendo, uel longe iacio. Næuius. Sigd loqui uis, 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 muſcinus. 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, q̃bus conſoueri 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, et formidabile, timendũ, et formidoloſus, q̃d modo accipitur pro eo, q̃ formidat. Teren. Num formidoloſus es mi homo? modo pro eo, q̃ formidatur. Sall. ita talibus uiris non 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. ἀπὸ φέρειν enim modo auferre, modo referre ſignificat. Hic Martianus nouiſſimum librum operis ſui apophoreta inſcripſit, hoc eſt munera Saturnaliorũ. Suet. de Caligula. Agitatori Cithio comeſſatione 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, fœcundáq; dicta ferendo. hinc fordicidia dies appellati, q̃bus prægnantes boues immolabantur, ut Varro teſtatur. Fore quoq; à ferendo q̃dam 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, q̃d futurum eſſe licet forem. fores. foret idẽ ſit, q̃d eſſem. eſſes. eſſet. Qua propter fore raro cũ participio, frequenter cum nomine iungitur. Cic. ſpero amicitiã noſtram notam poſteritati fore. Aliquando cum participio inueniri teſtatur Cæſar, quod mirum eſt. Vallá non animaduertiſſe. nonnulli etiam Cæſari nuntiabant, cum caſtra moueri, aut ſigna ferri iuſſiſſet, non fore dicto audientes milites. idem, q̃d nõ fore dicto audientes milites, neq; laturi ſigna dicantur. Cũ participio uero futuri nunq̃ iungitur fore. Compoſita uero à fore nuda, hoc eſt ſine nomine, et ſine participio ponuntur, Vir. Eſſe quoq; in fatis reminiſcitur affore tempus. quod uerbum Statius pro ſignificatiõe præſentis accepiſſe uidetur. Sẽſit manifeſto numine ductos Affore, quos nexis ambagibus augur Apollo Ediderat. Defore. Cicæ. Vtrum arbitrabantur non defore, q̃ illam reſtituerent. Ab fore, 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 tamẽ potius fore, quaſi futurũ eſſe dictum eximamus, quá à ferendo deductũ. ad hæc fortis à ferendo uocatus eſt, quod æquo animo ferat aduerſa. unde fortitudo à Cicerone ita definitur, Scientia rerum perferendarum, uel affectio animi in patiendo, ac perferendo ſummæ legi parens ſine timore. et alibi, Fortitudo eſt conſyderata periculorum ſuſceptio, & laborum perpeſſio. A fortis fit aduerbium Fortiter, & fortifico pro fortem facio. Plau. Fortifica animum. & Forteſco pro fortis fio. Næuius, Creſcit animus, et forteſcunt uires. et forticulus diminutiuum. Cicæ. Quanuis idem Epicurus forticulum ſe in terminibus, et inſtrãquiria ſua præbeat. Fortis proprie eſt, qui animum habet infractum, uel qui ualidis uiribus præditus eſt. Vir. fortemq; Cloantũ. Aliquãdo tamen pro celeri ponitur. Idẽ ſi fœmina forti fidis equo. aliquan

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do proformoſo Plau Ecquid fortis uiſa eſt? Nonnunq etiam pro diuite. Idem, eam ſororem ſpopondiſſe ſuá, in tam fortem familiam, hoc eſt diuitem, et copioſam. firmus quoq; hoc eſt ſtabilis, conſtans à ferendo 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 aduerbiũ ſtabiliter, inconcuſſe. et firmo uerbum, qđ eſt ſiſto. ſtabilio. à quo firmator. firmatrix. firmatio. Affirmo, quod ſignificat aſſeuero. unde affirmator. affirmatrix. affirmatio. affirmatiuũ. & aduerbiũ 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, et aduerbium confirmatiue. Et fortuna à ferendo dicta, quod temere, & ſine ratione feratur. Eſt enim fortuna accidentium rerum ſubitus, atq; inopinatus euentus. Hæc à ueteribus Dea credita eſt, à q buſdam etiam deus uarijs caſibus humana deludens, & propterea cæca æſtimata. Iuuenalis. Te facimus fortuna deã, cœloq; locamus. hæc eadem ratione et fors dicitur. Vir. Forte ſua libycis tempeſtas appulit oris. Fors, & Fortuna, ita à qbuſdã diſtinguntur, ut fors caſus ſit, hoc eſt id, qđ fortuito accidit, fortuna uero ipſa Dea. Actius, nãq; audire uolo, quo captus modo, Fortuna'ne, an forte reperitur. Terẽ. O fortuna, ó fors fortuna. Donatus. Aliud Fortuna eſt, aliud fors fortuna. Fortuna dicta eſt incerta res. fors fortuna, euentus Fortunæ bonus. Nam fors, fortuna eſt, cuius diem feſtum colunt, q in arte aliqua uiuunt. huius ædes trans Tyberim erat. Fortunæ uocabulũ medium eſt, ſed cum fortunam ſolam dicimus, intelligimus felicitatem. Vnde fortunatos felices nominamus. infortunatos uero infelices. et infortunium, malam Fortunam. Fortunatos tamen pro propitijs ponimus. Afranius. Deos ego omneis, ut fortunati ſint, precor. Fortunare etiã 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, habẽs in montibus ſtagnum, arboresq; ferulæ ſimiles, ex quibus aqua exprimitur, ex nigris, amara, ex candidioribus, dulcis, et potui iucunda. Altera Iunonia appellatur, in qua una tantum ædicula erat lapide extructa, ab ea tertia eodem nomine, minor, deinde caprariæ lacertis grandibus referta, in conſpectu harum niuaria, aere nebuloſo, ac cæco, & propterea ſemper niualis. Proxima ei Canaria ita uocitata à canum multitudine ingentis magnitudinis. Omnes pomorum, & auium omnis generis copia abundant. hæc ultima etiam palmetis cæteras ferentibus, & nuce pinea, & mel le. 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 forũ appellatum negotiationis locus, quo uenalia ferũtur, ut forum iuliũ. forum ſtaminium. forum ſempronium ab eorũ nominibus, qui ea fora cuſtodiẽda 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. forũ cupedinis, in quo uenduntur cupedia. Cupes enim, & cupedia, antiqui lautiores cibos nominabant. unde cupedinarij dicti ſunt omnes, q eſculenta uendũt, ab eo, quod alimenta rebus cupidinis præbẽt. Dicitur tamen etiã forum locus, in quo cum populo agitur, actiones habentur. lites tractantur, quod ibi iudicia ferantur, unde & forenſes dicuntur, q in foro uerſantur. & ſæpenumero interponentes ſe, lites dirimunt, quos græci πραγματικοὺς, hoc eſt pragmaticos appellant. & forenſia ueſtes, qbus in foro utuntur. et circunforanei, q circa forum ſpatiantur uendentes aliquid, aut ementes, aut ſaſcitantes, aut tempus inaniter terentes. Forũ quoq; agere dicitur is, qui prouincæ 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 tabulatæ nauium ab eo, qđ inceſſus ferant, ſiqdem per eos nautæ diſcurrunt. Virg. Impleſſentq; 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 dicamus, q aliquãdo armariola ſignificant, in qbus reponuntur libri. Iuuena. Hic libros dabit, et forulos. hinc et forare penetrare, et qui ſi in forũ exire, à quo p forare, et foramen, et foratus quæ declinationis. et forago filum, quo textrices diurnum opus diſtingunt. à forã do dictum. et fores, qbus ianuæ claudũtur, quod foris aperiantur, quemadmodum naluæ, quod 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. Cic. Nam nunc qdem, quanq; foramina illa, quæ patent ad animos à corpore, callidiſſima artificio natura fabricauit. Et foras, & foris, quaſi ad forũ, & in foro. & forinſecus eiuſdem ſignificationis, cum foru a foria. ſtercora liquidiora, quod facile ferantur foras. Vnde à forire uerbum, quod eſt ſtercore liqdo fœdare, quod Plau. cacare dixit. Pomponius, Conforiſti me. Diomedes. Et foriolus, qui uentrem habet ſolutum, & foria facile emittit. Laberius. Foriolus es, in oleos cacas. unde foricæ locus dicitur publicus, in quo licet omnibus uentrem exonerare, cum latrina in priuatos uſus ſit à latendo dicta. Cloaca uero locus cauus, p quẽ colluuies quædam fluit, à quo fit cloacare uerbũ, quod ſignificat inquinate deduci. Cloacæ tamen appellatione Vlpianus ſcribit & tubos, & fiſtulas contineri. Pertinebat autem ad ſalubritatem ciuium, & tutelam, ut foricæ purgarentur, ac cloacæ reſcarentur. Nam & cœlum peſtilens, & ruinam immundæ minantur. Iune. inde reuerſi. Conducunt foricas. Sunt qui frenum etiam à ferẽdo dictum exiſtimant, quod equos uertat, ferat q; quo uelit, unde effrenes, et infrenes, atq; effrenatos dicimus, qui cohiberi, & pro arbitrio noſtro agi non poſſunt. et frenum uerbum, quod ſignificat cohibeo. et refreno eiuſdem ſignificationis. Seneca. Cohibendus enim, ac refrenandus eſt animus. frenum in ſingulari neutri generis eſt, in plurali uero frena, & frenos dicimus. Quidam tamen frenum non à ferendo, ſed à frangendo dictum putant, quod equorum, aliorum q; animalium ora frangat. ideoq; cum æ diphthongo ſcribi debere. Fiſtula quoq; ab aqua ferenda dicta eſt, quamuis alij à fundenda aqua dictam malint. proprie enim fiſtulæ ſunt, ut Pompeius ingt, per quas aquas ducimus, à quarum ſimilitudine inſtrumentum muſicum fiſtulã uocamus, cuius Pan dicitur inuentor fuiſſe. Vir. Septem cõpacta cicutis Fiſtula. Eadem quoq; ſimilitudine fiſtula uocatur ulcus altum. anguſtum. calloſum. ſuo ex uulnere ſit, ſiue ex uitio intus orto, quod ad ſuppurationẽ peruenerit,

peruenerit, quã primo tentare ſpecillo medicus debet, ut quò tendat, & quàm alte peruenire, ſcire poſſit. Ab hoc fit fiſtulo uerbum, qđ ſignificat fiſtulam ago. Plyn. Et punicas fiſtulãs uitæ. Item for. fãris à fero deductum eſt, quamuis prima perſona in uſu non ſit. nihil enim aliud eſt fari, quã ferre, hoc eſt loqui. Quanquam Varro inter fari, et loqui hoc intereſſe ſcribit, quod fatur is, q 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, faminorum imperatiuo deducitur, quod ueteres pro dicito uſurpabant. et Fabolinus deus, qui pueris primo fari incipientibus præeſt. et fato dicitur, quod eſt multa loquor, à quo refuto, et confuto, de quibus infe rius dicemus. & fatus locutus, & fama, quæ proprie eſt inanis de aliqua re rumor ſine ueri cognitione, ſiue bonus ſit, ſiue malus. Et hoc tantum differt à rumore, quod rumor ſemper de recenti dicitur. Cic. improbiſſimis rumoribus diſſipatis. Liuius, Manat tota urbe rumor. Fabios ad cœlũ laudibus ferunt. Fama etiã ſæpe dicatur 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 Camillorum. fama Scipionum. Virg. Ium pius Aeneas, fama ſup æthera notus. Aliquãdo pro opinione. Plyn. Huc eum liberalitatis tuæ fama pduxerat. Virg. nos munera templis q̃ppe tuis ferimus, famamq; fouemus inanem. Hinc fit famoſum, & infame eiuſdem planè ſignificationis. Cicero, Nõ pol inqt audeo. nã me ad famoſas uetuit mater accedere. Plaut. Qui etiam me miſerum famoſum fecit flagitijs ſuis. Iuuenal. Largitionem famoſam, impudentemq;. Vnde infamia, et qua Apuleius utitur, infamatio deriuantur. Et famiger. et famigero uerbum, hoc eſt diuulgo. & famigerabile uulgandum apud antiquos, ut Varro teſtatur. et famigeratio diuulgatio. Famã græci φήμην nominant, quæ ſimiliter ἀπὸ τῆς φασέως, hoc eſt à fando deriuatur. differtq; fama à gloria, quæ cõſtãs, & ſolida eſt, atq; ita definitur. Gloria eſt frequens de aliquo fama cum laude. Eſt tamen alia inanis gloria, uitiorũ plerunq; laudatrix, quæ definitur popularis fama, ex honeſtatis ſimulatione proueniens. ab hac diminutiuum fit gloriola, & glorior uerbum notæ ſignificationis. & gloriabundus, qui gloriatur, 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 peragunt rumore ſecundo. ab hoc rumuſculus paruus rumor, et rumiſero honeſte dictum, pro rumores fero. Plau. Thebani uero rumiferant, probant. Quidam etiam rumigero uſurparunt, & nõnulli rumito. Næuius, Simul alius aliũde rumitãt inter ſeſe. Item adrumauit inuenitur pro eo, quod eſt rumorem fecit, ſiue commurmuratus eſt. q dam hæc à rumine, hoc eſt parte guttu-
ris putant deduci. Fames uero, hoc eſt edendi cupiditas, non à fando, ſed ἀπὸ τῦ φάγω deducitur, quod eſt edo. unde fame licus, qui edendi cupiditate agitur, & famelicoſus, qui frequenter famelicus eſt. unde famelicoſam turrim paluſtrẽ 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 q poſſit. Virg. Infandum Regina iubes renouare dolorem. et infans puer, qui nõ dum fari cœpit, quod etiã de brutis dicitur, atq; etiã auibus. Plyn. Quadrupedes infantes ſuos cognoſcunt. Idem, Veſpertilio uolucrum ſola lacte nutrit ubera admouẽs geminos uolitat amplexa infantes. Item de inanimalibus. idẽ de boleto. Nec tunicæ minor gratia in cibo infantis boleti, hoc eſt parui, et nõ dum adulti. à quo infantia fit. i. ætas infantilis. nã et ab infante, infantile deducitur. Iuſtinus, Hũc ſeu miſeriarum fortunæ eius, ſeu infantilibus blãdimentis inductus diu protexit. Thuſci fandum cœlum uocabant. à quo falæ ob altitudinem turres ligneæ uocatæ ſunt. à quibus falarica dicta telum maximum, quod in fulminis modum pugnantes de
10 falis iaciebant. Virg. Sed magnum ſtridens contorta falarica uenit. Falces autem, & harpagæ armorum genera erãt, murorum oppugnationibus apta. Siſenna, falces iniectas communiunt, plutcos propius collocatis harpagis deijciunt è turribus. Plutei crates ſunt, corio crudo intextæ, quæ apponi ſolebãt militibus opus facientibus. ideoq; appellabantur militares. Nunc etiam tabulæ, quibus qd præſcribitur, eodem nomine ſignificantur. Infantem etiam per metaphoram dicimus ſtultum, et qua
20 ſi loqui neſcientem, & infantiorem, et infantiſſimum, pro ſtultiorem, et ſtultiſſimum, & infantiam, hoc eſt ſtultitiam. et infantiliter, ſtulte. pueriliter et infantilitas, puerilitas. Vic autem à fero fari deducunt latini, quem admodũ græci ἀπὸ τοῦ φέρω φράζειν, qđ eſt fari, & differre, 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. nam refertur, ſicut iuſtum ad homines. Virg. fas, et iura ſinunt, hoc eſt diuina, & humana iura permittunt. cuius contrarium eſt nefas, hoc eſt impium, et execrabile. à quo fit nefandum, et nefarium, hoc eſt ſceleſtum, & quod ne fari quidem liceat, q̃uis
30 aliq nefarium à farre potius deductum uelint, quo ſcelerati, quaſi uita indigni uti nõ 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, p 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 die. Inuenies illic et feſtæ domeſticat uobis. Sæpe tibi pater eſt, ſæpe legendus auus. Priſcis autem temporibus
40 faſtorum libri ſolis Pontificibus noti erant, & ſacrorum Regi, quos primus Numa ad Hetruſcorum imitationẽ dicitur inſtituiſſe. hos enim legens minor Pontifex, et obſeruatione ſacrificulo Regi patefacta, celebrato ab utroq; ſacrificio idem Pontifex calata, ideſt uocata in capitolium plebe, iuxta curiam calabrã, quæ caſæ Romuli propè erat, dies populo quomodo obſeruari deberent, indicebat. Sed poſtea fiſti Cn. Flauij ſcribæ opera, etiam inuitis patribus, in omnium notitiam puenere. Oẽs autẽ totius anni dies ex inſtitutione Numæ aut feſti erant à feriis ita dicti, aut profeſti, aut interciſi. Feſti erant, in qbus uel
50 ſacrificia Dijs offerebantur, uel dies diurnis epulationibus celebrabatur, uel ludi in honorẽ Deorum agebantur, uel feriæ obſeruabantur. à quibus feſtuus deducitur, et feſtuitas, & feſtuo uerbum, hoc eſt diem feſtum ago. et feſtus a um feſtus dies dicitur res feſtiua, hoc eſt iucunda, & lepida. Erõdem feſtinam dicimus, quæ læta. et iucunda eſt, frondẽ feſtam, quæ feſtus adhibetur. Profeſti, qui hominibus ad rem uel priuatam, uel publicam adminiſtrandam conceſſi erant. Hi autem feſti erant, quibus licebat prætori ius dicere, aut comitiales, quibus licebat cum populo agere, aut comperẽdini, quibus licebat nudimonium iubere, aut ſtati, q iudicij cauſa cum peregrino inſtituebantur. Plau. Status condictus cum hoſte interceſſit dies.
60 Hoſtem. n. hoc loco more ueterum nominat peregrinum, aut

præliares, quibus fas eſt res ablatas repetere, uel hoſtem laceſſere. Sed eligendi ad pugnandum diei tunc Romanis erat licentia, cum ipſi bellum inferrent. Alioquin, cum exciperent, nullus obſtabat dies, quo minus uel ſalutem ſuã, uel publicam defenderent dignitatem. Interciſi dies erant Deorũ, hominumq; cõmunes, hi inter ſe, non in alia diuidebantur. Illorum enim dierum quibuſdam horis fas erat, quibuſdam fas non erat ius dicere. Nam, cum hoſtia cædebatur, fari nefas erat, intercæſa, et porrecta fari licebat, rurſus, cum adoleretur, nõ licebat. Dies atros uocabant priſci, quos nunc ab obſeruatrice huiuſmodi rerum prouincia ægyptiacos uocamus, quidam ad emendationem infauſti nominis cõmunes nuncuparunt, qui ueluti infelices ad omnia cauẽda ſunt, quales erant apud Romanos poſtriduani dies, quã 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, quã Pontifex in dedicatione templi certa uerba præfari ſolet, quamuis ſint alig, qui ἀπὸ τοῦ φανεροῦ dictum malunt, quã ſignificat manifeſtum, quã e fano reſpõſa dabantur. unde prophetæ dicti ſunt antiſtites fanorum, & oraculorum interpretes. & hypophetæ uaticinandi miniſtri, qbus 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 urbium, meo iudicio, amœniſſima, ſiue loca naturã, ſeu ciuium ingenia conſyderes, quã in ea pulcherrimum Fortunæ templum fuerit, cuius adhuc reliquæ conſpiciuntur. Hinc Fanẽſes, ſiue Faneſtres appellati. Item pro fanum irreligioſum, nõ ſanctum. Piau. Sacrum, an profanum habeas paruipenditur. is enim profanus eſt, qui fani religione non tenetur, quaſi porrò à fano, et à religione ſecretus. Profanum etiam appellatur, quã ex religioſo, uel ſacro in hominum uſum conuerſum eſt. Virg. Faune precor miſerere inquit, tuq; optima ferrũ Terra tene, colui ueſtros ſi ſemp honores, Quos contra Aeneadæ bello fecere profanos. dixerat enim ſuperius. Sed ſtirpẽ Teucri nullo diſcrimine ſacrum Suſtulerant. Hic profanare eſt ex ſacro humanis uſibus promiſcuũ facere. unde profanatum templũ dicimus, cũ in eo uel dimicatum eſt, uel aliquid turpe cõmiſſum. à quo profanatio deducitur. Quidam hæc oĩa à græco deducentes p ph potius, quã per f ſcribenda exiſtimant. Veteres pro fanum hanũ ſcripſere, et hanulũ pro puo fano. A fando etiam fatuus derivatur, hoc eſt ſimplex, inſulſus, et quaſi fari neſciens. quapropter et abos inſulſos, atq; inſipidos fatuos dicimus, et fatuitatem, ſtultitiam. Fatui etiam dicuntur Fauni, agreſtes Dij, quod fari neſciant. unde et infatuatæ mulieres dicuntur, quæ faunorum ludibrijs agitantur. ſimiliter infatuati uiri, quos nũc uulgus ſpiritu plenos nominat. quidam etiam dæmoniacos. & infatuo, atq; infatuor uerba. Item Fatua Dea dicta eſt terra, quã infantes partu editi nõ prius uocẽ edunt, quàm terram attigerint. Eadẽ et Bona dea nominata, quã omnium nobis ad uictum bonorum cauſa eſt. et Fauna, quã 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, qa ei in operto ſacrificabatur. unde et ſacerdos eius Damatris appellabatur, et ſacrificium, quod ei fiebat, damium a contrario ſenſu, quod minime eſſet δημόσιον, hoc eſt publicum. A fando, fateor, quaſi uehementer loquor, & affirmo, fateri enim eſt ſponte aliquid affirmare. confiteri aliquo modo coactum. profiteri ad gloriam 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 palam. & profeſſor, q aliquid publicè confitetur. unde profeſſores bonarum artium dicimus uel eos, qui in ijs eruditi ſunt, uel qui eas publicè legunt. Nam et profiteri uſurpamus pro publicè legere. Item à fando præfari dicitur, quaſi anteſari. unde præfationem nominamus exordiũ, quã et principiũ, et proœmium nuncupatur, et profari eiuſdem ſignificationis, à quo prophetæ dicuntur antiſtites fanorum, oraculorumq; interpretes, quos græci ſimiliter ἀπὸ τοῦ προφάναι, quã oſtendere eſt, προφήτας appellant. Præfari tamen aliquando ſignificat per quandam ueluti præfationem id, quod dicturi ſumus, uel indicare, uel remedijs qbuſpam præmunire. unde præfanda dicuntur turpia. quod ſcilicet ea præfari oporteat. Val. Caſſius nunq; ſine præfatione publica pariaduj nominandus. Quint. Vitandum ẽ, cum iũctura deformiter ſonat, ut ſi cum hominibus notis loqui nos dicimus, niſi hominibus me dium ſit, in præfanda uidemus incidere. quã Virg. fecit. et numerum cum nauibus æquat. Solemnis autem in præfando his uerbis uti, ſi licet dicere ſi cõmemorare fas eſt. quã dictu quoq; fœdum eſt. honore dicto. honor ſit auribus ueſtris, & alia huiuſcemodi. Plyn. Alius os uerberat, alius pectus, & uẽtrem, atq; etiam, fœdum dictu, uerecũda contundit. Quint. Honor ſit auribus ueſtris, iubet proſtare gladio anctum. Itẽ à fando faſtus, quod ſuphiam ſignificat, et elationem quandam cum iactantia uerborum, eſtq; quartæ declinationis, cum liber, q dierum obſeruationẽ contnet, ſit ſecundæ. A liquando tamen et pro libro quartæ declinationis inuenitur. Lucanus. Nec metus Eudoxi uincetur faſtibus annus. A 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, et faſtidioſe aduerbium, hoc eſt ſtomachoſe, quod & faſtidiliter uicteres dixerunt. & faſtigium, quã proprie altitudinem, ac ſumitatem operis ſignificat. Virg. & faſtigia ſuſpicit urbis. à quo fit faſtigatum, quod cacuminatum ſignificat, et quaſi in faſtigium erectum. Plyn. Germinat roſa omnis primo incluſa granoſo cortice, quæ mox intumeſcente, et in uirideis alabaſtros faſtigato pulatum rubeſcẽs dehiſcit. Aliquãdo tamen pro imo ponitur. Vir. Forſitan et ſcrobibus quæ ſint faſtigia quæras. Item à fando fit famen, quo uerbo poëta pro ſermone, ac locutione utuntur, & fabulor, quã eſt loquor. à quo confabulor, ſimul loquor. Apuleius, Is enim, dum una confabularemur, hoc mihi teſtatus eſt. A confabulando confabulatio derivatur, hoc eſt collocutio, & à fabulando fabula, cuius diminutiuum eſt fabella. eſt autem proprie ſermo, & confabulatio. Martialis, Quodq; tibi mœchum fabula nulla dabat. Item fabula, res ad utilitatem, ſiue delectationem hominum conficta, ut ſunt poëtarum fabulæ, & hæ, quæ, licet ab Heſiodo poëta initium acceperint, nomine tamẽ dicuntur æſopiæ, quã his in primis uſus fuerit Aeſopus, hæ mirum in modum animos ducunt, præſertim ruſticorum, & imperitorum, q et ſimplicius, quæ ficta ſunt, audiunt, et 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 aut illa, cuius mentionem facit Horat. Oli quod uulpes ægroto cauta leoni. hæc & apologus, ſiue apologatio dicitur, definiturq; ex rebus humilibus compoſita quadã forma, ac ſpecie ad uidendum. Plautus. Priusq; abis præſente te huic apologum agere unum uolo. Quidam fabulam, et argumentum ita diſtinguunt, ut fabula ſit res contra naturam facta, ſiue facta, ſiue non facta, ut de Paſiphaë. Argumẽtũ quid 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 ἡ μαρμένη uocant, est sempiterna quædam, & inmutabilis 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, meritæ nec morte peribat et pro uoluntate. Idem, fatis Iunonis iniquæ. Item pro oraculo, qđ diῖ fantur. Idẽ, Oblitus fatorum. Item pro morte, quia nihil tam necessario impẽdet homini, quàm mors. unde fato cõcedere 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, q nobis fata, hoc est decreta deorum exponit, hoc est, qui uaticinatur. & uates, quasi fates dicti. et uaticinor, quasi fatinor, hoc est fata cano. & uaticiniũ, quasi fatiniũ, quis sint, q à uiendis, hoc est à colligendis uersibus uates dictos existimẽt. hinc uaticanus collis. et uaticanus ager, et uaticanus deus agri præses appellatur, uel à uaticanijs, quæ ui, et instinctu eius dei i eo agro fieri solita erãt, uel quoniam penes hunc deum sint uocis humanæ initia, qm pueri simulatq; parti sunt, eam primam uocẽ edunt, quæ prima in uaticano syllaba est à qua fit uagire factitium uerbũ, & uagitus, uel qđ eo colle potius fuerit populus romanus uatum respso expulsis inde Hetruscis. Item à fando effata dicũtur, quæ augures in fine auspiciorum extra urbẽ sunt effati. Et effari templa ab auguribus dicuntur, cũ fines notantur. effari enim proprie eloqui est. Virg. sic effatus uestigia pressit. Item à fando fallo deducatur, ut Varroni placet, qđ fando decapiamus, ac contra, quàm diximus, faciamus. nam siqs re fallit, improprie fallere dicitur. et fallax appellatur q mẽtiẽdo decipit. A fallo fit compositum refello. est enim refellere id qđ dictum est, arguendo falsum ostendere. Terẽ. Cum tu horũ nihil refelles. unde Rhetores refellere, et purgare ita distingũt, ut refellere dicatur de eo, q factum negat, purgare uero de eo, q fatetur qdem factum, sed defendit. et falsarij dicuntur, qui decipiendi gratia publica scripta falsificant. et falsificæ uerbum. à quo falsificatio, et falsus, qđ interdum significat eum, q deceptus est. Terẽ. falsus es. hoc est deceptus. interdũ eum, q fallit. Paulus iurisco falsum esse dicat siqs chirographum alterius immutetur, aut libellum, aut rationẽ intercidat, aut describat. & falsum tutorem, q tutor nõ est, siue habenti tutor datus, siue non sicut falsum testamentum, quod testamentum non est. nam falsum librum pro mendoso improprie dicimus. recte tamẽ appellamus falsum iudicium. falsum nouũ. falsam sniam. pro non ueris, non q 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 consci nobis mendacij, uincendi tn causa proferimus. & cauillari est fallacia, & dolo uti. unde iurisconsulti cauillationem pro calumnia usurpant. utrunq; n. à caluendo, hoc est decipiendo deducatur, ut inferius docebimus. Cicero tamen pro genere quodam facetiarũ cauillationem accipit. Cum duo, inqt, sint genera facetiarũ, alterum æqualiter in omni sermone fusum. alterum peracutum & breue. superior cauillatio, alter dicacitas nominatur. Veteres pro fallacia fallam dixere. et falsõ aduerbium, dicitur non uere. Sall. Falsõ queritur de natura sua genus humanum. & falsitas. & falsi crimen, cum publica scriptura falsificatur. et fallaciter, hoc est causa decipiendi. Falsissimus à scriptoribus usurpatur, quáuis falsior non sit in usu. falsum hẽre, fallere est. Sall. Neq; ea res me falsum habuit. Falsum græci ψεῦδος dicunt. hinc pseudoprophetæ falsi uates appellati sunt. et pseudopanchusa her

ba similis anchusæ, à quibusdam enchisa, et doris dicta lanuginosior, q̃ anchusa, et minus pinguis, tenuioribus foliis, et lãguidioribus, contra serpentes efficax potu foliorũ, uel semine. Anchusæ radix in usu cẽ digitali crassitudine, sanguinem papyri modo, manusq; inficit sanguineo colore, præparat lanas pretiosis coloribus, uarijs ægritudinibus prodest, in permixtis lepræ, et lentigini, si liniatur. Galenus quatuor eius gña memorat. Onochilan Lycapson. Onochilon, quartum dicat esse sine nomine. Onochilon à similitudine labiorum asini dictum est, propter quod quidã labrum asininum nuncupauere, siue q asini lalijs huius herbæ libẽter pascantur. Alij enchryson cã noiant, paruo frutice, flore purpureo, asperis foliis, et ramis, radice messibus sanguinea, cætero nigra. Sunt q eandẽ archenion uocant. alij rhexian efficacissimam contra serpentes. & pseudobunion alia herba napi folia habens, fructicans palmi altitudine. laudatissima in Creta contra tormina, atq; strangu riam efficax, ramis in potu sumptis qnis cyathis ẽ nitre. Hæc herba bimo similis est, unde nomen habet, quã aliqui arctiõ uocant, urinam mirifice prouocantem. et pseudodictamũ, quasi falsum dictamum, quod dictamo simile sit. dictamum cum accentu in penultima pronuntiandum 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, foliis tantum utuntur, flos ei nullus est. radix tenuis, et supernacua. In Creta quoq; non spatiose nascitur, miréq; à capris expetitur. Nam hoc, qđ nullo 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 q tradant utrũq; nasci multifariam, sed deterius in agris pinguibus, uerum qdem dictamum non nisi in asperis. & quod in Creta nascitur, ut cætera omnia in eadem insula nascentia, infinito præstat ijs, quæ eiusdem generis alibi gignuntur. Est et tertium 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 ciratuer, quoniã tunc maxime sucis herbæ turgeant. bibunt autem lac uaccinum, qm̃ boues uerisimæ prorsus sint herbarũ potentia herbarũ in quadrupedibus manifesta est, quia cum Abderam, & Limitem, qui Diomedis uocatur equi pastu inflãmantur rabie. circa Pothniam uero, et asini, pseudospecen uocant uespã, quæ singularis uolitat. Hanc magi sinistra manu apprehensam subnectunt ad quartanas pellendas, in quibus medicina clinicæ propemodũ nihil pollet. et pseudisodomon genus structuræ in ædificijs. Quippe Græci ueteres è lapide duro, ac silicæ æquo cõstruebant, ueluti lateritios parietes. cum ita fecissent isodomon uocabant genus structuræ, quasi æqualiter directũ. At cũ inæquali crassitudine structa essent, pseudisodomon. Tertium genus erat euplecton tantummodo frontibus politis, quasi εὐπλινθον, hoc est bene cæsum. Reliqua. n. fortuito collocabant. et pseudosmaragdus, de quo inter lapillos diximus. et pseudologus, falsidicus. pseudographus, falsarius. pseudomartyr. falsus testis. pseudadelphus, falsus frater. et pseudulus, falsus seruus. unde & plautinæ fabulæ pseuduli nomẽ inditũ, in qua pseudulus seruus introducitur, q̃ se Syrum aliũ seruũ esse simulauit. A fando etiã facũdus dicitur disertus, et q ea, quæ mente cœpit, ad audiẽtes facile, atq; ornate ꝓfert, à quo fit facundia, hoc est facultas diserendi cum gratia. et facunde aduerbiũ, pro diserte. Itẽ à fando facetus, hoc est elegans in dicendo, & delitias quasdam sermonis habens, quæ facetiæ dicuntur. à quo facete aduerbiũ, hoc est exculte. eleganter. urbane. Sunt etiam qui fatim aduerbiũ,

qđ ſignificat abũdanter, à fando dictũ uelint, qđ uerborũ maior, q̃ rerũ cõpia ſit, uel q̃ fari difficile ſit, à quo fit compoſitum affatim, eiuſdem ſignificationis & fatiſco, quod eſt abũdanter aperior, quaſi affatim hiſco Virg. rimiſq; fatiſcunt, ideſt aperiuntur, ſoluuntur. et fatigo, quaſi fatim ago hoc eſt abũdãter agito. Proprie. n fatigare eſt ad laſſitudinem deducere. Virg. Veloces iaculo ceruos, curſúq; fatigat. Ponitur tamẽ aliquãdo pro percutere. Idem, Verſáq; 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 philoſophorũ, ſed uinclis, & carcere fatigandi. Quandoq; pro commouere, perturbare. Virg. Quæ mare nunc, terráſq; metu, cœlumq; fatigat. Huius paſſiuum ẽ fatigor à quo fatigatus, et fatigatio. Item à fando omni fariã, & multifariam aduerbia deriuantur, quæ ſignificant omnis generis, & multorum generũ, ſiue in oẽs 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 partes. ſiue duobus. tribus. quatuor modis. Item plurifariam. eodem modo dicimus etiam multifarius, & oĩfarius, et plurifarius adiectiua nomina fuet. Gladiatoria munera, plurifaria, ac multifaria exhibuit. Varro, Quod uolumen unũ nos lectitauimus poſtea ſeptifarium, hoc eſt ſeptifariã diuiſum. Apul. Omnifario ſermone depinxit. Item faueo proprie. n fauere, eſt bona fari. Virg. Ore fauete omnes. hinc fauor uox eſt bene precans alicui, ſiue alicuius cõmodum, & laudem tuens, et fauentia bona omnia. Nã præcones clamantes populũ fauere ſacrificijs iubebant. & fautor, qui fauet, pro quo ueteres fabitorem dixere, et fœminum eius fautrix, et fauorabilis, à quo fauorem habemus, et fauorabiliter, cum fauore paſſiue. et fauſtum, felix, cui omnes fauent. à quo aduerbiũ fauſte, hoc eſt feliciter. Quorum contraria ſunt infauſtum, & infauſte, hoc eſt infelix, & infeliciter. & Fauna dea, quod omni animantiũ generi faueat. Præterea à ferendo frons dicitur, qđ indicia animi præ ſe ferat. eſt enim triſtitiæ, hilaritatis, clementiæ, ſeueritatis indicium. Varro tamẽ à foraminibus potius oculorũ dictam exiſtimat. Anti qui frontem maſculino genere dixerunt. A fronte fit compoſitum bifrons, quod geminam frontem habet, et deriuatum frõtoſus, quod nonnulli pro impudẽte uſurpant. Simliter à ferẽdo, frons frondis, quod frondes arborũ huc, atq; illuc à uẽto ferantur, propriéq; arborum dicuntur frondes. folia uero tã arborum, quã herbarũ, & florum, à quo frondeſcere arbores dicuntur, dum frondes emittunt. ſicut floreſcere, dũ emittunt flores. Item frondeũ, quod totum ex frõdibus eſt. et frondoſum, quod abundat frondibus. & frondator, qui arbores amputat, & qui è frondibus manipulos facit per hyemẽ animalibus in paſtum offerendos. et qui manibus uitium folia euellit, quo ardor ſolis uuam reddat maturiorem. et frondarium, qđ ad frõdes pertinet. Ilyn. Vnus frõdator quatuor frondarias piſcinas complere in die iuſtum habet. et fronditius, uicis cognomen, de quo inferius dicemus. Item à ferendo deducatur fraus, hoc eſt deceptio, quæ alicui infertur. ſicut ab imponendo dicitur impoſtura. quandoq; tamen fraus pro periculo accipitur, ſicut enim in ure 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, & quaſi pœnæ quæ dã præparatio. A fraus fit fraudolentus, hoc eſt fraudis ple-

nus. à quo fraudolenter aduerbiũ, hoc eſt cum fraude. et fraudo uerbum, cuius paſſiuum eſt fraudor. Quinti Primo iuuentæ flore fraudatus. et defraudo, quod eſt fructum minuo, uel per fraudem aliqd decerpo. Teren Suum defraudans genium comparſit miſer. Plau. Ten ego defraudem, cui ipſi nihil eſt in manu, niſi q tu porro uxorẽ defraudaueris. Veteres frauſum, fraudatum dicebant, hoc eſt eum, qui ad fraudis fructum uenisſet, & frauſus erit, q fraudem commiſerit. A fraudo, et de fraudo uerbalia nomina fiunt fraudator. et defraudator. Item à ferendo fritilli, ſunt uilli ſordidi in tapetis, quod per terrã ferantur. et fritilli tabulæ luſoriæ, quod ſuper his teſſeræ ferãtur, ſiue (ut quidam putant) à crepitu ipſo teſſerarum. Mart. Dum blãda uagus alea Decẽber Incertus ſonat hinc, et hinc fritillis. hi et alueoli dicuntur. Varro, Quales ſunt teſſeræ. gibus in alueolo luditur, et fimi. Horat. Mitteret in fimũ. Item à fero, fur, ſecundum quoſdam, quod ferat, hoc eſt auferat res alienas, ut inferius dicemus. Item femẽ, quaſi ferimen, qđ hac maxime pte ſuſtineatur homo, atq; feratur. Præter hæc à præterito huius uerbi, quod eſt tuli, fit tolero, qđ ſignificat patiter fero. à quo toleranter aduerbium, hoc eſt patienter. et tolerantia, patientia. Item tollo, quod proprie ſignificat effero. elio. Cic. uel in cœlum nos, ſi fieri poterit, humeris noſtris tollemus. Aliquando tamen capitur pro differo. Plau. Omnes tollo ex hoc die m alium diem. Aliquando pro neco, ut Nero matrem tulit, hoc eſt ſuſtulit. interfecit. & pro aufero. differũt tamen tollo, & aufero, qđ tollimus erectum, auferimus ligatũ. Virg. Tollite cuncta inquit, cœptoſq; auferte labores. Interdũ pro capio, ut tolle, quod tuum eſt, et abi. Nonunquam pro educo. Iuue. tollere dulcem Cogitat hæredẽ, cariturus turture magno. modo pro ſuſpicio. Papinianus. Mãdo meæ filiæ pro ſolite ſolicitus ipſius, ut quoad liberos tollat, teſtamentum non faciat. A. Gel. ſcribit, tollere aliquãdo pro corrigere accipi. Varro, Vitium uxoris aut tollẽdum, aut ferendũ eſt, qui tollit uitium, uxorem cõmodiorem præſtat, qui fert ſeſe meliorẽ facit. At ego hoc loco tollendum, non pro corrigendum exponi debere exiſtimo, ſed pro auferendum. corriguntur enim errores, q ex parte emendantur. tolluntur, qui auferuntur in totum. eſt etiam, quando pro emitto accipitur. Virg. Vnus in miſeri exitiũ conuerſa tulere. & pro infero. Idem, Tollentemq; minas, eſſibila colla tumentem. & pro offero, oſtendo. Idẽ, cui mater media ſeſe tulit obuia ſylua. Et pro ſuſtineo, patior. Terentius, Ego te complures aduerſus ingenium meũ menſes tuli quamuis hæc duo extrema à fero potius, q̃ tollo deducta uideri poſſint. Ab hoc compoſita fiunt attollo, qđ aliquando ſignificat erigo. Vir. Attollit ſe diua Lacinia contra. Aliquãdo aufero. Pacu. Cuſtodite iſtum uos, ne eum qs attollat, né 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, cui pro ſuſcipio accipitur, fit præteritum ſuſtuli, qđ ſignificat habui. etenim quẽadmodum de matre dicitur peperit filium, ita de patre ſuſtulit filium. cum uero tollo pro educo capitur, ſuſtuli ſignificat educaui. Hoc idem aliquando pro ſubmoui, et 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 ſublatũ modo pro ſuſcepto accipimus. Virg. Troiæq; labores, Sublatum eruditi 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 glándulæ in sue, quamuis tonsilla etiam à tondendo uocetur palus dolatus in acumen, et in cuspide præferratus, qui nauis religandæ cá in litore figitur. Aci. Tacete, et tonsillas litore edite. Item ab eodem tollutim nonnulli deductum existimant, à tollendis equorum pedibus, & tollutariũ equũ, & tollutiloquentiá, ideoq; per gemnum ll scribunt. sed hoc falsum esse doctissimorum uirorum authoritate probatur. Quippe à uoluẽdo tolutim dicitur, quasi uolutim, hoc est uolubiliter. & tolutarius, quasi uolutarius equus, q alio nomine ab Austria Hispaniæ regione Asturco appellatur, quem admodũ inferius latius ostendemus. Item à fero compositæ fiunt affero, qđ est apporto. circũfero, circumporto. offero, quod interdum est reuerẽter tribuo. unde offerre dijs frugum primitias dicamus. interdũ bonum aliqđ, aut malum repente oculis obijcio. Virg. Strictamq; aciem uenientibus offert. Teren. Nam uitium est oblatum uirgini olim, aliquando pollicitor. Iustinus, Cum ei auxilium obtulisset. Nõ nunquã sponte do. Lucilius, Homines ipsi hanc sibi molestiã, atq; erumnam offerunt. Terẽ. Offerimus iniuriam non merẽti. 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 prohandum est, qđ Donatus scribit. auferimus, quæ cum fastidio cernimus. ferimus, quæ cum honore tractamus. Siquidem et fures, et prædones ea auferunt, quæ iucundissima sunt. Defero, quod modo est adduco. Virg. Defert in Italiá, modo affero. Idem, celeris mandata per auras. Detulit. modo cælatum aliquid prodo, & accuso. Cic. Certum est nomen deferre hominis. Hinc delatores occulti accusatores dicuntur, & calumniatores. Suetonius de Domitiano. Fiscales calumnias magna calũniantium pœna repressit, ferebaturq; uox eius, princeps, qui delatores non castigat, irritat. Hinc delatio, quæ græce διαβολὴ dicitur. Macrobius præter categoriam, quæ est φόρος. & præter διαβολὴν, quæ delatio est. Sunt alia duo nomina apud græcos λοιδορία, et σωμμα, qbus nec uocabula latina reperio, nisi forte dicas lœdoriam 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 uitro efferent. Nunc profero. Virg. Tunc satus Anchisa æstus pater extulit æquos. Idẽ, Vt belli signum Laurenti Turnus ab arce Extulit. nonnunquam leuo, erigo. Idem, Ostendit dextram insurgens Entellus, et alte Extulit. interdũ prouecho, Extollo. Idem, Extulit hic Decios. Cic. Nimũ forsitan hoc illi mirentur, atq; efferant. Plerunq; extra fero. Plautus. Ne pedem domo efferrem. Hinc tractum quidam existimant, ut efferri ædauer 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 humerus clarorum uirorum pheretro suppositis, quod nunc quoq; fieri uidemus. propter quod antiqui mortuos nó modo elatos, sed etiam superbos uocabant. Plautus, Facià ego hodie te superbum, nisi hinc abis. Profero, quod modo significat protendo. Plyn. Cũ lineã protulisset longissimam, atq; rectissimam. Hinc Ennius. prolatu ære dixit pro eo, quod est scuto ante se protenso. modo palá dico. pronuntio. Senecà. Ante quã sententiã proferam. Lucilius, Proferat ergo iã noster ordo scelera, quæ in se admiserit. Hinc prolatio, hoc est pronuntiatio derivatur. præfero. præpono. Plynius. Quod hominem rudem, atq; ignarum sibi præferret. Item antefero, qđ & ipsum à fero compositum est. Sallustius, 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 nullu impatientiá præferens. Infero. facio. quasi contra fero. unde inferre bellum. inferre iniuriam dicamus. à quo infensus dicitur, qui ira in alium elatus est, & odium gerit, & infestus tam is, qui alicui malum infert, et plus quàm inimicus est, iamq; aduersus eum fertur, q̃ is, cui aliunde malum impendet. Cicẽ. dolebam iudices, et acerbe ferebam, si huius salus ob eam ipsam causam esset infestior, quod is meam salutem, atq; uitam sua beneuolentia, præsidio, custodiaq; texisset. hinc infestare est crebris cursibus molestiam inferre. 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 dicatur ab instantia fraudis, quam uel facturus alicui, uel passurus est. Interdum infero, cõcludo, quasi in unũ fero. Seneca. Cũ his argumentis, quod proposuerat, intulisset. Suffero. sustineo. patior. Virgilius, nec claustra, nec ipsi Custodes sufferre ualent. aliquã do suppono. Plautus, Intro aduxorem meam, sufferamq; & meum tergum ob iniuriam. Differo, quod modo significat prorogo, & spatium temporis extendo. Virgilius. Distulit in seram cõmissa piacula mortem. unde dilationem temporis, prorogationem appellamus modo diuulgo. Lucilius, Gaudes cum de meis 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 oueis stabulis, numerumq; referre Iussit. Nunc ascribo. Suetonius, Et in deorum numerum retulit. Cicero, Si ad unum omnia referenda sunt, dignissimum esse Pompeium, hoc est si uni 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, Omnibi præteritos referat si Iuppiter annos. Item fero, Cornelius Tacitus. Cum ex agris segetes domum referrent. Vnde refrina dicebantur ea, quæ ex segete causa auspicij domum ad sacrificium referebant. quandoq; conuerto. Virgilius, Multa dies, uariusq; labor mutabilis æui Rettulit in melius. Plerũq; etiam renouo, et 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, id'q; fit ſæpius antecedente poſtpoſito, nec apud poëtas modo, ſed etiam apud oratores. Quintilianus, Timeo, ne quos porrexerim arbos, uenena fiant. Ouidius. cecidere manu quas legerat herbas. In quo etiam habita eſt ratio uetuſtatis. Cicero, Sed hoc non concedo, ut quibus rebus gloriamini in uobis, eaſdem in alijs reprehendatis. Virgilius, Vrbem quam ſtatuo, veſtra 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 acceptæ 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 rationem de expenſis uel facere, uel reddere. Præterea refert in tertia duntaxat perſona pro utile eſt, 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 cú mea. tua. ſua. cuia. nominatiuis coniungimus. ut mea refert, res mea fert. tua refert, res tua fert. ſua refert, res ſua fert. cuia refert, res cuia fert. Alioquin cum genitiuis ſemper iungimus, ut Platonis, & Socratis refert. ideſt res Platonis, & res Socratis fert, quod ſimiliter accidit in hoc uerbo intereſt, cum compoſitum ſit ex in, & re, & 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 patricam plebeius? quid iuris tandem mutatur? Plautus, Si tuam eſt quippiam in rem, hoc eſt ſi tua intereſt. Idem, Verum 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 orientе, aliæ in Europa feruntur, quæ intereſt Aſia utrinque quaſdam habet. hoc eſt, quæ in medio eſt, ſiue inter utranque partem eſt. Res ſanè ſtatum, ac conditionem ſignificat. unde res publica, & res priuata dicitur. & res meæ. res tuæ, bonæ, aut non bonæ uocantur. Cicero. id enim rebus noſtris minime conducebat, hoc eſt ſtatui noſtro. Aliquando res eſt, quæ à perſona diſtinguitur. Vnde loci argumentorum ſunt à rebus, & à perſonis. nonnunquam diſtinguitur à uerbis. Horatius. Verbáq; prouiſam rem non inuita ſequentur. Interdum accipitur pro contentione atque commercio, ut res eſt mihi cum 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, & 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 œitu. Terentius, Miles, cum quo tum rem habebá. et pro cenſu. Idem. Eius frater aliquantulum ad rem eſt auidior. Horatius, Nunquam ſic facies rem. & pro imperio. Virgilius, Poſtquam res Aſiæ, Priamíq; euertere gentem Immeritam uiſum ſuperis. & pro utilitate. Plynius, Quod ex eius re magis, quàm noſtra eſſet. Poſtremo res dicitur, qua ſubſtantia. qualitas. actio comprehenduntur, quod dialectica 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 iudicij. & 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 et aſtrologus ſummus. didicit geometriá 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 etiá 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 nihilum redigere. Virgilius, Irritæ perpetua ſoluent formidine terras. Hinc ritum uocatum exiſtimant morem, & approbatam conſuetudinem, quam omnes ratam habent. à quo rite aduerbium, quod ſignificat bene, et ſecundũ ritum. Item rituales Hetruſcorum libri, in quibus 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. Crimaq;, 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, Diſiectáq; rates. hinc etiam ratio derivatur, quæ eſt motus animi, uera a 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 ate-

te, aut morbo grauis. Reapſe ueteres dicebant pro reipſa. Pacuuius ſi nó 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 rerum præceptionem. Regulam etiam aliquando pro norma ponunt, qua lineæ diriguntur. hanc ſimul cum torno, & claue Theodorus Samus 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 uebulum, uehemens, & derivatiua à uero, de qbus inferius dicemus. Item à fero confero, quod aliquando ſignificat ſimul fero. Cicero. Omnes meas curas, cogitationeſq; in eam confere bam. Aliquando contollo. Virgilius. Et conferre gradum, & procedere lógus 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 i 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 dicamus, 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 delictum cogebantur à dominis i gnominiæ magis, quàm ſupplicij gratia circa uicinias furcam i collo ferre ſubligatis ad eam manibus, & prædicare peccatum ſuum, ſimulq; monere cæteros, ne quid ſimile admitterent. Terentius, Hoc uis tibi ut credam furcifer? Latifer, idem quod mortifer. Quifera, quæ fert oua, fœtifera, ferẽs fœtum. Pomifera arbor, ferens poma. Bacifera, ferens bacas. Glandifera, ferens glandem. Frugifera, ferens fruges. Odoriferum, ferens odorem, quod & odoratum dicitur. Luciferum, 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 delet. à quo deletile dicamus, non quod deleatur, ſed quod delet. 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 i 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 i 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. Quãdo 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. Ediuerſo uero in æs, non in ære. Liuius. Prius, quàm urbẽ in grederentur leges decemuirales, quibus duodecim tabulæ eſt nomen, in æs incaſas in bublico 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, cũ inquit, quæ ſydera, & 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 συνιδεῖν, 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 uideantur, uel qđ aliqui ſenſerunt, & tanquã nimis curioſum à Quintiliano reprehenditur, quod ſit quaſi lumen ſtilla. hoc eſt gutta. Apuleius. Et ſanguinis eruptionem utriculo admoto excipit diligenter, ut nulla ſtilla compareret usquam, quãuis Palæmon Vicentinus inſignis grammaticus interrogatus quondam, quid inter ſtillam guttamq; intereſſet, gutta inquit, ſtat, ſtilla cadit. Aſtiria autem per diminutionem dicta eſt ſtilla. Stiria proprie eſt aqua frigore concreta pendens ſtillansq; gutatim. Plynius. Diſtillantes hyberno gelu ſtirias. Virg. Stiriaq; impexis induruit horrida barbis. Item ab eadem dicitur Stiriadium ſicut à ſtilla Stillicidium, ubi è tectis guttæ fluunt. Item ſtilliciduũ ab Vlpiano ita diſtinguitur à flumine, quod ſtilliciduum ſtillatim cadat, flumen continue fluat. A ſtilla fit ſtillo uerbum, quod aliquando ſignificat guttatim fluo. Martialis, Viuebant laceri membris ſtillantibus artus. Aliquãdo guttatim emitto. Plynius. Erutex 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 ẽ, non ſic cum 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 duoſint genera ſyderum, quorum alterum ſpatijs mutabilibus ab ortu ad occaſum commeans, nullum unquam curſus ſui ueſtigium inflectat, alterum autem conuerſiones duas ijsdem ſpatijs, curſibusq; conficiat. Quintilianus, Quid hæc fulgentium ſyderum uenerandafacies, quæ quadam uelut infixa, ac cohærentia perpetua ſemel capta ſede collucent. Alia toto ſparſa cœlo uagos curſus 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 stellatem 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 uocatus est, quem medici nostri temporis magno errore putant lacertum esse, cũ longe aliud animal sit. est enim lacerta minor, à græcis ἀσπαλαβώτης, hoc est Ascalabotes dicitur, quod apud eos ἄσπαλος circulus est, stelliones autem circulis quibusdam depicti sunt. & ueluti lucentibus guttis, in modum stellarum, unde stelliones a nostris uocitantur plenu lentigine stridoris acerbi. Romani uulgo nunc Tarantulas uocant. Ab hoc animali stellionatus crimen apud iurisconsultos nomen sumpsit, cuius cognitio, ut Vlpianus sentit, ad præsidem spectat, cum scilicet aliquid dolo factum est ut siquis rem alij obligatam dissimulata obligatione per cælliditatem alij distraxerit, aut siquis merces supposuerit, uel corruperit. aut si impostura 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, q̃ biberint, lentigine obducit. Propter quod in unguento necant eũ formæ mulierum insidiantes, cuius rei remedium est oui luteum, & mel, ac nitrum. Nos autem causam nominis ueriorem hanc esse existimamus, quod nullum 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. itaq; eam simulatq; exutus est, devorat. 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 a scalabotes à græcis dicitur, & Colotes, & Galeotes, lentigino sus i cauerniculis dehiscentis, p æstum terræ habitans. hic maiorum nostrorũ temporibus in Italia uisus non fuit. Nunc frequens in Appulia uisitur. Aliquando etiam in Tarquiniensi, & Corniculano agro. & uulgo similiter Tarantula uocatur. Morsus eius perraro interimit hominem, semistupidum 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 agent. alij uisa muliere libidinis statim ardore incensi, ueluti furentes in eam prosiliant. quidam ridendo, quidã flendo moriantur. Multa sunt araneorum genera, omnesq; græco uocabulo, sed apud latinos usitato phalangea 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 hunc Araneus Abortius dicitur, græci enim ἀπόβιον, hoc est Abortium, 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 Assortion distinctum uirgulis albis, cuius ictus genua labefactat. Sextum cœruleum est, lanugine nigra, caliginem concitans, & uomitus araneosos, hoc est in quibus telæ araneæ cõspiciuntur. Septimum à Crabrone tantum penna differens, qđ ad maciem perducit. Mirmecion octauum formicæ simile capite, aluo nigra, guttis albis distinguentibus. Præter hæc Tetragranthij duo genera habent, peior, in quo medium caput distinguit linea alba, & transuersum altera, hic oris tumorẽ facit. Alter cinereus est posteriori parte candicans. Vltimus ac minime noxius, qui eodem colore telas in parietibus latè texit, ueluti retia muscis capiendis. Mus araneus exiguum animal est, mustellæ similitudine per tenuissimum filum, siue gladij acem impune ambulans μυγάλη à græcis dicitur. Eius morsu uenenatus est. Tradunt equos, si herbas, in quibus 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 Minerua præposuisset, conuersa est in araneũ. A Sydere autem fit sydereus. quod modo altum significat. Martialis. Hic ubi Sydereus propius uidet astra colossus. modo fulgentem. Vir. Et splendidus æthra syderea polus. Aliquando etiã quod ex sydere est, ut sydereus ignis, sydereus afflatus, sydereus splendor. Item præsydero uerbum. præsyderare enim dicimus, cũ maturius hyberna tempestas mouetur, quasi ante syderis tempus. Item Consydero à syderum contemplatione. à quo consyderatus dicitur, q̃ agenda consyderat. Et consyderatio contemplatio, & consyderate aduerbiũ cum consyderatione, & maturitate. Item Desydero à sydere deducitur, quod ueluti lucẽ syderis, quæ amanus optemus. à quo fit desyderium. Item à sydere Syderor, quod est sydere affior. 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; exicans, & plerũq; hominẽ enecans, quod cum repentino quodam impetu eueniat, non causa aliqua inferiori, sed è cœlo ui quadam syderis prouenire putatur. Vnde Plynius, Syderatio inqt tota è cœlo est, itaq; à sydere nomen sumpsit. hinc morbus ille notissimus, & formidolosus omnibus, quem græco uocabulo ἀποπληξίαν, siue Epiplexiam nominamus, hoc est subitam percussionem πλῆξις enim percutere est. Syderatio etiam dicitur, quod corpus stupore quodã attonito subito conficiat. Nec in humanis tantum corporibus, sed in arboribus etiam, ac plantis uitibusq; syderatio est, humanæ prorsus similis, quando sub ortu canis nascentium sicitate 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, tenetur q;, & cõplexu hæret. dictus magnes ab inuẽtore, ut Nicander tradit. Inuenisse aũt hic fertur in India,

dum armenta paſceret, clauis crepidarum, & cuſpide bacu
li hærentibus. A b aſtro autem aſtronomus, & aſtrologus di-
cti, qui aſtrorum ſcientiam profitentur, & aſtrolabium iſtru
mẽtũ, ex quo aſtrorum motus colliguntur. Aſtronomia quoq;,
& aſtrologia, hoc eſt ſcientia de ſyderibus. aliud enim uocã-
bulum à lege, & norma, aliud à ratione aſtrorum deductũ
eſt. Et Aſteriſcus ſignum ad ſtellæ ſimilitudinem paruæ, quo
utimur, cũ aliquid inſcribendo omiſſum eſt, hoc modo ⁂. Et
Aſtreus unus ex titanibus, qui cum aurora concũbẽs uentos ge
nuit, & Aſtrea huius Aſtrei filia ex aurora, quam ob ſum-
mam æquitatem iuſtitiam appellatam fuiſſe ſcribit Aratus.
Nam, cum adhuc terras habitaret, Nõ dum ueſanos rabies nu
dauerat enſes, Nec conſanguineis fuerat diſcordia nota. Sed
poſtea creſcentibus uitijs euolauit in cœlum. Vnde ſubdit idẽ
Aratus. Et cœli ſortita locum, qua proximus illi Tardus in
oaxum ſequitur ſua plauſtra bootes. IMMODICIS.
Maximis. Modicum enim aliquando parum, ac puſillum
dicimus. Apuleius. Modio labore fatigatur. ita ediuerſo im-
modicum, pro maximo ponimus. Modica etiam pauci dicun-
tur. Plautus. In angiporto turba eſt, domum modica introierũt.
A quo Immodicos dicimus plures. Martialis Atriaq; immo-
dicas artat imaginibus. Modicum tamen proprie pro modera
to uſurpamus. Plautus. Cui animus modicus, continens, expers
ambitionis. hinc modicum aduerbium ſignificat parum. Item dẽ
æ depol id modicum curat. modicæ uero moderate. Idem. Mo-
dicæ ſapis. Cicero. Reſpublica ex tribus illis generibus, regali,
& optimatum, & populari cõfuſa modice. A modo autem de
riuatum eſt modicum. Modus enim proprie rationem ſignifi-
cat. Ratio uero iubet, nequid nimis, ſed omnia cum moderatio
ne fiant, unde quomodo, & quemadmodũ dicamus. ideſt qua
ratione. & Admodũ pro ſatis, quaſi ſecundum rationem, uel
pro ualde, ut ad intenſiua particula ſit. & Propemodum ferè
quaſi parum abſit à modo, hoc eſt à ratione, & mirum im-
modum, ac maiorem modum, quaſi ultra rationem. & com
modum, atq; accommodũ, quod proprie ſignificat aptum, cõ-
ueniens, quaſi cum modo, & ratione. Virgilius. accommoda
fraudi. Capitur tamen aliquando pro integro. Plautus, uigin-
ti argenti cõmodas minas. & pro utili. Cornelius Celſus. Sed
inter omnia maxime commodum eſt modice exercẽri. Hinc fit
Commoditas, quod interdum aptitudinem quandam, conueni
etiamq; ſignificat, interdum utilitatem. Et Commode aduer
bium, hoc ẽ apte, utiliter. Item aliud aduerbium commodum,
quod ſignificat iam. Apuleius. Commodum lumen euaſerãt,
& fores ad priſtinum ſtatum integræ reſurgunt. Idem. Intu
li me, eumq; accubantem exiguo admodum grabatulo, & cõ
modum cœnare incipientem 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 eti-
am ſoli. Plau. Cum ædes pauperi commodaſſet. differq; hoc
uerbum à mutuo. Mutuamus enim (ut Paulus Iuriſconſultus
inquit) non eandem ſpecẽ recepturi. Mutui datio in ijs rebus
eſt, quæ pondere, numero, menſuráue dari ſolent, quoniã ea
rum rerum datione poſſumus in creditum ire, quia magis in
genere ſuo functionem recipiunt per ſolutionem, quàm per ſpe
ciem. Nam in cæteris rebus ideo ire in creditũ non poſſumus,
quia aliud pro alio inuito creditore, ſolui non poteſt. Appella
ta eſt autem mutui datio ab eo, quod eſt de meo fiat tuum. Mu
tuatio à mutuo deducatur, & mutuum, quod ſic à fœnore dif-
fert, 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 Ci-
cero. Fac me mutuo diligas, hoc eſt, fac mihi in amore reſpon-
deas. Mutuor uero paſſiue ſignificat mutuo accipio. Plautus.
Decem minas à patre mutuatus. Aliquando commodare eſt cõ
modum facere, ſiue commoditatem præſtare. Cicero. Cui ego
quibuſcunq; rebus potero, libentiſſime commodabo. Commo-
datarius uocatur, cui aliquid commodatum eſt, ſicut depoſita
rius penes quem aliquid eſt depoſitum. Accommodare uero
adiungere, & applicare eſt. Virgilius. Lateríq; arguum ac
commodat enſem. Cicero. Qui ſe ad rempublicam, & ad ma
gnas res gerendas accommodauere. interdum accommodatum
ſignificat procliue propenſum. Cicero. Ad ſummum Græco-
rum otium potius, quàm ad ullam uim, aut tumultum accom
modati. Interdum accommodare adhibere. Item. Tãtum da-
bit amicitiæ, ut ueram amici cauſam eſſe malit, ut orandæ litis
tempus, quo ad leges liceat, accommodet. Item à modo fit mo
dificor, ſiue modificor, à quo Modificatio, & moderor, quod mo
do cum accuſatiuo, modo cum datiuo coniungitur. à quo mode
ratio, & modeſtia. Cicero. Temperantem græci σώφρονα
uocant, eamq; uirtutem σωφροσύνην, quam ſoleo equi-
dem cum temperantiam, tum moderationem appellare. non-
nunquam etiam modeſtiam. Item à moderor moderator, hoc
eſt rector, gubernator. & moderate abuerbiũ, & modeſte hoc
eſt mediocriter, & temperate. Item modeſtia, moderatio, mo
dus, modicum, mediocre, hunc habent ordinem, quod mode-
ſtia fundamentum, ſoliditas, baſis ipſa uirtutis eſt, ex qua gi-
gnitur moderatio, quæ temperat, aurigaq; modos, qui ex ſu
pra memoratis diſciplinis in factis, & in dictis, & cæteris ta
libus, quæ agendi officia ſunt, iunguntur. A modo etiam modi
peratores magiſtri, & per ſyncopen mos, hoc eſt uitæ inſtitu-
tum conſuetudine firmatum cum derivatis ab eo, de quo infe-
rius dicemus. & modius menſuræ genus continens duo & ui-
ginti ſeſtertia. à quo Modiolus quarta pars medij. Eſt etiam
modiolus paruum uaſculum quadratum, quo cum tympa-
nis ad hauriendum ex puteo, aut lacu, aut flumine aquam
utuntur. Vitruuius. Ita cum rota à calcantibus uerſabitur mo-
dioli pleni ad ſummum elati, & rurſus ad imum reuertẽ-
tes infundent in caſtellum, ipſi pro ſe quod extulerunt. &
modulor, quod ſignificat cum menſura, & numerorum ra-
tione compono. Virgilius, & modulans alterna notaui. à quo
modulus ipſa compoſitio, & cantus. Item modulatio, & mo-
dulamen. Modus etiam aliquando, pro fine accipitur, atq; eũ
tu. Idem. Sed quis erit modus. Idem. Quis rebus dexter mo
dus. Modo, cum o finalem literam correptum habet, tempus
ſignificat præſens, uel, mox præteritum, uel non dum præteri
tum, uel ſtatim futurum, ut modo id ago, modo ueni, modo id
dicẽbam, modo faciam. A quo fit, quo Apuleius, & quidam
alij utuntur, amodo pro poſthac. Vt nemo me amodo tam ma-
ne egredientem ſolum uidebit. Item poſtmodum, & quod nõ-
nulli uſurpant, poſtmodo, & mox, quod non ſignificat pau-
lopoſt (ut Pompeius inquit) ſed ſtatim. Quippe et paulomox
dicimus, hoc eſt ſtatim cũ paruo interuallo. Plyn. Et paulomox
calefactum uulneri iponatur. Aliquando etiã modo pro tan-
tũ accipitur, ut tace modo. à quo ſolũmodo, & tãtũmodo de-
ducuntur. MAVSOLEA. Mauſoleum pluralis pro
ſingulari. Erat autem mauſoleum ſepulchrum Mauſoli re-
gis Cariæ ab Artemiſia uxore ædificatum. Domus huic erat
theatri curuaturæ ſimilis lateritia, in imo ſecundum portam
forũ habebat. Per mediã autem curuaturã latitudinis plateã
amplã, i qua media mauſoleũ cõdidit, ita egregijs opibus cõ
ſtructũ ut iter ſeptẽ orbis miraculo 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 mirę 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 quæuis ijs ſubnixa eſſent, pendere tamen in aere 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 relinquerẽt. Accęſſit & quintus artifex Theon, qui ſuperioris pyramidis altitudini inferiorem æquauit, uigintiquatuor gradibus in metæ cacumẽ ſe cõtrahẽs. In ſummo quadriga erat marmorea, quam fecit Pythis, quæ adiecta centum quadraginta pedum 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 cõſulta petis, noſtróq; 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 illorũ ſalus à noſtra ſalute dependebat. Et pendulus, qui pẽdet. Ouidius, Laſſaret uiduas pendula tela manus. Vnde pẽſa dicũtur manipuli lanæ, qui pendent ex colo, & fuſo trahuntur. et penſiles horti, q ſupra ædificia facti ſunt. Et penſilis urbs, quæ ſubter cauata eſt. Plinius. Leguntur & penſiles hortos, immo uero totum oppidum feciſſe nullo oppidanorum ſentiente. Idem. Magnitudo, & frequentia cloacarum urbem penſilem fecit. Item penſilis homo, qui ſuſpenſus eſt. Plautus, Reſtim uolo mihi emere, qui me faciam penſilem. Certum eſt ante tenebras perſequi tenebras. & lucernæ, ſiue lychni penſiles, quibus in delubris utebantur, arborum modo mala ferentium lucentes, qualis fuit Romæ in templo Apollinis palatini, quem Alexander Thebarum expugnatione captum in Cyma eidem deo dicauerat. Cyma oppidum eſt Aeolicum in Aſia. et pons, quod ueluti in aere 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 parius pons. Et depontani ſenes poſtulatores, q ſexagenarij de ponte deiciebantur. Et pontones naues, quibus in trajiciendis amnibus loco pontium utimur. Papinianus. Fulmine publico intercedente uia conſtitui poteſt ſi aut uado tranſiri poteſt, aut pontem habeat diuerſum, ſi pontonibus trajiciatur. Idem. Quia uia confirmari ſolet, uel cauitate tenus, uel uſq; ad uiam publicã, uel uſq; ad flumen, in quo pontonibus trajiciatur. 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, Vnde pontificales libri, in quibus ſacræ cerimoniæ continentur. Item à ponte pons, Vmbriæ oppidum, quod pulcherrimum pontem ſupra Narem amnem habeat. Et tripontium aliud oppidum huic propinquum, quod tres habeat pontes, & pontina palus iuxta Circeios, quæ uigenti quatuor quondam urbium fuit, quod pontonibus trajicerentur, unde Pontia urbs dicta. Et pontia inſula, ſicut pandaria huic oppoſita. Et Romæ pontia tribus. Erat autem pontina palus iuxta uiam appiam, quæ Brunduſium uſque lapidibus ſtrata cernitur, latronibus quõdam 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. flocipendo. parui pendo. 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. A pendo pondus dictum, quod grauę eſt. Virgilius. ignotum argenti pondus, & auri. interdum pro numero, hoc eſt multitudine ponitur. Varro. E Græcia cõportaſſe 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, grauę. Et pondo, quod licet aliquando pro libra inueniatur, proprie tamen ſignificat pondus duodecim librarum, et 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 dicta Meſſala confirmat. Ab his Dipondium, & Tripondium deducuntur. Et aſſipondium 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. Ieruius 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. A libra fit libro, quod

est pōdero, & aliquādo graue facio. Plyn. Apes si oriatur pro cella, apprehensis pedusculo lapillis, se librant. hoc est grauio res 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, librāda sunt. Et pro æquare. unde libramentum dicitur æquilibriū. Et Libra cœleste signū uocatur, qđ octauo Calendarū Octobris Sol per illud transiens, æquinoctium facit. Librare etiam trutinare dicitur. Et Trutina proprie foramen est, in quo examen regitur. ponitur tamen aliquādo 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. Vir. Iuppiter ipse duas æquato examine lances. Non nulli æquamentum, alij libramentum, alij æquilibrium uocant. Nam æquimentum capitur pro mercede, ut pro eo, quod dicitur admissum. Varro, An si equam emisses quadrupedem, ut meo asino reatino admitteres, quantum poposcisses dedissem æquimenti? Hinc examinare est inquirere, & uelut æquandi gratia inuestigare. Et examen inquisitio, & æquatio iuris. Dicitur etiam examen apum congregatio, uel locustarum, aliorumq; huiusmodi. A' pendendo ære, æris grauis pœna appellata est, cuius pluratiuum Cato protulit æribus graubus. Et expensa in rationibus dic, & expensæ hoc est sumptus. Et impendia eiusdem significationis, & Impendio aduerbiū, quod significat magis. Plautus. Atq; ille minus minusq; impendio curare. Item compendium appellamus, quod parsimonia quadam seruamus, sicut econtrario dispendium, quod uel in curia, uel negligentia, uel immoderatione dispendimus. Plyn. Bubulas carnes caules cuprifica magno ligno rum compendio percoquūt. Idem, Magno id lignorum dispēdio fit addito sale. Nam percoqui integro die uix potest. Aliquando tamen compendium pro utilitate, & lucro ponitur. Ti bullus. Nec uagus ignotis repetens compendia terris, Presserat externa nauita merce ratem. Aliquando pro breuitate. unde compendiosum dicitur breue, quod ea, quæ simul pendantur, celerius expediantur. Item à pendendo pēsio dicta, quod pro aliqua re conducta soluitur. Et Pensionarius, qui pensionem alicui soluit. Et expendo, erogo, ab ea consuetudine. Item post numos signatos in ijs emptionibus, quæ mancupi erunt, interponere libram solebant. Mancupi autem emptiones dicebantur, cum aliquid à populo emebatur. Et Manceps uocabatur, qui à populo aliquid emebat, conducebat'ue, quia manu sublata significabat se authorem emptionis esse. hinc Mancipia appellata serui, ancillæq; emptitiæ, quasi manu sublata acceptæ, uel quod manu ab hostibus capta'essent. Argentum primo signatum est anno urbis quingentesimo octogesimoquinto. Quin. Fabio consule, quinque annis ante primum bellum punicū. Et denarius pro decem libris placuit, quinarius, pro quinque. Sestertiū, pro dipondio, 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 alienū 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 cōsuleret, & accepti ab eo beneficij, haud immemor esse uideretur. hanc signandi consuetudinē 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 cōsueuerunt. 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, Quīarius octonis, Sestertium 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 nunus sexagesimo secundo anno, post argenteum percussus est, Scrupulum ualebat sestertijs uicenis, quod faciebat in libras ratione sestertij, qui tunc erat, sestertios nouingentos. Post hæc placuit ex auri libris quadraginta millia signari. Numis aureis consulum primo, deinde imperatorum capita imprimi cœperunt, & ab his sæpe nomina accepe. As proprie iuris consulti definiunt omnem quantitatem, & omne corpus duodecim uncias continens, cius partes sunt (ut Varo 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 unciarum, & nouem unciarum ē. A' pendo compositæ fiunt appendo quod est adiungo suspēdo. à quo appendix dicitur, quod adiunctum est, quasi ex alio pendeat. Cicero, Vidit enim, quod uidendum fuit, appendicem animi esse corpus, nihilq; esse i eo magnum. Plyn. Atq; huas iam maturas ad solem appendere. Appendo etiam est ad lancem, uel stateram pondero. Cic. Vt 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 perpēditur. 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 aquâ 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 ipendere opam, ipendere laborem, ipendere studium dicimus, quasi exponere, & in totum expendere. Et ipensa beneficia, ac merita dicuntur. Mart. Impēsis uitam principis annumeres. Dicimus autem impendo curam huic rei, & in hanc rem, exemplis referta sunt omnia. à pendeo etiam ipendeo cōpositum reperitur. est autem ipendere penul. produ. supra caput aliqd ueluti cæsurum pĕdere, ut ipendent nubes. Suspendo, quod aliquando est alte ligo. Vir. Quo tendant ferrum malo suspendit ab alto. Aliquā do solicito. Plau. Vix cōpos mentis sum, ita mihi suspendit animum. Vir. Suspensi Euripylū scitatum oracula phœbi Mittimus. Et quonā, dū soliciti, etiā dubij sumus, suspensum aliquā do pro dubio capimus. Iuuenc. Suspēsus animo, qd ageret, cogitabat. Itē suspensum pro placido, & silenti quā doq; accipitur. Teren. Ad fores suspenso gradu placide ire perexi. Item suspendo aliquando est pendendo strangulo. à quo suspendium. Cellius, Suspendio uitā finiuit. Dispendo, quod moda expēdo significat, à quo fit Dispendiū, & Dispenso, & dispensator, q pecunias domini expendit, & necessaria i familia distribuit, modo expādo, et tunc nō à pendo, sed à pādo deducitur. Plau. Vbi lubet dispendite hominē diuersum, atq; distendite. Repēdo, quod est cōpenso. Vir. Et fatis cōtraria fata rependens. Cōpendo similiter. à quo cōpendium fit, de quo supra diximus, & cōpenso, à quo Cōpensatio, quæ est, ut Modestinus inqt, debiti, & crediti iter se cōtributio. VACVO AERE. In uacuo aere, hoc est uacante, ut pendere opus ostendat, quasi nō sustententur solo, uel uacuum, Epitheton est aeris, qa aer nō habitatur. Epitheton enim figura est, quæ iterpretari ipositū potest, quod aut ad augmentū, aut ad diminutionem, aut ad discretionē poni solet, ut Cœlū profundum. uenusta Venus, uacuus aer, & similia. Vnde Epithesis, quod modo impositionem, modo impostură significat, de qua īferius dicemus. Et Epithetis impostor. fraudator. Et epithima, q quid alicui rei iponitur, ex quo medicamenta, quæ ad refrigerandū cor iponuntur, epithimata uocamus. Vel uacuo dixit, quo magnitudinē opis ostentaret, ut sit in uacuo aere, in magno aeris spatio, Nā, qa quæ magna sunt, plurimū 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, ideirco uacuū aerem dici, quod uacua omnia ipleat. 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. Idē, galeā ante pedes proiecit manē à quo inanitas dicta, quod pro uacuitate aliquā do, nōnunq; pro uanitate accipitur. Sicdem & inane aliquando pro leui capimus. Vir. Instabiles animos ludo prohibebis iani. Hinc ianio uerbū fit, & eximanio, quod modo est euacuo, modo attenuo, modo ad nihilū redigo. Et eximanitio defectio. Et ianiter aduerbiū fit, hoc ē frustra. A Vacuus uaco uerbū deducitur, qđ proprie significat uacuus sum. Cæsar, Id ea maxime ratione fecit, qđ noluit eū locū, unde Heluetij discesserāt, uacare. unde, si ipsonaliter accipiatur significat uacuū tēpus est. Plyn. Quo magis te, cui uacat, hortor, cum i urbē proxime ueneris, uenias autē ob hoc maturius, illi te poliēdū, limādumq; pmittas. Virg. O dea, si prima repetens ab origine pandam, Et uacet ānales nostrorum audire laborū. Vaco, si cū ablatiuo sine præpositione iungatur, pro careo accipitur, ut uacas sapiētia, hoc est cares sapiētia, quā q carere proprie est uacare qbus idiges Cicero, Satiatis, uero, & expletis iucūdius ē carere, q̄ frui, q̄uis 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 etiā quādo uacat imperſonaliter acceptum ponatur pro eo, quod cura est. Quintil. Reū oderit uerba aucupī tem, & anxiū de fama ingenij, & cui esse diserto uacet. ab hoc deriuatur uacillo, quod est icōstans sum, & quasi alternatim moueor. à quo fit uacillatio. Idem, Est & illa indecora, in dextrū, ac lęuum latus uacillatio alternis pedibus insistentium, utiq; & naues uacuæ dicuntur uacillare. Cicero de quodam præ infirma ualetudine non recte scribente inquit, uacillantibus literis. Ad animum quoq; hoc uerbū aliquando transferimus, ut apud iurisconsultos de fide testis uacillante, qui in ōstantia, & diuersa testimonia dixerit. Item uacare interdū accipitur pro superabundare, quod otiosum esse uideatur, quod superabundat. Vnde superuacaneū dicitur, quod est superfluū. idē etiā, quod uacuū, hoc est otiosum sit, superuacuum dicitur. Superuacanea quoq; auis dicebatur, quæ ex summo cacumine uocē emisisset, q̄ supuacuū aera uolitet, canatq;. Itē à uacuo uanum deriuatur, quod iterdū eandē cū primitiuo suo significationē habet. Vir. sed illos Expectata seges uanis eluſit aristis. iterdū mendacē significat. Idē. Ni frustra auguriū uani docuere parentes. Idē. nec si miserū fortuna Sinonē Finxit, uanū etiā, mēdacemq; improba finget. Ponitur etiā pro stulto, quasi mente uacuo, & qui in rebus inanibus studiū collocat. Iuue. Sic libitū uano, qui nos distinxit, Othoni. Quidā falsum. fictū. uanum ita distinguunt, ut falsum loqui mendacis sit, fictum callidi, uanū stulti. Falsum loqui culpæ sit. fictum uirtutis, uanū uecordiæ. falsis decipiamur, fictis delectemur, uana spernamus. Gellius tamen uanos scribit proprie dici mēdaces, et ifidos, et leuia, inaniaq; pro grauibus, & ueris astutissime cōponentes, ab hoc fit uerbum uano, quo ueteres usi sunt pro fallo. Acuuius sic illū uanans i Angiportū deduxit. & euanesco, quod significat inanis fio. & in nihilū redigor. Virg. Et procul in tenuē ex oculis euanuit aurā. Et uanitas. Plyn. Id uero magna uanitas est. Et uanitudo. Plau. Vt rē uideo, tu iuuentus à uanitudine. Et uaniloquētia. Apule. Nihil hominis uaniloquētia commotus. Et uane aduerbiū, quod modo stulte modo, mēdaciter significat. Item à Vacuus fit uacuo uerbū, & euacuo, & uacuefacio, quæ omnia significant exinanio. unde uacuatio, & euacuatio, & uacuefactio pro exinanitiōe ponuntur, & uanitas pro ianitate. Itē à Vaco, siue uacuo deducitur uastus qđ proprie magnū significat, Nā quæ magna sunt, ferè uacare, seu uacua esse solēt. Vir. Vastumq; caua trabe currimus equor. Sed quoniā quæ magna sunt corpora, ferocia esse etiā solent, ponitur aliquando uastus pro feroci. Cicero. Quæ barbara India uastior aut angustior. Ab hoc fit Vasto, & Deuasto, quod est deprædor spolio. profligo. & quasi uacuū reddo. Idē. Omnēq; eā regionē ferro, igniq; uastauit. Hinc uastitas, et Vastitudo deducuntur, quæ modo magnitudinē significant. Apule. Cui in primis tanti corporis uastitas horrori fuit. modo uastationem, siue deuastationem, quæ à uasto uerbo derinantur. Aai. propterea tot, tantasq; habemus uastitates funerum.

AERE. Aer proprie dicitur mediū spatiū, quod est inter cœlum, et terram. Virg. ubi aera uincere summum Arboris haud ullæ iactu potuere sagittæ. Idem. Aera dimouit tenebrosum, & distulit umbras. dictus ē 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 fors uirtute experiamur. Ab aere fit acrius, quod aliquando altū significat, unde aeriæ arces dicūtur, aliquando qđ ex aere cōstat. ut aeria corpora, acrius fulgor. Itē aeripes æther quasi

aerios pedes habens, hoc eſt leues. Vir. Fixerat aeripedem ęr
uam. Ab aerius æſtus deducitur, quod proprie ſignificat ęs
rem, & æſtui flagrantiam temporis. Idem, A ſubus in me
dijs umbroſam exqrere nallem. Vnde et pro æſtuo 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 cæpeſſas, æſtus
te in portum referet. Ab hoc fit Aeſtuo, qđ eſt ferueo, agitor.
Virg. Fundoq; exæſtuat imo. et æſtas, quæ proprie ſignificat
tempus, quod incipit ab æquinoctio uernali, & finitur æqui-
noctio autumnali, conſtatq; ſenis menſibus, & totus annus in
æſtatem, hyememq; diuiditur. Idem, Incipiẽs ſtabulis edico in
mollibus herbas, Carpere oues, dum mox frondoſa reducatur
æſtas. hic n. de Vere loqtur. Particularius tamen æſtas cæpitur
pro quarta parte anni, hoc eſt pro tribus mẽſibus, q incipiunt
Sole Cancrum ingrediẽte. Nã ſole ingrediente Libr̃a, autu
mnus eſt, Ingrediẽte Capricornũ, hyẽs. ingrediẽte ariẽtẽ, Ver.
ab æſtate fit æſtiuus, unde æſtiuũ tẽpus, æſtiuum ardorẽ, æſti
uam ſiccitatem dicimus, et æſtiua loca dicuntur umbroſa, in q-
bus p æſtatẽ pecora uitant calorẽ. Statius. et umbroſi patuere
æſtiua lycæi. abuſiue tamen & pro gregibus uſurpantur, quæ
morãtur in æſtiuis. Vir. nec ſingula tm̃ Corpora corripiunt,
ſed tota æſtiua repẽte. Ab æſtu et æſtuaria appellata. Dicun-
tur aũt æſtuaria loca, quæ marinis aqs referta ſunt ex in-
undationibus pelagi, p quas ſæpe in mediterranea fluuiorũ
inſtar nauigantes aſcendunt. aliquãdo nõ niſi nando tranſiri
poſſunt, à græcis ἀπὸ τοῦ ῥεῖν, hoc eſt inundatio dicitur. Cæ-
ſar, Pedeſtria eſſe itinera concaua æſtuarijs nauigationẽ impedi
ri. Aer unum eſt ex quatuor rerũ principijs, quæ elementa di-
cuntur, Ita. n. diſpoſita eſt hæc mundi machina, ut in medio
omniũ ſit terra poſita. circa eã aqua globũ terræ circundans
parua parte immuni relicta ad uitã animantiũ tuendã, circa
aquã aer, circa aerẽ ignis purus, atq; integer lunæ globum at
tingens. ex ijs omnia gignuntur, alunturq;. unde ab alẽdo ele
menta ſunt dicta. Terra primũ elementũ eſt à terendo dicta,
quod ſcilicet teritur. Itaq; tera in auguriũ libris cum ſimplici r
ſcribi ſolebat. ab hac locus communis, q circa oppidum colonis
relinqtur, territorium appellatur, quod maxime teratur. quã-
uis Põponius iuriſcõſultus territoriũ ſcribit eſſe uniuerſitatem
agrorum intra fines cuiuſq; ciuitatis, dictum ab eo, qđ magi
ſtratus eius loci terẽdi ius habent. In ſingulari terra elemẽtum
eſt totũ, cum pluratiue proferimus, plures terras ſignificamus.
Virg. multum ille et terris iactatus, et alto. Ponitur tamen ali
quãdo terra & pro territorio, et pro prouincia, ſiue regione.
Cic. Eorũ q in hac terra fuerũt, magnãq; Græciã, quæ tũ flo
rebat inſtitutis, et præceptis ſuis erudierunt. unde cõterraneus
dicitur, q ex eadẽ terra eſt, quapropter Catullũ conterraneũ ſu
um Plynius uocat, qui nõ Veronæ, ſed in Benaci inſula natus
erat. A terra fit terreus, qđ ex terra eſt, ut nas terreum. Ter-
renus, et terreſtris, quod uel in terra natum eſt, uel in terra ui-
uit, uel aliqđ cũe cum terra habet. ut terrenum, ſiue terreſtre
animal. terrena labes. terreſtris exercitus. terreſtres copiæ. &
terrigena, qđ ex terra natum eſt, unde terrigenæ gigantes di-
cuntur. & terricola, quod colit, hoc eſt habitat terras. et Teren
tum locus in campo Martio, qđ in eo ara ditis patris in terra
occultaretur. erat hic locus Diti, ac Proſerpinæ ſacer, in quo o-
mnium, q aut naſcerentur, aut morerentur, nomina ſcribi ſole
bant, quoties ciuitas luſtrabatur, quæ res initium habuit huiuſ
modi. Cum ingẽti peſtilẽtia urbs naſtaretur, Valeſius uir locu
ples, ſed ruſticæ uitæ duobus filijs, et filia ad deſperatiõem
morbo laborantibus, aquã calidã à foco petebat, ubi genibus
nixus lareis familiares orauit, ut puerorũ piculũ i eius caput

trãsferrẽt, auditu ſtatim uox fuit eos ſaluos habiturũ, ſi conti.
nuo Tyberi deuectos Terẽtũ deportaſſet, ibiq; ex Ditis patris,
& Proſerpinæ ara petita aqua, recreaſſet. Quapropter men
te cõfuſus quaſi nimis lõga, & periculoſa nauigatio Terentũ
impararetur, pueros tm̃ ad ripã Tyberis ſtatim detulit ex uilla,
in qua habitabat propè uicanũ ſabinæ regionũ fretum, ac lin
tre Oſtã petẽs, in eãdẽ peſta nocte ad cãpũ Martiũ appulſus eſt,
ubi ſitientibus ægris ſubuenire cupiens, cũ ignis in nauigio nõ
eſſet, à gubernatore didicit fumũ nõ procul apparere, iuſſuſq;
Terẽtũ egredi (id nomen ei loco eſt) hauſtã calicẽ aquã eo de-
tulit, unde uiſus fuerat fumus oriri, locũq; fumantẽ potius, q̃
ulla flãmæ ueſtiga habentem tenacius cõcatãs, cõtractis quæ
ſors obtulit, nutrimentis, ptinaci ſtatu ignẽ excauit, calefactãq;
aquã pueris bibendam dedit, qua epota, ſalutari qete ſopiti,
ſtatim liberati ſunt, et uocato patre indicauerũt ei uidiſſe ſe i
ſomnis, à neſcio quo deorũ corpora ſua ſpongia tergi, & præ-
cipi, ut ad Ditis patris, et Proſerpinæ arã, à qua potus eis al-
latus fuerat, furuæ hoſtiæ immolarentur, lectiſterniaq;, et lu-
di nocturni fierent. Is qm̃ eo in loco nullã arã iſpexerat, de-
ſyderari credens, ut à ſe inſtitueretur, arã empturus in urbẽ
prexit, relictis qui fundamentorum gratia terrã ad ſolidum
foderent. hi cũ ad uiginti pedũ altitudinem humo egeſtu pue-
niſſent, aĩaduertunt arã Diti patri, Proſerpinæq; inſcriptã.
Quod poſtq̃ Valeſius nuntiante ſeruo accepit, omiſſo emendæ
aræ propoſito, hoſtias nigras, quæ antiquus furuæ dicebãtur,
Terento immolauit, ludos quoq;, & lectiſternia continuis tri
bus noctibus, q totidem filij piculo liberati erant, fecit. Cu
ius exemplum Valerius publicola, q primus cõſul fuit, ſtu
dio ſuccurrendi ægris ſecutus, apud eandem arã nuncupatis
publicæ uotis, cæſis q; atris bobus, Diti maribus, Proſerpinæ fœ
minis, lectiſternio, ac ludis trinoctio factis, arã terra, ut ante
fuerat, obruit. Religionem deinde ludorũ creſcentibus opibus
lautitia ſecuta eſt. Primus Q. Catulus cãpanam imitatus lu-
xuriã ſpectantium cõſeſſum uelorum umbraculis texit. Pri-
musq; Cn. Põpeius inductis per ſemitas aquis, æſtuum feruo
rem moderatus eſt. hoc ſecularium ludorum initium fuit, q
ideo appellati ſunt ſeculares, q̃ uno ſeculo, hoc eſt centum an-
nis ſemel tm̃ fierent, q̃uis hic mos aliquando fuerit interru-
ptus. Seculum centum annorum ſpatium dicitur à ſene, quod
longiſſimũ ſpatiũ ſeneſcendorũ hominũ id putarent, ut Varro
inqt. Huiuſmodi ludos pro hominum ſalute faciebãt, et reno
uari, atq; inſtaurari hoc ſacrificio ciuitatem putabant, ac mor-
bos omneis, præcipueq; peſtilentiam expelli. Aperiebatur au-
tem ara Terẽti in ſecularibus ludis, deinde rurſus occultaba-
tur. Mart. Bis mea Romano ſpectata eſt uita Terento, Et nihil
extremos pdidit ante rogos. hoc eſt mortua ſum omni mea pro-
le ſuperſtite, bis uiſis ſecularibus ludis, hoc eſt ætate prouecta.
nam ludos ſeculares non ſeruato centum annorum ordine, et
Auguſtus, & Claudius, & Domitianus ediderunt. Papini-
us. Nec tm̃ mduerint fatis noua ſæcula crimẽ, Aut inſtaurati
peccauerit ara Terenti. hoc eſt non cõmittat tm̃ ſcelus ara Te-
renti, ut inſtauratis à Domitiãno pro ſalute hominum ibi ſacri
ficijs ſinat Gallicum hoc morbo pire. Item exterris, quaſi ex-
tra terrã dicitur, quemadmodum exul, quaſi extra ſolum, et
terraneola auis alaudæ ſimilis, præterq̃ qđ in capite apicem
non habet, quemadmodum alauda, quæ olim à galeæ ſimili
tudine galerita uocabatur. poſtea gallico uocabulo appellata eſt
alauda. Galli. n. hoc nomine ſignificant galeam, unde mili-
tes, qui galeis utuntur, dicti ſunt alaudæ. Legionis alaudarum
meminit Cæſar in commentarijs. A lauda 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, et crista ferè similis pauoni. Dicta est autem Terraneola, quod non in arboribus, sed i terra uersetur, ibiq; nidificet. Sut qui terreo quoq; uerbum à terra deductum existiment. est enim terrere, timorem alicui incutere, quasi eum in terram prosternere uelimus. ab hoc fit terror, hoc est timoris incussio, & terrificus timorem ĩcutiens, & terribilis, id est formidabilis, atq; horrendus. & terrefacio. & perterreo. & perterrefacio, & exterreo. & deterreo. & absterreo. eiusdem ferè cum suo simplici significationis. Exterritum tamen aliquando paue factum dicimus. Virgilius, plausumq; exterrita pennis Dat tecto ĩgentem. modo accensum, inflãmatum. idem. Sæuit agris, asperq; sitim, atq; exterritus æstu. Item à terra terræmotus dicitur, cum terræ incluso spiritu contremiscunt, magno sæpe habitãtium 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 relin quẽdo 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 i 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. fiunt procellis. aquæ subeunt in imbres. rigescunt in grandines. tumescunt i fluctus. præcipitant in torrentes. ignis cuncta exiarat. cuncta comburit. At terra mitis. benigna. indulgens. ministra hominũ, quæ coacta non generat? quæ sponte non fundit? hæc nobis odores, ac sapores præparat. hæc succos. hæc fructus. hæc colores. hæc bona fide creditũ reddit fœnus. hæc nostri causa cuncta alit. & semper homini noua parturit. hæc frugem. uinum. carnem. lignum. lapidem. herbam. ferrum. æs. argentum. aurũ, 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 uocabãt 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 tantam altitudinem pueniunt 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. Prætereaalibi calidæ sunt. alibi frigidæ. alibi tepidæ, & penè omnibus morborum generibus auxiliantur. Aliæ sulfuris. aliæ aluminis. aliæ salis. aliæ nitri. aliæ bitũminis. aliæ ferri. aliæ æris. aliæ acidæ sunt.

aliæ salsæ. & cunctæ hominum tantum causa uidentur erupisse. Generatim neruis prosunt omnes. aliæ pedibus. aliæ ex dendicibus. aliæ luxatis. aliæ fractis. aliæ exinaniunt aluos. aliæ sanant uulnera. aliæ capiti, auribusq;, & oculis priuatim medentur. aliæ sterilitatem muliẽrum, & uirorum insaniam abolere produntur. nonnullæ iuuant calculosos. aliquæ prohibent abortum. sunt quæ tollunt uitiligines. aliæ podagrics prosunt. aliæ tertianas febres discutiũt. aliæ dentes sistunt. aliæ ungulas etiam iumentorum indurant. aliæ subtiliores faciunt sensus. aliæ memoriam afferunt. aliæ oblitionem 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. luxatos statim sanant. collutæ dẽtes sistunt. scabiem. lichenas. uitiligines mira celeritate tollunt. cruditati medentur. famem sublato omni fastidio inducunt. fœcundidatem 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 circũ 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. & aquilegũ collectio aquæ. Plau. Si plu. et aquilegio me iuuabo. & aquæ ductus, & 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 iæquale est tumoribus aliter, aliterq; per totum id orientibus, aut intus in unum aqua contrahitur, & moto corpore, ita mouetur, ut ipetus eius conspici possit. Primum tympaniten. Secundũ leucophte gmátiam, uel hyposarca. Tertium ascites græci nominant. Communis omnium est humoris nimia abũdatia. Item ab aqua aqualiculus dictus est, quod proprie uas est, in quo pota sorbent, per metaphoram uero pro uentre usurpatur. Persius, Cũ tibi Calue Pinquis aqualiculus propensõ sex quipede 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 matellã 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, eum potissimũ ab aqua denominarunt, cuius incertus est color. hinc Aquilius prænomẽn factum, à colore subnigro. & aquila appellata, quãuis 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 uinũ. & aquosus, plenus aquæ. ut aquosa hyems. aquosus autumnus. aquosus orion. et aquaticus, quod in aqua degit. Plyn. Terrestres, & aquatici pisces. & adaquo uerbum, quod est aquã infundo. & aquifolia arbor ex genere ilicis, quam græci quidam simlacem uocant. Theophrast. Simlacem uitat arborem ilici similem, folio tamen non aculeato, sed molliori, nec

materia

materia, ut illa, ſolida, ſpiſſáq; ſed ſoluta, molliq; in opere. Aedes phyllodrin nuncupant. Quidam hanc fœminam ilicem putant eſſe. Dores agreſtem ilicem uocant. Triuſq; 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. et Aquæ Galliæ urbs, iuxta quam ſunt calidæ aquæ. & Agtania 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 Agleiam à legendis aquis appellatam exiſtiment urbem extra Venetiæ fines, iuxta quam deſluit Timauus, in Carnorum regiõe, iuxta regionem Iapidum à Romanis condita, & imminentibus impoſita barbaris, ad quã flumine aduerſo, onerarijs nauibus per Natiſonem flumen nauigatur plus ſtadijs ſexaginta. et aquarius cœleſte ſignum, pedes habens in hyemali arcu lo defixos, manum ſiniſtram uſq; ad Capricorni porrigens tergus, dextra iubam Pegaſi propè contingens, ſpectat ad exortũ. ocidit, orituráq; capite prius, q̃ reliquis membris. habet in capite ſtellas duas ſubobſcuras, i utriſq; humeris ſingulas, magnas. in ſiniſtro cubito grandem unam. in utriſq; mammis ſingulas obſcuras, in lũbo 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 putãt Deucaliona eẽ, quod eo regnãte 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, quicqd inani ſimile, uitalem hũc 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, qñ eſt arcte ligata, ſi perculeris, aera reddet. Ab aere aerius deducitur, et aeripedes, hoc eſt pedes leuiſſimos, & quaſi aerios habẽs. Virgilius, Fixerit aeripedem cerua, ubi ſecundus pes proceleuſmaticus eſt. Quartum elementum eſt ignis, ita fœcundum, ut ſeipſum pariat, paruiſq; ſcintillis creſcat in immẽſum. In Comagene urbe Samoſatæ ſtagnum eſt emittens limum, Maltam uocant flagrantem, & cum quid ſolidi attigerit, hærentem. tactum præterea ſequẽtem fugientis. Sic defendere muros olim oppugnante Lucullo, flagrarunt q; proprijs armis milites. Similis ferè naturæ eſt Napthe, circa Babyloniam profluens, bituminis liquidi modo. huic magna cognatio ignium, tranſiliunt q; prorſus in eã undecunq; uiſam ſic ferunt à Medea crematã pellicem, poſtquam ſacrificatura ad aras acceſſerat, coronã igne correptã. Ignem dictum exiſtimant, quod nihil ex eo gignatur, præterquam in Cypri ærarijs fornacibus ex medio igni pennatum quadrupes, maioris muſcæ magnitudine, quod Pyralis appellatur, à quibuſdam Pyrauſta, quãdiu eſt in igne, uiuit, cum euaſit longiore paulo uolatu, tunc moritur. Ab igne uero igneus deducitur, quod ex igne eſt, ut calori igneus. fulgor igneus. & ignitus candens, ut ignitum ferrum. & igneſco, et igneſio eiuſdẽ ſignificationis. & ignarius lapis, ex quo ignis excutitur. & igne facio, accendo ignem. et ignigena, ex igne genitus. et ignipotens Vulcanus, quod ignis poteſtatem habeat. et igniuomum, quod ignem uomit. & ignia uitia uaſorum ficti lium, quæ coquendo contrahuntur. & ignitabulum, ignis receptaculũ. & ignis ſacer, morbi genus, cuius duæ ſpecies ſunt. alter eſt ſubrubicũdus, aut muſtus cum rubore, atq; pallore, ex aſperatus q; 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, aut eminentibus partibus, præcipueq; in plantis. Altera ſpecies eſt in ſummæ cutis exulcerationẽ, 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 morbo corpora ferè ſeniora tentantur, aut quæ mali habitus ſunt ſed in cruribus maxime. Ignis elementum qđã æthra uocant græco uocabulo, quod ἀπὸ τοῦ αἴθω deducitur, qđ eſt cremo. à quo fit æthra, quod ætheris ſplendorẽ ſignificat. Virgilius, Nec lucidus 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 lætæ deſcendit. Aethera quoq; Aegæi Athenarum Regis coniux fuit, mater Theſei, & alia eiuſdem nominis Helenæ comes. Ouidius, Cætera p ſocias Clymenen, Aethramq; loquamur, Quæ mihi ſunt comites, conſiliumq; duæ. Aò æthere fit ætherius, quod modo id, quod ex æthere eſt, modo altum, ſublimemq; ſignificat. OMNIS LABOR. Omne opus labore, ac ſumptu factum. Omnis diſtributiua dictio eſt, et tamen differt à toto. Nã 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, quemadmodum 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 faecis achææ. Aˋ quot compoſita fiunt quotquot, et quotcunq;, quorum ſignificatio nota eſt. et quotannis, ſingulis annis. & quotidie ſingulis diebus. à quo quotidianus. Aˋ 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, q 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 ſuci eius dimidiũ ſorbeat cyathum, omnibus morbis cariturum. Alij omnimorbiã herbã uocant helenium, quod ab Helenæ lachrymis, ex q̃bus natum creditur, nomen ſumpſit, fauet formæ, & cutem mulierum in facie, ac reliquo corpore nutrit incorruptam. exiſtimant præterea quãdam gratiam ijs uſu illius dari, & uenerẽ conciliari. Aˋ mal

ua, maluaceus deriuatur, pro eo, quod ex malua est, ut malua ceus caulis, & maluaceæ frondes. CEDIT. Dat locum, uictum se fatetur cedere enim proprie est abire, & locum dare uictori. Virgilius, Conuenit Euandri uictos discedere ad urbem. Idem, Cede deo. Cicero, Cui quidem exercitus nostri, imperatoresq; cesserunt. ab hoc per metaphorá cedere accipimus pro uenire in ius alicuius, ut cedát mihi ea bona, hoc est in ius meum ueniunt. Virgilius, Hæc omnis regio, & celsi plagæ 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 abire. discedere. cedere bonis, discedere à bonis, & quicquid nostrum erat, tradere creditori. cedere iuri, discedere à iure, et ius, quod 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 nostrũ alijs dicimus, hoc est dare. à quo cessio iuris, & cessio bonorum. Item cedere est subtrahere se. Virgilius, celeriq; elapsus corpore cessit. Plautus, Cedamus imbri. cedere, cõcedere. obsequi. nõ repugnare. Virgilius, Cedamus Phœbo, et moniti meliora sequamur. Idẽ, Cedo equidem, nec nate tibi comes ire recuso. cedere, incedere. Varro, Cedit ueloabus iuuenis membris, leuibus, nitidis oleo. cedere, succedere. Virgil. Cesserit ausonio si fors victoria Turno. cedere diem (ut Vlpianus inquit) est incipere. pecuniá debere. Sicut uenire diem, est eum diem uenisse, in quo pecunia peti possit. non cedere honori, quẽ admodum supra diximus, est parem meritis esse, & hæc omnia in præterito faciunt cessi, ac sine diphthongo scribuntur. Ab hoc cædo fit cæso, qđ est ab opere uaco. Virgilius, Et siquid cessare potes, requiescere sub umbra. à quo concæso eiusdem significationis. Plau. Postquam aurora est, nunquam concæsauimus lauari, aut friari, aut ornari. & cessabundus, otiosus, et necesse, siue necessum, quod ui aliqua cogente fieri opus est, qa non sit in eo cessandum. 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, q iure affinitatis coniuncti sunt, quod nulla inter eos cessatio, hoc est separatio sit, uel quod necessaria inter eos officia conferantur. Cæsar. eqdem mihi uideor pro nostra necessitate non labore. non opera. non industria defuisse. Sallustius, Coactus rerum necessitudine statuit armis certare. Item cœllo, quo uetere utebantur, pro cædo, nunc compositis tantum utimur, excello, & præcello, quod est excædo, & antecædo. à quo excellentes, & præcellentes dicuntur, excellentia, & præcellentia, & aduerbia excellenter, et præcellẽter. Item cælsus. altus. sublimis. excellens. à quo cælsitudo. excellentia. & à præcello, præcelsus, ab excello, excelsus. Item antecello eiusdem significationis. & præcello, quod significat differo. Lucilius, Ad nonum hoc præcellit annum. composita fiunt accædo, qđ est aduenio. appropin quo. à quo fit accæssus, pro aduentu. & accæssio, quod modo ac cessum significat, sicut decessio recessum. Cicero, Eorum neque accessione uitam meliorem fieri, neq; decessione peiorem modo additamentum, & accumulationem. Seneca, Magna rebus nostris facta erit accæssio. Intercædo, quod modo significat iter uenio conciliandi gratia. Apuleius. Dum pro inope, ac calamitoso intercederem. Item interedit mihi tecum amicitia, interedit 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, et rem impediuerũt. ab hoc fit intercessio, & intercessor, quæ in utroque significa-

to accipiuntur. Abscedo, discedo. à quo abscessus fit, quod interdum discessum significat, interdum concursum mali humoris in aliquam partem corporis, ex quo suppuratio fit, quá Græci uocant apostema. A 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, q, si in saniem uertitur, maturari, ac matures cere dicitur, sin minus discuti, siue resolui. & putredo, & putrefactio, idest corruptio. & putridum, corruptum. & puteo, quod significat fœteo. à quo putor, fœtor, & putidum, siue putulentum, quod est odoris mali. Cicero, putidas, ac pernitiosas aureas. 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. et 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. Idẽ. Quod si tantum aquæ puteanæ adijcias. & puticuli quoddam uetustissimum genus sepulturæ, qa ibi cædauera putrescerent. & Puteoli urbs Cãpaniæ ab aquarum cælidarum, & sulfuris fœtore, siue à multitudine putrorum huiusmodi aquarum gratia factorum. & putitus, quod Plautus pro stulto usurpauit. et pustula, quod significat tuberculum ex inflammatione quadam in summitate cutis nascens subrubicundum. Pustularum, quædam sunt humidæ, quædá 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 cærula plectra lyram. Item à pus sputum deducitur, hoc est salina. et spuo salinam emitto. à quo fit sputo, cuius passiuum est sputer. Plautus. Nã illic isti, qui sputantur, interdũ morbus uenit, q sputantur inqt, hoc est in quẽ insputitur, et consputo actiuũ, qđ significat sputo aliquẽ fœdo, cuius passiuum est conspuor. Plau. ab omnibus derisus, atq; consputus. Item insputo, in aliquem spuo. expuo, extra spuo. respuo repudio, et quasi conputo, per contemptum reijcio. & per metaphoram cum contemptu expello. Terentius, Vbi illam expueret miseriam ex animo. Despuo, idem quod consputo. Præterea à spuo, spurcum, qđ proprie significat impurum. obscœnum. lutulentum. Plautus, Tot noctes reddat spurcas, quot puras habuit. aliquando per metaphoram capitur pro fœtidum. Apuleius, Tam multæ res spurcæ, & graues nares infestant. Nonnunquam pro uehemens, asperum. Cicero, iactati tempestate spurcissima. Varro. Nunc de re meliusculam spem habeo, q rem spurcissimá 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 quã deferuescat, quod genus offerre in sacrificijs nefas habebatur. & spurius, non q græco uocabulo dicitur nothus, hoc est ex adulterio natus. Nãis latinum uocabulum non habet, ideoq; utimur peregrino, sed incerto patre natus, quem Modestinus uulgo conceptum appellari scribit, siue is, q 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 ejicatur. à quo fit ſpumeus, quod ex ſpuma eſt. et ſpumoſus, quod ſpumam facit. et ſpumo, ſpumam facio. & diſpumo, mundo. ſpumam extraho. A 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 muliërum, 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 tres habet partes. impruden-
tiam. caſum. neceſſitatem. Item à pure puro uerbum, quaſi purem extraho. à quo depuro. unde depuratum dicimus de ſecatum, atque mundatum, & purum mundum, ſine ſorde. hinc pura ueſtimenta à ueteribus dicebantur, quæ ſacerdotes ad ſacrificia ſumebant, id eſt non obſita, non ſucata. non maculam habentia. et 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. A 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, & alienа auferre, atque excidere. Sic putari arbores, ac uites dicuntur. & putamina appellantur ſarmenta, & cortices, & argentum, atque aurum purum, hoc eſt ex purgatum, excoctumq;, atque omni alia materia carens. hinc factum eſt, ut putare pro cogitare, atque animo uoluere capiamus. cogitando enim reſecamus mente quæ falſa, aut inutilia, aut ſupernacua ſunt, et qđ uerum, ac bonum eſt hinc cogitando hæremus. Terentius, Recte putas. Virgilius, Multa putans, ſortemq; animo miſeratus iniquam. Ob eandem cauſam, & putare pro conferre, & colligere uſurpamus. Plautus, Putatur ratio cum argentario. et pro rarefacere. Virgilius, fingitq; putando. Ab hoc compoſita ſiunt deputo, quod pro aſcribo accipitur. Apuleius, Ad ergaſtuli curam deputatus. Imputo, quod ad ſignificationem exprobrãtis 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 profiſci. 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. αἰσχύνη ἢ φόβος ἀπαίς δόξης, hoc eſt, pudor eſt timor iuſtæ reprehenſionis. Quidam pudorem à uerecundia ſic ſeparant, ut pudor ſit rei turpiter actæ, uerecundia uero etiam recte factã, atque honeſtã. Ab hoc fit pudibundus, q pudore ducatur, & pudibunde aduerbium, cum pudore, & pudẽda, uirilia, quæ et uerecunda dicuntur. & pudicus, caſtus. à quo pudicè aduerbium, caſtè. & pudicitia, caſtitas, quorum contraria ſunt impudicus, & impudicè. ponitur & pro religioſa munditia, ac puritate. Virgilius, Caſta pudicitiã 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 diſtinguunt, ut pudere ſit in ijs, quæ turpiter fiũt. pigere in ijs, quæ cum malo, damnoq;. pudere ad dedecus, pigere ad dolorem referatur. Pudet enim eius, quod turpe eſt. piget eius, quod dolet, ac moleſtum eſt. Alij pudere uerecundiæ eſſe dicunt, pigere pœnitentiæ. Terentius, Fratris me quidem pudet, pigetq;. Salluſtius, Nam poſtea, quæ fecerit, incertum habeo, pudeat, an pigeat magis. ab hoc fit impudicus, hoc eſt temerarius, qui nullo pudore ducitur. à quo impudenter temere, petulanter. inuerecunde. & impudentia, temeritas. quidam etiã diſputet uſurparunt pro bis pudet, ſeu ualde pudet, ueteres etiam pudeo, et pudefio dixere. Gellius. Tibi am 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 corporis profiſci, ut eo modo dicatur deceſſit, quo defunctus eſt, & ſubintelligatur uita. Excedo, diſcedo, et 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 ſucedo. à quo fit proceſſus, quod et progreſſum ſignificat, et 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. et 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 ſucedat. à quo ſucceſſor, & ſucceſſio deducitur notæ ſignificationis. modo ingredior. Virgilius, et noſtris ſucede 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, q, cum terra diſceſſiſſet, magnis imbribus deſcendit in illum hiatum. ab hoc diſceſſus pro receſſu deducitur. et di-

ſeſſio 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. Item retrocedo. à quo fit aduerbium receſſim, quod ſignificat retro cædendo. Plautus, Receſſim cedá ad parietem. Secedo, ſeorſum abeo, à quo ſeceſſus, quod modo diſceſſum ſignificat, modo ſinũ ſecretiorem. Virgilius, eſt in ſeceſſu longo locus. Interdum etiam ſecedere ſpatiari eſt. & à negotijs uacare. unde ſeceſſus, ſiue ſeceſſiones, uacationes dicuntur. Concedo, quod modo eſt trado, uel permitto. Terentius, Hui metuiſti, ſi núc de tuo iure concæſſiſſes paululum, modo cedo. dẽ, Hic uideo me eſſe inuiſam immerito, tempus eſt concedere. Aliquando proficiſcor. Plautus, cum domum conceſſiſſet, inuenit patrem. Nonnunquam cõſentio. Terentius, Nunquam ne hoc die concedes mihi, neq; intelliges. ab hoc conceſſio fit pro conſenſu. Eſt & aliud cædo, qđ ad differentiam huius cum diphthongo ſcribitur. & præteritum facit cecidi, & ſupinum cæſum. hoc proprie ſignificat flagello. Terentius, Verberibus te cæſum in piſtrinum Daue dedá. Ponitur tamen aliquando pro occido. Virgilius, Cæditur & tilia ante iugo leuis. Cicero, Aut eius partes, quaſi membra quædam cædenda. Interdum pro occido. Virgilius, Non aliá ob culpam Baccho caper omnibus aris Cæditur. Idem, Cædũtur uigiles. Cicero, Cædit greges armentorum. per metaphorá quoque cædo pro immolo uſurpatur. Virgilius, cædunt binas de more bidentes. & pro frango. Cicero, Cædere ianuam ſaxis, inſtare ferro hinc cello eiuſdem ſignificationis. à quo per cello, hoc eſt percutio euerto. Varro, Alius teneram abietem ſolus percellit. procello eiuſdẽ ſignificationis. à quo procella, de qua tertio epigrammate diſſeremus. Item detracta una litera celo, quod eſt ſigno. ſculpo. à quo cælata uaſa appellata ſunt, quæ ueteres anceſa uocabant, qđ circuncedendo fiant, et cælũ, ipſum inſtrumentum, quo cælantur, ſicut ceſtrum, quo ebur caditur. & centrum, punctum, ſiue ſtimulus. Item cælum, quod alio modo dicitur mundus, cuius circunflexu cuncta teguntur, quod cælatum, hoc eſt ſignatum ſyderibus ſit. Nã quod Varro a cauo dictum exiſtimat, nimis durum eſt. à græco uero, hoc eſt ἀπὸ τῦ κόιλυ, quod ſignificat concauum, deduci non eſt putandum, ſiquidem per œ ſcriberetur, quod nuſquá animaduertimus. A cælum 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. excellentiſſimus. præcellens præcellentior. præcellentiſſimus. excellenter, & præcellenter. excellentia & præcellentia. excelſe, & præcelſe. et recello, quod ſignificat reclinor, humilis fio. et 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, et cælebs, quod cæleſtem uitam agat. is enim proprie cælebs dicitur, qui caret, ſemperq; caruit uxore. abuſiue tamen ponitur pro eo, qui uxorem non habet, etiam ſi aliás habuerit. Hinc cælibatus, dicitur uita, quæ agitur ſine uxore. Plautus, Vtrum nunc te cælibem eſſe mauis liberum, an maritum ſeruum ætatem agere. Suetonius, Verũ amiſſa uxore lepida, duobusq; ex ea liberis, manſit in cælibatu. Ex ijs conſtat cælibẽ, & maritum relatiua eſſe. quod etiam Quintilianus oſtendit. Clarus, an obſcurus. magiſtratus, an priuatus. cuius, an peregrinus. liber, an ſeruus maritus, an cælebs parẽs liberorum, an orbus ſit. hinc etiam cælibaris haſta dicebatur, qua caput nubentis comebatur, ea oportebat in corpore gladiatoris ſtetiſſe abiecti, occiſiq; ut, quẽadmodum illa coniuncta fuerat cum

corpore gladiatoris, ſic ipſa cum uiro eſſet, uel quia matronæ in tutela Iunonis Curitis ſint, quæ ita appellabatur à ferenda haſta, quæ Sabinorum lingua dicitur curis, uel quod fortis uiros genituram omnaretur, uel quod nuptiali iure impio ſubiciatur nubens, quia haſta ſumma armorum, & imperij eſſet. quam ob cauſam uiri fortes ea donantur, & captiui ſub eadẽ ueneunt, quos græci δορυλήτους, & δορυσθώτους 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 poetæ 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 σώματι ἡ γλῶττα τοῖς ζώοις ἐſτί, 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 cælſtomma dicitur, cum uox quaſi in receſſu oris auditur. à cælo hoc, de quo loquimur, & στόμα, quod ſignificat os, quamuis poſſit & à concauitate oris uideri deducta. κοῖλον enim græci (ut diximus) concauum dicunt, & hoc modo per œ diphthongum ſcribendum erit, quemadmodum græci ſcribunt κοιλοστομίαν. Celeuſma uero clamor eſt nautarum, cum uno aliquid iubente, omnes uniformiter reſpondent, quaſi ſibi inuicem iubentes. ἀπὸ τῦ 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 ſyllabarũ ſimile clamori nautico, canticum facere uideatur. Item à cælum fit cælo cælas, quod eſt tego. abſcondo, quoniá cælum omnia tegit. Ouidius, Ante mare, & terras, & qđ te git omnia cælum. unde cælaſſo pro cælauero 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 cællauinaria ſit, capitur tamen abuſiue cælla pro omni loco, in quo qđ reponitur. Virgilius Fauorum cauernas cællas appellauit. diſtendunt nectare cællas. Item loca quædam in domibus, in quibus lauamur, aut iungimur, cællæ dicuntur, ut inferius oſtendemus. & cællarium ſimiliter, quod ſic differt à penu, quod cællarium eſt puerorum dierum, penus uero temporis longi. quicquid enim longæ uſionis gratia reconditur, ex eo, qđ non in promptu eſt, ſed intus, & penitus habetur, & locus ipſe dicitur penus. Penitus enim proprie intrinſecus ſignificat. Vnde penitior dicitur interior, & penitiſſimus intimus. Vnde fit penetrare, quaſi penitus intrare. à quo penetrabilis, qui facile penetrat. Virgilius, penetrabile telum, et penetrabile frigus. ité qui facile penetratur. Liuius, Et in aſperis locis ſilex ſæpe impenetrabilis ferro occurrebat. & penetrale ſubſtantiuum, quod ſignificat id, quod eſt in intimis partibus. unde penetrale ſacrificium dicebatur, quod in penetrali, hoc eſt in intima parte domus fieri ſolebat. Item penates, quod penes nos nati ſunt. Penitus à penes deductum eſt. id enim penes nos maxime uidetur eſſe, quod eſt penitus reconditum. ponitur aliquando penitus pro longe. Virgilius, penitusq; alias aduexerat oras. aliquando pro ualde. idem, penitusq; ſonantes Acceſtis ſcopulos. ſunt qui uelint in penu chus. cereos. ligna. carbones, aliáq; ſimilia contineri, ſed proprie ea ſola penui tribuuntur, quæ ad uictum pertinent. Penuarium ſignificat omne id, quod in penu reponitur, & ipſum penu, & quod penu eſt, unde penuaria cælla appellatur. Dicimus autem hic penus, &

hæc penus

hæc penus quartæ declinationis, & hoc penus ris tertiæ, & hoc penum penu secundæ. A penu (ut quidam putant) penuria deducatur, 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 uratur, uel quod penè minus sit, quàm necesse est. Item à cælla, siue cællariũ deriuatur cællarius, significatq; (ut Vlpianus inquit) eum, qui ideo præpositus est, ut rationes saluæ fiant. Item à cælla cællares palumbæ, quæ domi nutriũtur. Item à cælo fit compositum occulo, à quo occulto, quod ueteres etiã deculto dixerunt. et occulte aduerbium. & oculus, quod aliorum, quæ & ipsa à cælando dicuntur. unde supercilia, tegminibus oculatur. à quo oculatus præsens. Plautus, Quomodo dixit oculata die. ideſt præsenti. idem, Pluris est oculatus testis unus, quã auriti decem. ideſt qui præsens fuit, uiderit q; & oculissimus catissimus. Idem, Oculissimum hostium amicæ. & ocultus, sicut medullitus, animitus, quod significat aliquid tam carum esse, quàm oculum. Idem, Qui amant ancillam meam ocultus. & ocellus ab oculo fit, hoc est paruus oculus, & monoculus, unum oculum habens. & lanoculus, qui lana tegit oculi uitium, & ocio. à quo ocatio, quod occulat, hoc est occultet semina. est enim ocare, cum rustica satione facta, bobus dimissis, grandiores glebas cancellant, ac ligonibus frangunt. & oculeus perspicax, et quasi ex oculis constans. A pulcius, Perspicacior ipso lynce, uel Argo, & oculeum totum. et ocles, quasi ocles, qui unũ habet oculum. Plautus, De ocolitum 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. & triophtalmus, & ægophthalmus lapilli, de quibus inferius dicemus. et procul, quasi porrò ab oculis. unde potest, et satis longe significare, & non ualde, hoc est præoculis. Virgilius, Est procul in pelago saxum, qđ satis lõge fuisse intelligi non potest, periret enim spectaculi uoluptas. Idẽ, 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 alia 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 ad uerbium occulte. & clandestino dictum inuenitur. Lucilius, Ait enim dici clandestino tibi, quod commissum fuerit. Item callim, quod ueteres proclàm usurparunt, & claudo, & cluis, ut quidam putant. Item à cædo cudo dictum quod proprie est ferio. à quo incus incudis dicitur instrumentũ, 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, et quasi nex urbis, aut Prouinciæ, quæ tamen à cædendo deducta uideri possunt. Veteres etiam excussatum pro uulnerato, & laniato dixerunt. Plautus, Capillo scisso, atq; excussatis auribus. & homicida, qui hominem occidit, à quo homicidium, & tyrannicida, qui tyrannum, à quo tyrannicidium. & bouicida, qui bouem, à quo bouicidium. et paricida proprie qui patrem. à quo paricidium, et matricida, qui matrem, à quo matricidiũ. & cæstus, quod proprie significat angulum, à uarijs cæsuris, hoc est incisionibus, qbus insigniri cingula solebant, quamuis sint, qui ἀπὸ τῆ κεντεῖν, hoc est à uarijs punctis appellatum cæstum existiment κεντῆν, enim pungere est. à quo centrum dicitur, ideſt punctum, q est in medio circuli. à quo oēs lineæ ad circunferentiã ductæ inter se sunt æquales. Quam ob rem admirabile illud Veneris cingulum à poëtis tantopere decantatum, quo Venus Martem, & ab illa mutuata Iuno Iouẽ sibi conciliabant, quoties in pelices erant proniores, cæstum dixere. Martialis, Collo nectle puer meros amores, Ceston de Veneris sinu calentem. Idẽ, Sume atheriaco medicatum nectare cæston. Visit amatorẽ baltheus iste Iouem. hoc alibi idem poëta nodũ acidalium uocauit. Ludit acidalio, sed non manus aspera nodo, Quem rapuit collo parue Cupido tuo. Nam de cæsto intelligi sequẽtes uersus ostendunt. Vt Martis reuocetur amor, summi q; tonantis, A te Iuno petat cæston, & ipsa Venus. Ab hoc cæsto cæstillus dictus est, quasi paruum cingulum circulus ille, quem quasi corollam capiti superponunt, qui aliquid oneris supra caput imponi sunt, quod facere in primis mulieres consueuerũt. Item cæstus quartæ declinationis instrumentum illud, quo palæstritæ, ac pugiles utebantur. Nihil enim aliud erat apud uetustissimos, quàm lorum ex corio bubulo manibus circumuolutum, quo et ictum minus ipsæ sentirent, et aduersarium grauius ferirẽt. Home. ζῶμα δ' ὀπιπρῶτον παραπάμβαλεν, ὠτὰρ ἔπειτα, δῶκεν ἰμάντας ἀδμήτους βοὸς ἀγραύλοιο. primum inquit subligar ei adhibuit, deinde lora dedit aptæ bouis agrestis. Quitus εἰσῆκτο περὶ χερσὶν ἔχων βοὸς ἶφι δαμέντος ῥινὸς ἀλαλύξας, hoc est stabat manibus tenens bouis ualidi mactati sicca tergora. Idem, ὡς τῶν ἀλαλύξαι περιπυστίοντο γίγαι ῥινῶν. ideſt sic eorum maxillæ aridis obstrepebant tergoribus. Idem, τῶν δ' ἑκὰς μένως θεράποντες ῥινὸς ἀματόεντας ἄφαρ σθεναρῶν ἀπὸ χειρῶν λῦσαν. quod est, his certatim fumuli tergora sanguinolenta statim à ualidis manibus soluerunt. Valerius Flaccus, Aspice & hæc crudis durata uoluminatauris. Sed postea huiusmodi loris, hoc est uoluminibus coriorum, ut est auida semper nouarum rerum mortalitas, insuere magni ponderis plumbeas massas cœpere, ferro etiã addito, quibus inter se pugiles magno discrimine, immo certa morte dimicabant. hi sunt memorabiles illi cæstus, quos Latini duntaxat poëtæ decantant, nam in græcis nihil legitur præter loca fuisse, magnæ quidem molis, & non nisi fortissimis uiris tentatæ. Virgilius, In medium geminos immani põdere cæstus Proiecit, qbus acer Eryx in prælia suetus, Ferre manum, duroq; intendere brachia tergo. Obstupuere animi tantorum ingentia septem Tergat boum plũbo insuto, ferroq; rigebant. Papinius, ac dum nigrantia plumbo, Tegmina cruda boum non mollior ipse lacertis, Induitur. Item à cædo, cæsaries dicta quod comam significat, quæ cædi solet. Virorum enim duntaxat cæsaries est, non mulierum, unde cæsariati, comati dicuntur. Item Cæsar, non quod cum cæsarie natus sit (ut stulte Pompeius affirmat) uel quod elephantum in Africa occiderit (ut ait Seruius) Afri enim elephantum cæsam uocant, sed quod cæso matris utero prolatus sit. hoc natiuitatis genus à ueteribus auspicatius putabatur. Sic natum tradunt Scipionem Africanum priorem, qui præterea primus omnium Cæsar appellatus est. Qui ita nascuntur, cæsones à ueteribus dicti. A cæsare cæsareus dicitur, hoc est imperatorius, quoniam imperatores omnes, qui post Iulium cæsarem fuerunt, cæsares dicti sunt. Item cæsarianus. unde cæsariani milites, dicti sunt milites Cæsaris. & Cæsaria urbs palestinæ, & altera Philippi, à Philippo fratre Herodis in honorem Cæsaris condita, & tertia Cappadociæ, & quarta Mauritaniæ. Itẽ, Cæsarea augusta urbs Hispaniæ tarraconẽsis 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 et uiros fortes galli gæſos uocant. Virgilius, alpina coruſcat Gæſa manu. & cæſa particulæ orationis, quæ græci κόμματα uocant. Differunt q; à membris, quæ græci uocant κῶλα. Membrum enim eſt pars orationis ex pluribus uerbis abſolute aliqd 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 cæſum dicimus orationem, cum non efficiuntur membra ex connexione uerborum, ſed ſingula uerba aliquid ſignificantia 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 modum lateris cæſa, uel frutex recaſus, abtrunatus, quod pedẽ 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 a` 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 uarias uſus meditando excuderet artes. Itẽ a` cudo, recudo, quod eſt iterum cudo. Varro, ut ij ſolent, qui uetera metalla recudunt. & procudo, cudendo dilato. Virgilius, durum procudit arator Vomeris obtuſi dentem. Item à cædo cæcus dicitur, quod ſit oculis concaſus, quamuis alij cæcum, quaſi oculis captum, alij quaſi carentem oculis appellatum uelint. eſt autem cæcus, qui caret lumine. Item inſidioſus. occulte malus. latens. tectus. qui uideri non poteſt. Virgilius, Cæci regens filo ueſtigia. A` quo cæcum uallum dicimus, in quo præacuti pali terræ affixi herbis, uel frondibus occultantur. et cæci dolores uocantur à medicis, quorum cauſa ignoratur, cum mox ueniant, abeanq; 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 dicũtur, quaſi ſemicæci. Varro, Vtrum oculi mihi cæcutiunt, an ego uidi ſeruos in armis contra dominos. & cæculus diminutiuum. & cæcultor, obtuſam aciem habeo, & quaſi cæco ſum ſimilis. Plautus, Num nam mihi oculi cæcultantur? 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 a` 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 inteſtina neruoſum, ab utraque parte huc, atque illuc uolutum, magis tamen ſiniſteriores, inferioresq; partes tenẽs, et iecur, ac uẽtriculum contingens, ac deinde cum quibuſdam membranulis à ſiniſtro rene uenientibus iunctum, atq; hinc dextra re curuatum, quia in imo, qua excœrnit, dirigitur, rectum appellatur. Ieiunum uero inteſtinum eſt, quod ab ea iunctura eſt incipiens, quam græci πυλώρον uocant, non ita implicatum eſt, dictum ieiunum, quod nunquam quod accipit, continet, ſed protinus in inferiores partes trãſmittit. Inde tenue inteſtinum eſt, in ſinus uehementer implicatum, cui id, quod diximus, cæcum adhæret. omnia hæc contegit omentum ex interiore parte lene, & 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 nõ calce durata erant, ſed interlita luto. Varro. Non te pudet Mani, cum domi tuæ uides comnulitonum tuorum cohortes ſeruis tuis miniſtrare cæmenta? Aliquando cæmentum ponitur pro ipſo opere cæmẽtario, hoc eſt ædificio, quod ſtructo lapide cingitur. Plynius, Pallidus lapis in cæmento raro utilis. licet enim contra iniurias fortis ad ſtructuram, tamen infidelis eſt, niſi multa ſuffrenatione deuinctus. Hinc cæmentarij dicuntur ædificatorum, quæ ex lapidibus fiunt, ſtructores, quos aliqui fabros murarios uocant. Item ab hoc cædo cæſius color. de quo inferius dicemus, quod quaſi cæſus, atque apertus. Vnde cæſuliæ dicti ſunt, qui cæſios oculos habent. Quidam tamen cæſium à cœlo dictum uolunt, quaſi cælium. præterea ab eodẽ compoſita fiunt circunciſo. unde iudei circunciſi dicuntur, qđ 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, qđ integrum eſt, oſtendo, unde decidere dubia, decidere quæſtionẽ dicimus. & deciſionem iuris, hoc eſt determinationẽ. excido. exſeco. cædo. Cicero, Excidant Clodij fluenta. ab hoc exaſſo frequentatiuum, quod eſt dilauio. Plautus, Capillo ſciſſo, atque exciſſatis auribus. Præcido, quod proprie eſt ante cædo, hoc eſt immolo. unde præcidaneæ agna uocabatur, quæ ante alias cædebatur, & præcidanea porca, quæ mactabatur Cereri ab eo, qui mortuo iuſta non feciſſet, quod facere mos erat, priusquàm nouas fruges guſtarent. præcidere etiam capitur pro re turpi, marem intra podicem cœundo labefactare, quemadmodum pædicare eſt puerum inter fœmina fœdare. Martialis, Prædi gaudes, præciſus Papile ploras. & præciſum uocatur pars carnis uiſcerum, hoc eſt circa qđ uiſcera inuoluta ſunt, quod oras circum cæſas habeat. Lucilius, Illi præciſo, atque epulis capiuntur opimis. nam omaſum appellamus inteſtinum pingue. Plynius, Socium laboris, agriq; culturæ habemus bouem tantæ apud priores curæ, ut ſit inter exempla à prætore damnatus, Romæ die dicta, qui concubino procaci ruri omaſum ediſſe neganti occiderat bouem, actuſq; in exilium eſt, tanquam colono ſuo interẽpto. mado. cædo. ſcindo. ſculpo. unde inciſas literas in marmore dicimus. Ab hoc fit, quod oratores uocant incaſum, hoc eſt ſenſu non expleto numero concluſum. quod pleriſq; uidetur eſſe pars membri, & incaſim aduerbium, qđ ſignificat minutatim. Cicero, Hæ quidem duo binis pedibus inciſim, deinde membratim dicere ſolebas. & uinale locus depreſſus (ut Vlpianus inquit) ad latus fluminis, ex eo dictus, quod inaditur. Scanditur enim uel lapis, uel terra. unde primum aqua ex flumine agi poſſit, quemadmodum in piſtrinis frumentarijs fieri uidemus. quod autem ad incale opponitur aquæ deriuandæ, compellẽdæue ex flumine cauſa, quod uulgo clauſa dicitur.

77 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 quocunque 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 ui uere, nequis noſtra incilet facta. et recſamentum paruum fruſtum, & quaſi ramentum ex aliquo recſum. Plynius, Ocyſſime uero æruginem contrahit æs coronarium, recſſamentis in acetum additis. Iucido, quod ſignificat poſt cædo, ſicut præcido. antecædo. hinc ſuicidaneæ 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 ſuicſiuum tempus dicitur, qđ ſubtrahitur à rebus neceſſarijs, ut ad aliquem uſum accommodemus. Gellius, Quantum autem uitæ mihi deinceps deũm uoluntate erit, quantumq; à cura, & à re familiari, procurandoq; cultu liberorum meorum dabitur ocij, omnia ſuciſiua, et ſubſecunda ria tempora ad colligendas huiuſcemodi memoriarũ delectatiunculas conferam. Plynius, Homines enim ſumus, et occupati officijs, ſuciſiuis q; temporibus iſta curamus, ideſt nocturnis, nequid noſtris putetis cæſatum horis. dies uobis impendimus, cum ſomno naletudinem computamus. & ſucida lana à ſucando, qđ talis ſit, qualis ſuciſa eſt, hoc eſt plena ſordibus, impura, nõ lota. Quod ſi lento igni in æneo uaſe ſufferucat, deinde refrigeretur, et pingue illud, quod ſupernatat in uas fictile colligatur, rurſuſq; priore materia decocta, utraq; pinguitudo frigida aqua abluatur, & in linteo ſiccetur, ac torreatur ſole, donec candeſcat, et translucida fiat. poſt hac 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 ſucidum uocant. Varro tamen ſucidam lanam à ſudore uocatam exiſtimat, qđ cum tundetur, ſudare oues incipiant. A ſuaidẽdo etiam ſucidia deducitur. eſt autem ſucidia caro ſalita, & in neceſſarium uſum ſeruata, quæ quoties opus eſt, ſuciditur. Cicero, Iam hortum ipſi agricolæ ſuacidiam alterã appellant. Sucidium quoque lardum uocant. Varro ſucidiam, non à ſuaidẽdo, ſed à ſuibus edendis nominatam putat, quod pecus primum occidere cœperunt domini, & ut ſeruarent, ſalire. Vnde ſuærdam quoque à ſue deductam opinatur, quæ eſt ſtercus ſuillum. Titinnius. Quid habes, niſi unam arcam ſine claui, eo condis ſuærdas. A ſucido quoq; ſubſcudes appellatæ ſunt tabellæ, ꝙbus tabulæ inter ſe configũtur, ꝙa quo immittuntur, ſuciditur. Pacuuius, Nec ulla ſubſcus prohibet compagem. Intercido, in medio cædo, à quo interciſi dies, de quibus ſupra diximus, appellati. quod quibuſdam eorũ horis ius dicere liceret, quibuſdam non liceret. & ideo cæſi uidentur. Recido, reſeco. unde reciſos ramos dicimus, hoc eſt cæſos, reſecatos. & recidua poſt cæſum reſtituta. & quodammodo renaſcentia ab arborum ſimilitudine, quæ ſectæ repullulant, ac nouæ fiunt. Virgilius, Et recidiua manu poſuiſſem pergama uictis. Nam rediuia eſt morbus, cum circa unguem cutis reſoluitur, non ſine dolore id patientis, dicta à rediuiendo. Rediuire enim ueteres pro reſoluere uſurpabant, hæc et neutro genere rediuium appellatur, a græcis dicitur παρωνυχία, nam παρά ad præpoſitionem ſignificat ὄνυξ dicitur unguis. pterygium uero ulcuſculi genus eſt, quod naſcitur iuxta unguem. Plyn. Lana ſucida rediuias ſanat ex aqua frigida. Idem, Cum etiã cum oleo paronichias, & pterygia tollit. Occido penultima longa interficio, à quo ueteres occiſitantur dicebant, pro frequenter occiduntur. quidam occiſum, & necatum ita diſtinguunt, ut occiſus cum ictu, et uulnere ſit, necatus etiam ſine ictu. Vnde uero necatos, nõ occiſos dicamus, qui aliter uſurpant, loquuntur improprie. Ab occido fit occiſio, hoc eſt cædes, & quo ueteres uſi fuere, occidium. quidam etiam occidionem uſurparunt. Occaſam etiam rem dicimus deſperatam, & perditam. Plautus. Occaſa iam eſt hæc res, hæret hoc negotiũ. Vnde & occiſorem, & occiſiſſimum ueteres dixere. Plautus, Occiſiſſimus omnium, qui uiuunt. concido, quod aliquando ſignificat minutatim cædo. Plyn. Caro eius concaſa, ac decocta adhibenda eſt. aliquando frango. Idem. Et nucleus dentibus conciſus, ſupra uulnus imponitur. Ab hoc concaſa oratio dicitur, quæ non continua, ſed ueluti membratim cæſa eſt. Reperitur etiam cædo, prima breui, accentum in ultima habens, quod modo da, modo dic, ſignificat. Plautus. Cedo hominẽ. Idẽ, Quid ſit cædó. Sunt qui exiſtiment Cæſenam quoq; flammniæ 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, et cæſenatia uina frequẽter legimus, quæ apud maiores noſtros inter generoſa connumerabantur. Cæditiæ 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 utroque latere erat recſum, & ſummum, 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, ꝙbus 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 Romanu 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, ſiqdem gladiolis ancilia pulſantes, ſaltare ſolebant, primo Martis, deinde Mamurij laudes canentes. Plutarchus dubitare uidetur an ab am, quod ſignificat circùm ancile dicatur, quod in orbem eſſet figuratum, an ab ἄνωθεν, 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 dũtaxat 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 θεᾶσθαι, quod eſt uideo, appellatum. latine dica ſpectaculum poteſt. Conſuetudo eius à græcis ſumpta eſt. Nam cum agrorum cultores feriatis diebus ſa-

era 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 σκιᾶς, quod apud græcos tabernaculum significat, ita appellatum à facienda umbra, quam græci σκιὰν nominant. unde Scænitæ nobiles Arabiæ populi dicti sunt, quod tentoriis utantur, & raras, paruásq; habeant domos. per diphthongum scribitur consuetudine potius, quàm ratione. inuenta primo est scæna inumbrationis gratia, in qua mendacia carmina decantabantur, quapropter quidam tabernaculum interpretati sunt. unde scænophegia tabernaculorum festa dicuntur. Apud uetustissimos theatralis scæna parietem nō habebat, sed frondibus tantum tegebatur, postea tabulata cœperunt componere in modum parietis. unde permansit consuetudo, ut ab ijs, qui theatrales ludos edunt, pægmata componantur. scæna à Labeone definitur, quæ ludorum faciendorū causa quolibet loco, ubi quis consistat, moueaturq; spectaculū sui præbiturus, posita sit in publico, priuatóq; uel in uico, quo tandem loco passim homines spectaculi causa admittantur. Hæc autem uersatilis erat, aut ductilis. Versatilis, quæ subito tota machinis quibusdam uertebatur, & aliâ picturæ faciē ostendebat. Ductilis, quæ contractis tabulatis hac, atque illac interiorem picturæ speciem denudabat. Vtrunq; tetigisse uidetur Virgilius, Cum inquit, Vel scæna inuersis discedat frontibus. primus Claudius pulcher scænam uarietate colorum adumbrauit, cum antea tabulis pictura nauis extenta esset, quā totam argento C. Antonius, Auro Petreius, ebore Quintus Catulus prætexuit, uersatilemq; fecerunt locum, quem argentatis origijs 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, Obscœnæq; canes, importunæq; uolucres. Alij tamen à græco potius deducunt κοινῶν, 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 qdam ex ob, & cantu deductum existimant, quasi aduersi, & infausti cantus. Plautus, sed quid illuc, quod examinatus currit huc Leonida. metuo quod illic obscœnauit mefalsa fallacia. 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 proscænia ludi. in medio orchestra, in qua senatorum sedibus erant locā designata, unde omnium agentium gestus spectari possent. Item liberarum, sociarumq; gentium legatis, quos postea uetuit Augustus in orchestra considere, quod quosdam libertini generis mitti deprehendisset. Iunenalis, 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 re pertis armis eò concurrisse, quos deinde reuersos, cū piaculum sese fecisse formidarent, inuenisse saltantem in circo senē quendam, hūc interrogatum dixisse minime à se intermissam esse saltationem. Itaq; ortum exinde esse prouerbium, salua res est saltante sene. In cauea, quæ pars media theatri erat, similiter subsellia equitum erant, in cuneos eodem modo diuisa. In circunferentia hemicycli erant gradus ita dispositi, ut altiores in ambitu semper excresceret, in ijs plebs promiscue sedebat. Quibus non erat sedendi locus, ij stantes in cauea spectabant. caueæ theatrorū nullis fornicibus obductæ, uelis tegi solebant. Primus omnium Catullus linteis in theatro umbram fecit. Primus etiam byssina uela in theatrum duxit. principio temporaria fiebant theatra. 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 colūnæ tabulis erant inauratis. pars scænæ inferior è marmore, media è uitro. cauea ipsa octuaginta hominū 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 cœuntibus faciebat amphitheatrum. & gladiatorum spectacula edebat. Mansurum uero theathrum è quadrato lapide primus Romæ constituxit Pompeius magnus. propter quod Cornelius Tacitus incusatum eum fuisse à senioribus scribit, qđ mansurā theatri sedem posuisset, cum antea subitarijs gradibus, & scæna in tempus structa foret, sed parsimoniæ consultum, 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 alias insano sumptu inauratit, ut in eo Tiridatem Armeniorum regem exciperet. Amphitheatri uero molem primus in campo Martio posuit C. Iulius Cæsar, quam paulo post Augustus mausoleum ædificaturus, destruxit. hoc autem amphitheatrum, de quo poëta loquitur, in parte domus aureæ Neronis ædificatum fuit, quam diui Vespasianus, & Titus penitus deleuere, unde in sequenti Epigrammate inquit. Hic ubi conspicui uenerabilis amphitheatri, Erigitur moles, stagna Neronis erant. A theatro theatralis deducitur. & ab amphitheatro Amphitheatralis, unde theatrales, & amphitheatrales ludi dicuntur. Theatrū figurate aliquādo 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. Præ dicet. extollat. Proprie loqui est uerba proferre, & à dicere differt, quod est eleganter, & facunde loqui. Quintilianus, Nam mihi ne dicere quidem uidetur, nisi qui dispositè, ornatè, copiosè 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 oruis, cornicibus, pueris primitus incipientibus fari

entibus fari uerba, non esse uerba, qã 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. Dum modo hoc constet, neq; infantiam eius, qui rẽ norit, sed eam explicare dicendo non queat, neq; infitiam illius, cui res non suppetat, uerba non desint, esse laudandam, quorum si alterum sit optandum, malim equidem indisertam prudentiam, quàm stultam loquacitatem. loquacitatis uitium in M. Cœlio insectatus est Cato, qui inquit, Nunquam tacet, quem morbus tenet loquendi, tanquam ueterno sum uiuendi, atq; dormiendi. quod si non conueniat, tamen conuocari iubet, ita est cupidus orationis, ut conducat, qui auscultet. Itaq; auditis non auscultatis, tanquam pharmacopolam. Nam eius uerba audiuntur, uerum ei se nemo committat, si æger est. 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, id est incompta, strepentium sine modo graculorum similia esse dicebat. Nihil enim est aliud ἀμετροεπὴς ἐπολώα, hoc est supra modum loquax conturbabat. Eupolis loquacem hominem ita describit. λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν, hoc est ad loquendum optimus, ad dicendum ineptissimus. Quod Sallustius noster imitari uolens, loquax inquit magis, quàm facundus. Item à loquor, locutor deducitur. Gellius. Qui sunt leues, & futiles, & importuni locutores, quiq; nullo rerum pondere innixi uerbis humidis, & lapsantibus defluunt. & locutuleius, quod significat eum, cuius lingua tam prodiga, ac frenisq; 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 nugas blatis. Idem, Vbi tu es, quæ blateraueris iam uicinis omnibus. Quidam uolunt hoc uerbum, à græcis deductum, apud quos βλὰξ appellatur, qui sese inaniter iactat. & βλακία iactatio dicitur. quapropter. C. literã addentes, blacteronem, & blacterare scribẽdum existimant. nobis prior sententia magis placet. Qui hac licentia loquẽdi utuntur, uocem ex ore mittere dicuntur. Contra, Homerus Vlyssem sapienti facundia præditũ, uocem scribit non ex ore, sed ex pectore mittere, quod seruandum esse sapiẽti 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 nastam illam, atq; inanẽ hominum insipientium loquacitatem pluribus uocabulis insigniuit. ἄνθρωπον ἀμαθοποιόν, αὐθαδόστομον ἔχοντα ἀχάλινον, ἀκρατὲς, ἀπυλωτὸν, σῶμα περιάλλητον, κομποφαντολογικὴ μοῦσα. 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 ἐούσης. quod dici latine potest. Optimus est homini linguæ thesaurus, & ingens Gratia, quæ parcas mensurat singula uerbis. Lepide etiam epicharmium illud se habet οὐ λέγειν δεινὸς, ἀλλὰ σιγᾶν ἀδύνατος. hoc est, non idoneus ad dicendum, sed ad tacendum impos, ex quo illud sumptum est, qui, cum loqui non posset, tacere non poterat. De hoc genere hominum locutus est Euripides, cum inquit, ἀχαλίνων στομάτων, ἀνόμου τε ἀφροσύνας, τέλος δυσχέρεια. hoc est effrenationis, & immoderatæ dementiæ finis est infelicitas. Item à loquor locutio, & loquela, quæ sermonem, & uerbum significat, præter hæc compositæ 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 χήματα λέξεως figuras locutionis nominant, sicut χήματα 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 dulcers quondam solatus amicos. proloquor, decerno. sententiam fero. à quo proloquium proprie dicitur sententia, in qua ni-

hil, deſyderatur, ponitur etiam pro exordio, & principio, quod & anteloquium, ut diximus. & à præloquor præloquium dicitur, & à græco λόγος, prologium. Plautus, exanimauit me prologio ſuo. Differt; à prologo, quod prologus tantum eſt, ubi aut poëta excuſatur, aut fabula commendatur. Item proloquutio à proloquor fit, qđ pro prologo ponitur. Colloquor ſimul loquor. à quo colloquium, & collocutio pro confabulatione, & collocutores, qui ſimul loquuntur. perloquor quoq; apud aliquos inuenitur pro perfecte loquor, hoc eſt ſermonem perficio. VNVM OPVS. Amphitheatrum ſalicet. Vnus aliquando numeri principium eſt. Ouidius. Vnus erat toto naturæ vultus in orbe, Quem dixere chaos. Aliquando pro ſolo ponitur. Plautus. Vnus tum domi eram, & fores erát clauſæ. Aliquando ſignificat præcipuum, ut hoc loco, & apud Virgilium. cadit & Ripheus iuſtiſſimus unus, Qui fuit in Teucris, & ſeruantiſſimus æqui. illud notandũ eſt, qđ quãdo pro ſolo accipitur, cum genitiuo iungitur. Plynius. Aquipẽſer unus omnium ſquamis ados uerſis contra aquas natando meat. Ab unus fit unoſe aduerbium, quo ueteres uſi ſunt pro ſimul, & unitas, & unicus. ideſt ſingularis, ut phœnix eſt unica auis, à quo fit unicè aduerbium, hoc eſt ſingulariter. & A duno uerbũ, quod eſt in unum congrego, unde Adunati dicuntur, qui ſimul congregati ſunt, & ad unum aduerbialiter ſumptũ, quod ſignificat nemine excepto. Curtius. Omnes ad unum periere. Virgilius. Iuppiter omnipotens ſi non dum ex oſus ad unum. & unio uerbum, quod eſt coniungo, & quaſi unum facio. unde uniti animi dicuntur, quando unius ſunt uoluntatis, & unitio pro coniunctione, & iunctura accipitur. & unio nomen, quod aliquando concordiam ſignificat. Aurelius. Nam hoc fieri poſſe in tanta animorum unione quis dubitet? Aliquãdo margaritam, quod nullæ duæ margaritæ ſimul reperiantur, ſed ſemper diſcretæ, & unæ. Magnus in iis hominum luxus ſemper fuit, quas indicus maxime Oceanus mittit. Verũtamen etiam Britannicus, fertiliſſima earum eſt Taprobane inſula, & Perimula Indiæ promontorium. In primis autem laudantur circa Arabiam in perſico ſinu mares uiri. 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 acceptũ. 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 aere inſitæ corpus non habent, concharum abortus dicuntur. Sole rubeſcunt margaritæ, candoremq; perdunt ad ſimilitudinem corporis humani flaueſcunt, etiam ſenectæ, 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 deũm, 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 pronuntiatũ de Gallo matris deũm tympanizante. uideſne ut cynædus orbem digito temperet? Eſt etiam tympanum uehiculũ tectum. Virgilius. Hinc radios tenuere rotis, hinc tympana plauſtris.

Item tympanum inſtrumentum ſeu machina eſt ad hauriendam aquam ſumma celeritate, quod hominibus ad cantibus uerſatur ad hortos irrigandos, & ſalinas utile, cuius alterum genus dicitur tympanum dentatum, quo ſimiliter ad hauriendas aquas utuntur, ſimile eſt ei tympano, cuius dentes impellendo cogunt fieri molarum circuitionem, & impendens in ea machina infundibulum ſubminiſtrat molis frumentum, & eadem uerſatione farina ſubigitur. Præter hæc Feneſtella, qui nouiſſimo tempore Tiberij Cæſaris claruit, Tympana ſcribit ſe iuuene appellata Patinas, & lances, quas antiqui Magidas appellauerunt. in aqua mollis eſt unio, exemptus, protinus dureſcit. Tradunt huiuſmodi conchas, quaſi apes, exa mina facere. his duces eſſe, quæ uetuſtate, ac magnitudine præcipuæ ſunt. Eas urinantium cura peti, quibus captis, cæteras palantes ſtatim retibus includi, tum mergi ſalæ in naſis 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, faſtigiata longitudine alabaſtrorum figura in pleniorem orbem deſinentes, hos digitis ſuſpendere, & binos, ac ternos auribus fœminarum gloria eſt. Crotalia hæc à ſono uocantur, propter colliſionem ipſam Margaritarum, Nam crotala inſtrumenta ſunt, quæ manu pulſantur laminis quibuſdam ex ære rotundis ſonum ex colliſione reddentibus, dicta à pulſatione κρότου 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 τῆς κυλίσεως hoc eſt à uoluendo. Virgilius. Area tum primum iuuenti eſt æquanda Cylindro. At qui 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, ut puta Berylli. ſmaragdi. & alij ſimiles, quos non auribus ſuſpendere mulieres, ſed circundare collo, aut innectere monilibus, ſiue alijs ornamentis conſueuerunt. Iuuenalis. Tu nubes, atq; tace, donant arcana cylindros. Idem, Nil non permittit mulier ſibi, turpe putat nil. Dum uirides 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 terere 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 iis facere malunt, quàm gemmas, quoniã eſt ſumma commendatio in lõgitudine. 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, mulgatum 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 ſeſtertium 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, Corrolarium id eſſe Cleopatra dixit, conſumpturamq; ſe i 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 i uaſculum merſit, ac mox liquefactum abſorbuit, iniecerat alteri manum, ut idē faceret, ſed nequaquam id paſſus eſt ſponſionis eius iudex L. Plancus. uictumq; Antonium pronuntiauit. Is poſtea unio, qui ſuperfuit, diſſectus in duas partes, 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 uniobus in cœna ad ſorbendum omniuis appoſitis. unionis nomen maioribus margaritis impoſitum tempore iugurtini belli nonnulli prodidere. Margaritam, & margaritum dicamus, 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 iuriſcōſultus 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 ſtranieos, uiridesq; lapillos. Vbi profecto de margaritis, & Smaragdis intelligit. Item ab unus unedo, dicta fructus eſt arboris, ſimilis terreſtribus fragis. Arbor ipſa unedo etiam dicitur, folio citroſimilis frutioſa. fructus āno matureſcit, pariterq; ſubnaſcens floret, prior maturatur. Pomum inhonorum eſt. ideoq; unedo dicitur, quod unū tantum mandi poſſit, græci οὐ μᾶρον, & μεμέρυλον uocant. A noſtris alio nomine Arbutus appellatur. Virg. Et quæ noſtra uiridis tegit arbutus umbra. Et poma ipſa arbuta dicuntur. Idem, dant arbuta ſyluæ. Sunt qui ſcribant in quadragenum cubitorum altitudine in Arabia reperiri. fructus eius concoctioni difficilis, & ſtomacho inutilis eſt. putant ſuccum foliorum ſudore excitato peſtilentia laborantibus prodeſſe. Item ab unus unà aduerbium fit, quod ſignificat ſimul, & undeuiginti pro decem, & nouem, quaſi uno dempto de uiginti. eodem modo undetriginta, undequadraginta, undecentum, & undeuigeſimus, undetrigeſimus, undequadrageſimus, undequinquageſimus, undecenteſimus, & ſimilia. Et unigenitus filius, qui unicus eſt, quaſi ſolus genitus. ſicut primogenitus, qui primo genitus eſt. etiam ſi alij non ſunt geniti. Et unanimus, qui unius animi, unius ſententiæ, unius uoluntatis cū altero eſt, unde & unanimum conſenſum dicamus, cum animorum concordia eſt. Ab hoc unanimitas, hoc eſt animorum concordia derivatur, & 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 unioculus, qui et monoculus dicitur, q unum tantum oculum habet. Plautus. Vnioculo ſalue, græci μονόφθαλμον appellant. Et uniuocum, cuius et nomen commune eſt, et eadem ſubſtantiæ ratio. qđ græce σύνωνυμον dicitur. ſicut Aequiuocum, cuius nomen tantum commune eſt, ſed ſubſtantiæ ratio diuerſa. Et à græcis ὁ μόνωνυμον 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 nūquam 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 uetares etiā, ningulum dixere quaſi, nec ullum. Martius. Nec ningulis mederi queat. Huius ſignificationis eſt nemo. Neq; enim uerum eſt, quod Seruius affirmat. Nemo idē ſignificare, quod nullus homo, nam ſi ita eſſet, non adiungeretur homo, ut ſæpe fit. Cicero. Vtrum autem ſit melius, dij immortales ſciunt. hominem quidem ſcire arbitror neminem. Salluſtius. Quo nemo uir melior, nec præſtantior uerum eſt quod nemo de hominibus tantum dicitur. Plautus. Neminis me miſeret, nam mei miſeret neminem. Et de fœminis. Idem de lanificio mulierem nemunem metuo una ætate quæ ſit. Aliquando etiam de dijs. Virgilius. Turne quod optanti diuūm 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, et cuncti accipere ſolemus, propter quod cunctos quaſi coniunctos dici exiſtimant, & uniuerſos quaſi in unum omneis redactos. Ab illo fit cunctor uerbum, quod proprie ſignificat differo. moror. tractum ab eo, quod cuncti, hoc eſt omnes ſimul ſinē difficultate moueri non poſſunt. Ennius, Vnus homo nobis cunctando reſtituit rem. per metaphoram tamen aliquando cunctari pro dubitare accipitur. Virgilius. Cunctantem amplexu molli fouet. aliquando pro manere. Idem. Regnum thalamo cunctantem. Idem. Cūctantes glebas ſeri

bit, pro eo, quod eſt ualidas. magnas. graues. nam quæ graui-
ua, & magna ſunt, ita in loco manent, ut non niſi cum diffi-
cultate inde moueri poſſint. A cunctor fit cunctatio, hoc eſt tar-
datio, 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 per-
cunctarier? percunctari hoc eſt quærẽdo immorari, ſiue per-
cuncta 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 ſuſtes, et ſudes dicuntur. itaq;
contari eſt immorari, & quaſi contis nada rimari. Percontari
uero interrogare, quamuis proprie ad finem coarguendi, ut
Quintilianus teſtatur, cum inquit, quid enim, tam commune,
quàm interrogare, & percunctari? quorum utroq; indifferen-
ter utimur, cum alterum noſcendi, alterum arguendi gratia
adhiberi uideatur. Interrogare igitur adhibetur noſcendi gra-
tia. Percontari uero arguendi. Vniuerſale dicitur, quod ad uni-
uerſos pertinet. Et uniuerſitas generalitas, Et uniuerſaliter ge-
neraliter. Et in uniuerſum pro uniuerſaliter, & quod græci
dicunt καθόλου. Quint. In uniuerſum autem præcipe-
re. ideſt generaliter, & in commune præcipere, quod etiam ge-
neratim dicimus. Cicero. Infinitum mihi uidetur id dicere, in
quo aliquid generatim quæreretur. A liquando tamen genera-
tim capimus pro eo, quod eſt per ſingula genera. Vir. generа-
tim diſcite cultus, ſicut ſummatim, quod modo ſignificat per
ſingulas ſummas. A puleius. Omnia ſummatim tetigerat. mo-
do 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, qđ
ut ſummatim comprehendam, & magis modo loquendi, quam
ſignificato à ſummatim differunt. Quint. In ſumma non re-
cædo, fas eſt mihi inuitis etiam parentibus pie facere. Cicæ. Ad
ſummam ne agam, de ſingulis communem totius generis hu-
mani ſocietatem congregationem, & conciliationem colere. tue-
ri. conſeruare debemus. Differt tamen ad ſummam, & ad ſum-
mum. Nam ad ſummum refertur ad numerum, & aliquan-
do 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 ad
uerbium ſemel. Deniq; ut ſemel finiam, ſic ferè componendũ,
cum pronuntiabis, erit. Idem, & ut ſemel omnia complectar.
Idem. Et, ut ſemel, quod ẽ potentiſſimum dicam, ſecretum me-
ditando 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, & irreuoca-
biliter, quia quod ſemel tantum fit, non habet regreſſum, ut
rurſus fiat. Idem. Quid hæc fulgentium ſyderum ueneran-
da facies, quod quædam uelut infixa, & cohærentia perpe-
tua ſemelq; captа ſede collucent, alia toto ſparſa cœlo uagos
curſus certis emetiuntur erroribus. Virgilius. Procubuit mori-
ens, & humum ſemel ore momordit. Ouidius. nulla repara-
bilis arte, Læſa pudicitia deperit illa ſemel. Lucanus. dixit q;
ſemel naſcentibus author. Quicquid ſcire licet. In eundem ſen-
ſum Quint. accipit breuiter, & alij quidam præclari autho-
res. Quint. Breuiter tamen longe crudelitatis explicanda ſæ-
uitia ẽ, ex omnibus, quæ protuli, leuiſſimum fuit, quod accuſus
eſt. Plyn. A reliqua uero Gallia, cultu uirorum morũ digna
tione. amplitudine opum. nulla ei Prouinciarum præferẽda,
breuiterq; Italia uerius, quàm Prouincia. Idem de luſcinia

Spiritus plenus. grauis. acutus, creber. extentus. ubi uiſum eſt,
uibrans, breuiterq; omnia tam parnulis in faucibus, quæ tot
exquiſitis tibiarum tormentis ars hominum excogitauit. Item
ab unus deriuatur uter, quod ſignificat, quis unus ex duobus.
ponitur q; uel interrogatiue, ut uter ueſtrum hoc fecit? uel in-
definite, ut neſcio uter ueſtrum hoc fecerit. hoc eſt quis unus
ueſtrum hoc fecit, uel fecerit. Notandum q; eſt in hoc nomine,
quod ut alterum eleganter dicamus. Plynius. Vter alteri dixe-
rit neſcio, & uter utrum. ſimiliter Cicero. Vter utri inſidi-
as fecerit. Ab hoc fit Vterq;, quod ſignificat ambo, hoc tamen
inter ſe hæc duo nomina differunt, quod, cum utrunq; aliqđ
feciſſe dicimus, & ab hoc, & ab illo ſeparatim id factum in-
telligimus, ut uterq; ſibi domum ædificauit. ideſt & hic ædifi-
cauit ſibi domũ, et ille. cum uero ambo dicimus feciſſe, ab utroq;
coniunctim id factum oſtendimus, ut ambo ſibi monimentum
conſtituerunt, hoc eſt hic, & ille ſimul unum ſibi commune mo-
nimentum fecere. propter quod utrunq; alterum uerberaſſe
recte dicimus, hoc eſt hunc illum, & illum hunc uerberaſſe.
Cicæ. Quorum uterque ſuo ſtudio delectatus contempſit alte-
rum. Quint. Cũ enim uterq; alteri obijciat, palã eſt utrunq;
feciſſe. Eodem modo utrunq; utriq; aliquid feciſſe. Terentius.
Quia uterq; utriq; eſt cordi. Hircus, interim diſſenſione or-
ta inter Achillem, & Arſinoën, cum uterq; utriq; inſidiare-
tur, & ſummam imperij ipſe obtinere uellet. ambos autem al-
terum uerberaſſe, uel ambos uerberaſſe, ambos non recte di-
camus. ſignificaretur enim ambos ſeipſos uerberaſſe. Quod ſi
recte loqui uelimus, ita dicendum eſt, ambo ſe mutuo uerbera-
runt. Ambo à græco deductum eſt, græci enim ἄμφω di-
cunt. Item ab uter fit utrum aduerbium interrogantis. Plau.
Vtrum id uerum putas, an non? A liquando etiam dubitantis.
Seneca. Vtrum id nobis conueniat, animaduertendum. Item
uterlibet, quod non ſignificat uterq;, ut quidam ignari exiſti-
mant, ſed alter ex duobus, hoc eſt uter quem tibi capere libet,
ſicut uteruis uter quem tu uis. Quod idem in quiuis, & quili-
bet 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 il-
la unum ex duobus ſignificant, hæc unum ex pluribus. Te-
rentius. Ab quiuis homine, cum eſt opus beneficium capere
gaudeas, uerum enimuero id demum iuuat, ſiquem æquum
eſt facere, is beneficit. Quintilianus. Periculoſum, & cum cu-
ra intuendum genus quia, ſi in proponendo unum quemlibet
amiſerimus, cum riſu quoq; tota res ſoluitur, tutius ſic interro-
gare, ſi hæc actio non ſit, quæ ſit, ſimul enim remouentur o-
mnia, uel cum duo ponentur inter ſe contraria, quorum tem
iſſe utrumlibet ſufficiet. Eæ in eodem loco Quintilianus
utrumlibet, & quodlibet uſus. altero pro eo, quod eſt unum
de duobus, altero pro eo quod eſt unum de pluribus. Hiero-
nymus. A ducetur ad Aaron, uel ad unum quemlibet filio-
rũ eius, quod græce ita ſcribitur πρὸς ἀαρὼν ἱερέα ἢ ἕνα τῶν
υἱῶν αὐτοῦ, hoc eſt ad Aaron ſacerdotem, ſeu ad unum filio-
rum 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 ſi-
gnificat 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 aduerbi-
um eſt, quod neuter alterum ſemper dicimus. non autem neu-
ter, neutrum ſicut uterq; utrunq;. Nam, ſi ita dicamus. Neuter
alterum diligit, hoc ſignificamus, neq; ille hũc diligit, neq; hic

illum, quod ſi neuter neutrum diceremus, ſignificaremus, ne ſe quidē ipſum utrunq; diligere. Item ab unus deriuatur unuſ quiſq; dictio uniuerſalis, & unuſqslibet, 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, & nunquamnon, quod ſignificat ſemper. Item uſquam, quod ſignificat alicubi, quaſi uno quouis loco. Et nuſquam nullibi. à quo nonnuſquam alicubi. Et nuſquamnon ubicunq; Et uſquequaq; hoc eſt paſſim, quaſi in unoquoq; loco, ſiue in unoquoq; tempore, & uſque quaſi ad unum uel locum, uel tempus, uel aliud huiuſmodi, ut Vſpiá, quod ſignificat uſquá, & unde quaſi de quo uno loco. à quo Vndeuis, & Vndelibet. ideſt ex uno quouis loco, & uſqquo quaſi ad unum aliquod tempus, uel locum. Item ab unus unde deducitur, quod unà ſit, hoc eſt ſimul unita, et in ſe coacta. Vnda enim proprie pars aquæ in ſe collecta appellatur, & in unam partem tendens, ut cum fluctuat mare. unde undo ſum pelagus, hoc eſt fluctuoſum dicimus, & undabundum. Gellius. Quibus nihil ſpirantibus, undæ tum factæ diutius tument, & à uento quidem iandudum tranquilla ſunt, ſed mare eſt etiam, atq; etiam undabundum. & undiſonū, quod undis ſtrepat, unde mare undiſonum dicitur. Et undatim, fluctuatim. uel undatim ad ſimilitudinem undarum, & undare fluctuare, hoc eſt undas facere. à qua ſimiliudine, & aërem, & nubes, & fumum undare dicimus, quoties undarum inſtar mouentur. Ab hoc fit inundo, quod interdum ab ſolute ponitur, & ſignificat creſco. & extra alueum uerſor. Plynius. Ante, quàm Nilus inundaret aliquá do actiue, et 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 conueni ent. 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, præſertim in certis ſi menſibus amnis abundans Exit. ab hoc abundanter, & abunde aduerbia pro copioſe deducuntur. Item Redundo, quod aliquá do pro redeo capitur. Plautus. Hoc facinus in tuum redundabit caput. Interdum pro abū do. 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 compoſitum undiuonus, 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 ſuſtis, ab uno latere incuruus, ac ſeſe retorquens, ſed hoc falſum eſt, nam uncus à græco fit. græci enim ὀγκόω extuberare, & incurueſcere dicunt, & ὄγκος tumorem, à quo ὀγκίνον uncum ſiue, uncinum, quod ubi incurnatur, quodámodo tumeſcere, atq; extuberare uidetur. Ab hoc fit uncus adiectiuum, hoc eſt incuruus, à quo aduncus, & uncinatus unicinis armatus. Cicero. Nec ut alæ aſperis, & leuibus armatis, uncinatiſq; compluſculis concreta hæc eſſe dicat. & munco uerbum, quaſi unco inuado, & arripio. Lucilius. Aut qui nos moſ 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 additio 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, coperuntq; etiam defunctorum corpora ungi. unguentorum alia à locis, in quibus fiunt, cognomina habent, ut deliacum à Delo inſula una cycladum. mendeſium à Mendeſo Aegypti urbe. Panathenaicum ab Athenis. Suſinum à Suſis urbe Perſidis. Aliquando ab odoris ſimilitudine, ut pardalium, quod pardalis odorem reddat. Tradunt enim ex omnibus animalibus, hanc ſolam eſſe odoratam, pantheram à noſtris dicitur, ut inferius oſtendemus. Nonnunquá ab ijs, apud quos huiuſmodi unguenta in uſu ſunt, ut regale unguētū, quo Parthorū reges utebantur Conſtat myrobalano. caſto. amomo. cinamomo. cornaco. cardamomo. nardi ſpica. maro. myrrha. caſia. ſtyrace. ladano. opobalſamo. calamo. iunco ſyrio. œnanthe. malobatro. ſericato. cypro. aſpalatho, panace. croco. cypero. amaraco. colato melle, uino. Interdum à dignitate, & excellentia ſua, ut megalium à magnitudine. græci enim μέγα magnum dicunt, unde megalenſia, ſiue megalenſes ludi dicti ſunt, qui in honorem magnæ matris deūm fiebant. Liuius. M. Iunius Brutus ædem magnæ matris deūm 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 media 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. Nam, cū 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. Et enim, cum feſſus aliquá do ad propinquum 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 ſimili modo odoratam 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, tractatáq; 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 dissoloris efficiunt, quia aliæ partes earum tumidiores sunt, aliæ submissiores, & quædam crassiores, quàm ut solem transmittant, aliæ imbecilliores, quàm ut excludãt. hæc inæqualitas alterius lucem, umbramq; commiscet, & exprimit illam mirabilem arcus varietatem. est & alia causa arcus tenuis pluuia, solaribus radijs eam intrantibus, ut cum fistula aliquo modo rupta, uidemus aquam per tenue foramẽ elidi, quæ sparsa contra solem oblique positum, arcus faciem repræsentat. quod etiam accidere uidemus, cum fullo os aqua impleuit, & uestimenta tendiculis deducta leuiter aspergit. apparet enim in illo aëre aspersо uarios edi colores, qui quasi fulgore 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, et 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, et colore languido in candidum uergente. Quod è spica fit, pretiosius putant unguentum esse, quod ex foliis fit, distinguitur amplitudine foliorum. Nardum enim maioribus foliis Nardosphærum uocãt, minoribus mesophærum. 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, villosaq; imitante auium pedes. Bacarẽ quoq; nardum rusticum uocant, de qua alibi diximus. Hæc omnia herbæ sunt, præter indicum nardum. cum gallico nardo semper nascitur herba, quæ à grauitate odoris Hirculus uocatur. Quidam & assarum syluestre Nardum appellauere. est autem ederæ foliis rotundioribus tantum, mollioribusq; flore purpureo radice gallici nardi simile. acinosum. saporis calidi, ac uinosi, montibus in umbrosis locis bis anno florens. Item Rhodinum unguẽtum, quod rosaceo, hoc est rosarum oleo fiat. græci ῥόδινον roseum dicunt. Crocinum, quod oleũ eius ex croco. Oenanthinum, quod ex flore labruscæ. Oenanthe enitis labruscæ una est, quæ cũ flore colligitur, cũ optime olet, siccatur in umbra substrato linteo. Atq; in cados conditur. dicta quasi οἶνος 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 cũ lapsus, dum ferret unguenta, fregit alabastrum. deinde, cũ 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 mirificæ prodest. Melinum, quod è struteo. Cotoneum enim per excellentiam. μῆλον, hoc est melum uocamus. à quo fit melinum. cotonea græci cydonia uocant, Cydone in signi cretæ oppido aduecta. Plura eorũ 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 strutea odoratus fragrant, seroq; proueniunt. Præcocia mustea nominantur. Struteis cotonea in sita suum genus efficiunt, quod dicatur 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. & murum 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, et ideo cyprus appellata est. Cyprus insula est in carpathio mari ab ortu, occasuq; Siliciæ, ac Syriæ obiecta, quondam nouem regnorum sedes. Antea Acanãtida uocatam tradunt, et cerastin, & aspeliam, & amatusam, & macharam, è cuius aduerso Eleusa insula est. Vrbes in ea præclaræ, Paphos, & Palepaphos. & Salamina. Contra quam est insula Salamine. A cypro cyprius deducitur, hoc est ex insula Cypro, unde tres paruæ insulæ huic propinquæ, & steriles Cypriæ nominantur. Et cyprius possessium. Cyprium Sabini bonum dicunt, unde cyprius uicus Romæ appellatus est, quo Sabini ciues additi consederant. sic enim à bono omne uocandũ censuere. A Cypro etiam Cypria dicta est Venus, quod eo primum loco templum ei conditum sit. cyprio boui merendam uicæ prouerbij ueteres dicebant, turpem cœnam, aculeum 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 sericorum uestes. Taceo quod hyacinthum scribit nigrum esse, quo nihil potest dici absurdius, cum ipse, quem interpretatur, Virgilius scribit et sua ue 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. ἕλκεσι ἴσκε φοίνικι βαφῇ ἐλεφαντίνῳ ἄνθεϊ ὁμοίᾳ. Persius. Hic aliquis, cui circa humeros hyacinthina læna est. Unde inter gemmas, quæ berylli dicuntur hyacinthi zontes uocantur, q rubore quodam suffusi sunt, & hyacinthus per se gemma est Amethisto similis, & hoc solo distans, quod ille emicans in amethisto uiolaceus fulgor, dilutus est in hyacintho, & in 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 icirco habent in pretio, quod pubertatem arcet, nec sinit pilos erumpere, florem uero (ut diximus) cocinum ita discurrentibus quibusdam uenis, ut græcarum literarum figuram exhibeant, de quo duplex extat fabella. Nam & Hyacinthũ puerum dilectum ab Apolline, quem Disco imprudens interfecit, in hunc florem mutatum tradũt, unde in eo primæ duæ literæ inscriptæ cernuntur αι quæ uox lugubris, 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 Flo

habet inſcriptum, funeſtaq; littera dicta ẽ. Et Aiacem in eundem florem conuerſum affirmant, dum impatientia prælati ſibi Vlyſſis ſeipſum interemit, cuius nomen ſimiliter in principio ai literas habet. Ouidius. Littera communis medijs, pueroq; uiroq; Inſcripta eſt foliis, 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 ſedenim miſeratus amorem de Ariadne dixit, quæ Paſiphaës reginæ filia fuit. Ob hanc cauſam quidam diligentiores primam huius nominis ſyllabam, & ſine aſpiratione, & non per ypſilon, ſed per iota ſcribẽdã eſſe cenſuere, quanquam, ut aliter ſcribere tur, uſus obtinuit. Item Telinum, quod fit ex oleo fœno græci, quod alio nomine Sialiã uocant, alio Buceras Plynius. Quæ dam, cum uirent, non olent propter humorem nimium, ut Buceras, quod eſt fœno græcum. alij Aegoceras, quod ſemen eius cornuculis ſimile ſit, alij Carphos. Nam id græci nominant τῆλιν. Conſtat oleo recenti. cypro. calamo. meliloto. fœnogræco. melle. mullo. maro. amaraco. hoc Menandri poetæ ætate celeberrimum fuit. Balaninum, quod ex glande Myrobalani. βάλανον enim græci glandem dicunt. Vnde Myrobalanum dixerunt, quaſi unguentariam glandem, Solis enim unguẽtis naſcitur, quæ græci μύρα appellant. unde Myropolas nominant unguentorum uenditores, quos noſtri unguentarios uocitant. A quibus Myropolia officinæ eorum nominantur. Plautus. Quem ſum deffeſſus 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 nomẽ. Et myriſtica nux dicitur unguentaria, quam uulgo muſcatam uocant. Myrobalanum arbor ẽ heliotropij foliis. fructus glãdis ſimilis, ad magnitudinem nucis Auellanæ. Vnguentarij tãtum 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. iuncho. Xilobalſamo. caſia. Reſina. Ventilatur in coquendo, donec deſinat olere. refrigeratum odorem ſuum recipit. De balſamo multa mentiti ſunt ueteres. Arbuſculaẽ 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 maleolis, ut uitis, & colles implet uinearum modo, ſuſtinẽs ſeſe ſine adminiculis, intra tertium annum ẽ fructifera. proceritas intra bina cubita ſubſiſtit. Tria huius arboris genera. Tenui, & capillacea coma Anthericeum uocatur. ἀνθέρικος enim græce ariſtæ dicuntur. Alterum ſcabro aſpectu incuruum. fruticoſum. odoratius. Cirtacum nominant. κυρτὸν enim incuruum ſignificat, πραχὺ ſcabrum. Tertium eu meces, quod leui cortice cæteris ſit procerius, græce ἀμάνους procerus dicitur, incaditur cortex uitro, lapide, oſſeiq; ue cultellis. Ferro læſi uitalia odit ſtatim moriẽs. Libratur manus artifica temperamento, nequid ultra corticẽ uiolet. Succus è pluga manat, quem opobalſamum uocitant, quod omnibus odoribus in unguentis præfertur. Iuuenalis. hirſuto ſpirant opobalſama collo, tenui autem gutta fluit. uix cõcha toto die eſtuo implens. Adulteratur multis modis, raroq; ad noſ ſyncerum affertur. ſarmentum quoq; eius in pretio eſt. Xylobalſa-

mum uocatur, & coquitur in unguentis. pro ſuco id ſubſtituere officinæ. corticis etiam ad medicamenta pretium eſt, præcipua gratia lachrymæ, ſecunda ſemini, Tertia cortici. Summa opobalſami probatio eſt, ut lac coagulet, ſet in ueſte macu las non faciat. Narciſſinum, quod ex flore Narciſſi fieri ſolebat, ſed ſtatim obliteratum fuit. Metropium, 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 pinguę, 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; radicæ 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 foliis rotundioribus, mollioribus q; quidam Nardum ruſticum appellant. Alij Aſaron, quod in coronas non addatur. σαροῦν enim ornare ſignificat, ſed hoc falſum eſt, ut alibi dicemus. Vnguenta exotica dicuntur externa, & aduentitia, quæ à græcis ἐξωτερικὰ nominantur. Plautus. Non omnes poſſunt olere unguenta exotica. rege Antiocho deuicto urbis anno quingenteſimo ſexageſimoquinto, P. Licinium Craſſum, & Iulium Cæſarem cenſores edixiſſe conſtat, nequis unguenta exotica uenderet. L. Plocium proſcriptum à triumuiris, in Salernitana latebra unguenti odore proditum tradunt. Diuus Veſpaſianus adoleſcentem fragrantem unguento, cum ſibi pro impetrata præfectura gratias ageret, nutu aſpernatus uoce etiam grauiſſima increpuit. Maluiſſem allium oluiſſes, literaq; reuocauit. uiliſſimum genus unguenti, quo paſſim uulgo utebantur, à limo (ut quidam putant) epilima dicebatur. Malobratum uero unguẽti genus erat ex Syria. Horatius, coronatus nitentes Malobatro Syrio capillos. Schœnum peſſimum unguenti genus uocabant, unde meretrices propter eius unguenti uſum ſchœniculæ ſunt appellatæ. Schœnos etiam græci uocant funis eſt. à quo Schœnobates, q per funes diſcurrit ludẽdo, quaſi funiambulo. Item Schœnos urbs fuit Bœotiæ ſic dicta, ut Ariſtarcho placet, à Schœno patre Atalantæ. Vnguentis omnium Prouinciarũ accommodatiſſima eſt Aegyptus. ab ea propter roſarum, ac Cytrorum, & myrti multitudinem proxima Campania eſt. Vnguenta omnia, aut ſuco conſtant, & hæc ſtagmata uocantur, quaſi diſtillationes, quippe ſταγὼν ſtillam ſignificat, aut corpore, & hæc appellantur hedyſmata, græci enim ἥδυσμα condimentum dicunt. his addi interdum ad gratiam corporis augendã color ſolebat, in quo cinnabari tantum, & anchuſa 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. Anchuſa 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 foliis, & aſperioribus radice ruſa, oblonga, naſcens præcipue aridis, atque arenoſis locis. Addunt quidam & tertium genus ſimile ſupradictis, niſi colorem haberet purpureum, quo Sentinates mei in pueritia utuntur ad ona tingenda, qui-

bus ludere uerno tempore mos patrius eſt. Veteres ceram ea tingere ſolebant ad reddẽdas 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 ſicis odoribus cõſtant, ut ſunt ij pulueres, quos uulgo nunc Cyprios uocant, & aliæ huiuſcemodi compoſitiones, quæ ex ſiccis odoribus fiũt ſine oleo, aut alio liquore, ut puta ex ladano, cinnamomo, caſia, thure, cõſto, myrrha, ſtyracæ, calamo, iunco, ſyrio, Xilobalſamo, alijſq; ſimilibus, non unguenta, ſed diapaſmata dicuntur ἀπὸ τοῦ διαπάσσω, quod eſt inſpergo, ut dici diapaſma inſpergimen poſſit. Spargũtur enim huiuſmodi odores, cum unguentis linantur corpora, uel pfundantur. Martia. Quid quod olet gratius miſtum diapaſmate uirus. Sic etiam uocari poſſunt paſtilli ex diuerſis odoribus facti, quos adolere conſueuimus. Itẽ ij, quos in paruas pilas redactos manibus geſtare ſolemus præ ſertim peſtilentiæ tempore. Quæ uero nunc unguenta uulgo à latinæ linguæ ignaris appellantur, à doctis græco uocabulo dicuntur emplaſtra, quæ autem emplaſtra uulgo nominantur, cataplaſmata, ſiue malagmata uocantur à peritis. Conſtant ſanè cataplaſmata ex floribus ferè, eorumq; ſurculis, & axungia emplaſtra, paſtilliq; magis è quibusdam metallicis. Item malagmata contuſa abunde molleſcunt, nam ſuper intergram cutem injiciuntur, unde ἀπὸ τοῦ μαλάσσειν dicta ſunt, quod eſt ſubigere, et mollire, laborioſe uero conteruntur ea, ex quibus emplaſtra, paſtilliq; fiunt, ne lædãt uulnera, cũ impoſita ſunt. inter emplaſtrum autem, & paſtillum hoc ĩtereſt, 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 προχόμος appellatur, qđ dici latine rotula poteſt. Paſtillus etiam libi genus dicitur rotũdi. Ceratũ, nec emplaſtrum eſt proprie, nec paſtillus, ſed plerunq; ex paſtillis fit. cõſtat 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, a 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, pilulã uocat, & ex bulbis fieri pilulas tradit, quæ ad conuulſa cum Silphio dantur. Lingere proprie dicimur, cum aliquid in ore tenentes paulatim diſtilando ſorbemus, & quæ in hunc uſum fiunt dicuntur Eclygmata. Plyn. A ſemine lini fiunt eclygmata, & actus ipſe lingendi dicitur linctus. Idem. Multi tuſſim ueterem lictu ſalis diſcuſſere. quod uero per inferiorem partem purgandi gratia in uentrem immittitur, clyſter uocatur ἀπὸ τοῦ κλύζειν, quod abluere eſt. Plyn. Cucurbitæ infuſa clyſteribus inteſtinorum omniũ uitijs medetur. Quod autem in orificio durum ponitur ad excrementum prouocandum, & uulgo ſuppoſitorium dicitur, docti heneſtiori 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 ſuccũ, ex quo aliquid ungi poteſt. Vir. Ideaſq; pices, & pingues unguina ceras. Plyn.

Epiphoras bubulo ſeuo, cum oleo cocto illinũt, ceruini cornus, cinis ſcabricies eodẽ ungune ſanat. Item axũgia 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, quoniã id animal herbarum radicibus ueſcatur. Apud antiquos religioſus etiam habebatur, ſiquidem nouæ nuptæ domum intrantes ſolenne habebãt illo poſtes inungere. unde uxores, quaſi unxores dictæ ſunt, quemadmodũ inferius latius diſſeremus. Vnguis quoq; ut nonnulli putant, ab ungo deducitur, quod politus, ac tráslucidus ſit, et quaſi unctus, unde marmorarij planitiem operis ungue experiuntur, & cum non ſentiunt iuncturas, perfectum id eſſe intelligunt, quapropter ad unguem ſapimus pro perfecte. Horatius. Ad unguem factus homo, hoc eſt omni ex parte perfectus. Alij unguem ab uno, & ago derivatum exiſtimant, quod in ijs nerui in unũ 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 reſti, ut canibus præter eum, q à crure pleriſq; dependet. Idẽ 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 fugæ contra ſequentes ingerunt pedibus. Idem, in quadrupedibus ſolidas habent ungulas, quæ nõ ſunt cornigera. Iqtur pro his telum ungula eſt illis. Idẽ. Sues in illyrico qbuſdã locis ſolidas habent ungulas. Idem uno in loco, utrunq; poſuit, & hanc differentiam apertiſſime demonſtrauit, ſic inquiens. Omnia digitos habent, quæ pedes, excepto elephãto, 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 tantũ dicitur, quæ ungues habent, unde A teneris unguiculis dicamus 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 ſimliores, quàm unguibus. Vngulum Oſcorum lingua ſignificat annulum, qdam tamẽ 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 pupillã quoq; peruenit, eiq; ſæpenumero officit, aliquando à narium, nonnunquam à temporum parte. Vnus uero ipſum à græco deducitur, quippe græci ἕνα unum dicunt. OPVS. Aedificium. Opus, & opa differunt. Opera enim actio eſt, & diurnum officium. Cic. nõ male præcipiunt qui ſeruis uti iubent, ut mercenarijs iuſta præbenda, operam exigendam, hoc eſt laborẽ, & operationem corporis. Item operæ ipſæ perſonæ laborantes uocantur. Modeſtinus. Operarum nomine ipſas perſonas, quæ aliqđ 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. Vir. Mollibus è ſtratis opera ad fabrilia ſurgit, quaſi ad operas. Vbi notandũ eſt, quod

quoties

quoties nō ad laborem cōrporis, ſed ad laborem animi, & ad artem, induſtriamq; reſpicimus, magis opus, quā operam dicimus, ut in opere ruſtico. in ope 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 neceſſariū. 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 uerbū, nō 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 elegantēr dicitur. In præterito autē ſecus. nā 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 p uerbum uolo. Idē. Liberis cōſultum uolumus, etiā ſi poſthumi futuri ſint. Idem, Percurram tamen breui, ut non munus hominē ipſum, quām 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 acidit. à quo fit opportunitas, quod cōmoditatem ſignificat, quem admodū è diuerſo importunum eſſe, et importune fieri dicimus, quæ ſunt, fiuniue præter rationē loci, ſeu temporis, ſeu perſonarum. Vir. De auibus, quæ, cum nocte tantum uolare ſoleant, die apparent, importunæq; uolucres Signa dabāt. Propterea importunū hoīem dicimus procacē, atq; moleſtum. à quo importunitas dicta. Ponitur etiā aliquando importunū pro inquieto, et quaſi portu carente. Idē. Bellū importunum ciues cum gente deorū. Ab opere opificem quoq; dicq̄dā opinantur. nos ab opera potius deductum exiſtimamus. Opifex enim artifex eſt, atq; operator, & (ut ita dicam) laborator non modo rerum, ſed etiam uerborum. Cice. Aduena qdam ignobilis uerborū opifex inſinuaſſe ſe in antiqua philoſophia uidetur. Vnde etiā æquarij, et blādarum 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 derivatiuis inferius diſſeremus. ab opa fit etiā operula diminutiuū. Apuleius. Operulas etiā in eā contuli, quas adhuc uegetus ſacrariā faciens merebā. Item opor uerbum, quod eſt in opere aliquo faciūdo laboro. à quo opater, & cooperator, & operatio, ac cooperatio deducuntur, et operarius pro opera, dum pſonam ſignificat. qui græce ἐργάτης, hoc eſt ergaſtes uocatur. unde latini ergaſtulū uocant locum, in quo lapides, aut metalla fodiuntur. unde. Nēpe in lucanos, et thuſca ergaſtula mittas. Quoniā uero ad hæc opera dānati mitti ſolebant, q athenati foderent, factum eſt, ut ergaſtula modo pro ipſis damnatis, ſeruisue fodientibus, modo pro arcere uſurpemus. Varro Miſitq; mox cō nūtium, qui tota ergaſtula donaret libertate. Pōponius, q̄ue dom erant uincti, quiue in ergaſtulo cuſtodiebantur. Ergaſtulos uero maſculino genere, cuſtodes carceris, eosq;, qui dānati fodiunt, uocamus Cic. Sed nos miramur ergaſtulorum, non eadem emclumenta eſſe, quæ imperatorum. Plyn. Coli rura ergaſtulis peſſimum eſt, ut quicquid agitur à deſperātibus. Hæc autem omnia à græca uoce deducuntur ἔργον, quæ opus ſignificat à quo ἐργάζομαι operor. ἐργασία operatio. ἐργαλεῖα ferramenta. ἐργαστή

ριον officina. ἐργατικός fabricabilis. ἐργαστηριάρχης faber narius opifex. ἐργασικὸς oparius. Item energia, quæ dicitur latine efficacia poteſt. & energiticus efficax eſt etiā energia figura, qua res geſtæ non tam narrari, quā ſub oculis ſubjici uidentur, dicimus. Item aliquando operariū, quod induſtria, atq; ope fit. Plyn. Quæ inter uina operaria numerantur. Aliquādo tamen operari pro ſacrificare ponitur, et operatio pro ſacrificio. Vir. Sacra refer Cereri, lætis operatus in herbis. Plau. Veiſtæc operatio crimen expiet. Item operā dare, operā impendere, opam nauare dicimus ad aliquam rem agendā incumbere, & ſtudium, laboremq; impendere. Cice. 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, et quoniā nihil uel gratius, uel dignius eſt, quām ut pro labore pretium, hoc eſt merces debita ꝓſoluatur, factum eſt, ut operæ pretium pro fructuoſo uſurpetur, et ad rem ptinente, uel quia decens, uel quia utile, uel quia glorioſum, uel quia iucundū. Liuius, Facturúſne ſim operæ pretium, ſi à primordio urbis res populi R. perſcripſerim. Cice. Operæ pretium erat, ludēteis intueri. Plyn. Id uero audire pretiū opæ fuit. Inuen. Eſt operæ pretium penitus cognoſcere toto, Quid faciant, agitenq; die. PRAE CVNCTIS. Ante cuncta, hoc eſt ante omnia ſimul collata, ut ſit ſenſus, plus laudis mereri unū Amphitheatrum, quām cætera totius orbis opa, ſi ſimul conferantur. Nā qd cuncta ſignificet, ſuperius oſtendimus. PRAE. ante. Aliquando enim hæc præpoſitio ſignificat propter. Teren. Præ amore hunc excluſiſti foras. Apuleius. præ luxuria cūcta profuderat. Aliquando ad comparationē præ illis nugæ omnia erant, hoc eſt ad comparationem illorum. Terē. Præ huius rabies, quæ dabit, hoc eſt ad comparationem eorū, quæ huius rabies dabit. Nōnunquam ante, ut hoc loco, et apud Terē. i. præſequar. Interdum in compoſitione 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. Inuen. Non præmaturi cineres. À præderivatum eſt præter, quomodo à ſub ſubter, quæ aliquando præpoſitio excipiendi uim habet, et ſemper 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, et præterquam, qđ ſemper requirit præcedentem caſum, quia idem uerbum ſubintelligitur, ut nemo id dixit, præterquam Cicero. Nullius id intereſt, præter quam patris. Nulli id placuit, præterquam Cæſari. neminem præterquam conſulem timeo. à nemine, præterquam à præceptore meo id audiui. ó uos omnes, præterquam Cicero. & præterquamquod, quam unam dictionem eſſe nōnulli exiſtimant, ſignificatq; niſi qđ. Plyn. Oia 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 loquimur, ut præter propter uitā uiuitur, hoc ē propter aliā cauſam 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 agat inſtitutum eſt, nullo negotio id agit. Studet ibi, mentemq; animūq; delectat ſuū. Otioſo initio animus neſcit qd uelit. Hoc idem eſt enim, neq; dom 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.

HIC VBI SYDEREVS. Laudat Domitianum, quod ex una Neronis domo plura ædificia publicata in solatiũ populi cõstruxerat. INVIDIOSA ATRIA. Odiosa. quia totam urbem occupare Neroniana domus uidebatur, & ad eam ædificandam, ut spatia quædam circa eam haberet, urbẽ Nero incenderat, quinctiam horrea quædam propinqua, quod saxeo muro cõstructa erant, bellicis machinis aperte fuerat demolitus, & incendium ipse è turre mecœnatiana prospectans, ac flammæ pulchritudine lætus, Halosin illij 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 cõiunxit. Quis nam florem liberum inuidit meum? ut enim uidere, sic inuidere, florem rectius, q̃ flori dicitur. Nos cõsuetudine (ut Cicero inquit) prohibemur. Poëta ius suũ tenuit, & dicit audacius. Ab hoc fit passiuum inuideor, à quo inuisus, hoc est odio habitus. Cicer. Dijs, hominibusq; inuisus. Itẽ inuidia, et inuidẽtia quæ inter se differunt, ut ebrietas, et ebriositas. Quippe inuidia ẽ, 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, q̃ actu alicui inuidet. inuidiosus, qui morbo inuidẽtiæ 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 Tẽpore, nec ueris erat inuidiosus aruis. Est etiam quando inuidia pro odio capitur. Quint. Ne ei tot scelerũ commemoratione concitarem inuidiam. Terẽ. Eta, ut sine inuidia laudem inuenias, & amicos pares. Liuius, Nactus superbum ingenium, immo dicam q; linguam, quam irritando, agitandoq; in eas compelleret uoces, quæ ei inuidiæ essent, hoc est odiũ concitarent. Hinc inuidiosum pro inuiso, atq; odioso accipitur, ut hoc loco, et inuidiosa res dicitur, quæ atrocitatem facti auget, ut maius cõcitet odium. Aliquando etiam inuidiosus actiue accipitur pro odio flagrans. Ouidius. Ante Iouẽ passis stetit inuidiosa capillis. idẽ. Et iam contigerant portam, Saturnia, cuius Dẽpserat oppositas inuidiosa seras. inuide facere dicitur, qui per inuidiã 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 cõcitatioris odij in aliquẽ. Fortius, atq; inuidius potuisse dici non uidentur. Ab inuidia fit diminutiuum inuidiola. Cic. 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. Cicer. O' rem grauẽ, et omnibus odiosam. à quo odio se 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 descẽdunt, partim à uerbo, partim ab utroq;. Et ea quidem, quæ descendunt à nomine, habitudinem, siue uehementiam, copiam ue, 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 unam. 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. q̃ fastidit. qui stomachatur. q̃ iniuriam, contumeliam ue 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, et passiue uoluptuosus homo, q̃ uoluptatem amat, uoluptuosa res, quæ plena est uoluptatis, qua homo delectatur. ille recipit. hæc recipitur. ita religiosus homo. religiosa sepulchra. gloriosus. famosus. imperiosus. licet interdũ significent eum, q̃ plenus sit gloria. fama. imperiumq; possideat, tamen sæpius gloriosum hominem dicimus affectantem gloriam. famosum. infamẽ. & 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, et puersi cerebri. Cerebrũ, cuius diminutiuum est cerebellũ, uiscerum omnium excelsissimum est, proximumq; cœlo capitis, sine carne, sine cruore, sine sordibus. hic homo sensuũ arcem habet. huc uenarij 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. Pænosus dicitur, qui crasso panno, ac uili opertus est. ATRIA. Prima pars domus, pluralis pro singulari. Atrium prima pars domus appellatur, quæ continet mediam arcam, 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 atrũ ex fumo esset propter culinam. in atrio enim tria habitacula erant. Vestibulum locus sportularum, qui & ipse Sportula dicebatur, ubi proponebantur eo die, quæ dono danda erant. & culina, quanquam uestibulum proprie locus sit ante ædes, quẽadmodum 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 insuendis pellibus sutores usurpant. Græci à quadã similitudine æris uocant chalcanthum. quippe apud eos æs dicitur χαλκόν. uulgo hoc à uitri similitudine uitriolum nominant. fit multis in locis, præcipuéq; in Hispania à puteis, fluentibus. id genus aquæ decoquitur, ea admista pari mensura dulcis

ra dulcis aquæ, & in piſcinas ligneas ſunditur. Immobilibus ſuper haſtas tranſtris dependent reſtes lapillis extentæ, quibus adhærens limus uitreis acnis imaginem quandam unæ reddit, exemptum triginta diebus ſiccatur. Color eſt cœruleus ſpectabili nitore, uitriq; eſſe creditur. diluĕdo fit atramentum tingendis aptum coriis, & hoc factitium uocant. Eſt & aliud genus, quod foſſile dicitur, naribus medicinæ uſibus adhibetur, præſertimq; in aſtringendo, in quo tanta eſt uis eius, ut ſi urſorum, & leonum ora eo aſpergantur, mordere non poſſint. Hinc etiam atra bilis dicitur, quam græci melancholiam uocant. nã bilis cholera eſt, unde bilioſi dicũtur cholerici. Aphri tamen bilim uocant ſemen humanum humi proiectum, & bilutes ueteres dixere beſtijs ſimiles, quaſi bellutos. Item olus atrum, ſiue in compoſitione oliſatrum, alio nomine hippoſelinum dictum, quod folia habeat ſubnigriora, propter qđ Columella pullum olus appellat, atq; oleris pulli radix. quidam etiam ſmyrnium uocant, à ſmyrna. i. myrrha, qđ lachryma caudicis ſui myrrha ſit, qdam petroſelinon, quod inter petras, & iuxta maceriam ſeri à ueteribus conſueuerit. Gal. ὃ τοι μάλιστα ἐν ῥώμῃ συνήθως ὄνομα πάντες ὃ σμύρνιον, ἀλλ' ὁλίσατον 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 differẽtem. Sunt qui atriplex quoq; ab atro dictum putent, quod homines pallidos faciat. Pythagoras hãc herbã accuſat, tanquam facientem hydropicos, & morbos regios, & pallorem, ac ne in hortis quidem aliquid ceræ 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. crudelẽ, quod qui atro uultu ſunt, aſperitatem, ac ſæuitiã præſe ferunt. alij tamen atrocem à græco potius appellatum cenſent, quod græci ἀφώνια appellãt, quæ cruda ſunt, uel ab eo, qđ atroces nihil de ſe timent. φεῦ enim timere eſt. ab atrox fit atrocia, & atrocitas, & aduerbium atrociter. Atraces populi ſunt Aetoliæ, qbus nomen dedit Atrax Aetoliæ filius. Aliquando etiam atrum pro ſiniſtro 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 contrahunt. atrium græci uocant αὐλήν, propter qđ 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 uẽ in aula conſecutus eſſet ſenectutem, iniurias inquit accipiendo, & gratias ſæpe agendo. Ab hac aulea dicta ſunt uela, & ornamenta, quibus pariẽtes, & aulæ teguntur, quæ parapetaſmata, & periſtromata nominantur. ſicut tapetes, ſiue tapeta, ſeu tapetia dicuntur, quibus equi, menſæ, ſiue pauimenta ſternuntur. Plau. Vt ne periſtromatu quidem æque ſint campanica, neq; Alexãdrina bellnata conſuta tapetia. Vir. Inſtratos oſtro alipedes, pictiſq; tapetis. Varro. Et minute pictis tapetibus capiunt ſomnos. Ideo autem ab aula aulæa dicta exiſtimant, qđ primũ in aula Attali regis Aſiæ inuenta ſunt, cui ſucceſſit populus romanus. Genus etiã ueſtimenti eſt, de quo inferius dicemus. Item adulor uerbum, quod eſt uocẽ, uel geſtu fauorem capio, de quo inferius dicemus, quaſi adaulor, quod hoc in aulis maxime fieri ſoleat. qdam tamen à græco potius hoc derivatum exiſtimant, hoc eſt ἀπὸ τῆ δουλόφ, quod eſt inſeruire. Veteres aulas dicebant, quas nos dicimus ollas, unde aulrocia

uocantur exta, quæ in ollis coquuntur, hoc eſt elixa. et Plautus fabulam ſuã ab aula, hoc eſt olla inuenta aululariam nominauit. Aulula aulæ diminutiuum eſt, et interdum uocatur auxilla. Eoſdem pecuniam quoq; in atrio tenere ſolitos legimus. unde honoratiores ſerui limnum cuſtodiæ adhibebantur. ab Atrio atrienſes. FERI. Crudelis, quẽadmodum ſupra diximus, hoc autem Neronis epitheton eſt, qui omnium, quos terra ſuſtulit, crudeliſſimus fuit, cuius rei illa eius uox inſigne teſtimonium eſt. Nã, cum qdam 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 intę 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, et 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 cœrcebãtur, arbitria regum pro legibus erant. regna. nationes ipſæ, et morũ, ac linguæ ſimilitudo definiebant. Sic Aſſyriorũ rex primus Ninus fuit, ſic Aegypti Vicęres, 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 regnorũ 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 uinci uideatur. Prouinciæ enim proprie dictæ ſunt longe ab Italia bello acquiſitæ, à quibus prouinciales uocati, qui ex prouinciis 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. Ó 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. quãuis 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 antę, 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 reſp. eſſet, patritij cœiere, et interregem creauere, contentio conſulęs ne, an tribuni militum crearentur in interregno, rem complures 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 rogãti quid agatur intus respondere serui dignantur. Item rex aliquando pro diuite accipitur. Terẽ. Regem me esse oportuit. & alibi, Quia solæ utuntur his regnæ. A rege regina dicitur regis uxor, uel quæ possidet regnũ, etiam si uirum nunquam habuerit, ut pote ad quam regnum ex successione peruenit. & regno uerbum, quod est domnor, & regnum possideo. & regia domicilium, & aula regis, & regus, 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 τῦ ῥηγνύω dictum, quod est dirumpo. ab illo Regienses appellati, ab hoc Rhegyni, sicuti Cumani à cumis oppido Campaniæ. Comenses à Como oppido Galliæ. & Albani ab Alba oppido Latij. & Albenses ab Alba oppido iuxta lacum fucinum. Item regilla uestis, qua reges utebantur. 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, ꝑ quæ mens ægrotantis exhilaretur. Idẽ morbus aurigo antea dicebatur à colore auri, quem bilis per totum corpus diffusa repræsentat. & morbus arquatus, quod cœlestis arcus concolor sit de uirore, uel quod ita stringat humana corpora, ut in arcum ducat. Græci ictericum nominant (ut quidam putant) ἀπὸ τῦ ἰκτεροῦ, hoc est à miluo, quod oculi bile suffusi miluinis oculis simles uidentur. Alij scribunt autem ictericum esse, quæ si spectetur, sanari morbum regum, & auem mori, hanc latine uocari galgulum. & regalia exta, quæ potentibus imperiũ pollicebantur. humilioribus, hæreditates. filio familias, donationem. et regiesco, quod ueteres usurparunt pro cresco, et regie, ac regaliter aduerbia. prosplendide, & munifice. & regifugium sacrum, quo die Tarquinius fugit ex urbe Roma. & regale unguentum, de quo supradiximus, quo Parthorum reges utebantur. & regulus, quæ inter omneis ferè aueis minima est. à quibusdam regaliolus creditur esse. Suetonius, Pridie autem easdem idus auem regaliolum cum laureo ramo pompeianæ curiæ se inferentem, uolucres uarij generis è proximo nemore persecutæ, ibidem discerpserunt. Rex à rego derivatur, quod est guberno. rego autem dictum, quasi rẽ 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 cælda rio, & coronario ære differt. Coronarium est, quod tenuatur in laminas, taurorumq; felle tinctum, specie auri præbet in histrionum coronis. Caldariũ, quod finditur tantum. maleis fragile est. regulare, quod obsequitur maleis. & ab alijs ductile appellatur. sed & in cæteris metallis regulare dicitur, quod ex coctum 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. & e regione, hoc est aduerso, quod ueteres etiam cõregione dixerunt. Eius præterea uerbi passiuũ 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, et ab imo in altum texuntur. modo quod nullam in partem flectitur, cui-

ius contrarium est obliquum. unde per metaphoram recti homines dicuntur iusti. & rectum, iustum. Item perfectum officium, quod græci uocant κατόρθωμα. nam ὀρθὸν rectum græce dicitur. à quo orthopnœa, & orthopnœci, de quibus alibi dicemus. & orthographia, recta scriptura. & orthopeia, emendata (ut Quintilianus definit) cum suauitate expositio. et Orthochorybantij populi Scythiæ, quæ est in Asia. et rectitas, siue rectitudo iustitia. & recte, bene. iuste. et recta ad uerbium. Plyn. Cum domum recta profisceretur. Virg. Non assis faciunt, eunt q; 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 aliquãdo capitur pro rectum teneo. Cornelius. Cum nimio dolore regere caput non posset, hoc est rectum tenere. Ab hoc uerbo composita fiunt arrigo, proprie de uirili membro dicitur. 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 uẽti dicuntur, cum uelut si se erigentes flare incipiunt. Virg. Et fando surgentes demoror austros. Idem, Continuo uentis surgentibus, aut freta ponti Incipiunt agitata tumescere. sicut econtrario quando flare desinunt ponere, et residere dicuntur. Idem, Cum uenti posuere, omnis q; repente resedit Flatus. Aliquando etiam surgo per metaphoram pro cresco usurpatur. Idem, Quers sine nec potuere seri, nec surgere messes. Idem, Ascanium surgentem, & spes hæredis Iuli Respice ueteres surrego pro surgo, et surregit pro surgit scripsere. Ab hoc surrectio derivatur, Item composita ab eo fiunt assurgo, quod est erigor, requiritq; dativum. fit q; 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 arcus. 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 fuere. Irrigo autem non à regendo, sed à rigando deductum est. Rigere enim madefacere est. Siquerimus. Et ueris elegi fletibus ora rigant. unde irrigare dicimus adaquare, et 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, quo aqua decurrit. à quo fit deriuo uerbũ, & passiuum eius deriuor, quod est deduco, & deducor, & derivatio, deductio. & derivatiuum, quod ab alio deducitur. Item riuo, & corriuo, quod proprie de brutis dicitur, cum potandi gratia ad eundem riuum conueniunt. unde riuales, et corrivales dicti, qui duo, aut plures eandem amicam habent, uel quod ad eundem riuum accedere

uim accedere uideantur, uel quod inuicem contendant, ut feræ, quæ ex eodem riuo hauſtum petunt. Teren. Militem ego rivalem recipiẽdum cenſeo. Rigo à græco deductum eſt, quòd ea, quæ irrigamus, frigefacere uidemur. Apud græcos autem ῥίγω algeo eſt. unde ῥίγος dicitur frigus. Ab hoc fit rigeo, quod proprie eſt frigeo. à quo rigeſco per metaphorã tamen, quoniam quæ frigent, horrent, & dureſcunt, rigere, & rigeſcere pro indurari uſurpamus. Virg. ueſteſq; rigeſcũt Indutæ, cæduntq; ſecuribus humida uina. Hinc rigor, nõ modo pro frigore, ſed etiam pro duritie capitur. Idem, & ferri rigor. & rigidus modo frigidum ſignificat. Virg. Vellurem 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 mutare cacumina quercus. & rigide aduerbium dure, atq; aſpere. & obrigere, frigore contrahi, & quaſi obdureſcere. Seneca. Ita membra frigore obriguerant, ut ſemineem putarentur. 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 ſplẽdor à ſole manans. 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 radiorũ 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 etiã rotarum dicuntur. Idem. Hinc radios trituere 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 baccа. A radio fit compoſitum irradio, quod eſt illuſtro, & quaſi intus radio. Plau. Faciunt. quod conſueuerunt, irradiant ſalibus menſam, omnes 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. Terẽ. Videñ tu illum Thais. Virg. ſic Iuppiter ille monebat. Aliquando referendi. Seneca. Et qui hoc facit, ſanè prudẽs appellandus eſt. & tunc hic eandem ſignificationem habet, quã us. & in nominatiuo pluralis numeri, ac maſculino, et fœmino genere ſola ſcriptura mutuo diſtinguitur, hi enim, & hæ cum aſpiratione, & una uocali, ab eo, quod eſt hic, & hæc, deſcendunt. ij uero, & eæ cum duabus uocalibus, et ſine aſpiratione, ab is, & ea deducuntur. hoc aũt 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. iſtæ gladiatoria totius corporis firmitate tantum uini exhauſeras, ut tibi neceſſe eſſet in conſpectu populi uomere poſtridie. Ille, uel illic locum, aut rẽ remotam ab utroq; Plau. Quis eſt, quem uidemus uenientem pannoſum, ac ſqualidum. illéne eſt noſter Syrus? Plyn. Hæc omnia ad uos ex illa prouincia comportãtur. illinc ſuci. illinc odores. illinc extremo orbe quæſitæ luxuriæ opes. Aliquando tamen iſte accipitur pro hic. Cicero. Cum iſto tempore ſtent cum gladijs armati. Quint. Inuenis

iſte, de quo ſumma in rebus humanis monſtra finguntur. Nõ nunquam 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, & hoſpe. 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 Darium cum infinito exercitu, et id in adoleſcentia. Itẽ hoc modo paucæ 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 ſpectra reponis? Idẽ. Hũc 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 fœmnis 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 cũ præpoſitione ad, ſignificat præterea. Salluſtius. Cognouerã paruis copijs bella geſta cum opulentis regibus. Ad hæc ſcientia belli Gallos ante Romanos fuiſſe. Ab hic tam pro nomine, quàm aduerbio, Hicæ, & hicine fiunt. illud eiuſdem cum hic ſignificationis eſt. Hoc ſem p interrogatiue ponitur, quaſi hic'ne? Item ab eius genitiuo fit compoſitum huiuſmodi, et huiuſcemodi. nam ab is, iſce fit, ſicut ab hic. hicæ. Ab is derivatur idem, quod accipitur per is denum. Aliquando tamen poni ſolet pro etiam. Cicero. Et huic omnium ſtã 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 eãdem eſſe uenefícam dixit. Ab idem fit itidem, quaſi item idem, quod ſignificat ſimiliter, eodem modo & identidem, quod eſt frequenter eodẽ modo. Plyn. Centummillia numerorum 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 derivatur 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? Nõ ſum. Verum inibi eſt. Plau. Nos domum properamus, uos inibi adeſte. & nullibi, qđ ſignificat in nullo loco. et ideo, & ideirco quæ ſignificant ob eandem cauſam. Veteres im in accuſatiuo pro eũ dixere, et inde ex ea parte, ſeu loco, à quo indidem ex eadem parte, ſiue ex eodẽ loco. Plautus. Indidem unde oritur facito, uti facias ſtultitiam ſepelibilem. Item em pro eam, & eum pro eorum. Is etiã urbs fuit à Babylone diſtans itinere dierum octo. apud quam eſt Iſtius uius, 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 quocunq; loco. Vbinam interrogatiuum, in quo loco. COLOSSVS. Sta tua ænea Domitiani ingens equeſtris, quam poſt uictoriam germanicam ſupra ingentem molem columnarum pulcherrimis marmoribus conſtructam ſibi dicauit in foro, de qua Papinius. Quæ ſuper impoſito moles gemmata coloſſo, Stat latium complexa forum. & Martialis alibi. Inde ſacro uenerandæ 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 τῦ κολάζειν, quod cruciare eſt, quia διὰ τὸ μέγεθος κατασκηνητικὸς ὢν ἂν ἦν ἐράσμιος ἔτος, οὐ δὲ σεβάσμιος διὰ τὸ ἀφιλοχρήματον θωμασῶς ἦν, hoc eſt propter magnitudinẽ tortus aſpectu mirabilis erat, nec cultu, ac uenerationedignus, ob ſumptus magnitudinem. Talis fuit in capitolio Apollo translatus à Lucullo ex Apolloniæ ponti urbe trigintæ cubitorum. talis in campo Martio Iupiter à Claudio Cæſare dicatus, qui à uicinitate theatri pompeiani dicebatur. talis & Tarenti factus à Lyſippo quadraginta cubitorum ſcribit Plynius. Ante omneis aliosin admiratione fuiſſe ſolis coloſſum Rhodi à Colaſſe Lyſippi diſcipulo factum ſeptuaginta cubitorum altitudinis, poſt quinquaginta ſimum 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 à polliæ, non minus pulchritudine, quàm ære ſpectabilis. & Sp Seruilius Iouem fecit, qui erat in capitolio uictis Samnitibus, è pectoralibus eorum, ocreis q; et galeis tanta amplitudine, ut à latiario Ioue conſpiceretur. Reliquiſq; limæ ſuam ſtatuam fecit, quæ ante pedes eius ſimulachri conſpiciebatur. Nero ſibi coloſſum à Zenodoro fieri fecit, centum decem pedum longitudine, qui poſtea damnatis ſceleribus, & ſæuitia eius principis, uenerationi ſolis dicatus fuit. Dignum memoria uidetur fuiſſe Rhodi præter eum, quem dixi mus, centum alios coloſſos minores quidem, ueruntamen taleis, ut ſinguli per ſe eum locum nobilitare potuiſſent. SY DEREVS. 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 expauit. 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 dicit eſſe eum, quem nemo antecedit. Supremum uero, quem nemo ſequitur. Aliquando proximus pro maxime propitio accipitur & propior pro magis propitio. Varro. Gradiuum teſtor, qui deus eſt nobis omnium proximus. Martialis. Nec propior, quàm Phœbus amet. Item proximus aliquando non habet uim ſuperlatiui, ſed propinquum ſignificat, quapropter comparatiuum facit proximor, quod eſt, idem, quod propinquior. & ab eo fit proximitas, & proxime aduerbium. Veteres proximi tertiæ declinationis dixerunt pro proximo. Cato. Die proximi hoc dixit. Eadem declinatione & craſtini, & priſtini uſi ſunt. Item

à propè fit propinquus. & propinquior. & propinquiſſimus. & propinquitas. & propinque. propinqui non modo ij dicuntur, qui iuxta non ſunt, ſed interdum etiam affines. Vnde & propinquitas pro affinitate accipitur. & propinquo uerbum. & appropinquo, quod ſignificat proximor 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. et proprie aduerbium peculiariter. Quorum cõtraria ſunt improprium. improprietas. improprie. Aliquando tamen proprium pro diurno ponitur. Siſenna. At qui metu, & ſuſpitio ne propriam habere quietem non poterat. Aliquando pro perpetuo. Plaut. Atq; illum amatorem tibi proprium futurum uirgo uita. Virgilius. Da propriam Tymbræe domum. Idem. propria hæc ſi dona fuiſſent. Ideren. Ego uitam deorum propterea ſempiternam eſſe arbitror, quod uoluptates eorum propriæ ſunt. & propediẽ, quaſi propè eſt dies, quo hoc futurum eſt. & propemodum, quaſi iuxta menſuram. Idem enim ſignificat, quod ferè. & propter, quod modo idem ſignificat, quod propè. Virgilius. Et uiridi in campo templum de marmore ponam. Propter aquam. modo cauſalis præpoſitio eſt. Idem. Et propter Libyæ gẽtes, Numidũq; tyrãni Odere, hoc eſt tua cauſa. ab hoc fit propterea aduerbium, quod ſignificat ob eam cauſam. & quapropter, hoc eſt propter quam cauſam. Item à propè, & ito itas fit propitium, quod ſignificat placidum, fauens. etenim qui nobis fauent, propè nos ire conſueuerunt. Ab hoc fit propitio, ſiue propitior, quod eſt placo, & propitium reddo. & propitiabile, ad propitiandum aptum. Vnde propitiabilis hoſtia dicitur, & propitialis. Item propitiabile, quod facile flectitur, ut propitiabile numen. Item propitiatio, hoc eſt ſacrificium. Nec me latet eſſe nonnullos, qui propitium dictum uolunt, quaſi prorſus pium, hoc eſt ualde pium. Porrò enim aliquando ualde ſignificat. 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 diuntaxat. ut ſententiam à ſententia diſtinguant. ſed hoc ab illis differt, quod illæ nunquam in fronte ſententiæ collocantur. Porrò uero ſæpius. Quinti. Porrò qui conſenſum defendit, non abſolutionem ſceleris petit, ſed licentiam per illa diceremus, 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 educit exercitum. Cæcilius. Properatim in tenebris iſtuc confectum eſt opus. Caius. Remiſq; nixi properanter nauim in fugam tradunt. Catullus. Animula miſerrima properiter abit. properus etiam ab eodem deducitur, hoc eſt æler, 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 perfict, feſtinat. Alij dicunt properare eſſe animi ſtudioſe ad aliquam rem contendentis, feſtinare corporis neceſſitati obſequentis. Virgilius. Et medijs properat

aquilonibus

aquilonibus ire per altum. Idem Festinate uiri, nam quæ tam sera moratur Segnicies? Nos tamen propero à præparo compositum existimamus, ut inferius dicemus. VIDET. Aspicit, cernit. Video enim idem significat, quod cerno. Virgilius, quæq; ipse miserrima uidi, Et quorum pars magna fui. Interdum transfertur ad 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 æditus dictus, qui ædes curat sacras. Ab hoc fit frequẽtatiuum 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 fact passiuum uideor. à quo uisus, et 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 alijs 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 qs quis bene conceperit, is erit in affectibus potentissimus, quale est apud Virgilium Excusi manibus radij, reuolutáq; pensa. Hinc etiã euidentia, quam alio nomine illustrationem. græci ἐνέργειαν uocant, alij ὑποτύπωσιν. propositæ quædam formæ rerũ ita expressa uerbis, ut cerni potius uideatur, quàm audiri. & euidenter aduerbium, hoc est clare dilucide. expresse. A` uideo composita fiunt transuideo, quod est uideo aliquid per corpus aliquod perspicuum. Præuideo, ante uideo. Plyn. Id nos futurum præuideramus. Prouideo similiter futurum aliqd 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, tãta memoria præteritorum, futurorumq; prudentia. Quidam prudẽtiam à prouidentia ita distinguunt, ut prudentiam dicant in rebus humanis, prouidentiam in diuinis. Alij prudentiam definiunt rerum bonarum, & malarum, & utrarunq; scientiam. prouidentiam uero, per quam futurum aliquid uidetur ante, quàm factum sit. unde prouidentiam aliquando pro deo ponimus. 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. & 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, et sciens, quod prudẽs 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 in uideo, de quo una cum ab eo deriuatis late superius disserui mus. A` uideo etiam fit uisibile, quod uideri potest & muisibile, 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. Itẽ à uideo uideor deponens, ut uideor tibi bonus. uisus mihi fuit imprudens. in quo notandum est rusticæ quosdam ita loqui. uidetur tibi q recte faciam, et mihi non uidetur quod recte loquaris. et uobis uidetur, quod male faciamus. sic. n. dicendum est, si latine loquelimus. 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. & auco, cupio. de quo anarus, qui nimium cupidus est pecuniæ. & auaritia, habẽdi cupiditas. & auare aduerbium tenaciter. & comparatiua, et superlatiua eorum auarior, auarissimus, auarius, auarissime. Quidam etiã 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 recepit ampliore fœnore non reddit. Auere etiam à nimia cupiditate pro gaudere accipitur. Vnde salutantes quoque aue dicimus, hoc est gaude. lætare. ET. Atq; & coniunctio aliquando copulatiua est. Plaut. Collaudato formam, & faciem, & uirtutes commemorato. Ali quando ponitur pro ideſt. Idem. Annos natus iam sexaginta, & senex. nonnunquam pro quia. Virgilius. Audieras, et fama fuit. Martial. quod minimos cernis, mitti nos credis amice, Falleris, & numnos ista tabella rogat. Quintil. Has primum audiat puer, harum uerba effingere imitando conabitur, & natura tenacissimi sumus eorum, quæ rudibus animis percapimus. Interdum uenustatis gratia duplicatur. est q; completiua coniunctio. Virgilius. multum ille & terris iactatus, & alto. Plerunq; sententiarum initijs 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. Idem. Et ad eum legatos de pace mittemus, qui pacis nũtios repudiauit. Et poste a 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, quãuis 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. coniũctam uel disiunctam orationem accipit ex mente pronuntiantis, quãuis nec cõiunctionem habeat, nec disiunctionem. Coniuncta pro disiun

ctis accipiuntur (ut Labeo asserit) quẽadmodum in illa stipulatione. Mihi hæredíq; meo, te hæredemq; tuum. Item disiuncta pro coniunctis, ut cum dicimus. Super pecunia, tutelá ue 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, uideturq; melius, quod Labeo scribit, separatim accipienda, quia aliud factum est eius, qui ope, aliud eius, qui consilio furtum fecit. Sic enim alij condici potest, alij non potest. Et sanè post ueterum authoritatem conuẽtum est, ut nemo uideatur furtum fecisse, nisi & consilium malignum habuerit, nec consilium habuisse nocendi, nisi & factum secutum fuerit. Ab et cõposita fiunt etsi, & tametsi, quæ significant quãuis. Plyn. Dedit enim quantum maximum potuit, daturus amplius, si potuisset. tametsi quid huiusmodi dari potest maius, quàm gloria, laus, & æternitas? Quintilianus. Etsi iudices in hac aspertima 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. Tú ne etiam id rescisti miser? & etiamnum eiusdem significationis. Plynius. Quod eo magis miror, si etiamnum Homero prodente Aegyptus non erat. Item enim, 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. Et enim multa de hac magi tradiderunt, quæ non sunt à nobis commemoranda. Senecat. 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 uocabulũ est, etenim ἀπὸ τῦ πηγῦμι, quod est figo, πῆγμα dicitur. significatq; machinam, in qua statuæ collocantur, & quasi figuntur ad illas sustinendas siue aliud quicquam eiusmodi. Interdum pegmata cum ludicris producebantur in scænam pueris, etiam considentibus ex lignis, & tabulis, quæ constabant uario picturæ genere. Iuuena. Et pegma, & pueros inde ad uelaria raptos. Claudium tradunt obiecisse aliquando bestijs, qui pegma in scænam parum feliciter produxissent. Scribit Plyn. Caium principẽ in circum pegma duxisse, in quo fuere argenti pondo centum uiginti quatuor. CELSA. Alta. sublimia. 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. Cumq; 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 accusabá. hinc uiatores dicti, qui magistratibus parebant, hominesq; ex agris ad magistratus frequenter euocabant. Cicero. Aduilla in Senatum accersebantur, & Curius, & cæteri senes, ex quo qui eos accersebant, 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 grãmaticæ 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 nescaĕs. 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. facies. eloquentia. dignitate. acrimonia. confidentia pariter præcellebat, ut facile intelligeretur magnum uiaticum, hoc est magna facultas. magnus apparatus. hoc modo græci ἐφόδιον, quod proprie uiaticum, hoc est sumptum uiæ significat, ad aliarum quoque rerum apparatus traducunt, ac sæpe ἐφοδιάζε dicunt pro eo, quod est instrue. 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 comptum est. Viare quoq; ueteres pro iter facere dixerũt. Via ab eundo deducitur, quasi ia, quod per eam eatur, quamuis aliqui uiam quasi ue iam dictam uelint à uehendo, quod per eam fructus ad uillam uehantur. iter à uia differt, quod arctius, est quàm uia, nec uehiculum capit. significatq; etiam ipsum actum eundi, & ab eundo dicitur, cuius supinum est itum, siue ab ito, quod frequentatiuum est huius uerbi eo. dicturq; & 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. Neuius. ignoti iteris sumus. Tu te scis. Accius. Presto 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 discesserunt. Varro, Expectant itiner longum sermone leuare. Plautus. Quin tu ergo itiner sequi meum me sines. iter facere, & iter habere dicimus. Iter facere, ire, profisci. 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. Ideo'ne Appius ille cæcus uiam muniuit, non qua populus uteretur, sed qua posteri sui latrocinarentur. Quo uerbo etiam per translationem utimur de corporeis ad incorporea. Quintilianus. Propterea quod plurimi authores, quamuis eodem tenderent, diuersas tamen uias munierunt, & in suam quisque induxit sequentes. Quemadmodum autem munire uiam dicimus, ita munire ripam munire aluenum. 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. & iteror uerbum, hoc est iter facio, quo Apuleius, & quidam recentiores usi sunt. Et itinerarium uiatorium, unde itineraria

itineraria à quibuſdam uocantur commentarij earum rerũ, 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 adijcia poſſe multa confiteor, nec his ſolis, ſed & omnibus, quæ edidi, ut obiter caueam iſtos Homeromaſtigas.

VNA QVE IAM TOTA STABAT IN VRBE DOMVS. Inuidioſa oratio eſt, quaſi uelit ſignificare ea ratione incenſam urbem à Nerone, ut unam domum ædificaret. Alluſit q; ad diſtichon illud de ea factum. Roma domus fiet Veios migrate quirites, Si non et 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 colloſſus 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, gemmiſq;, & unionũ conchis diſtincta. cœnationes eburneis tabulis laqueatæ uerſatilibus, ut flores, & unguenta deſuper ſpargerentur. Præcipua cœnationum rotunda die, noctuq; 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, quod eadem faciat. Ad hæc damnare priores principes nihil aliud eſt, quàm hortari præſentem, 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. Antiquaq; 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 dicamus 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, et no biſcum habitant, hinc fit domeſticatim, quod ſignificat per naſias domos. Item à domo Domicilium, quod habitationem ſignificat lógi 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 domunculam paro. & domo, quod proprie ſignificat manſueficio, & quaſi domeſticum reddo, unde equorum domitores dicuntur, & domiti, atque indomiti equi, & dormitura 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 hoſtes dicamus 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 omnes eos propagata ſit, qui alicuius rei proprietatem habent. etiam ſi uſus fructus alienus ſit. Abuſiue tamen & filijfamilias, & cæteri liberi, qui in poteſtate ſunt, & uſufructuarij domini dicuntur. Item dominus dicitur, cui populi ſubſunt. Virgil. Romanos rerum dominos, gentemq; togatam. Hinc etiã Domnus dictus à poëtis. Lucretius. At cum membra domnus præſentit frigida ſeruis. Item dubius. Pacuinus. Cum dubenus ligatos ſeruos peſſime uerberat. Hinc dominium pro imperio, & principatu accipitur, et dominor, hoc eſt imperium gero, et domnatio imperium, et dominatus principatus. Item dominus, qui conuiuium exhibet. Varro. Aut dominum conuiuij, aut uinum, aut aliud qd 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 dicamus. 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 facilitauerunt, iam neminem antepones Catoni. Aliquando feſtinantis eſt. Terẽtius. Ego iam proſpicia mihi. Aliquando hortantis, & ueluti moram increpantis. Vir. iã dina precor interdũ ponitur pro modo, ſiue nũc. Idẽ. At puer Aſcanius mediis in uallibus acri Gaudet equo, iãq; hos curſu, iã præterit illos. Nonnunq; ſignificat præterea, et quaſi nodus eſt qdã coniũgens ſententias. idẽ, Iã maris immenſi prolẽ, et gens omne natantum. Iam uarias pelagi uolucres. & idem eſt

ficit coniunctum cum uero. Cicero. iam uero urbibus constitutis. Est quando geminatur, & significat mox. repente. ut iam iam aderit. Et cum præsenti ponitur, licet ad futurum resolnatur. Virgilius. iam iamq; manu tenet, et premit hastæ, qua si mox tenebit, & nunc uidetur tenere. Plerunque figurate per indignationem accipitur. idem. Iam iam nec maxima Iuno, Nec Saturnius hæc oculis pater aspicit æquis. Et per miserationem. Sallustius. iam iam animo meo carissime frater quanquam tibi immaturo, & unde minime decuit, uita erepta est, tamen lætandum magis, quàm dolendum puto casum tuum. Et per exhortationem. Quintilianus. iam iam commilito quicunque casus manet, etiam si imperator damnaturus est, habes solatium, satius est, quàm à patre occidi. A iam compositæ fiunt iandudũ, & iandiu, et iampridem, de quibus supra diseruimus. & iam olim, quod modo significat iandudum. Cicero, iam olim à principio id statueram, modo aliquãdo. Virgilius. At iam olim seras posuit cum uinea frondes. & olim iam pro iampridem. Quintilianus. Olim iam Imperator in ter fulgentes uirtutes tuas liuor locum quærit, hoc est à longo tempore Et iamtum, quod significat ex eo tempore. Plautus. iãtum occepit uirginem amare. Veteres etiam iãtum pro tantum usi fuere, & iam pro tum. Item à iam compositæ fiunt etiã, & etiamnum, de quibus superius diximus. STABAT.

Erecta erat. permanebat, quod inuidiosæ 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, quoniã 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. Idẽ. Stat conferre manum Aeneæ, & 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. Quidã stationem à portu ita distinguunt, ut statio sit, ubi naues ad tempus stare, portus ubi hyemare possunt. Statio etiã dicitur quicunq; locus, in quo frequenter consistitur. Vnde & locus, in quo castrametatur exercitus, statio uocatur. Curtius, 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, sternuntq; uices statione relicta, Ipse omnes 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 publicæ dicentium Item stabulum à stando dicitur, significatq; proprie non præsepe, ut uulgus putat. hoc est locum, 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 Analla Quartillæ, cur uos sacram ante criptam turbatis? Eæ ipsa uenit ad stabulum, petitq; ut uobiscum loqui liceat. Hinc stabula dicuntur loca, in quibus armenta, grægesq; consistunt in agris, & sub diuo uel 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, quod est sto, diuerto, commoror, et quasi stationẽ habeo. Idẽ. Centauri in foribus stabulãt. 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; eius q; 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 irrũpit, credo studio rapiẽdi aliquid, clamore nostro marcidus aliquin me altissimo somno excussit. Idem. Sumo sarcinulam, & pretio mansionis stabulario persoluto capessimus uiam. Potest tamen et ipsum præsepe in hospitijs stabulum dici. Apuleius. Durissimo casui meo seruiẽs ad equum illum uectorem meum probissimum in stabulum concedo, ubi alium etiam Milonis quondam hospitis mei asinum stabulantem inueni. Stabulantem inquit, quasi hospitantem. Nam quod Varro inquit, Equinum pecus pascendum in pratis potissimum herba, in stabulis, ac præsepibus arido fœno, profecto stabulum pro statione quacunq;, præsepe pro septis, quæ domi fiunt. stabulum etiam pro quacunq; habitatione, & loco, ubi quis stare consueuit, accipitur. Virgilius. Saucius at quadrupes nota intra tecta refugit, Successitq; gemens stabulis. Idẽ. Ardua tecta petit stabuli, et de culmine summo Pastorale canit signum. Hinc ẽt uestibulũ, quod nõ est prima pars domus, hoc est atriũ, ut aliq putant, Sed locus ante ianuã domus uacuus, per quẽ à uia ad ædes itur. Nã qui domos amplas antiqtus fabricabãt, locũ ante ianuã relinquebant, qui interfores 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. quãuis Lucretius uescum salem dicat ex edendi intensione, qđ est ex ue, & esca compositum. Seruius. Vestibulum non ab intentiua, sed à priuatiua significatione dictum existimat, qđ per eum locum transeant, & nemo stet, ut sicut Vesanus non sanus, ita uestibulum non stabulum dicatur. Alij quod ianuã uestiat. Nonnulli quod uestæ consecratum sit sicut limen, & Vesta ipsa à ui stãdo nominata est, quod terra ui sua stet. Ouidius. Stat ui terra sua. à ui stando Vesta uocatur. Itẽ à stos status dicitur, qđ modo cõditionẽ significat. Cicẽ. Qui status rerũ

quæ conditio temporum, modo apud Rhetores id, in quo cau
ſa 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 Χορυφαίῳ Clazomenio, quanquam uidetur Aeſchines quoq; contra Cteſiphontem uti hoc uerbo, cum à iudicibus petit, ne Demoſthenem permittant nagari, ſed eũ 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, ueluti ſententiæ loco pronuntiat, nihil ſciri tanquam præceptum profitetur, & cognitum. ergo aliquid ſciri poteſt. In Aſyſtatogeneris 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, Cappado cas rigida pinguis plauſiſſe cataſta. Tibullus. Parua loquor, regnum ille tenet, quẽ ſæpe cõgit Barbara luxatos ferre cataſtæ pedes. Martialis. Non de plebe damus, nec auaræ uerna cataſtæ. Plynius. Tãdem in cataſta uidere Chryſogonum Syllæ. hanc & longam, & magnam compedem uocant. Iuuenalis. Squalidus in magna faſtidit compede fruſtor. 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 ſolidum corpus, atque perfectum reddit. imago uero, quæ ſuperficiem tantum refert eius rei, cuius eſt imago. Vnde pictores imagines faciunt colorum diuerſitate, & linea mentis quibuſdam ſimilitudinem reddentes. Statuas uero ij, qui dicuntur Statuarij effigies rerũ ligneis, uel marmoribus, uel ebore, uel metallis ẽximentes, quorum ars ſtatuaria uocatur. Solebant autem ſtatuæ hominum exprimi, quando ob aliquam illuſtrem cauſam perpetuitatem mereri uidebantur, & primo ſacrorum certaminum uictoria, maximéq; olympiæ, ubi omnium qui uicíſſent, ſtatuas dicari mos erat. eorum uero, qui ter ibi ſuperauiſſent, ex membris ipſorum ſimilitudine expreſſa, quas iconas uocabant, primum omnium Atheniẽſes Armodio, & Ariſtogitoni Tyranniciidis publice ſtatuas poſuerunt. Excepta inde res eſt à toto orbe terrarum, ut memoria hominum prorogaretur, quorum nomina baſibus inſcribi ſolebant. Togata effigie apud Romanos ſtatuæ dicabantur. Græci nudas haſtam tenentes faciebant ab Ephęborum gymnicis exemplaribus, quas uocant Achilleas. Erant q; & equeſtres, & pedeſtres ſtatuæ. L. Accium poëtam tradunt in cœnacularum ædem maximæ formæ ſtatuam ſibi poſuiſſe, cum ipſe admodum paruus eſſet. Tranſierunt deinde & ad deos ſtatuæ, & ad bruta etiam animalia. Imago tamen aliquando ponitur pro quacunq; ſimilitudine. Virgilius. O mihi ſola mei ſuper Aſtyanactis imago. Idem. atque ipſius umbra Creuſæ Viſa mihi ante oculos, & nota maior imago. Vnde aliquando etiam pro ingenio accipitur, quod uelut imago ſit eius rei, quam claudit.

Idem. Curuam ſeruans ſub imagine falcem. Ab imago fit imaginor uerbũ, 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. Namſi, cum uellet ſtatuere, prohibitus ſit, neque effectum decretum habuerit, ceſſat edictum. Ab hoc compoſita fiunt deſtituo. quod modo ſignificat diſſoluo. Næuius. Multo nauem iubet deſtitui anchoris, modo derelinquo, de ſero. Plautus. Sola in litore deſtituta. interdum ſtatuo. Cæcilius. Deſtituit omneis ſeruos ad menſam ante ſe. Proſtituo mere tricandam præbeo, unde proſtibulum appellatur locus, in quo ſtabulant, ac ſe proſtituunt meretrices. Quãuis 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. Poſtibula uero, quæ ante ſtabulum ſtat, quæſtus diurni, ac nocturni gratia. Plautus. Intro ad bonam meretricem. A ſtare 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 re poſitio dicitur. Caius iuriſconſultus reſtituere inquit plus eſt, quàm exhibere. Nam exhibere eſt preſentiam 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 multa uidet homines ne, feræne Quærere conſtituit. Aliquando moderor. guberno. Cicero. ineuntis enim ætatis inſcitia, ſenum conſtituenda, & regenda prudentia eſt. interdum inſtituo, decerno, à quo conſtitutiones decretæ, atque inſtituta dicuntur. Nonnunquam etiam conſtituo pro paro accipitur. Idem. Tametſi erat ignarus quantum ſibi, ac liberis ſuis iam tum mali conſtitueretur. Item à ſto ſiſto derivatur, quod eſt ſtare facio. Vnde ſiſtere gradũ, ſiſtere fugam, ſiſtere lachrymas. quaſi retinere dicimus, atq; comprimere. huius ſupinum eſt ſtatum. à quo ſtator dicitur, qui aliquẽ ſiſtit, ob idq; Iupiter ſtator eſt uocatus, qđ Romulum precantem, ut fugam ſuorum ſiſteret, audiuit. Siſto etiam aliquando pro repræſento accipimus, & quaſi præſentiã

corporis exhibeo. dictum ab eo, quod non tantum comparere quis debet, ſed etiam manere, unde de iudicio ſiſti, hoc eſt deſiſtendo aliquem in iudicio dicamus. 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 nũtius, 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. ſolennia ſancta ſeruaſti. Virg. Annua, quæ differre nefas. Cato ita ſcripſit. Quod ſi uadimonium capite obuoluto ſtitiſſes. quem locum quidam depraua-runt pro ſtitiſſes ſcribentes ſtetiſſes. Ennius, modicam, et mode ſtam formam muliẽris ſtatam uocauit. Bias cum rogatus eſſet à quodam, deberet ne uxorem ducere, an uitam uiuere cœ libem ἤτοι inquit κηλὴν ἕξεις, ἢ ἀχέρω κὴ ἐπ κηλὴν ἔξῃς ποσνήν. ἐὰν δ' ἀχέρω, ἕξεις ποσνήν ἐκάτερον δ' ὐκ ἀγαθόν. ἀμφότερον 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 ſiunt 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, quæſq; ibi res cognouerint pronuntiare cogit. Aliquando pro inuado, & irruo capitur, & quaſi cum terrore aggredior. Virg. At feſſi tandem cæues infanda furentem Armati circunſiſtunt. Nonnunquam accipitur pro faueo, & conſolor. Cæſar. Siquis grauiori uulnere acepto decideret, circunſiſtebant. Obſiſto. obſto. contraſto. Perſiſto. duro. perſeuẽro. Apul. Cum mecogaſſet an in propoſito perſiſterem. Abſiſto deſino, Claudianus, abſiſte rogari. De ſiſto eiuſdem ſignificationis. Plyn. iam id deſiſtit quærere. De ſiſtere 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. Plane 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 Cõſtitit. à quo Cõſiſtorium nouum quidem, ſed elegans uocabulum pro loco, in quo patres cum Põtifice maximo conſultandi gratia conſiſtunt. Item pro ipſa cõſiſtentium 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 effuit, 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 appellãt. Homerus. χαλκὸν δ' ἐν πυρὶ βάλλετ' ἀκάμαντα καὶ πετρόκτη. 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, galona dicitur. plumbi, & argenti uena communis, quæ & molibdena uocatur. & latine dicitur plumbago. Hæc rurſus conflata dat nigrum plumbum, ſtannum illitum æreis uaſis ſaporem gratiorẽ facit, & tollit æruginis uirus, merumq; quod pondus non auget. Speculaolim ex eo laudatiſſima Brũduſij ficbant. 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 ad alligatis 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 ſicatur. Potus eius letalis eſt, ſicut ſpuma argenti. ad candorem tamen fœminarum adhibetur, quæ ex eo dicuntur ceruſatæ. Ceruſa ipſa ſi coquatur, ruſeſcit. 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 ferrumnatio & 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 mulites ipſi, qui his utebantur, quos manobarbulos inſertos ſingulis ſcutis geſtantes manobarbuli ſunt uocati. hos poſtea Diuus Maximianus, qđ ſe fortiter ſtrẽnuéq; in illyrio geſſiſſent, Iouinianos, et Herculanos appellari uoluit.

Legionemq; eorũ cæteris legionibus prætulit. A plumbo etiam plumbago dicitur, de qua diximus, quẽadmodum græci ἀπὸ τοῦ μολίβδου quod plumbum est, uocant molibdenam. et plumbatura, quod modo ferruminationem significat, modo quancunque cõstructuram plumbo factam. græce μολίβδωσις 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. et fœtido. Idem de Othone. Fuisse enim et modicæ staturæ. & male pedatus, calluusq; traditur. Item Statilinus & Statanus dij præsides, quasi nobis astantes. horum nomina habebant scripta pontifices. sicut Fabolini dei, cui, sacri fiare 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 uideãtur. Per me, aut te, aut illum aut aliquid aliud stare dicitur, cum nos aut aliquid aliud causa sumus nequid fiat. Ply. Omnia iam parata erant, nisi per eum stetisset. Quintil. Nó per me stetit, sed per illa. A sto compositæ fiunt asto, quod uerbum significat sto. Virg. arrectisq; auribus astant. interdum sum, cum de rebus loquur, quæ cadere non possunt, ut cum dicamus terram astare. Veteres astas sent pro statuerent scripsere. Ab asto hasta dicta, ideoq; cum aspiratione scribitur, ut à prima persona imperatiui huius uerbi differat. Hæc apud ueteres subijci solebat rebus, quas publicæ uenundabant, ideo astare id signum dicebatur. erat & belli signum, quemadmodum inferius dicemus. Ab hac hasta ti milites uocantur. & hastula diminutiuum. Antesto, excello. Gellius, qui & uiribus, & magnitudine, & adolescentia, si mulq; uirtute cæteris antestabat. Ab hoc fit antistes, q in aliqua re excellit. Vt si dicamus. Seruius Sulpitius cuilis, ac pontificij iuris antistes. Circunsto, circũdo. Virg. Circũstant animæ dextra, lætaq; 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. Interesto, inter aliquid sto. intercedo. à quo interstitium pro distãtia, & interuallo item pro interstantia, unde interstitiũ lunæ dicitur interlunium. Apuleius. difficultas itineris, et glorioſi syderis interstitium. Hignus. Quod ab eo sydere paruo interstitio differt. Obsto. aduersor, impedio unde obstaculum impendimentum. 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. et obstinatio, hoc est firmitas animorum & obstinate aduerbium firme. Obstitum ueteres modo pro uiolatum, modo pro obliquum usurparunt. Per sto, permaneo, perseuẽro. Gellius. Hoc modo pdius, 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 nõ perierunt. Cicero. quæ (ut scis) extat oratio. Nam, ut de homine, qui adhuc uiuit, dicimus superesse, quasi nõ est sub terra humatus ita de rebus, extant quasi extra stant, & non intra, atq; in tenebris latent. Ab hoc extãta dicta sunt, quæ ex uisceribus sacrificantur dijs, & ex quibus aruspices futura prænoscunt. dicta, quod ad hunc usum præsecentur, quæ maxime extant, eminentq; propter quod cor olim non solebat inter exta numerari. postea pinguitudo illa, quæ in summo corde est, læta exta fecit. Ab extis inspiciendis extispices dicti sunt aruspices, & extispicium aruspicium. Prosto modo ante sto, modo prostituo, de quo supra diximus, modo subdor scortandi gratia. Quintil. Iubet prostare gladio cinctum. Præsto interdum fácio. 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 etiã 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 Prænestæ Latini filio, et Vlyssis nepote conditú malunt. Dicitur q; hoc Præneste, et hæc Prænestis, unde deducitur prænestinus. Item iurisconsulti, atque oratores præstare accipiunt pro pollicẽri, negd alicui fiat in commodi, aut si fiat, satisfácere, qđ uulgo dicitur cautionem dare. à quo præs prædis dictus, qui populo se obligat, et interrogatus, an præs sit à magistratu, respondet præs, hoc est qui promittit se, siquid incommodi fiat, plene satisfácturum. Cicero. Cum id, quod ab homine non potuerit præstari, euenerit. Præstò etiam aduerbiũ est, nec ferè cum alio uerbo iungitur, quã cum sum. et apud poëtas cum adsum. Proprie autem præstò sum idem, quod præsens sum. Cicero. Quibus quidem omnibus tu etiam Brute præstò fuisti. Per metaphoram tamen aliquãdo capitur pro uiuo. Faueo. defendo. Idẽ, ius cuile didicit. multum uigilauit. laborauit. præstò multis fuit. Aliquando pro aduenio. Idem. Hirundines æstiuo tempore præstò sunt, hyeme pulsæ, recedunt. Idem. Stator tuus cum literis mihi præstò fuit. eandem planè significationem habet adsum, de quo paulo post dicemus. A præsto fit præstans, hoc est excellẽs. Vir. Sue mihi bis septem præstanti corpore nymphæ. Idẽ. O præstans animi iuuenis. A quo præstantia, hoc est excellẽtia, et præstes antistes. sic enim antiqui præsitres, ut nunc antistites. Præstanter quoq; pro excellenter inuenitur. & præstabilis, hoc ẽ præstans. Aliquando præstabile dicitur, quod præstari potest, & præstolor uerbum. præstolari enim is dicitur, qui ante stando ibi moram trahit, quò uult uenturum excipere. Donatus uero præstolari inquit, est præstò esse, & parere, hoc est obsequi. Terẽ. Quem præstolare hic Parmeno? Additq; noue dixisse Terentium quem pro cui. Verum superior opinio magis mihi placet. Reperitur q; frequenter præstolor cum accusatiuo iunctum. Plautus. Dum eum domi præstolor, adolescens aduenit, Apuleius. Equidem magno gaudio eum præstolabar, cum hic rumor increbuit. Item à sto fit compositum instо, quod est insto urgeo. Plautus. posćit. 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 fácio. unde instauraticus dies dictus, qui additus est circensibus ad propitiãdum Iouem iratũ. & instauratio, & redintegratio, uel renouatio. Quidam ex

recentioribus, ut Solinus, Apuleius, Aurelius, ad inſtar dixere. Solinus meſopotamiam opimet annuæ inundationis exceſſibus ad inſtar amnis ægyptij terris ſuperfuſus inuecta 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 fiat 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 enacem. Iuuenalis. Inſtitor hybernæ tegetis, niueiq; cadurci. Ab inſtitor inſtitoria actio dicitur, qua dominus inſtitorem conuenit, uel pro inſtitore conuenitur. & enim ſiquis aliquẽ ædificio præpoſuerit, uel frumento cœmendo, uel pecudis fœnerandis, uel agris colendis, uel mercaturis, redemturisq; 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 inſtitoriam actionem, quãuis & furti, & iniuriarum actio competeret. Plau. Anallam quoq; pro domina negotiantem inſtitricem uocat. Vergiliarum quoq; ſydus inſtitor ueſtis dicitur, quod menſe Nouẽbri, cum earũ 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. itaq; reliquarum ueſtium pretia accendunt. Sic inſtitor ueſtis uidetur hoc ſydus eſſe, quod, ut pluris, minorisue uendatur ueſtis, efficiat. Vergiliæ autem uocantur, quod uere exoriantur. eſt enim circa æquinoctium earum ortus matutinus. hæ a' græcis pleiades uocantur a' plura litate. πλέίονες enim græca lingua plures dicuntur. Plures autem ſimul apparere manifeſtum ẽ. Pherecydes tradit ſeptem ſorores fuiſſe Lycurgi filias ex Naxo inſula, et quia Liberũ educauerũt, a' Ioue inter ſydera fuiſſe relatas. Harũ nomina putantur Electra, Alcione. Celæno, Merope. Sterope. Taigeta Maia. quarũ ſeptima (ut ait Aratus) uix cerni põt, propterea qđã exiſtimant eam timore Orionis fugiſſe. Alij ſolẽ hãc perſecutam exiſtimant, uocatamq; electram. Sunt qui pudore occultaſſe ſe dixerint, et, 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 ſeptẽ 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; Iouis. 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 ſint Pleiades appellatæ. Ité à ſto fit ſubſto, hoc eſt ſubſiſto. A' 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, et quaſi eſſentia, et ſoliditate, ac neruis cuiuſq; rei. Ilyn. Subſtantia omnis orationis fuit cohortatio eius ad pacẽ. Cicero. In his autem cauſis, ubi aliquid recte factum

defenditur, cum eſt facti ſubſtantia ratio. Quin. prima apud rhetorem elementa, & quæ de ipſa rhetoricæ ſubſtantia quæruntur, tractabimus. Idem. Illa autem de qua loquimur rhetoricæ, talis eſt, qualis eloquentia. Nam ipſam uolumus ſignificare ſubſtantiam. Grammatica 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, et tamen ſubſtantiua ſunt. Ab hac fit ſubſtantiale nomen, et ſubſtantialiter aduerbiũ. Subſtantia etiam pro facultatibus ponitur. Quin. Vt plus ſubſtantiæ filio relinquerem & in ſacris literis de filio legimus. Qui conſumpſit omnem ſubſtantiam. Græci hanc modo ὑπόστασιν, modo οὐσίαν uocant. Vtrũq; enim latini interpretantur 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 cõtingit. Cicero. Beatitas, et beatitudo dura eſſe iudicauit, tamen ea putauit uſu fieri poſſe molliora, et beatitas magis latinum eẽ ſenſit, q̃ beatitudo, tamen beatitas repudiata eſt. Beatitudo recepta in uſum. Reatũ primus Meſſalla dixit. munerariũ Auguſtus, piraticã, et muſicã, & fabricam Quintiliani tempore uix q̃ſquã uſurpare audebat. fauorem, et 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 a' Terentio 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 ſinguli 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. Acius. Incuſant ultro fortuna, opibusq; omnibus deſertum. abiectum. afflictum, & animo expectorant. Item Antigerio, quo ueteres pro ualde utebantur, et morſicatim. Plau. Qui ſuis labellis morſicatim ludunt. Propter quod præcipiunt qđã ita uerbis utendũ eſſe, ut numis, publicaq; moneta. Quod ſenſiſſe Cæſar uidetur, q̃ ſcripſit, tanq̃ ſcopulũ uitandũ eſſe inauditũ, atq; inſolens uerbũ. et Hora. cũ inqt, Vt ſyluæ foliis 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 nũc ſunt in honore uocabula ſi uoluet uſus. Quẽ penes arbitriũ eſt. et uis, et norma loquendi. Eadem ita iudico nouorum optima eſſe, quæ maxime uetera ſunt. & ueterũ, quæ maxime noua. Audeãmq; tamen aliquid cenſeo eruditis, & uocabula ſi non noua ponenda, deriuanda ſaltem, flectenda. iungenda, ne ſermonis paupertate laboremus, ſed latina lingua indies locupletior fiat. Ité à ſto ſuperſto, quod modo ſignificat ſupra aliqd ſto. Gellius. Cũ ſedenti aqla ſuperſtaret. modo ſuperſum. Vnde ſuperſtites dicuntur q mortuis ſuperſunt. Quintilianus. Vnicus patri meo ſuperſtes. Idẽ, de ſuncta uxore, liberis tamen ſuperſtibus oblectabar. Hinc ſuperſtites per metaphorã antiqui dixerũt ſanos, atq; incolumes. Terẽtius. Deos quæſo, ut ſit ſuperſtes. Ab hoc fit ſuperſto uerbũ, quo ueteres uſi fuere pro ſaluo, & incolumẽ reddo. Ennius. Regnumq; noſtrũ ut ſoſpitent, ſuperſtitentq;. Superſtitionem quoq; à ſuperſto deducã quidã opinãtur, 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 Ciceronе 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. Plaut. Superstitem utrunq; monui, ne inuiſſi abeant. Item Disto, qđ est differo. Iuuenalis, distat enim quæ Sydera te excipiãt, mo do primos incipientem Edere uagitus. Aliquando absum. Ply. Quod arater quinq; millia passuum distat aburbe. 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 solũ, qui pauci admodum restant, sed cum uestra etiam ætate. Virgilius. Aut qui iam misero mihi deniq; restat. Aliquando resisto. Cicero. Nullã quærentes uoluptatem stoici restant. Qui dam illud Virgilij. Cui me moribũdam 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 seruas, quam hospes hospiti debet. Cicero p dextram istam, quam hospes hospiti porrexisti. Ennius. Restat usus fuit pro distat, et remotum est. Sunt qui à resto restes dictas existiment, quod auræ, uentiq; 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. Nonnunquam etiam constare accipitur pro conuenire. Idem. Adhuc quæ dicta sunt arbitror mihi constare cum cæteris artium scriptoribus, & pro manifestum esse. Idem. Hoc mihi, atq; aduersarijs constat. Plerunq; etiam pro suppeditare. Iuuenalis. Quis ferat uxorem, cui constent omnia? Item pro consistere, & firmum esse, ut constet pedibus. constat animo. constat mente. Ab hoc fit constans, hoc est firmus, ac tenax propositi. A 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 cõstans. Constantius Constantinus, & multiẽbre unum Constantia à Constantino, Constantinopolis dicta, quæ olim Byzantium uocabatur. antea Lygos nominata inter ponti, ac proponti dis angustias liberæ conditionis, chalcedoniæ quondam oppositio litore ædificata. Sunt etiã qui postulo à porro, et sto deductum existiment, quasi ualde sto, quod postulare sit rem debitam, ac iustam petendo instare. Curtius. Postulabat autem magis, quàm petebat. Hinc fit expostulo, quod est cum querela apud amicos insto, & quasi officium amicitiæ in alio desydero. Terẽ. Quã 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, et posco ita distinguunt, 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 iudicia 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 prouidentiã dei in malam partem, cum in bonam partem prouidentiæ uocabulo semper utantur. Destinare etiam aliquando pro emere usurpatur. Lucilius. Facio able none tribus ut libertatem millibus desinet. idem significat, et ab eodem deducitur perstino. Apuleius. Et percunctato pretio quod centum nummis indicaret aspernatus, uiginti denarijs per sinaui. Posticum quoq; à post stando uocatum existimant, ostium est in posteriori parte ædium. Veteres tamen etiam uicinum habitantem ad posteriorem partem ædium sic appellarunt. item ostium ipsum postica fœminino genere dicitur. A quo fit 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. Virg. Belliferatos rupit Saturnia postes. item à stando, et 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 Reip necessitatem ius non dicitur, sed clauditur forum. Liuius. iustitium edicit, claudi tabernas tota urbe iubet, uetat quẽquam priuatæ quicquid rei agere. IN. hæc præpositio in aliquando significat in loco, & ponitur pro ἐπὶ græca præpositione, tuncq; requirit ablatiuum. Cicero. Cum proconsul in Asia esset. Aliquando significat ad locum, & ponitur pro ἐς, requiritq; accusatiuum. Virg. Quo te Mœri pedes, an quò uia ducit, in urbem? Nonnunquam significat contra, quod græci dicunt κατὰ. Idẽ. Quid meus Aeneas in te committere tantũ, Quid Troes potuere? Modo ergo 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. Contrario in æs non in ære. ita enim usos ferè authores inuenimus. Liuius. Prius quàm urbẽ ingrederentur, leges decẽuirales, qbus duodecim tabulis est nomen, in æs incisas in publico proposuerũt. item in compositione in aliquando priuatiua 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. A quo deinde ideſt poſtea, et perinde, qđ aliquando ſignificat, ita quando ſcilicet poſt ſe habet ac uel acſi, uel atq;, uel atqueſi, ut ſic perinde, ac ſi tua res eſſet, ideſt quaſi, uel ita, & aliquando tantum, cum negatio adeſt. Suetonius. Nulla tamen re perinde motus, quàm re ſponſo 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 dicet recte primum gaudere ſubinde Præceptum auriculis hoc inſtillare memento. Frequentiſſime tamen ſubinde accipitur pro idẽtidem, hoc eſt crebro, cum quodã internallo. 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, quod aliqñ capitur pro deinde. Proprie tamen ſignificat gradatim, quaſi per ſingula capita. Vnde ueteres deincapẽ 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? A quo indi ſium ueſtis genus, qua ſi intuſium, de quo inferius diſſeremus. 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 nonnunquã 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 grámaticus intendat. Idẽ. Et quod aliás uitioſum eſt, interim rectum eſt. Infinita præterea ab inter compoſita fiunt, ut interruntius. interapedo. interuallũ. interpres, et ſimilia. Item ab in deriuatur intra. Lucanus, Intra caſtrorum timuit tentoria ductor. in ira diem mortis, ut aliquid fiat, ſiquis dixerit, ipſe quoq; dies (ut inquit Vlpianus) in quo quis mortuus fuerit, numeratur. intra. citra. ultra. quibus uocabus certa locorum fines demonſtrantur ſingularibus ſyllabis, apud ueteres proferebantur, in cas. uls. quibus particulis, quoniam exiguo ſonitu obſcurius pronũciabantur, addita eſt eadem ſyllaba tra, dicíq; cœptum eſt intra. citra. ultra. Itaq; intra idem ſignificat, quod in, ut intra oppidũ. intra cubiculũ. intra tentorium ſignificat in oppido. in cubiculo. in tentorio. intra calẽdas. intra ferias. hoc eſt in calendis. in feriis. Sed conſuetudo obtinuit, ut intra ſignificet interdum id, quod citra, & ante. Cicero. Sed tamen quoniam eſt fugi eius occaſionem, qui fortaſſe arbitraretur me hanc rempublicam non putare, ſi perpetuo tacerem, modicè hoc faciam, aut etiã intra modũ, ut & illius uoluntati, & meis ſtudijs ſeruiam. Modicè inquit, hoc eſt, cum modo. intra modum. ideſt citra modum, hoc eſt minus, quàm inodicè. 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 ſecretu, hæc quæ foris, & palàm ſunt. Itẽ externi, et exterranei dicuntur aduenæ, quaſi ex aliena terra, ſicut conterranei, qui ſunt ex eadem terra. Plyn. Vt obijcere moliar Catullum conterraneum mũ. Item ab intra introrſum, ab extra extrorſum, quæ ſignificãt intra uerſus, uel extra uerſus. Item ab intra, intraneus. ab extra extraneus. Poſtremo ab intra intro intras. ab extra extro extras. Afranius. ſimul limen intrabo, illi extrabunt ilico, hoc eſt exibunt. Ab his intrarij dicuntur, qui intima 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, ſacrarium, 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 intimum alicuius rei. Plau. A b extremo narrare incipiam, hoc eſt à principio. Sic Virg. Et tu ſanguinis ultimus author, ideſt primus, modo finem. Idẽ. Extremum hinc Arethuſa mihi concede laborem. Idem. Triſtis ad extrema ſacrum caput aſtitit amnis. Ponitur etiam aliquando pro ſæuo. peſſimo. Idem. Illam terra parens ira irritata deorum, Extremam (ut perhibent) Cœo, Enceladoq; ſororem progenuit. Extremam inquit, hoc eſt peſſimam, quod non ſine ratione eſſe uidetur, quandoquidem medici affirmant deteriores eſſe, qui ultimi naſcuntur. Ab intra quoq; inteſtinus dicimus, quod ſignificat intimum. à quo inteſtina ilia dicuntur, quod interiora corporis parte claudantur. Item inteſtinum odium, uel occultum, uel magnum, hoc eſt cor, et animum premens. Item induſtriũ, quod ueteres induſtruum dicebant, quod quicquid ageret intro ſtrueret, & ſtuderet domi. Eſt enim induſtrius, ſtudioſus. uigilans. callidus. A quo induſtria. ſtudium. uigilantia. calliditas. Item induſium ueſtis genus. de quo inferius dicemus. A quo induſiatus dicitur, qui huiuſmodi ueſtem indutus eſt. Præterea ab in fit infra. A quo inferus, cuius comparatiuum inferior, & ſuperlatiuũ, infimus. Teren. Ego te eſſe infra omnes infimos puto. Item aduerbia inferius, & infime. Hinc inferi dicti, quibus nihil eſt inferius. Et infernus adiectiuum, quia infra eſt, ſicut ſupernus, qui ſupra. A quo inferne aduerbium, et infernas infernatis, ſicut ſupernas ſupernatis. Plyn. et ideo Romæ infernas abies ſupernati præfertur. Et infernus inferorũ locus. A 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; tráſierint Apenninum, & contra ad urbem, & mare thuſcum uenientes deſcendunt. Sunt qui inſulam quoq; ab infra dictam putent, propter uitas, 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 exceptа oppida ſunt uocata, uel ab ope, qđ opis auxilia mœnibus cingantur, uel ab opere, quod opus ſunt ad uitam gerendã, uel ab opponendo ſe hoſtibus, uel ab opibus. huius enim rei gratia mœnia conſtituta ſunt, ut homines opes ſuas eò conferrent,

eò conferrent, ubi nullum esset hostium periculum. Ab oppido oppidani dicti sunt incolæ oppidorum, & oppidatim aduerbium, quod significat per uaria oppida. Item aliud aduerbium oppido, quod significat ualde multum. Plautus, Oppido interij obsecro hercle quantus, quàm ualidus est. ex eo originem habet hoc uerbum. rustici inter se confabulantes, quantum quisq; frumenti faceret, quoties copiam, atque abundantiam eius significare uolebant, dicere soliti erant, quàtum oppido satis esset. Hinc uenit in consuetudinem, ut de quacunque re loquētes, oppido pro ualde multum capiamus. Aliquando cum quá iungitur, sicut præpositio per. Gellius, Oppido quam libens id fecit. Cæsar, Quibus rebus oppidoquam pauci sub pellibus acquiescebant. oppidum locus quoq; in arce erat, unde quadrigæ emittebantur. Vrbs autem ab uruo dicta est, quod antiqui hetrusco ritu iūctis bobus tauro, & uacca, interiore aratro circum agebant sulcum, intra quem urbem ædificarent hoc faciebant religionis gratia die auspicato, ut urbs fossa, muroq; munita esset, & locum unde terrā fodissent fossam uocabant. & introrsum factum murum A lij ab orbe, & uruo appellatum urbem opinantur, quod sulcus in orbem duceretur, uruū aratri curuatura dicatur, à quo Vrinare tractum siue urinari, quā non est urinam facere, ut falsò ignarum uulgus existimat, sed in aquam mergi, & natando emergere nam & Vrnum ita flexum deorsum est. ut redeat sursum. Vrinare ergo dictum, quasi ad similitudinem urui nare, hoc est natare Plyn. Canicularum multitudo circa eas urinantes graui piculo infestat. Hinc urinatores appellati teste Callistrato, qui merces è mari extrahunt leuandi naufragij gratia iactatas. & urna dicta, quod in aqua haurienda urinat, quēadmodum urinator facit, hoc est mergitur, atq; emergit. uas quippe aquarium est, cuius diminutiuū, urnula, à quo urnarium uocatur mensa quadrata, in qua urnæ cum aqua ponuntur, & urceus (ut Paulus iurisconsul. affirmat) uas, quo aqua in aberum 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 cōfunduntur, & modo contentum pro continēte ponitur. Senec. Cū plerasq; ciuitates uiderimus terræmotu funditus, collapsas. modo continens pro contento. Virgilius, inuadunt urbem somno, uinoq; sepultā. Ciuitas à ciuibus appellata est, quasi ciuium multitudo. Ciues autem dicti à cœundo, quod uinculo quodam societatis in unum cœant cœtum, & sub legibus uiuāt. Ab hoc fit ciuile, quod ad ciues pertinet. Vnde ciuile odium, ciuiles discordias, et ius ciuile dicimus, et a iuerbium ciuiliter, et ciuilitas nomen, quasi ciuilis mos, et ciuicus ad ciues spectās, à quo ciuica corona, quā ciuis ciui, à quo seruatus fuisset, in prælio testem uitæ, salutisq; præmia dare solebat ex fronde quercina, quoniam ciuibus, uictusq; antiquissimus è quercu capi cōsueuerat. Item à ciue conciuis dictus est, qui ex eadem, qua ego, ciuitate est. Sicut conterraneus, qui ex eadē, qua ego terra, uel territorio est. Terra enim maior est, quàm urbs, oppidumq; cuius habitatores uocantur ciues, ponitur q; pro territorio, et pro regione, siue prouincia, ut supra diximus. Ab urbe suburbia dicuntur dūtaxat plurali numero, frequentes extra urbē domus instar uici urbani. Vicus proprie pars urbis est quippe Vrbs in uicos, quasi in minora mēbra diuiditur. ut sunt sub urra, carinæ, esquiliæ. Nam regiones in urbe Roma circa uigini fuerunt, quarū hodie tredecim duntaxat seruant nomina, dictæ regiones à similitudine earum regionum, in quas orbis

diuiditur, de quibus supra diximus. Vicus appellatus, qđ ui as circum haberet. uici et olim, et nūc supra mille. Extra urbē ergo frequentes uillæ, ac frequentes domus instar uici urbani suburbia appellātur. Item uici. Liuius, incendijs deinde nō uillarum modo, sed etiam uicorum, quibus frequenter habitabant Sabini exciti. A suburbio fit suburbanum, qđ significat prædium in suburbijs, & suburbanum meum, & suburbana mea, si plura sunt. Talia sunt, cū dicimus in Cumano meo. in Thusculano prædio tuo in Pompeiano agro Varronis dicitur etiam Vicus pagarius, si plures simul uillæ, quæ & pagi dicuntur, hoc est plures rusticanæ domus cōiunctæ sint, et aliquo spatio remotæ ab urbe, dummodo non sint clausæ mœnibus. Nam, si mœnibus clausæ fuerint, castella uocantur à Castro, quod significat locum muris munitum, & castello maius est, minus oppido, quàuis castellum aquæ conceptaculum dicatur, quod locus opportunius sit, ut si aquæ exhaustæ solis ardoribus fuerint, aut uenas sitiēs terra consumpserit, nihilo minus de receptaculis, hoc est castellis aqua ministretur. Frontinus, Omne plūbum, & omnes impensæ ab 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, nallaq; quasi muro circundari solent, à quo castrense dicatur quicquid ad castra pertinet. unde castrensis labor. castrenses curiæ. castrenses 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 tamē fiunt illius, ac si acquisita in militia fuissent, ut sunt ea, quæ ex officijs acquiruntur. Item à castro, siue castris procestria dicta sunt munimenta quædam, quæ fiunt ante mœnia castrorum, siue ante castra. Quidā etiam procestria aditum, et ueluti portam castrorum appellauerunt. à castello dicuntur castellani, sicut ab oppido oppidani. Item à uico uicani, non tam hi, qui eundem incolunt locum, quàm qui propè domum nostram habitant. Hinc uicania deducatur, & conuicinium, ubi plures inter se uicani 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 p uaria oppida. caterua tim. 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. nā gutta minima pars aquæ dicitur, aut alterius liquoris, hoc est stilla. Vnde gutturnium dictum uas, ex quo aqua in manus datur, ab eo, quod propter angustias guttatim fluat. & guttū una sulcum, in quo odorifera unguenta seruantur, quod inde guttatim sumantur unguenta. genus etiam poculi guttus erat, quo in sacrificijs utebantur. A gutta fit guttula diminutiuum. & à guttus guttulus. Plau. Vt guttulā hauriret ex guttulo. Membratim per membra. Cæsim per incisionem gladij. Punctim per

punctiones, infixiones q; gladij, siue incidendo, & pungendo. Stricti̅m singula stringendo. Carptim hinc, atque illinc sine ali quo ordine decerpendo. Tractim trahendo, ut series non interrumpatur. Generatim per singula genera. Virgilius. generatim discite cultus. Speciatim per singulas species, differunt à generaliter, & specialiter, quæ 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 uná, unumq; ue, ut dicam de hac re summatim. Cicero, infinitum mihi uidetur id dicere, in quo aliqd 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 properáter, nec dissimulatim à dissimulanter, nec ubertim à copiosẽ, 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 propriis radicibus nituntur, sed quasi ex ciuitate propagatæ, iura, institutaq; populi Romani, non proprij arbitrij habẽt, ut Bononia. Fesulæ coloniæ sunt, quæ conditio licet magis obnoxia, & munus libera uideatur, quàm cæterorum oppidorum, potior tamen, ac præstabilior existimatur, propter amplitudinem, maiestatemq; populi Romani, cuius huiusmodi coloniæ, quasi effigies paruæ, & ueluti quædá simulachra esse uidentur, unde à colendo coloniæ uocitatæ, quod populum Romanum colerent, uel quod ad eas colendas Romani proficiscerentur. Municipia autem uocabantur, quæ aliunde ueniebant in ciuitatem, & cum suo iure uiuerent, muneribus tamẽ populi Romani, honoribusq; fungebantur. à quo munere capessendo nomen sibi nẽ dicauere, nullis alijs necessitatibus, neq; populi Romani legibus astricta. Eorũ imolæ municipes uocati sunt. Primos autem municipes sine suffragij iure cærites factos fuisse constat, concessumq; illis, ut ciuitatis quidem Romanæ honorem caperent, sed negotijs, oneribusq; uacarent, prosaeris bello gallico receptis, ac custoditis. Hinc tabulæ cærites appellatæ, in quas Cẽsores referri iubebant, quos nota causa, suffragijs priuabant. Quidam etiã 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 acceperãt, ab inuitis ipsi eripuere. Præterea eos, qui ad se urbe capta confugerant, beneficijs affectos benigne exceperunt, simulq; æternum, atque inextinctum ignem, sacerdotesq; uestæ leges summo studio protexere. cuius beneficij Romani sane pa rum memores uidentur fuisse. Nam, cum eos ciuitate donassent suffragiorum tamen iure fungi noluerũt, quos aliqua causa suffragijs priuabant, ad cæritum tabulas iubebant referri. huc locum, quàm inepte in latinum uerterit Strabonis interpres, operæpretiũ est uidere. Cære oppidum fuit Thuscię non longe à Tarquinijs, quondam Agilla nominabatur, quæ à Pelasgis è Thessalia profectis condita fertur. Verum, cum Lydis, quos postea Tyrrhenos uocauere, aduersus Agillinos bellum gerentibus, quidam murum subiens urbis nomen peroantatus fuisset, responsum est à quodam Thessalo è muro χαῖρε, qđ significat salue, quo ueluti bono omine à Thuscis accepto, captá urbẽ mutato priori nomine Cære uocauere, à quo Cærites dicti, et cæritiana balnea. Cæretum uero Vmbriæ oppidum est inter Spoletum, ac Nursiam, à quo Cæretani appellátur, totum orbem uano quodam ac turpi superstitionis genere ludificantes, ob quá 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 receptí munerum participes fiunt. Sed abusiue nunc municipes dicimus suæ cuiusq; ciuitatis ciues, ut puta. Campanos. Puteolanos. Neapolitanos. à quo municipale ius dicitur priuatum ius uniuscuiusq; ciuitatis. Itẽ Municipalia sacra uocabantur, quæ ante urbem conditam colebantur, & municipale urbanum, et à municipe municipaliter dicimus, quemadmodum à ciue ciuiliter. Ab urbe fit suburbiũ, de quo postea dicemus. Et urbicus. urbicæ. urbicum. quod significat quicquid ad urbem pinet, sicut rusticus rusticæ rusticum, quod pertinet ad rus, unde rusticum poëtam, et urbicum poëtam dicimus, rusticam domum, & urbicam domum. Martialis, Quod non optimus urbicus poëta. Gellius, Siquod autem posset remedium esse, ut nemo assidue domus Romæ arderent, uenum hercle dedissem rei rusticas, & urbicas emissem. Item urbanus urbana urbanũ, qđ modo eandem significationem habet, quam Vrbicus, Vnde urbanas tribus appellabant, in quas urbs à Seruio Tullo Romanorũ rege dispartita fuerat, ut suburra. palatina. exquilina. collina, et alia huiusmodi. quamuis à principio in tres tantum tribus diuisa urbs fuerit, ut postea docebimus. Itẽ prædia urbana. mores urbani. curiæ urbanæ, et similia, Vnde suburbanum, & anteurbanum deriuantur, de quibus inferius dicemus. modo urbanum dicimus cultum, atq; desertum, hoc est eũ, qui in uerbis, & sono, et usu proprium quendam præse fert urbis gestum, & sumptam ex conuersatione doctorum tacitá 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 dicaæ dicaculus deducitur à quo aduerbium dicacule. Apuleius, Eadem amatoris sui uxorem, quod in eam dicacule probrum dixerat, ppetua prægnatione damnauit. Quemadmodum autem urbanum, & dicacem hominem dicimus, ita urbanum, et dicacem sermonem, unde urbanitas, et dicacitas tam de homine, quã de oratione dicitur. eodem modo uenustus homo. et uenusta oratio. lepidus homo, & lepida oratio. falsus homo. & falsa oratio. insulsus homo, & insulsa oratio facetus homo, et facete oratio. iocosus homo, & iocosa oratio. & uenustas. lepor. sales. insulsitas. facetiæ. iocatam de homine, quàm de oratione dicuntur. Hæc autem ita inter se differũt, quod uenustum uocamus, qđ cum gratia quadam, et uenere dicitur. Lepidum quod rotunditate quadá, & 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 cõsuetudine proridiculo tantum capimus, quamuis non utiq; hoc sit, licet ridicula oporteat esse salsa, nam Cicero. Omne quod salsum est, ait esse Atticorũ, non qa 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 insulsum, uelut quoddã simplex orationis condimentum, quod latente iudicio ueluti palato sentitur, excitatq; & à tædio defendit orationem. facetum non tantum ciuat ridicula consistit, cum dicat Horatius facetum Catoni genus natura concessum esse, Virgilio decens, sed excultæ cuiusdã elegantiæ hæc appellatio est. Itaq; in epistolis Cicero hæc Bruti uerba refert. Nec ulli sunt pedes facti, ac delitijs ingrediendi mollius iocũ uocamus, quod est contrarium serio. Nam & fingere, & terrere, & promittere, aliquando iocus est. Ab Vrbano urbane ad uerbium deducitur, hoc est culte. eleganter, et urbanatim pro urbane. modeste. Pomponius Egoruficatum 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 uerbũ, quod est colo. orno, & quasi urbano, & politico more, qui rustico contrarius est, compono. Hinc politum dicamus cultum. ornatum, & ad nitorem deductum. & polite culte. ornate, & politior, politissimus. politius. politissime. & politule diminutiuum, quo utitur Plautus, Et politiones agrorũ 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 pfectũ dicimus, quoniam omnes pfectiones antiqui politiones appellabant. Polit tamen aliquando ueteres scripsere pro eo, qđ 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 summœnium, quasi submœnium dictum, quod sub mœnibus urbis esset. à quo Summœnianum, de quibus alibi dicemus. Meniana uero non à mœnibus dicta, sed à Menio 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 similter dictus est, ut Varro affirmat. à quo muralis corona appellatur, qua donari solebat ab imperatore, qui primus murum subiisset, & in hostiũ oppidum per uim ascẽdisset. hæc aurea dari solebat. Et proximurium põtificale pomerium proximuri. & murceus Auentinus mons, quod è lapidibus, & ueluti muro constaret. à quo Mureia dea, cuius sacellum sub Auentino monte erat, et Murmillonica scuta (ut quidam putant) cum quibus de muro pugnabant. Erant enim ad hoc ipsum apta. Muria uero, siue muries nõ 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 et calamus odoratus addi solebat. Fabius, Mittebant uinum pulchrum murrhinũ. Idẽ, Panem, & polentam, uinum murrhinum. Plautus, Quod si opus est, ut dulce promant ijdem, ecquid habeant rogæ 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, caudæ duro, & intorto, crassioreq; quàm Thuris, corticem lenem

habet, similemq; unedoni. folium rotundius, sed sapore Iuniperi. Inueniuntur bis ijsdem temporibus, quibus thus. Sudant autem sponte, priusquã incidantur. Stacten dictam, cui nulla præfertur. Fuit autem Myrrha Cinaræ cypriorũ regis filia, quæ patris amore capta clàm cum eo concubuit, quapropter persequente agnitam patre, in arborem sui nominis conuersa est. Item Murrhina uasa dicuntur ex gemma, quæ murrha appellatur. hanc oriens mittit, præcipueq; insignia quædã loca parthiæ regni, & Carmania humorem putant esse calore sub terra densatum. Splendor huic sine uiribus, nitorq; uerius, quàm splendor, sed in pretio est colorũ uarietas circumagentibus se subinde maculis in purpuram, candoremq;, & tertium, qui fit ex utroq;. Sunt qui maxime in his laudent extremitates, et 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, & cæpedinem unam parauit, qua potaret. et muralis herba, quæ uulgo uitreolum dicitur, quod uasa murum in modum conficiatæ purificet. Ideo Vrceolaris à ueteribus dicta eadẽ parietaria uocatur, quod in muris siue parietibus frequenter nascatur, et perdicium, quoniam perdices ea præcipue uescantur, & helxine ἀπὸ τῦ ἕλκω, ideſt traho, quoniam cauliculos densos leuiter rubentes habet, et semina in capitibus lappaceis, quæ uestibus adhærescunt. & Parthenium, quod uirgineum significat, cuius nominis hæc ratio est, quod uernula quidam Pericli Atheniẽsium principis nomine Splanchnoptes, 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 splãchnoptes, cuius effigies ex ære fusa inter præclara opificũ opera connumerata fuit. Herbam hãc uarijs ægritudinibus utilem esse constat, sed in primis contra ulcera rupta, lapsusq; et præcipitia, ac uehiculorum euersiones singularem. Magica uanitas contra tertianas sinistra manu euelli eam iubet, dicitq; cuius causa euellatur nec respicere. dein eius folium ægri linguæ subijcere, ut mox in cyatho aquæ deuoretur. A` παρθένιος 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, q, 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 eadem ter

ra effossa. Pomœrium tam intra, quàm extra murum est, dictum quasi post mœrium De quo Liuius ita scribit. Pomœrium 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 pomœridianum dixerunt pro post meridiano. Nam locus pomœrium constitus non pomœrium (ut quidam existimant) sed pomarium appellatur. Ouidius Id metuens solidis pomaria clauserat Atlas Mœnibus. In summitate uero murorum 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. A penna pennatus, & penniger, & pennarium theca pennarum, quibus nunc pro calamis utimur, et impennatus sine pennis. Quamuis ueteres pennatas, impennatasq; agnas in saliari carmine prospicis usurparunt, quæ habent, quæq; non habent aristas. agnas enim nouas uoluerunt intelligi, & bipennis, de quo inferius dicemus. A pluma, plumeus, & plumiger, et puluinus, & puluinar deducuntur. Dictum enim puluinum existimant quasi plumnum, & puluinar, quasi pluminar. Est autem puluinus, quasi lectulus quidam exiguus, lana, uel tomento, uel pluma, aut alio genere huiusmodi plenus, quo utimur in sedendo. Cicero, Afferri iussit puluinos, & omnes in suis sedibus sederunt. Iuuenalis et de puluino surgat equestri. a quo puluinatum dicamus, quod ad puluini similitudinem molle, ac connexum est. Plynius, Lanugnoso, ac puluinato caliæ. & 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 a quibusdam nuncupatur. Plynius, Areis distinguí, exeq; resupinis puluinorum toris ambiri singulis tramitum sulcis, qua datur accessus homini scatebrisq; decursus. Columella, Vlpicum habet, uelut allium plureis cohærenteis spicas, hæq; cũ 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 collocabantur numina, ac Deorũ imagines, ut eminentiora uiderentur. Item a 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, et implumes aues, nuper natæ, & quæ nõ dum plumas emiserũt. Pinnas etiam gestare gladiatores solebant. unde pinnirapi re tiarij dicuntur, quod pinnas è galeis mirmillonum iacto rete exciperent. Iuuenalis, Hic plaudat nitidi præconis filius, inter Pinnirapi cultos iuuenes, iuuenesq; lanistæ. huiusmodi pinnam græco quidem, ueruntamen apud latinos usitato uocabulo petalum dicamus, quod aliquando ex ære, uel argento, uel auro fieri solebat. Plynius, A chamenes Phidiæ discipulus æreum petalum fecit, qui uocatur Encrinomenos & ἀπὸ τοῦ πίτασθαι, quod est uolare, deducitur. tenuis quippe brattea est instar pinnæ. A penna 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 genus uulgo nunc penniculum dicimus. Hoc etiam a uolatu petasum nominant. Plynius, Supra id quadratum Pyramides stant quinque, quatuor in angulis, & in medio una. In insolatæ pedum septuagenum quinum. Aliæ centum quinquagenum, ita fastigatæ, ut in summo orbis æneus, et petasus unus omnibus sit impositus ex quo pendeant excepta cathenis tintinnabula, 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. Æstate apertis cubiculi foribus, ac sæpe in peristylio saliente aqua, atque etiam uentilante aliquo cubabat. Solis uero ne hyberni quidem patiẽs. domi quoq; non nisi petasatus sub diuo spatiabatur. Petaso autem ea pars suis dicitur, quæ ab alis incipit, & costas comprehendit quibusdam ueluti uirgulis pinquibus distincta. Martialis de pernaCeretana 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 arcta pontias insulas frequentissimum. Stant pernæ uelut Suillo crure longo in arcna defixæ, hiãteisq; qua limpitudo est, pedali non minus spatio cibum uenantur. Dentes in circuitu habent pectinatim spissatos, intus pro spõdylo 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. Idem perniunculos curat, et cotyledon cũ axũgia. A petaso fit diminutiuum petasunculus, de quo Martialis, Musteus est propera, cæros ne differ amœnos, Nam mihi cum uetulo sit petasone nihil. Musteum petasonem uetulo præferri ostendit. Apitius, Ex musteis petasonem elixas, cum bilibri ordei, & cariex uigintiquinque, cum elixatus fuerit decortinas, & armillam illius candẽti batillo uris, & melle contegis, uel quod melius est, mussum in furnum, melle obligas, cum colo rauerit mittis in cæabum. passum. piper. fœniculum rutæ, merum temperas. cum fuerit temperatum, dimidium in petasonem profundis, et alia parte piperati bucellas musteis fractas profundis, cum sorbuerit, quod musteis remanserit petasoni refundis. Petaso ob pinquitudinem facile rancescit, ideo uetus improbatur. Musteus uero pernis longe præponitur. Hic obiter ostendendum est batillum, quod Apitius nominat, ferreum instrumentum esse, quo pruna colligitur ad similitudinẽ pilæ, id & batalum, quasi patulum primo uocatum, deinde patillum per diminutionem dictum. Plynius, Batillis ferreis candentibus ramento argenti impositi, quod candidum permaneat, probatur, in muris sunt turres arctæ, atque altæ ædificia à terrendis hostibus dictæ, sicut arces ab hostibus arcendis, uel quod aspectu toruæ sint, hoc est terribiles. Torum quippe terribile dicimus uel à terrendo, uel à tauris. Torositas enim proprie taurorum est dicta, quasi taurorum asperitas. Ab hoc fiunt torue, & toruum, & torua aduerbia. Plautus, Quid me torue aspectas? A puteus, Cum torum in eos intueretur. Virgilius. Talibus Aeneas ardentem, & torua tuentem, Lenibat dictis. A 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 deum Turrita cognominatur,

tur cognominatur, quia terra eſt, quæ urbes ſuſtinet. Virgilius, Qualis Berecynthia mater Læta deûm ptu phrygias turrita per urbes. Et turriger. Lucanus, Turrigero canos effundens uertice crines. 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 cõpoſitos manus improba mittere talos. Si per me miſit nil niſi uota facit. Eadẽ pyrgus appellatur, quo niã græci πύργον turrim uocant. Horatius, Talos Mitteret in Pyrgum. Quamuis Pyrgum oppidum quoq; Thuſciæ fuerit nobiliſſimũ eo tempore, quo piraticam Thuſci exercebant. Dicitur etiam orca. Perſius, angustiæ collo non fallier orcæ. quod nomen ſumit à ſimilitudine marinæ belluæ. eſt enim ſpecies teres, atq; uniformis. Bellua ipſa orca uocatur Balneis infeſta. cuius imago nulla alia repræſentatione exprimi poteſt, quam carinæ inuerſæ. dentibus truculenta irrumpit in ſecreta, ac uitulos balenarum, uel fœtus uel etiam matres grauidas, onere immobiles lacerat morſu. orca in portu hoſtienſi uiſa oppugnata eſt Claudio principe. Venerat tunc eo portum ædificante inuitata naufragijs tergorum aduectorum è Gallia ſatianſq; per complures dies alueum in uado ſulcauerat uſque adeo fluctibus accumulate, ut circũagi nullo modo poſſet, profectus eò Cæſar cum prætorianis cohortibus populo Romano ſpectaculum præbuit milite è nauigijs lanceas congerente, quorũ unus mergi uiſus eſt, reſtatu belluæ unda oppletus. turriũ 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 ferro ue, quæ demutti, ac tolli pro uolũtate cuſtodum poſſunt. hæ cataractæ appellantur. Liuius, porta cataracta detecta clauſa erat. eã partim funibus ſubducunt in tantum altitudinis, ut ſubire recte poſſent. Dictæ cataractæ, quod ex alto defluere uideantur. græci enim καταῤῥέιν defluere dicunt, unde cataractæ etiam appellantur è terra exeuntes aquæ, & ita ex alto defluentes, ut ruere potius, quàm defluere uideantur, qualem Tyburi cernimus Anienem, et 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 fœmnino genere, & hic cataractes maſculino. A` græcis καταράκτης maſculino genere dicitur. A` 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 portuosus appellatæ, quæ propter repentinos imbreis, & umbrarum, ac deambulationis gratia ædificantur. Ouidius, de porticu Pompeiana. Tu modo Pompeia lætus ſpatiare ſub umbra, Cũ 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. Nũc quartæ declinationis eſt. Veteres in ſecunda uſi fuere. Turpil. Nec nautæ, cum eſſent circumuenti uentis mœrto itinere, portũ indigentes. A` portu porticulus deducitur, qui modo eſt par uus 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 habes portiſculum. Et Portunnus deus a portu dictus, qui portubus præeſt, græce palæmon uocatur. hic idẽ 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 litore, uel ad litus de naui, uel ad ulteriorem fluminis ſtagni, aut lacus ripam, quem græci uocẽ porthmea dicimus. Iuuenalis. Iam ſedet in ripa, tetrumq; nouicius horret Porthmea. Item abuſiue interdũ is, qui portatur, ſicut uector. præterea importunus. importune. importunitas. Opportunus. opportune. opportunitas. de quibus ſupra diximus. Intra urbem 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 Macellum, ſeu qđ ibi fuerit hortus (ut quidam putant) quem Macellum à Lacedæmonijs appellari diximus. unde Iones quoque hoſtia hortorum macellotas uocabant, ſiue quod ibi domus fuerit eius, cui Macello cognomentum fuerit, quæ ibi publicè 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, q 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 nigrã mactabis ouem, lucumq; reuiſes. Dictum eſt autem macto, quaſi magis aucto, hoc eſt augeo. Nam prius, & uictimam immolarent, thus, aut uinum ſuper eã fundebant. unde mactum eſſe taurum 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, q 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. Nũc iure belli liberum te in tactum, inuiolatumq; dimitto. Per metaphoram tamen mactare aliquando pro male tractare accipimus. Plautus, Mactantem malo, & damno uiros. Aliquando pro præcipitare. Accius, Aut illorum copias fundam in campo, aut nauеs 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. A` macello macellarij dicuntur, qui macellum exercent non ſolum carnium, ſed omnium obſoniorum, quin etiam panis, & frumenti uenditores. quippe hæc omnia in macello uenundabantur. Nã locus, ubi carnes tantummodo uenduntur, carnarium appellatur. Plautus, Cœnam è carnario emit iam factus ſatur. Varro Tabernam carnariam uocat. carnarium tamẽ proprie dicitur, ubi ſalitæ carnes domi reponuntur. Plynius, Quippe è macello, aut carnario uiuẽdum eſt. Qui uero carneis in carnario uendunt, etiam lanios conſtat appellatos fuiſſe. Plautus, Iunelabro 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 lanionię menſæ dicuntur, in quibus ſcinditur æro. Sueto. Carnificem ſtatim acuri cum machæra, menſaq; lanionia flagitauit. & lanium aliquando pro carnario poſitum, hinc laniſtas dictos, qui laniandis gladiatoribus præſunt, quemadmodum in ſerius oſtendemus. Carnarium quoq; Plautus accipit pro ipſa carne. Qui mihi carnarium parauit ridiculus ad ientandū. 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 noſtri non magnus homo eſt, naſutus, macellus. Macer proprie uocatur exilis, atq; extenuatus. Virgilius, Heu heu, quàm pinqui 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, et macrologia longa oratio. multiloquētia, ſicut brachyologia breuiloquentia, & macrobius longæuus. βίος enim uitam ſignificat, & macrochir longimanus. A macer uero macilēntus 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. Corpuſq; meum tali mœrore. errore. macore ſenet. Ab hoc fit maceſco. Varro, Rivalis homo iturus in curiā ante maceſcebat. Item Macer 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. Macies etiam ipſam macritudinem, ſiue macerationem ſignificat. Machæra uero græca uox eſt, & latine ſica dicitur, & culter ſiue cultellus. Iuuenalis, ames nomen, uictumq; machęræ notum inſtrumentum eſt ad ſcindendum ſimul, uulnerandumq;. unde machærophori ſicarij dicuntur. Itē Macula, quod ſignificat turpitudinem, quoniam macies animal decolorat, ac fœdū facit. Plynius, Fullones eas maculas è ueſtibus tollūt. 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, ignominiaſq; præteream. Item pro foramine in rete. Idem, Reticulumq; ad nares ſibi admouebat tenuiſſimo lino, minutis maculis, plenum roſæ. A macula maculoſum dicitur, quod modo ſordidum, immundumq; ſignificat. Plautus, Sordida, ac maculoſa facie, modo uarium, ac notis plenum. Virgilius, Sucinctam pharetra, et maculoſæ tegmine lyncis. Item à macro, ſiue macie fit marceo, qđ eſt putreo, & marceſco putreſco, quoniam quæ macie attenuata ſunt, facile putreſcunt. hinc marcor, putredo, & marcidus, putridus. & (ſi Varroni credimus) mœreo, doleo, qđ 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. naſutudo. prædicarent hominem eſſe. Plautus, Cui tanta mœſtitudo obtigit. Veteres etiam mœro pro mœſtum, & merentē facio uſurparunt. Pacu. Qui multis me mœrauit modis. At cum ſine diphthōgo ſcribitur mereo lōge diuerſam ſignificationem habet. mereo enim proprie eſt lucri gratia aliquid operari, unde merere dicimus ſtipendij gratia militare. Varro, Qui in exercitu donati eſſent, & ære publico mererent. Lucanus, Aere 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, & meretricari, quod eſt ſcortari, & meretricius meretricia meretricium, quicquid quæſtum facit corpore ſuo. unde equi meritorij dicuntur, & 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 matribus familias uerſabantur. Corpus quoq; meritorium dicitur, & ratio meritoria, quaſi uilis, et male cœpta, & taberna meriteria ſtabulum, ſiue diuerſorium eſt. hinc merces appellatæ, quæ pro labore, & ſtipendio ſoluuntur. Iuuenalis, Scire uolunt omnes, mercēdem ſoluere nemo, et mercenarius, qui operam mercēdis gratia præſtat, & mercor uerbum, quod eſt modo emo, modo emendi, aut uēndendi cauſa mercaturam exercēo. 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, uenditúr ue. à quo mercimonium, & commercium, quaſi contrectatio quædam mercium derivantur. mercatura uero actus ipſe emendi, ac uendendi merces. Cicero. Mercatura autem ſi tenuis eſt, ſordida putanda eſt. Sin magna, & copioſa multa undiq; apportans, multisq; ſine uanitate impertiens, nō eſt admodum uituperanda. Item mercatus locus, in quo agitur mercatura. Idem, Quo cum tanquam ad mercatum bonarum artium profectus ſis, inanem redire turpiſſimum eſt. Mercis appellatio (ut Vlpia. inquit) ad res tantum mobiles pertinet. Afranius addit mercis appellatione homines non contineri, & ob eam rem mangones, non mercatores, ſed uenalitarios appellandos cenſet. Mercem Varro à merendo ære dicit appellari. A merce uero Mercurius derivatur Iouis filius ex Maia Atlantis filia, qui mercaturæ deus eſt, & deorum interpres, ideo à græcis Hermes dictus ἀπὸ τῦ ἑρμηνεύειν quod eſt interpretari. hic palæſtram docuit. Lyram inuenit. Hermaphroditum ex ſorore Venere genuit. et ex Lycaone Deucalionis filia Autolium. Idē precibus Iunonis Martem è duris carceribus liberauit. Argum interemit. Prometheū in cauceſo reliquit. Argiphontes cognominatur, quod Argum peremerit, quem ferunt multis ciræ caput oculorum luminibus ornatum cuſtodiſſe Iunonis imperio Inachi filiam eius deæ pellicem, in bouis ſpeciem conuerſam. Simulachrum eius Aegyptii pennatis alis inſigniunt, alij petaſo hoc eſt talaribus alatis, & addunt capiti galerum. Stati. Obnubitq; comas, & temperat aſtra galero. Item dant ei caduceū, 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. Caduceū Aegyptij in ſpeciē draconum maris, ac fœminæ cœlorum figurauerūt, & Mercurio conſecrarunt. hi dracones parte mędia uoluminis ſui nodo, quē uocant Herculis, inuicē obligantur, primæq; partes eorum reflexæ in circulum preſſis oſculis ambitum circuli iungunt, & poſt nodū caudæ reuocantur ad capulū caducei. Cauſam aūt cur exteræ gentes caduceū in pace tractanda circundāta anguiū effigie fecerint, quidam hanc eſſe tradunt. Cū Mercurius lyrā in Cyllene monte Arcadiæ ſepticordē ad Atlantidum numerum inſtituiſſet, qđ Maia mater eius ex illarū numero eſſet, ac non multo poſt deprehenſus ab

prehenſus ab Apolline fuiſſet boues ſuas abigere, quo facilius ueniam ab eo impetraret, Apollini traditur cæceſſiſſe, ut lyram à ſe primo inuentam prædicaret. propter quod Apollinẽ ferunt uirgam quandã Mercurio dono dediſſe, quã cum matutenens 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 ſama Magorum. angues enim numeroſi, duorum conuoluti ſaliuis, faucium, corporumq; ſpumis artifica complexu glomerantur. Id ouum anguinum appellatur Magi dicũt ſibilis in ſublime iactari oportere ſagoq; interapi, ita ut terram non attingat, raptorem equo profugere, ſerpentes. 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, quã ut eam uanitatem Cæſar experiretur. hanc igitur Caducei cauſam eſſe affirmant. ideo Criſtatos anguers in caduceo non eſſe. A Mercurio mercurialis herba dicitur, quã græci κιν῀ωπα uocant, quam hermupoam, quaſi ἑρμοῦ πόαν hoc eſt Mercurij pabulum. Duo eius genera maſculus, & fœmina. octimo penè ſimilibus foliis. 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 conceptum ſuccus ſtatim bibatur in paſſo, edãturq; 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 quoniã in omni diſciplinarum genere eruditiſſimus erat, maximo in honore habitus eſt, primumq; anni menſem Aegyptii 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, et Veneris filius. Ouidius, Mercurij puerum, & diua Cythereide natum Naiades idæis enutriuere ſub antris. Cuius erat ſpẽs, in qua materq; paterq; Cognoſci poſſent, nomen quoq; traxit ab illis. hunc Poetæ finxerunt, quod uagabundus in cariam aliquando peruenisſet, limpidiſſimum fontem conſpicatum fuiſſe, quẽ nympha Salmacis nomine incolebat, hãc ſubito amore eius correptam, cum nullis flectere eum blanditijs, nullis precibus poſſet, tandẽ ſimulato receſſu, poſt ueprẽ latuiſſe, iuuenem autem, dum abiiſſe nympham exiſtimat, nudum fontem intraſſe, qã conſpicatam nympham decurriſſe ſubito, & abiectis ueſtibus iuuenem arctiſſime complexam fuiſſe. Sed cum obſtinatum ex orare non poſſet, petiiſſe à diis, ut ex duobus corporibus in unũ redigerentur, itaq; factum, ut q uir fontem intrauerat Androgynus, hoc eſt utrunq; ſexum habens exiret. Quamobrem à ſuperis exoraſſe fertur, ut qcunq; eum fontem intraret, idem pateretur. quod aliqui ea ratione fictum fuiſſe à pœtis exiſtimant, qa Salmacidis fontis aqua, potantes eam molles, atq; effœmnatos redderet. Sed hoc falſum eſt. neq; enim molles, & impudici ex ea aqua potantes fiunt, ſed & color fontis perlucidus eſt, & ſapor aquæ egregius, aquaq; ipſa ſalubris. Ratio autem fictionis hæc eſt, quod, cum græci eò coloniam deduxiſſent, Caras, et Lelegas inde eiecere. hi autem ad montes fugã congregari inter ſe, ac diſcurrere, latrocinariq; ſolebant, a-

grumq; omnem crudeliter uaſtare. Inter hæc unus ex colonis ad eum fontem propter bonitatem aquæ quæſtus cauſa tabernam oĩbus copijs inſtruxit, eamq; exercendo barbaros allectabat. ita ſingulatim decurrentes, & ad cœtus conuenientes è duro, ferocq; more commutati in græcorũ conſuetudinem, 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 uirũ, ac mulierem ſignificant Androgyni appellati. Hos eius ſexus exiſtimandos Vlpianus putat, q in eis præualet. uiſi ſunt & aliquãdo mares ex fœminis facti. Licinius Mutianus ſcripſit uiſum à ſe Argis Ariſtenem, cui nomen Areſtuſæ fuerat, hũc nupſiſſe, et mox barbã, et uiritatẽ proueniſſe, uxoremq; duxiſſe. eiuſdem ſortis & Zinyrtiæ pueros à ſe uiſos. Item Plyn. prodit uidiſſe in Africa mutatum in marem nuptiarum die. L. Conſicium 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 cœrcendo, quod uincti in eo cuſtodiuntur, & prohibentur exire. Eſt enim cuſtodiæ locus, quæ græce Phylace dicitur. Plau. illic eſt abductus recta in phylacam, ut dignus eſt. & Carceres, ex qbus equi mouẽtur ad curſum, quod cœrceantur equi, ne inde exeãt ante, q magiſtratus miſerit ſignum, quãuis hæc aliquando à poetis confundãtur. Virg. Ruunt q; effuſi carcere currus. Comicium, in quo coitur ad litiũ, & ſuffragiorũ cauſas. Curiæ, Vbi uel ſacerdotes res diuinas, uel magiſtratus humanas curat. Senaculũ, ubi ſenatores cõſultandi gratia conſiſtunt, dictũ ut geruſia apud græcos. Lautulæ à lauando, quas græci thermas appellant, de quibus pauloſt dicemus. à quo locus extra urbẽ Romã, in quo propter fluẽtes aquas lauandi uſum exercebant, lautulæ uocabãtur. Item in maritimis urbibus portus, de qbus pauloante diximus, in qbus naues à tempeſtatibus defendũtur et naualia, in qbus fiunt naues, & rem, et oĩa ad claſſem neceſſaria tenentur. et emporia, hoc eſt mercatus rerũ, quæ mari uehũtur. Item in urbe uici, de qbus ſupradiximus, & regiones, & tẽpla. Compita. Quadruuia ab eo, quod multæ uiæ in unũ confluant, & quaſi unũ petant locũ unde cõpitalia feſta dicta, quæ in cõpitis pagebantur. et cõpitalicius dies. in quo cõpitalia celebrantur. Itẽ areæ. Latæ. Campi, de qbus paulopoſt dicemus. nam amphitheatra. Theatra. circos, aliaq; pmulta, quæ nunc non in uſu non ſunt, ſponte præterimus. Itẽ ueſtibulũ, qã ante domos eſſe ſupra memorauimus, & græce pro pylæum dicitur. Plyn. Protogenes, cũ Athenis celeberrimo loco Mineruæ delubro pro pylæũ pingeret adiecit parvulas naues lõgas in his, quæ pictores parerga appellãt. Nic obiter notandũ eſt parergõ dici, qã alicui rei præter propoſitum additur, ut ſi pictor Iunonem pingens ornãdæ tabellæ gratia arbuſculas, & auiculas, ſiue naues, mariaq;, aut aliqd aliud huiuſmodi addiderit. Poſtremo domus uocabulũ (ut ſupradiximus) à græcis ſumptũ, quæ Aedes ẽt multitudinis numero dicuntur, ut meas ædes nõ præſcribã. In ſingulari uero templũ ſignificat, ſeruatq; eandẽ ſignificationẽ in plurali, habens tñ ſemp 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 ĩ ædẽ Telluris conuocati ſumus, in quo templo, quantũ in me fuit, ieci fundamenta pacis. Aliqñ ædes pro ſepulchro ponitur. Ouid. Eſt mihi marmorea ſacratus ĩ æde Sicheus. Aedes ab aditu dictas Varro teſtatur, alij qã in edito poni ſolerẽt, alig ædem pu

tant appellatã, qđ in ea ſacrificantes edere conſueuerunt. Aediũ appellatione oẽs ædificij ſpecies contineri Paulus iuriſcõ. affirmat. Ab hoc fit ædifico, qđ proprie eſt ædẽ facio. Hor. Diruit. ædificat. muſcet quadrata rotundis. Ponitur tñ in oĩ genere cõſtructiõis. unde ædificiũ oĩs cõſtructio dicitur, ut puta quadrigæ. currus. portus. põtis. nauiũ, & aliorũ huiuſmodi. ædificij quoq; appellatione non ſolũ ſuperficiem ſignificari, ſed ſolũ quoq; ipſum, cui ædificiũ ſuppoſitum eſt, Vlpi. putat. Ab ædifico fit proædifico. Veteres q̃ppe proædificatũ dicẽbant, qđ ex priuato loco proceſſerat in publicũ ſolũ. Item ab Aede fit Aedepoliurandi aduerbiũ quaſi per Aedẽ Pollucis, & ædituus, q̃ curat ædes ſacras ab ædetuẽda. à quo fit ædituor uerbũ pro ædẽ tueor. Veteres nõ ædituũ, & ædituor, ſed æditimũ, et æditimor dixere. M. Varro Aeditimũ dicendũ exiſtimat, non æditiuum, qđ alterũ ſit recenti nouitate factũ, alterũ antiqua origine incorruptũ. Cic. In Verrẽ, Aeditimi, cuſtodes q; mature ſentiunt. Aedituẽtes quoq; legimus pro ædes ſacras tuentes, hoc eſt ædituos, et Aedilis ab ædibus dicitur. ſiue (ut qdam uolũt:) qđ facilis ad eum plebi aditus eſſet. Hic magiſtratus erat, q̃ nõ modo ſacrarũ, ſed ẽt priuatarũ ædiũ curam gerebat. Iudos quoſcunq; et ex quacunq; cã inſtituere ad eos ptinebat. Vnde Pompeiũ legimus ædilẽ factũ theatrũ, qđ ſumma impẽſa ædificatũ erat, magnificentiſſimis ludis dedicaſſe, in qbus currus cum elephantis iduxit. Comœdiæ quoq;, et tragœdiæ ædiliũ iuſſu recitabantur, et locati in theatro aſſignabantur. Vnde Attiliũ Seranũ, et L. Scriboniũ legimus dũ ædiles eſſent, Senatus, ac plebis locũ ſecreuiſſe. Si qſpiam ſeruũ, aut iumentũ morboſum, uitioſumue pro integro, ſanoq; uẽdidiſſet, edicto ædiliũ emptori ſuccurrebatur. hi ẽt curã gerebãt, ut cloacæ, et aquæductus, cæteraq; ædificia tam priuata, q̃ publica, lauta, munda, et integra ſeruarẽtur. Deniq; qcqd uitioſum pro ſyncero, fractũ pro ĩtegro uenũdatũ eẽt, ædiliũ impio redhibebatur, idq; ædilitiũ edictũ dicebatur. Aediles ab initio duo ex plebe creati fuere. Poſtea alij duo patricij additi, q̃m ſella curuli uterẽtur. Aediles curules uocitati ſũt. alij plebei dicti. Pri ex patricijs ædiles creati ſunt Cn. Capitolinus, et P. Cornelius Sapio, cũ ludos ſolẽnes pro ordinibus in concordiã redactis facĩẽdos, et in faſtis referendos Senatus iuberet, idq; ædiles plebis ſe facturos negarent. Tũc n. cõclamatũ à iuuẽtute patricia dicitur, ſe id honoris deorũ immortalium gratia libenter facturos. Quibus cũ ab uniuerſis gratiæ actæ forẽt, ſenatuſcõſultũ factũ eſt, ut duos ex patribus, q̃ ædiles eẽnt, dictator populũ rogaret, patres comunijs authores forent. Duos quoq; ædiles alios à Iulio Cæſare creatos legimus, q̃ frumẽto præeſſent. à quo cereales ſunt nominati. Ab ædili ædilitas, et ædilitatus. et ædilitiũ deducũtur pro ipſa dignitate, ſiue magiſtratu ædiliũ. In prima pte ædiũ. Hoc eſt poſt ueſtibulũ, de quo iã diſſeruimus. Ianua eſt dicta à Iano, qđ huic deo cõſecratũ ſit oẽ principiũ. hic ianitor, cui iuuenes cuſtodia demãdata eſt, cuius fœmininũ eſt ianitrix, et ianeus quoq; à ueteribus dicebatur. Ianus aũt ab hiatu dictus ẽ, detracta aſpiratiõe, eo qđ fuerit oĩum primus, cui ueluti parenti oĩum ſupplicabãt. & à quo rerũ oĩum factũ putabant initiũ. Etenim chaos appellarũt ueteres, in primisq; Heſiodus confuſam quandam ab initio unitatẽ hiantẽ, patẽtemq; in profundũ. à quo & χάσκειν græca, & nos hiare deduximus. et qđ nos hiatum illi χάσμα dixere. Quid. Ante mare, et terras, & qđ tegit oĩa, cœlum, Vnus erat toto naturæ uultus in orbe, Quem dixere chaos, rudis, indigeſtaq; moles, Nec quicq̃ niſi põdus iners. Dicitur aũt ianua ẽt oſtium, uel ab obſtando, uel ab ore, qđ quaſi os ſit, per qđ ſit ingreſſus, et exitus. Quidam tñ ianuam ab oſtio ita diſtinguunt, ut ianua domus ſit, oſtiũ uero partium, nã et tricliniorũ, & cubiculorũ, et cællarũ, atq;

aliarum ptium hoſtia dicuntur. Cõfunduntur tñ hæc ſæpenumero, et græce θύραι dicuntur. à quo thyridiõ oſtiolũ, et obthuro uerbũ, qđ ſignificat claudo. à quo obthurator. obthuratrix. obthuratio. Mox atriũ eſt, qđ à qbuſdã ẽt aula dicitur, de quo ſupra diximus, cui proximũ eſt tablinũ locus hybernæ ſtationis à tabulis dictus. deinde porticus, qbus includi areæ ſolẽt egregium aduerſus tẽpeſtates, ac feruorẽ ſolis receptaculũ. Ab hoc cryptoporticus dicitur nomẽ ex græco, latinoq; cõpoſitum. κρύπτας enĩ græci ſubterraneas teſtudines uocãt. Sũt aũt cryptoporticus ſubterraneæ porticus cum amplis feneſtris, qbus refrigerandi gratia p æſtatẽ utimur. Nec à porticu diſſimile eſt piſtylium, qđ latine interpretari circũcolumniũ πεῖ enĩm cum ſignificat σύνος dicitur cõlũna, eſt aũt locus circũquaq; porticum hns, uel ſaltẽ à tribus lateribus, qualia fieri in ruſticanis domibus ſolent. Quædã ẽt domus Atriolum hẽnt, hoc eſt aliud ptium atrium. Cic. Quo loco te ſcribere aiunt, ut atriolum fiat mihi, ut eſt magis placẽbat. neq; n. ſatis locus uidebatur eſſe atriolo, nec ferè ſolet, niſi in his ædificijs fieri, in qbus eſt atrium maius. Poſtea cauũ ædium, qđ et cauædium à qbuſdã uocatur, q̃ locus intra parietes relinqtur patulus, q̃ ſit ad cõeoĩum uſum. in hoc ſi nullus locus relictus eſt, q̃ ſub diuo ſit, teſtudo dicitur, à teſtudinis ſimilitudine. ut Romæ in prætorio, et roſtris fuiſſe legimus. Si uero relictus ẽ in medio locus, ut lucem capiat deorſum, quò ipluit, ipluuiũ dicitur. Surſũ, qua cõpluit, cõpluuiũ, utrũq; à pluuia Thuſcanicũ quoq; appellatũ à Thuſcis poſtq̃ illorũ cauũ ædium imitari Romani cœpunt. Reliquarum ptium ordinẽ, qdẽ referre ſupuacuum eſt, cum magna ſit ædificiorũ ubiq; diuerſitas. Quapropter ptes tñ ædium ſunt locat ad res neceſſarias reponendas ſepta, quæ à cellãdo (ut ſupra diximus) Cellæ uocantur, et penarium, ſiue penu, in quo res in lõgiorẽ uſum conſeruantur. et granarium, in quo reponitur granum, qđ & ab hordeo horreum dicitur, & à ueteribus à farre farreum uocabatur. Quibusdã tñ locis granum ſeruatur in ſcrobibus in ſicco ſolo factis, & palea ſubſtratis, q̃ Syri uocantur. Præterea apothecæ, quæ latine cellæ uinariæ dicuntur. Plyn. Vina in apothecis annis ortu mutantur, poſteaq; reſtituuntur ſibi. Proprie tñ apothecæ dicuntur, i qbus uinum, & ſeruatur, & uẽditur. Idẽ. Apothecas fuiſſe, et diffundi ſolita uina ãno ſexcenteſimo tricẽſimotertio urbis apparet. Idẽ, tñ pecuniarum detinent uini apothecæ, nec alia res maius incrementum ſentit. fœnilia. farinaria. piſtrina, hoc eſt locat, in qbus fœnum, et farina ſeruantur, ac pinſitur triticum, et panis fit, etſi aliquando in domibus ſint, potius tñ extra domum facienda uidentur, ut ædes ab ignis piculo ſint tutiores. Similiter præſepia equorum, niſi teſtudinata fiant, qualia tu Federice impator in iſta tua regia feciſti, tanto ſumptu, decore, ac magnificentia, ut connumerari inter præclara totius orbis opera merito poſſint. Præſepia locat ſunt non tantum in qbus equimuli iumenta, cæteraq; huiuſmodi paſcuntur, ſed omnia loca clauſa, in qbus animalia continentur. Virg. Ignauum fucos pecus à præſepibus arcẽt. Idẽ, Itabãt tercẽtum nitidi i præſepibus altis. Dicimus ẽt præſepium, ſed hoc potius locus eſt, in quo pabulũ aĩalibus porrigitur. Plyn. Elephãti maxie odere murẽ, et ſi pabulum i præſepio poſitum attingat ab eo uidere, ſiſtiunt. præſepia ẽt dicamus puã nubeculã in cœlo, qđ in ea aſelli, de qbus iferius dicemus, ſtabulari uidẽãtur. Plyn. Sunt in ſigno Cãcri duæ ſtellæ puæ aſelli appellatæ, exiguum inter illas ſpatium obtinẽte nubecula, quam præſepia appellãt. hæc cũ cælo ſereno appere deſierit, atrox hyems ſequitur. Poſt hæc tricliniũ eſt locus, in quo diſcumbitur, dcm à tribus lectis. nã treis menſas in conuiuio apponere ueteres ſolebant, et iacendo cœnare. unde à cubo, qđ eſt iaceo, factum eſt diſcumbo, quod ad

bo, quod ad menſam ſolũmodo pertinet. τρεῖς dicunt treis κλίνας lectum. Quint. de loco, ubi Simonides artem memoriæ traditur inuenisse. Vix eo limẽ egresso triclinĩũ illud ſupra cõuiuas corruit. Cicero eũdẽ locum interpretatus nõ triclinũ, ſed cõclaue dixit, ex quo notari poteſt triclinĩũ à noſtris cõclaue appellari. Verba eius hæc ſunt. nec iter cõclaue illud cecidit. proprie tamen conclaue appellatur, quicunq; locus ſecretior, in quo uel uiri colloqui, uel mulierẽs cõfabulari ſolẽt, habeq; clauem unã cõmunem domeſticis. nec eſt omnibus ad eũ eũdi poteſtas. Vitruuius. In triclinijs autẽ, cæteriſq; conclaui bus maximus eſt uſus luminum. ab hoc cõclauatæres dicuntur, quæ ſub eadem ſunt clauſ. A triclinio architriclinus uocatur, q triclinio præeſt. & triclinarius miniſter, qui in triclinio miniſtrat. & triclinariæ res, quæ ad triclinium ptinent. Triclinĩũ tamen proprie inſtrumentũ eſt, à quo locus ipſe denominatur, et treis toros, ſiue treis menſas habet, ita cõiũctas, ut trãsferri huc, atq; illuc poſſint. Plyn. Antiqſſima æris gloria deliaca fuit, mcratus in Delo celebrãte toto orbe. et ideo cura officinis triclinioru pedibus, fulcriſq; ibi prima nobilitas æris. Idem. Nã triclinia ærata, abacoſq;, & monopodia Cn. Manliũ Aſia deuicta, primũ inueniſſe triũpho ſuo, quẽ duxit anno qngenteſimo, ſexageſimo ſeptimo, L. Piſo author eſt. Idẽ. Antias qdem refert L. Craſſum hæredem Lucij Craſſi oratoris, multa etiã triclinia ærata uendidiſſe. Sunt autem in potentiorũ præſertim domibus triclinia autumnalia, & uerna, quorũ feneſtræ ad orientem ſpectãt. Hyberna, quæ meridiẽ aſpiciũt. æſtiua, quæ ſeptentrionem. Eadem eſt & cubiculorũ diuerſitas, quæ tamen ita ſæpe diſponũtur, ut altera feneſtra orientem, altera occidentem aſpiciat, uel altera meridiem, altera ſeptentrionẽ. Cubicula à cubando dicta ſunt, hoc eſt iacendo, quod in ijs qeſcere interdiu ſolemus. nã ea, in qbus nocte qeſcamus, dormitoria cubicula dicuntur, & ea, ad quæ ſalutatores admittuntur, cubicula ſalutatoria. & ubi uir cũ uxore dormit, græco uocabulo thalamus uocatur. à quo epithalamium dictum ſacer hymnus, q in nuptijs canitur, quale eſt illud Pacuuij in Stellam, & Violã illã. procul este caneoro Demigrat. Helicone deæ, quatuũq; nouena Lampade ſolẽnem thalamis cõeuntibus ignem. Ad hæc cœnaculum eſt, ſiue cœnatio, ſiue diæta, locus, in quo æſtate cœnamus, ſatis à nobis ſuperius declaratus. Item bibliotheca, & pinacotheca, hoc eſt librorũ, & tabularũ repoſitoria, quæ ſpectare ad orientem debent, tũ qa uſus matutinũ poſtulat lumẽ, tũ qa in his libri, ac tabulæ nõ putreſcunt. etenim quæcunq; ad meridiem, & occidentem ſpectant, à tineis, & humore uitiantur. quoniam uenti humidi aduenientes procreant eas, & alunt, infundenteſq; humidos ſpiritus pallore uolumina corrũpunt. Item ſacellum, in quo res diuina fit. & baſilica locus ãplus, in quo et cõſilia priuata, et iudicia, & arbitria cõficiuntur, in qua expectant aliquando ſalutatores. & cõuiuia maxima fiũt, & ſaltationes, et ludi. dicta quaſi regia. Nã græci βασιλικὴν, hoc eſt baſilicam, regiã dicunt, quã uocem nos quoq; in eadẽ ſignificatione frequentiſſime uſurpamus. & baſilicã dicimus etiam ueſtem, de qua inferius loquemur. et baſilicæ aduerbium uſurpamus pro eo, quod eſt regie. excellenter. Plau. Baſilice ornatus mœdit. et fabre ad fallaciã. Tum Zetæ, quæ in uſu noſtra tempeſtate nõ ſunt. Veteres autem frequentiſſimas in domibus habebãt. loca erant in uarijs partibus domus, ad quæ per meatus quoſdã ãtra pariẽtem relictos, q tabuli dicuntur, aſcendentes ex imo ſpiritus frigidæ, ſeu calidæ aquæ in pauimento inferiori ſparſæ, locum ipſum, aut tepefaciebant, aut refrigerabãt, prout ratio temporum exigere uidebatur. unde Paulus iuſcon. tubulos eſſe definit, per quos parics calore torretur. Non erat tunc

ignis uſus in cubiculis, nec ædes ſpiracula habebant, unde fumus exiret, quæ nunc uulgus alieno uocabulo camunos uocat, dicit autem latine meo iudicio inſumbula poſſunt. Etenim camunus græcum uocabulum eſt, ac latine dicitur fornax. Papinius. cœlo'ue peractum Fluxit opus, ſiculis an conformata camnis Effigies laſſum Steropẽ, Brontemq; reliquit. à Zeta fit diminutiuum Zetecula. Plyn. Mox Zetecula refugit, quaſi in cubiculum. Præterea pergula locus apertus eſt ab omnibus, aut ſaltem pluribus lateribus aerem excipiens, aliquãdo extra pariẽtem porrectus, & modo tectus, modo ſub diuo expoſitus, à pergendo dicta, quod in ea deambulare ſolemus, forumq;, aut hortum, aut nemora, aut plateas, aut uias perſpectare. Cœnare quoq; ibi aliquando mos eſt æſtiuo tempore. Iuue. Sed nunc ſtructor erit, 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 ẽ. 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 ẽt appellatur. Sunt quoque in domibus balneæ, in quibus ad lauandum aquæ calidæ, et frigidæ ſunt, quæ & balnearia dicuntur. Cic. Eo latere, quod proximum eſt balnearijs, columnas poſuerat. et hypocauſtum locus ad ſudandum, quod παρὰ τὸ ὑποκαίειν, hoc eſt à ſuccendendo 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 lauandum. etenim ſupra eam tria ahena componuntur, unum caldarium, ex quo aqua calida hauritur. alterum tepidarium, ex quo tepida. tertium frigidarium, ex quo frigida, quantumq; aquæ calidæ ex caldario exit, tantum ex tepidario in caldarium, & ex frigidario influit in tepidarium, hoc latine naporarium dicitur. Cic. In balnearijs hypocauſta, in alterum apoditerij angulum promoui, propterea quod, ita erãt poſita, ut eorum naporarium, ex quo ignis erumpit eſſe ſubiectum cubiculo. Eſt & aliud hypocauſtum temperatius, quod unctuarium dicitur, in quo poſt ſudorẽ, ac lotionem homines unguntur. Item hypocauſtũ dicitur locus, in quo proiectis calidis, aut frigidis aquis per ſpiracula means napor Zetas, uel calefaciebat, uel refrigerabat. & apodyteriũ ante balnei, ſiue hypocauſti ingreſſum, in quo ſe exuũt homines ἀπὸ τῦ ἀπονέω, quod exuere eſt, ita appellatur. Sũt et cubicula ſeruorum, ac libertorum uſibus deputata. Sunt & turres, quæ cubicula ſua habent, & Zetas. Præterea cœnationes, quæ uel latiſſima rura, uel longiſſima litora, uel uiridiſſimos colles, monteſq;, uel amẽniſſimos cãpos, uel placidiſſimos amneſ proſpiciant. Quidã ẽt fructibus ruſticas ſeruientes in eorum ueſtibus ſtabula, hoc eſt diuerſoria habent, et tabernas. Itẽ in ædibus cryptas ad fructus ſeruandos magis, quam ad elegantiæ decorẽ. Sunt præterea culinæ in ædibus, hoc eſt coquinæ, dictæ qđ locupletiorẽ in his ignẽ uolimus (ut Marcellus ſentit) uel à uolumiæ, ut iſerius docebimus. Quidã et torcular, quod etiam torculum dicitur, domi habent, qđ ſignificat tam locum, in quo uuæ calcatæ premuntur, quàm inſtrumentum ipſum, quo premuntur, à torquendo dictum, ſi cochlea ſit, aliogn prelũ à premẽdo uocatur, ſiue (ut qdã uolũt) à præluẽdo. Itẽ trapetũ locus, in quo ẽ mola olearia, & ipſa mola. dictũ à terẽdo. Virg. Venit hyems, teritur ſicyonia baccatrapetis. Itẽ putei, de qbus ſupra diximus, & ciſternæ. quæ ita inter ſe differunt, quod putei aqua uiua conſtant. Ciſternæ

imbribus cœlo purificatis implentur. dictæ (ut Pompeio placet) quod eis insint infra terram. Item scalæ sunt, per quas gradatim ab inferioribus partibus ad superiores ascenditur, quæ, cum rotundæ sunt, & per circuitum scanduntur, à cochlearũ similitudine cochlides appellantur, quemadmodum torcularia ad similitudinem cochlearum facta, cochleæ nominantur. Cochlides etiam gemmæ sunt in Arabia, quæ fiunt repertis ingentibus glebis, nulle exactis septenis diebus, noctibusq; sine intermissione, ita enim omni terreno puluere decusso, purgatam ingenio artificum glebã uarie distribui in uenas, ac maculârum ductus tantæ interdum magnitudinis, ut aliquando equis regum pro faleris adhibuerint. Cochlea autem id animal est, quod alio nomine à limo, in quo uiuit, limacem uocamus, quamuis proprie limax sit, quæ sine testa sit. Cochlea uero, quæ testam habet. Cochlearum aliæ marinæ sunt, aliæ terrestres. utraq; tamen pro pisce estur, adeo in delitijs apud ucteres habite, ut earum uiuaria instituerit Fuluius Lupinus in tarquinensi paulo ante ciuile bellum, quod cum Pompeio magno actum est, generaq; illarum distinxerit, ut essent albæ, quæ in Reatino agro nascuntur. Illyricæ, quibus magnitudo præcipua. Africanæ, quibus fœcunditas. olitanæ, quibus nobilitas ex olito. scilicet Africæ oppido. Item astypaleicæ ex alio oppido, cui nomen Astypale. Sũt præterea siculæ, quæ modicæ dicuntur, Baleariceæ, quas cauatinas uocant, quia in speluncis nascuntur, & aceratæ, quæ late sunt, multifariam nascentes. Sagmare quoq; eas cõmentus è supa, et farre, ut cochleæ quoq; altiles essent, cuius artis gloria i tantam magnitudinem perducta est, ut scribat Varro Octingenta quadrantes singularum calices cepisse, A cochlea cochleare dictum instrumentum notũ, quo cochleæ, & alia huiusmodi uescendo sumuntur. Martia. Sum cochleis habilis, sed non minus utilis ouis. Nunqd scis potius cur cochleare uocer? & cochlea lapis ex flumine rotundus ad cochleæ similitudinem. scalas numero tantum plurali dici oportere Valla, & alij quidam existimarunt moti authoritate Sallustij ita scribentis. Deide ubi unæ, atq; alteræ scalæ communitæ sunt, qui super steterant afflicti sunt. Sed numero quoq; singulari scala frequentissime reperitur. Proprie tamen singulari numero ea significatur, quæ ex teretibus lignis, aut sunibus, aliâue 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 iurisco. uel scalam sciens commodauerit ad ascendendum. Cor. Celsus. Necessaria est scala lignea, quæ crassitudinem duorum digitorũ habeat, longitudine ab ala ad digitos perueniat. Idẽ. 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 qbus 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 ẽ gradientium pedum uicissitudo. Idem. gradibusq; sonare compositis. à quo gradarij equi dicuntur, qui sine succussatura molliter, quieteq; incendunt. Interdum etiam gradus est ipsa firmitas standi. Cice. Nec tumultuantes de gradu deijciũtur. Hinc gradum facere dicimus, non transitum facere, sed ex aliqua re gradum, & quasi scalam ad aliam facere, quod à quibusdã gradum iacere dicitur, ut si in arborẽ, tectum'ue scandere ue lim ex saxo, aut scãno aliquã'ue aliare gradum facio. Cice. Hunc quasi gradum quendam, atq; aditum ad cætera iactũ intelligetis. Gradus quoq; cognationis Paulus iurisc. affirmat dictos esse, ad similitudinem scalarum, locorum'ue decliuium, quos ita ingredimur, ut à proximo in proximũ, 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, quã 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 sua miliam abstraxit. abstractam tormentis omnibus excruciauit. cruciatam uinxit. unctam in publicum proiecit, ne suum maleficium tacitum lateret. sed cum prætereuntes prostratam famliam 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 æg ipanas adiectis perticis furculas habentibus, atq; in his superstantes ad similitudinem crurũ eius generis gradiebantur, utiq; propter difficultatem consistendi. Plau. Vinceretis cursu ceruas, & grallatorem gradu. Gradinumq; 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 muliere emisisse Mineruam armatã, uersus Oceanum profecta ẽ, ut scrutaretur, quo pacto & ipsa parere posset sine uiro. Sed cũ itinere fatigata ante ostiũ deæ Floræ uxoris Zephyri consedisset, interrogata ab ea dicitur, quã ob causam ad Oceanum pergeret, qua cognita, facturam se uoti compotem deã pollicita est si id Iuno Iouem cælaret. Quod cum 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 loqtur. 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 & gramnea 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 uocatus est, quod maribus in bello præsit, siue qđ à Sabinis acceptus est, apud quos Mamers uocatur, unde mamertus prænomẽ est. à quo Namertini in Sicilia dicti, q Messanã habitabãt. Veteres etiam Maspitrem, hoc est martem patrem appellauerũt. à poetis Mauros quoq; uocatur. Ouidius. Sic ego sic posita dixit mihi casside Mauors. Hinc martius siue mauortius dicitur, qđ aliquando significat qcquid ad Martem ptinet, ut Martia auis. Idem. Martia picus auis gemino pro stypite pugnat. & Martia ter senos proles adoleuerat annos. Hic Martius mẽsis dictus est primus anni mensis, quoniam Romulus primum anni mensem genitori suo Marti dicauit. Idem. A te principium Romano dicimus anno, Primus de patrio nomine mensis erit. & Martius campus, quod Marti consecratus sit.

Liuius. Ager tarquiniorum, qui inter urbem, et Tyberim erat conſecratus Marti. martius deīde cāpus fuit. Ab hoc martialis campus, in cœlio monte appellatus eſt, quod in eo equiria ſolebant fieri, ſiquando aquæ Tyberis campū martium occupaſſent. Aliquando martius bellicum ſignificat, ut martius furor. martia arma. Aliquādo bellicoſum, ut martiæ gentes. martius populus. Siquidē, & mars pro bello ponitur. Ouid. ſæuo contendere marte. Liuius. Aliquādiu ibi marte icerto uaria uictoria pugnatū fuit. Martius etiā aliquando propriū nomen eſt, ut i Qu. Martio, qui iuſſus à Senatu aquarū ductus Anienis reficere nouā à nomine ſuo aquam martiā appellatā cuniculis per montem actis intra præturæ ſuæ tempus adduxit. Martialis quoq; à Marte deducitur, & modo natū ſub Martis ſtella ſignificat, modo uiri cognomen eſt, ob id præcipue felix, quod ab hoc, quem interpretamur, poëta illuſtratum eſt, cuius cauſa fit, fieriq; indies latina lingua locupletior. A gradi or etiam gramen derivatur herba uilgatiſſima, ita appellata, quod geniculatis internodijs mirificè ſerpat, crebroq; ab ijs, & ex acumine nouas ſpargit radices. Non eſt herba gratior iumentis, ſiue uiridis ſit, ſiue in fœno ſiccata. Gramen capiti circundatū ſanguinis è naribus fluxiones ſiſtit. Eſt genus eius aculeatum quod dactylon uocant, eo quod digitis medeatur. & Paronychias, ac pterygia unguium, carnemq; quæ unguibus excreuerit, tollat. Gramen tamen generali uocabulo quācunq; herbā uocant, unde graminea corona dicta eſt, quæ ab uniuerſo exercitu ſeruato ſeruatori datur, hoc eſt à mulite imperatori, quæ & à liberatis obſidione caſtris obſidionalis appellatur. Dabatur hæc uiridi è gramine decerpto, inde, ubi obſeſſos aliqs ſeruaſſet, quodcunq; id genus herbæ foret. Plyn. Nullæ ergo herbæ fuere certæ in hoc honore. Sed quæcunq; fuerant in periculi ſede quamuis ignobiles, ignotæq; honorē nobilem faciebant. Item à gradior graſſor deducitur uerbū frequentatiuum. Eſt autem graſſari aliquando gradi. ambulare. Næuius. Sæpe hac eadem graſſātus uia. A franius. Consimili graſſantur uia, à quibus hic eſt omnis cultus. à quo oggraſſari ſimili modo pro gradi uſurpamus. Plau. Niſi cū pedicis didicaſtis 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 tardi gradus, qui tarde graditur. Vnde teſtudinem tardi gradā dicamus, & ſpiſſi gradus, qui frequenti paſſuū motu in ambulando utitur. à quo ſpiſſi gradior, & ſpiſſi gradiſſimus. Plau. Homines ſpiſſi gradiſſimos tardiores, quàm corbitæ ſint in tranquillo mari. Spiſſum enim (ut iſerius dicemus) ueteres aliquādo pro tarde uſurparunt. Aggredior, quod proprie eſt inſulto. inado. Iuſtinus. quos ex improuiſo aggeſſus facile fudit. Vir. Talibus aggreditur Venerē Saturnia dictis. Ennius. Aggretus fari ſcripſit pro eo, qđ eſt aggreſſus fari. Trāſgredior, tranſeo. hinc apud rhetores tranſgreſſio dicitur, cum ab ea ſententia, quam propoſuimus, conuertimus ſermonē ad aliquā pſonā, aut rem, aut fortunā, & tanquā præſentē appellamus. Mycon. Hæc mulier nup fuit locuplex, et potens in amore, atq; delitijs neceſſariorū ornatus eius opibus abūdat, magnus ancillarū, quæ ſequebātur, comitatus appellabatur. Nunc contra ſubito, et graui caſu afflicta, uix mediocris ancillulæ dignitatem retinet. O fortuna, quàm uehementer te rerū uarietas oblectat, et quàm magno odio eſt tibi beatæ uitæ petuus, & conſtans fructus. Egredior ex eo, à quo egreſſus, & egreſſio deriuantur. Progredior, procedo. unde proceſſus pro proceſſu accipitur. Interdū prægredior, hoc ē antecedo. Pacu-

Extremū intra cæterem ipſum progreditur Parthenopeum. Præter gredior, prætereo. Apuleius. Cumq; ſtabulum præter greſſus fuiſſem, re cognita, cœpi retrocedere. Ingredior, modo intro, quod & itrogredior dicamus. Cice. Cū paulo ante noſtra igreſſus cōſediſſet, modo gradior, eo. Vir Cōtinuo pecoris generoſi pullus in aruis Altius ingreditur, & mollia crura reponit. Cice. ſi dormis, expergiſcere ſi ſtas, ingredere. ſi ingrederis, curre. ſi curris, ad uola. Supgredior, ſuperius eo ſubtergredior, ſubter eo. Digredior, diſcedo. à quo digreſſio prodiſceſſu. regredior, reuertor à quo regreſſus, & regreſſio proreditu. Cōgredior, manus conſero, dimico. Gellius. Qui ter cū hoſte congreſſus uictor redijt. A quo congreſſus pro pugna accipitur. Sall. Multi in eo congreſſu perierūt. Interdū ſimul gradior. Varro. Omneſq; in unam domū congreſſi ſimul diſcubuere. Præterea à gradior tardi gradus, qui tarde ambulat. Pacu. de teſtudine. Quadrupes tardi grada. ingreſſus, humilis. aſpera. capite breui. ceruice anguinea. aſpectu truci. euiſcerata anima cum aīali ſono. Feneſtræ quoq; in ædibus ſunt. aliæ amplæ. aliæ minores, partim ad lucem reddendā factæ. & ἀπὸ τῆ φάους, quod eſt lucere, nomen habentes partim, ut ueniētes auras accipiant, tranſmittantq;, ne aëre pigro, & manente locus ingraueſcat. Ab hoc fit feneſtro uerbū, qđ eſt aperio. pforo, & ueluti feneſtras facio. Plau. Nulla eſt feneſtratior domus. Ab hac feneſtella, & feneſtricula per diminutionem deducuntur, & per detractionem mediæ ſyllabæ, Feſtra, quod eſt oſtium miniſculum in ſacrario. Item latrinæ, de qbus ſupra diximus, quæ ita conſtitui in domibus debent, ſpiraculis etiam qbuſdā adhibitis, ut fœtorem reddere nō poſſint. Item lauatrinæ, in quas lotura projatur, quæ & aquaria, & aquariola dicuntur, ne in culina tantū, ſed in triclinijs quoq;, & cubiculis, & cœnationibus cum dignitate, & elegantia fiunt. Ad hæc in parietibus ædiū armaria inſeruntur. & armamentaria non minus utiliter, quàm eleganter. Armaria proprie ſunt, in quibus libri reponuntur. Armamentaria, in quibus arma bellicæ, & naualia, ac cætera domus inſtrumenta. illa ab armis dicūtur, hæc ab armentis. Plyn. Laudatus & Cteſipho gnoſius æde Epheſiæ Dianæ mirabiliter fabricata. & Philon Athenis armamentario mille nauium. Arma qđā 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 eē non arma. cuius ſententiæ eſt Pompeius. Seruius uero arma dicit eſſe, quæ armos tegunt, quod ſanè uidetur abſurdū, quaſi ocreæ. caligæ. lanceæ. ſcorpiones. baliſtæ. cæteraq; huiuſmodi bellica inſtrumenta arma non ſint. At Varro arma uocatī exiſtimat omnia bellica inſtrumenta, quibus arceri hoſtes poſſint, ideoq; non ab armis, ſed ab arcendo hoſte appellata. qua propter, & fuſtes, & lapides, & alia huiuſmodi arma eſſe. Caius iuriſconſultus affirmat, quoties his ad hoſtes arcendos utimur. Nos arma dici putamus non tantum bellicæ, ſed omnium generum inſtrumenta. Quapropter Virgilius non ita ſimpliciter ſcripſit Arma, uirumq; cano, ſed hoc modo ſcriptum reliquit. At nūc horrētia Martis Arma, uirumq; cano. Quā uis priores uerſus, ab his, q emendare opus imperfectum uoluerunt, propter humilitatem principij detracti fuerint. Erūt ergo Martis arma inſtrumenta omnia, qbus in bello utimur. unde fraudes quoq;, & cōſilia inſidiantis, arma uocantur. Virgilius. Et quærere conſcius arma. Arma uero ruſticorum raſtra. ligones. qualli. crates. fiſcinæ. & alia huiuſmodi uillatica inſtrumēta. Idē. cerealiaq; arma. & alibi. Colligere arma. iubet. Itē alibi, Dicendū, et quæ ſint duris aggreſtibus arma. Arma cognaria. lebes. patella. tripus. olla. ueru. & ſimilia

Plau. Quá eleganter inſtructum cõquinarijs armis. arma ſtudioſorum ſtilus. pugillares. calam. libri. lucerna, cæteráq; huiuſmodi. Plyn. Cuius arma erant, non uenabulum, & lanceæ, 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, q ſcribitis, æquá Viribus, et uerſate diu, qd ferre recuſent, Quid ualeant humeri. hinc Laurentum legibus ſanatum erat, ne pomum ex alieno legatur in armum, ideſt quod humeri onus ſit, & armata uirgo dicebatur ſacrificans, cui lacinia toga reiecta in humerum erat, et armillæ uocatæ 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 adinſtruendum aliquid pertinent, ut in nauibus armamenta ſunt, nõ ſolú arma, ſed remi uela. antẽnæ. rudentes. clauus. et alia huiuſmodi. Item ab arma armipotens dicitur. et armiger, quin in prælio arma domini ſui gerit. & armitenens, q 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 coriis. Armenta quippe proprie maiorũ animaliũ cõgregationes dicuntur, ut puta Camelorum. bouum. equorum. aſinorũ. ſicut greges minorum. ut ouium. porcorum. caprarum. Quid Mille greges illi, totidemq; armenta p 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 cæruis 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 nalle mugientium proſpectat errantes greges, quaſi grex generalius nomen ſit. Armentum uero ſpecialius & illud ſine appoſito de pecoribus minutis intelligatur, cum appoſito poſſit etiam ad maiora transferri. Cicẽ. Eudit apothecas, cecidit greges armentorum. Ennius fœmenino 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, ferẽdis 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 nalde nimis. Teren. Horum ille nihil egregie, præter cætera ſtudebat. Veteres etiam ex grege dixere. & aggrego, quod eſt addo. adiungo, & quaſi in gregem duco, dicimuſq; aggregote in noſtrum ordinem. uel in noſtrum numerum. Ab grego abmoueo, et quaſi ab grege duco. Diſgrego. ſeparo. diſiungo ſe grego ſimliter, cuius cõtrarium eſt congrego, hoc eſt coniungo. unio. A quibus diſgregatio. ſegregatio. & congregatio deriuantur. Item domũ parietes, cingunt diuiduntq; quemadmodum urbem, ſiue oppidum muri. A pariẽte parietinæ dicuntur muri ueteres, ac ſemiconſumpti. Plyn. Aſtericũ herba eſt folio ſimilis Oxymo, nigrior tantum, naſcens in tegulis, parietinisq;, et parietaria a pariẽte deriuatur herba alia, de qua ſupra diximus. Item in ædibus ſunt pauimenta, hoc eſt ipſa ſolidamẽta domorum dicta a feriendo, quod, dũ fiũt pauimenta, pluribus ſimul diebus feriuntur, hoc eſt percutiuntur uirgis, ſeu marculis, ut ſolidiora ſint, nec rimas faciãt. Veteres quippe pauire pro ferire dicebant, quod a 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 oppauia uerbera dicuntur. Afra. Oppauijs pueri cõcrepantur. & pauſia oliuæ genus, quod non niſi paciendo, 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. a quo repauſo, quod eſt requiem capio. Deducuntur autem a græco παύω μαι, 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 a ſolo ſoliſtimum, ut a medio mediaſtimum 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 eẽt. Respondebat ſtatim ſilentiũ ſibi eſſe uideri. Tũ lle ſi paſcerentur petebat, aut ubi, nõ quod ad auſpicia ptineret utrũ paſcerentur, nec ne pulli, quos pullarius attuliſſet (ita enim nominabant eum qui pullos in caueã ferebat) ſed quia, cum paſcebantur, neceſſe erat aliquid ex ore decidere, & terrã pauire, ex hoc terripauiũ primo, poſt terripudiũ, deide tripudiũ eſt dictum. Cũ igitur offa iã ex ore pulli ceciderat, tum auſpicãti tripudiũ ſoliſtimũ nũtiabatur. Extabat decretum colle gij uetus oẽm auem tripudiũ facere poſſe. deriſit hũc augurã di modũ Flaminius. Nã, cũ tripudio auſpicaretur pullarius, diemq; commuttendi prælij propterea differret, Tũ Flaminius ex eo quæſiuit, ſine poſtea quidẽ pulli paſcerentur, qd faciendũ cenſeret. cũ ille geſcendũ cenſeret, præclara uero inqt Flaminius, auſpicia ſi eſurientibus pullis res geri poterit ſaturis nihil geretur. itaq; ſigna conuelli, & ſe ſequi iuſſit. Tripudiũ et ſaltatio dicitur ſimliter a pauienda terra, qd ſcilicet ſaltando terra pauitur. Liuius. Ferre, ac per urbẽ ire cum tripudijs, ſolẽniq; ſaltatu iuſſit. A pauimentum fit pauimẽto uerbũ & paſſiuũ eius pauimentor. A quo pauimentata loca dicuntur, in quibus ſtrata ſunt pauimẽta. Plyn. 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, & calce. In Italia uero feſtucæ ſubijciebantur, propter qd cánea uocitata. Inuenta deide ſunt à græcis elaborata arte picturæ, quæ aſarota dicta ſunt, quod uerri non debeant ἀπὸ τοῦ α privatiua particula, & σαρῶ, quod eſt uero. 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. Mar. In pretio ſcopas teſtatur palma fuiſſe. Ouid ſed ſcopis nunc analecta dabūt. teſtatur hoc Lucilius poëta. Arte pauimento, atq; emblemate uermiculato. Hoc pauimēti genus laudat Papinius in uilla Tyburtina Manlij Vopiſci. Calcabam nec opinus opes. nam ſplendor ab alto Deſluus, & nitidum referentes aera teſtæ, Monſtrauere ſolum, uarias ubi picta per artes, Gaudet humus, ſuperaq; 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 inſuſcans, alia ſibi eſcam arripiente. Scalpturata etiam pauimenta fuerunt, in quibus picturæ radendo fiebant, quo modo nunc ſcalpturata albaria in exteriori parte parietum, ac murorū facimus. Inuenere & alia pauimenta graeci, quæ, quoniam ſub dio ſunt, ſubdialia nuncupantur, his domos contegebant ſcalibus 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 nō patiuntur integra permanere. Itaq; ſi neceſſitas coīgerit, ut minime uitioſa fiant, ſic erit faciundum. primum obſeruandū eſt, ut æqualis, & ſolida contignatio fiat, ne gradus ambulātium tremor fabricæ titubantis excutiat. deinde ut axes quernæ cum eſculeis non miſceantur. Nam quercus humore conceptō, 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 prefigantur frequētibus 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 ſemipedali, tum cote depoliatur. Hoc pauimentum græci mucum dicitur, quod & nigrum eſt, & ſiqua ex poculis funduntur, uelocīter rapta deſugit. Alio quoq; genere pauimenti uti Romani ſub Sylla cœpere. Lithoſtratum uocant, quale Præneſte fuiſſe in fortunæ delubro memorat. Paruulis id cruſtis conſtat, ideoq; Lithoſtratum appellatur, hoc à noſtris dicitur ſectile. λίθος enim lapis dicitur, ſτρωτὸν autem ſtratum. Cæſarem tradunt in expeditionibus, triſſellata etiam pauimenta circumtuliſſe, de quibus inferius dicemus. Marmoreis etiam tabulis ſterni domus cœpere. A quo pœnica pauimenta dicta ſunt numidico marmore ſtrata, deinde etiā lateribus. pauimenta uero, quæ lithoſtrata dicebātur, humo pulſa in cameras tranſiere. Cameræ teſtudines dicuntur, quaſi camuræ, hoc eſt curuæ. Camurum enim curuū ſignificat. Virg. & camuris hyrtæ ſub cornibus aures unde Camerinum picēni urbs præclara à curuitate ſitus ita appellata. ab ea uero Camertes dicti, quos Liuius ſcribit, Publio quondam Scipione, in armanda claſſe, quam in Africam duxit, cohortem unam ſexcentorum militum armatorum præbuiſſe. Hinc etiam conclamatæ rata loca dicamus 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 parietes, in quod pluuia deſcendit. Plyn. Tam alti, abditiq; ſecreti illa ratio eſt, quod interiacens andron parietem 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 deducatur, ſicut tubi, ſeu per diminutionem tubuli à tumore. et cānales 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. et fontinalis porta urbis Romæ ob propinquitatem ſcaturientium fontium, eadem (ut quidam putant) capena uocabatur. Liuius. Cenſores uiam ſternendam à porta capena ad Martis ædē locauerūt. Idem. Ædiles alteram porticum ad portam fontinalem ad Martis aram, quam campos iter eſſet, perduxere. Romulus in conſtructione urbis treis 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. Virg. Et carmentalem Romano nomine portam. Poſtea uero ſcelerata uocata eſt, quod per eam, ſex, & trecenti Fabij cum clientibus quinq; millibus egreſſi aduerſus Hetruſcos ad amnē 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 veſtales, 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. Virg. Parcæ pias ſcelerare manus. Interdum tamen ſceleratum capitur pro nocente. Idem. at ſceleratum exquirere frigus. Difficile eſt. Quidam ſceleroſum, et ſceleratum ita diſtingunt, ut ſceleroſus ſit author ſceleris. Sceleratus uero, in quo ſcelus ſit conſtitutum, aut commiſſum. Teren. 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 pōdanam, quod ad res, quæ in urbem ferebantur, panderetur, eadem & à libertate libera dicebatur. Tertiam mugoniam à mugitu, quod per eam uenale pecus intraret, hæc & trigonia, hoc eſt trium angulorum cognominata. Addita præterea ab eodem intra urbem Ianualis porta eſt, à Iano dicta, et ideo ibi poſitum Iani ſignum, & inſtitutum à Pōpilio, 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 uimnalis

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. cūq; ex alia parte acerrimo prælio certaretur, subito fama pertulit fusos Tatio Romanos. Quam ob causam, qui aditum tuebantur, territi profugerunt. Cumq; Sabini per portam patentem irrupturi essent, magna uis torrentium ex æde per eam portam dicitur erupisse, multasq; per duellium cæteras, aut exustas feruenti, aut deuoratas rapida uoragine deperisse. Ob eam rem placatum est belli tempore, uelut ad urbis auxilium profecto deo, fores reserarentur. Hinc patuleius, & clusinus dictus est Ianus, quia bello portæ eius patent, pacæ 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 sexagenta, & 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 ianuarij, sed mensium omnium ingressus tenens. in ditione quippe iunonis sunt omnes Calendæ unde & Varro scribit, Iano duodecim aras pro totidem mensibus dedicatas. Ianus consiuius à conserendo, hoc est à propagine humani generis, quæ Iano authore conseritur. Ianus quirinus, quasi bellorum potens ab hasta, quā Sabini quirim 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, conalium populi indictum. Collatina, quæ per eundem circuitum ad sinistram Tyberis partem proxima est, à Collatia appellata oppido propè Romam. in quod aliarū urbiū opes collatæ fuerunt. post eam gabinia, quæ recta in gabios ducebat. subsequens Quirinalis ita uocata, uel quod eatur 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 appropiquabat, per eam sal Sabinū deferebant. ideo salaria uocata. deinde uiminalis, quæ ad uiminalem collem ducebat, appellatum à sylua uimmum, quæ ibi dicatur fuisse, eadem numentana à numentana uia, quæ in salariam intrat, hæc uero à numentano agro, de quo inferius dicemus. Post hæc exquilina, quæ in exquilias ducit. Tyburtina etiam dicta aliquando taurina à capite tauri, quod illic insculptum erat. Exquiliæ sunt gemini in urbe montes, dictæ (ut Varro affirmat) uel ab excubijs regis, uel quod excultæ à rege Tullo essent, In altero eorum nunc arcus extat, quem literæ indicant appositum honori Galeni imperatoris fuisse. In altero sunt Dioclitiani thermæ, & duo equi marmorei ingentes, cum uiris feminudis lora tenentibus, miro artificio insignes, quorum unus inscriptum latinis literis habet. opus Praxitelis. alter, Opus Phidiæ. Constat hos à Tyridate Armenorū rege Romam delatos, quē Nero, ut lautè exciperet theatrū Pompeij unius diei opera totum inaura-

uit. Tum Næuia à Næuio, qui ea loca tenuit. et Cœlimontana à Cœlio monte. & Latena, quod in Latiū duceret. & Trigemina, per quam trigemini fratres Horatij exierunt. Sed tertius, qui superstes fuit porta ea pena redijt. Liuius. Minutius extra portam Trigeminam 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 Raudusc̄ula, quod æratæ esset. Aes raudus à ueteribus dictum. unde in uenditionibus manoxpi 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 ingenij. & rudis impolita uirga dicitur à quo fit rudiculus diminutiuum. Plynius. Non est opus in hoc usu lanas rudiculis esse ceratas. Idem. Vritur autem in pannis per laminas minutas cum sulfure uersatum rudibus ferreis, aut ferulaceis, donec liquor mutetur in cinerem. Quoniam autem gladiatores iam ætate ingraueſcentes, dum libertate à prætore donabantur, ne gladiatoriam amplius exercerent, uirga donari solebant, factum est, ut pro libertate, & pro fine, rudis aliquando metaphorice ponatur. Iuuenalis. Ergo sibi dabit ipse rudem. Hinc nouum rudus, & uetus rudus dicimus. Nouum rudus est materia pauimenti. hoc est saxa de nouo contusa seu testæ fractæ ad pauimentum faciendum. Vetus uero rudus est materia ueterum pauimentorum, & diruptorum ædificiorū quæ lapidibus, & testis confractis, calcēq; arena commista constat. Plynius. Complanatæ ueteri rudere erant uiæ. Hinc ruderatus ager dicitur, qui ueterum ædificiorū materia sçatet, hoc est lapidibus confractis. arena. calce. Plynius. Rosam sicis locis, quàm humidis odoratiorem constat nasci. Serendam nec pinguibus, nec argillosis locis contentam raris. propriéq; 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, propriéq; de asinis dicitur. sicut himnio de equis. Persius. Fidor, ut Arcadiæ pecuaria rudere credas. hinc rudētes asini dicuntur. Virgilius. Sera sub nocte rudentum. Rudentes etiam appellantur nautica funes, quoniam cum uento agitantur rudere uidentur. Idem. Insequitur clamorq; uirūm, stridorq; rudentum. Item Rutumenta porta, quæ à nomine cuiusdam aurigæ cognominata est propè eam habitantis. et 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 Voluptæ sacellum. Item alia in palatio mutionis appellata à mugitu, quod ea pecus exigebatur. A fonte etiam 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 fontes condi huiusmodi uillæ consueuerunt. hinc pagani dicti, quasi ex eodē fonte potantes, hoc est uillani. hinc paganus uicus. hinc sempagenus, quasi semiuillanus. lapis in quem aqua scaturiens colligitur modo crater. modo labrū. mō à gustādo gustatoriū appellatur. Cratera à similitudi-

uasis huiusmodi. Est enim crater, siue cratera uas rotundum amplum. Virgilius. Crateras laeti 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. magnũ, atq; amplum esse idem Virgilius ostendit. Sed magnum metuens se post cratera tegebat, graecum uocabulum est κρατὴρ & à capacitate, hoc est ἀπὸ τῆς κρατῆν deducitur, quod est tenere. capere. Quidam scribunt treis urnas continere. Verum uero quartarium dici manifestum est, quod quatuor sextarios capiat. ab huius uasis similitudine crater in monte Aetna appellatus est foramen illud, per qđ ignis, cuius q; euomitur, quod cum aliquando duobus in locis fieri uideatur, duos esse huiusmodi crateres dixere. Strabo. Ipsa uero mõtis Aetnæ cacumina flagrantibus incendijs multipliciter mutari manifestum est. Nunc quidem in craterem collabitur ignis. nunc diuisus egreditur. modo ignis desiuunt 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, et propter signa, quæ fieri in ea solent, persona aliquando uocatur. proprie siphunculus dicitur. Plynius. Aqua uelut expressa cubantium ponderesiphunculis 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 mergimur, dicta ἀπὸ τῆς 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 cõtinentur, 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 nataræ. Cicero. Latiorem inquit piscinam uoluissem, ubi iactata brachia non offenderentur. Plynius. Si natare latius, aut tepidus uelis, in area piscina est, in proximo puteus, ex quo possis rursus astringi. Quinetiam uasa lignea ampliora ad tenendã 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 habentes. Piscina à pisce dicitur, à quo diminutiuum piscinulus. Terentius. Olera, & pisciculos minutos, & piscor ucrbum, 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. Tandem q; nescio quid ab eo expiscatus. & adipiscor, quod significat acquiro. Veteres appiscor dicebant. Lualius. 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 itenere ad eũ peruenissem. idem accidit in nanciscor, quod, cum simliter acquiro significet, si tamen cum homine iungatur, frequentissime capitur pro inuenio. Cicero. Eum tu hominem teneto, siquẽ eris nactus isths mortis, aut exilij munis. Ab hoc ueteres renanciscor dixere pro eo, quod est reprehendo, & indipiscor, quod

similiter significat assequor. Dicitur etiam in actiuo indipiscor. Plautus. Neq; partem tibi adeo indipisces, neq; fierem exò pies. Ab indipiscor fit indeptus. à quo indepto frequentatiuum. Varro. nec partem aliquam indeptauit hæreditatis. A piscor piscator deducitur, qui piscatur. & piscatus, ac piscatio pro ipsõ actu piscandi. Plynius. Quos uenatus. aucupia. piscatus q; alebant. et piscatorium, quod ad piscatorem pertinet, ut piscatorius hamus. piscatoria scapha. piscatoria piscina. piscatorium tugurium. & piscosum, quod modo significat piscibus plenum, modo in quo piscari facile est, quod & piscolentum ueteres dixerunt. Cato. Fluuium magnum. pulchrum. piscolentum. piscatorij ludi dicebantur, qui pro quæstu piscantium fiebant. Item piscariæ, loca in quibus pisces uenduntur, & pi scarij, q pisces uẽditant. Varro. Nullus in piscaria piscis erat. inter piscarios nemo uendebat. ijdem & cetarij dicuntur, quãuis cetarij potus sunt, qui magnos pisces, & salsos uendunt. Cete enim maiores pisces in mari sunt, non ouum, sed animal pariẽtes, quod nulli ex paruis accidit, præterquam ranæ. Virgilius. immania cete. Cetarij etiam piscatores magnorum pi scium dicuntur, ut puta thynnorum, et aliorũ 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, & alij huiusmodi pisces capiuntur, et iuxta saliuntur. Plynius. Carteiæ in cetarijs 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. Nõnunquam 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 calescit uulnus, quod & in cæcis serpentibus tradunt. Interdum à colore, ut aurata à colore auri, & mullus à colore muleorum calcorum, quibus primæ reges albani, postea patritij usi sunt. erant autem purpurei coloris à milando, hoc est fuendo dicti. Vnde mullus collare catum uenaticorum consutum, factum q; ex corio clauis ferreis eminentibus aduersus impetum luporum. Scipio Aemilianus ad populum. Nobis inquit, reiq; publicæ præsidio eritis, quasi mullus cani. Mullus piscis est marinus maximæ nobilitatis, & gratiæ, magnitudinis modicæ. raro enim binas libras ponderis superat. Martialis. Nolo mihi ponas rhombum, mullum q; bilibrem. Mutianus tamen tradidit Mullum octuagnta librarum in mari rubro semel captum fuisse. uescatur algæ. 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 multi colorem habet. sicut carcinias, qđ cancri marini. Echites, quod uiperæscorpites, 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 mullum unum septem millibus nummũm mercatus traditur. M. Apicius in socio rum gero, de quo alibi dicemus, Mullos necandos putauit. & ex iecore eius alecem excogitauit. Mullum expirantem multiplici quadam colorum uarietate spectare proceres gulæ præclarum putabant, præsertim si uitro esset incluſus. Seneca parum uidetur recens mullus, nisi qui in conuiuæ manu moritur. Vitreis ollis incluſi afferuntur, & obseruatur

morientium cólor, quem in multas mutationes mors luctante ſpiritu uertit. Idem ante illa audiebamus. Nihil eſt melius ſaxatili mulo. At nũc audimus nihil eſt moriẽte formoſius. Da mihi in manus uas uitreum, in quo exultet, & diu laudatus eſt ex illo perlucado uinario extrahitur. Tunc, ut quiſq; periit or eſt, monſtrat. Vide quam exarſerit rubor omni acrior minio. Vide quas per latera uenas agat. Erit ſanguineum putes uentrem. quàm lucidum quiddam cœruleum ſub ipſo tempore effulſit. Iam porrigitur, & pallet, & in unum cólorem cõponitur, 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 locat, ſicut carpio in Benaci lacu. Salmo in Rheno, ac Rhodano. qui duo piſces omnibus ferè marmi præferuntur. Attilus in Pado. Zeus, qui & faber appellatur gadibus, muſtellæ, in lacu brigátino retiæ murenis ferè ſimles, & cæteros omneis piſces noſtra ætate excedentes pretio, quas à lambendis petris, uulgo nunc lampetras nominant. Circa ebuſum ſalpa, obſcœnus alibi, & qui cœqui non poteſt, niſi ferula uerberatus. Cleruncq; nomen trahunt piſces ab ingenij, aut morum ſimlitudine, ut canes, ſiue caniculæ à morſu. hæ enim graui periculo urinantes infeſtant, ob id ſtilos præacutos lineis adnexos habent, quia niſi perfoſſæ non recedunt atrox cum his dimicatio eſt. Inguina, & calces, omneq; candorem corporum appetunt. Salus una in aduerſus 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, abſumſpectant. Omnis cura adſpeculandum 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. βαρὸς edax dicitur, à quo Picentes mei narolum nominant. Romani uulgo lupum lanatus, ſiue lanatus lupus dicitur à candore, ac mollitia carnis. Tales enim inter eos laudatiſſimi ſunt. Marti. Laneus Euganei lupus excipit ora Timaui Aequoreo dulceis cũ ſale paſtus aquas. Var. Lupo tyberino palmam tribuit his uerbis. Ad uictum optima fert ager campanus frumentum falernum uinum caſſinâs, oleum. Thuſculanus, ficum. mel, Tarẽtinus. 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, ut pote pinguiores. Refert Macrobius Lucilium acrem, & uehementem poẽtam oſtendere ſe ſcire hunc piſcem egregij ſaporis eſſe, qui inter duos pontes captus eſſet, eumq; quaſi liguritorem appellare catillonem. proprie autem catillones dicti guloſi, quaſi catillorum liguritores, & præcipue eos, qui ad pollutum Herculis ultimi conueniebant, quod catillos liguribant. A catino per diminutionem catillus dictus. catinum autem à capiẽdo putant deductum, unde eſt eſcariæ menſæ, ubi pultem, aut aliquid iuri lenti ponebant, catillatio graue opprobrium obijciebatur hominibus generoſis, ſiqui prouincias amicas populi Romani expoliaſſent, quod bona eorum liguriſſe uiderentur. Lucilij uerſus hi ſunt. Fingere præterea affirri, quod quiſq; uolebat. Illum ſumma ducebant, atq; altilium lanx. Hunc ponteis Tyberinos inter captus catillo. Caium quoq; Titium ita ſcripſiſſe cõmemorat,

quin potius putamus mulſum miſtum uino græco. edimus turdum pinguem, bonumq; piſcem. lupum germanum, qui inter duos pontes captus fuit. Refert Ariſtoteles mugilem, & lupum perpetuo inter ſe odio conflagrare. Nos certe Puteolis ſæpenumero congrum cum murena, cum lupo mulum acriter pugnantes Beſſarione noſtro præſente animaduertimus, mugilemq; in metu, cum caput occultaſſet, totum ſe abſcõditum eſſe exiſtimantem, propter quod cephalum à græcis uocari uerisimile eſt. Galenus quoq; excellens medicus de eo ſic ſcribit.

λάβρακα οὐ πιθάμαι μετὰ μικτὸν ὕδατος ἐκ τοῦ τῆς θαλάσσης ἐπαναβαίνοντα ποταμοῖς ἢ λίμναις ἐώρακα. διὸ καὶ μοχθηρὸς ὁ λιχάνης ἐυρίσκεται. καθάπερ ὁ κέφαλος τοῖς λάκκοις, ὃ φεύγει δι' ὅλου τὰς λιμνοθαλάσσας καὶ τὰ σώματα τῶν τοιούτων παχύτητα πελάγους ὧν. τοῦτ' ἐστὶ τοῦτο μή πίνειν τοῖς ἐν βάθει ἀποχωροῦσιν. *Lupum inquit, in dulcibus aquis tum non uidimus, ſed ex mari in flumina, ac lacus aſcendentem conſpeximus, propter quod parum per limoſus inuenitur aliquando, quem admodum cephalus. Non fugit autem ſtagna ſalſa, nec oſtia fluminum, quãuis 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 hominibus 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, uſque adeo uulgi animis infixum eſt, ut hinc uerſipellis contumelioſum nomen ortum putetur. Hi enim dicuntur uerſipelles, qui modo unũ, modo aliud oſtendunt, & quolibet ſe fraudulenter commutant. Lucilius. At libertinus tricorius Syrus iſte ad maſtigias, qui cum, uerſipellis fio, & commuto omnia. Plautus. Verſipellem ſe facit, quando lubet. Scribit Varro Arcadas quoſdam ſorte ductos ſtagnum quoddam eius regionis tranare, neſtitu in quercu ſuſpenſo, atq; abire in deſerta, transfiguratiq; in lupos, & cum ſimlibus 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 uicſſe 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. & ſimli modo lycæum Arcadiæ montem appellatũ, 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 uiuẽti detrahatur. A lupo ceruarius lupus dicitur aliud animal uulgo notum, cuius tanta obliuio eſt, ut maxima etiã in fame mandens, ſi reſpexerit, non recordetur cibi, ſed digreſſus aliũ 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 nutrierit, 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 et Luperci à Romanis dicti, quaſi ex illorum myſteriorum ſemine exorti, ſiue (ut Varro putat) quod Lupercalibus in Lupercali ſacra facerent. A lupo etiã meretrices lupæ appellatæ, quod, ut illi cibi, ita hæ uel libidinis, uel quæſtus appetentes ſint. Vnde turpia earũ loca lupanaria uocantur. et lupari ſcortari, ac meretricari eſt. Accius. Qui cum meretrice puias 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 nó fabulã, ſed hiſtoriam eſſe, & geminos infantes à lupa uere fuiſſe nutritos, quod Marte geniti eſſent, in cuius tutela lupi eſſe dicuntur, ut ideo lupa parumlis ubera admouiſſe credatur, quia filios eſſe dei ſui Martis agnouerat. Lupata quoq; genus freni aſperrimi à lupinis dentibus nomen ſumpſere, qui æquales ſunt. & propterea morſus eorum aſperrimus. Vir Preſſiq; negabunt uulnera dura pati, & duris parêre lupatis. Lupinum 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 poſtes ſolitas, nequid mali medicamenti inferretur. Lupinum quoq; legaminis genus appellamus, qđ nõ minus terram appetat, uoraxq; illius ſit, quàm lupus. hoc unum cœli non uult, ſeriturq; non arato, & tellurẽ adeo amat, ut quis 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 amari tudine 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 τῦ 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 cerauiſiam faciunt admiſta frugibus. Hoc genus potionis, quo pro uino utuntur, quale ẽ in Aegypto Zithum cælia, et cerea in Hiſpania. horum omnium ſpuma cutem fœminarum in facie nutrit. A lycos etiã Lycus deducatur proprium uiri nomẽ. Multi autẽ hoc nomine clari fuerunt. Vnus troianus Virg Fatu Lyci, Alius thebanus ignobilis genere, qui, cum à Creonte Herculis ſocio in exiliũ miſſus fuiſſet, Hercule deinde cum Pirithoo ad inferos profecto, regnum Thebarum occupauit. Itẽ 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 et alius hoc nomine Priami filius, pater Pandari. et Lycaſtus urbs Cretæ à Luporum, quæ ibi eſt, multitudine. & Lycaola paſtoris nomen. & Lycimnius frater Aſtioches, et Lycinus proprium nomen, & Lycomedes Creontis filius, & Lycopa urbs Actholiæ. & Lyxon pythagoricus philoſophus, alius Socraticus. tertius Poëta. quartus epigrammaton ſcriptor. et Lycophron Periandri Corinthiorum tyranni filius, qui patri, quod matrem occiderat, nunq; conciliari potuit. cumq; patris ætate iam grauescente in ſucceſſionem tyrannidis uocaretur, rẽdit ſe nunq; Corinthum patre uiuẽte, rediturum. & Lycopolis urbs Aegypti. & Lyctus oppidum Cretæ ſub Idomenei imperio, à quo Idomeneus Lyctius eſt dictus, & Lyctonia ſimiliter urbs Cretæ. et Lycurgus Lacedæmoniorum rex, philoſophusq; clariſſimus, qui Lacedæmonijs leges ſanctiſſimas condidit, aſtrictiſq; cuibus 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. Itẽ 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 τῦ λύκος, καὶ σκύλαξ. Eſt enim canis natus ex commiſtione canum, luporumq;. Virg. multum latrante lyciſca. & lynx, & lycius Apollo. & lux, de qbus inferius dicemus. Itẽ urticæ dicuntur, quod uredinẽ tactu exatent. Græce hoc genus ἀκαλήφη uocatur, piſcis eſt carnoſæ frondis. nocte uagatur. ueſcitur carne. contrahit ſe primo mox prænatante piſci culo frondem ſuam ſpargit, cõplectensq; 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, quãuis genus urticæ eſt, quod ononium uocant, multo cæteris mitius, & foliis ferè nihil mordentius. Cõſtat, ſiquis decocto urticæ pedes hyeme laucrit, eo die non frigeſcere. Si equæ marem non admittant, & urtica infricetur natura, libẽter cœitum pati. Thanias phyſicus utiliſſimam eſſe urticam ſcripſit in cibis coctam, conditam'ue, lienis. duritiæ uentris. inteſtinis aĩalium articularibus, & podagricis morbis. arteriæ. tuſſi. uentris diſtillationi. ſtomacho. panis. parotidi. pernionibus. Pectus præterea purgare. urinam ciere. ſanguinẽ narium ſiſtere. cælculos rumpere uuam reprimere. Nonnunquam etiam à figura piſces nomen accipiunt, ut ſolea, quæ crepidæ ſimilis ẽ, quam ſoleam uocamus ex planorum piſcium genere. & Rhombus cõmendatus patinis. à ſolea, et paſſere ſitu tantum corporis differens. etenim dexter Rhombo, reſupinatus eſt ſoleæ et paſſeri læuus. Rhombi mentionem facit Iuuenalis, quem fingit Domitiani temporibus incredibili magnitudine captum fuiſſe. Cum iam ſemianimum laceraret Flauius orbem Vltimus, & cæluo ſeruiret Roma Neroni, Incidit adriaci ſpatium admirabile Rhombi. Ante domum Veneris, quam doricæ ſuſtinet ancon. Impleuitq; ſinus. Rhombos tradunt optimos eſſe Rauennæ, ſicut lupos inter duos pontes Romæ. Rhómbus græca uox eſt ſignificat q; proprie figuram quadratam ſolidam, cuius latera omnia ſunt æqualia, anguli uero oẽs obliqui hoc modo. ◇ Hic Rhombus ſi in terra iactetur, uoluitur ad ſimilitudinẽ ferè cylindri. Thebantur eo maleficæ mulierẽs, quibus maxime Theſſalia abundat, ad deducendam lunam. Martialis. Quæ nunc theſſalicæ lunam deducere rhombo. Idem, Numerare quis pigri damna poſſit ſomni, Dicere quot æra uerberent manus urbis. Cum ſecta cœlo luna uapulat rhombo. Solebant qppe ueneficæ mulierẽs ad deducendam lunam noctu æra pcutere. Ouidius de anu lunam deducente. Themeſæáq; 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 μιγᾶδ' ὅδε βόμβος ὁ χάλκεος ἐξ ἀφροδίτας ὡς κῶφος ἀνὸστοποῦ ἀμετέρησι θύρησι. ut Rhombus iſte (inquit) æneus uertitur, ita uertatur meus amans ad meas fores. Eſt ẽt Rhómbus cylindrus, item torques, & inſtrumentum illud, quo uertendo mulierẽs nenia, utuntur q; eo ſimiliter in Theſſalia mulierẽs maleficæ ῥόμβον græci dicunt uertẽdo

fiendum, lapidē iactare. Quandoq; nominantur ab effectu, ut Torpedo, quæ limo mersa occultat sese, et piscem supra natantem torpentem 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 species uermiculorū assultantes piscículos attrahat. quos propè accedentes assiliat. Et Echeneis, quod nauem retineat ἔχειν enim tenere est, ναῦς à græcis dicitur nauis. Magnus nostri seculi, & superioris error circa hoc uocabulū 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 retinēs euro tendēte rudētis In medijs echeneis aqis, oculiq; draconum. Est autem piscis admodū paruus in petris uiuens, qui adhærens carinis nauem retardat, ideo ἐχενηὶς dictus à græcis. A quibusdam uero è nostris latinis remora appellatus, qđ nauem remoretur. Hunc Plyn. scribit ob eam causam amatorijs ueneficijs infamem esse, tum propter iudicio rum, ac litium moram. Sed hæc crimina una laude compensat, quod fluxus grauidarum utero sistit, partúsq; ad puerperium continet, in cibos tamen non admittitur. Pedes eum habere arbitratur Aristoteles. Mutianus muricem esse latiorem pura, neq; aspero, neq; rotundo ore, neq; in angulos prodeunte rostro, sed simplici concha utroq; latere sese colligente, quibus adhærentibus, plenam uentis stetisse nauem portentum nuntios à Periandro, ut nobiles pueri castrarentur. Alij pedalem esse tradiderunt, & crassitudine quinque digitorum naues morari. Plynius de hoc elegantissime scribit in hunc modum. Quid uiolentius mari, uētis ue? & turbinibus? procellis? quo maiore hominum ingenio in nulla sui parte adiuta est, quàm uelis, remis q; Addatur his et reciproca æstus ienarrabilis uis, uersum q; totum mare in flumen. Tamen omnia hæc, pariter q; eodem impellentia unus, ac paruus admodum piscículus echeneis appellatus, in se tenet. Ruant uēti licet, & sæuiant procellæ, imperat fieri, uires q; tantas compescit, & cogit stare nauigia, quod nō uincula ulla. non anchoræ irreuocabili pondere faciunt. Infrenat impetus, et domat mūdi rabiē, nullo suo labore. non retinendo, aut alio modo, quàm hærēdo. Hæc tam tilla 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 sempedalis inhibere possit, ac tenere deuincta piscículus. Fertur Actiaco in 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 piscículus. Siquidem nouissime tamen in urbem reuersus ille imperator suis telis confossus est. Nec longa fuit illius moræ admiratio, statim causa intellecta, cum è tota classe quinq; remis sola non proficeret, & exilientibus protinus qui id quærerent, circa nauim inuenere adhærentem gubernaculo, ostenderunt q; Caio indignanti hoc fuisse, quod se reuocaret, quadringentorum q; remigum obsequio contra se intercederet. Constat etiam peculiariter miratum quomodo adhærens tenuisset, nec idem polleret in nauigium receptus, qui tunc, postea quam uidere eum, limacis magnæ similem esse dicunt. Quidam è græcis authoribus hunc alio nomine odinolyontem appellauere ἀπὸ τῦ λύειν τὰς ὠδῖνας, hoc est à partu soluendo. Quippe sale asseruatum, & alligatum grauidis partum soluere prodide-

runt. Echinus uero piscis est calicem habens echinatum instar castaneæ propter quod echinus est dictus. græci enim ἐχῖνον hirtum uocant, spinas pro pedibus habet. ingredi huic est in orbem uolui. 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 uolutione atterant spinas, qđ aspicientes nautæ pluribus mox anchoris nauigia firmant, ouа omnium amara sunt, gna 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, et iuxta Baias purpureo colore, cæruleo, ac uiridi misto. usque adeo grata oculis ea uarietate, ut si colores durarēt, nulla esset cum gemmis comparatio, sed mortuo pisce colores tabescunt. scinditur leui percussu hirta testudo in duas q; partes diuiditur. abijcitur altera, altera uero leuiter aqua abluitur. decidunt sordes, quæ in ijs proprijs uiscéribus sunt, remanent quinq; partita ouа subrufa, adstellæ imagnem formata. hæc cruda sumuntur sapore non injucundo, quāuis nescio quid amaritudinis habeant præstant q. Miseni nascuntur. Horatius. Ostrea circeis. Miseni oriuntur 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, Decaperis, pelagi masculа turba sumus. Sæpe etiam ab ipsorum piscium specie, ut nautilus, quod nauigantis effigiem habeat. ναυτίλλομαι enim apud græcos significat nauigo. hic piscis est, qui ab alijs Pompilus nominatur, supinus in summa æquorum peruenit. ita se paulatim subrigens, ut emissa omni per siphulam aqua, uelut exoneratus, sentina facile nauiget, postea prima duo brachia retorquens membranam inter illa mira 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 crines uocamus. item caudam, quæ bisulca est, & acuta. fistulā præterea in dorso, qua mare transmittit, eandēq; modo in dextram, modo in sinistram partem transfert. natat obliquus in caput. per brachia uelut aceptabula quædam dispersa habet, quibus haurit quodammodo, cui adhæsit. & ita tenet, ut nequeat diuelli. comprehensum hominem in terram dejcit. exit in siccum dūtaxat 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. aceptabula, siue calículi instar peluis urnam æquauerint. Reliquiæ eius miraculo asseruatæ septuaginta pondo pependerint. Ex polyporum genere est ozæna dicta à graui capitis odore, propter quod murenæ maxime eam consectantur. Polypi semper fere tabe pereunt. fœminæ caeteris auidissimi sunt chonarum. illæ ad tactum comprimuntur brachia eorum præcidentes, ultróq; escam ex prædatore capiunt. carent choncæ uisu, omniq; alio sensu, quam cibi, & periculi insidiantur. Polypi apertis, impositóq; lapillo extra corpus, ne palpitatus ejaculatur, securi prædam faciunt, & deuorant. carnes. illæ se contrahendo discuneantur. Negant aliqui ullum esse atrocius animal ad conficiendū hominem in aqua. In naufragos, urinantes q; ue maiorem immodum impetum

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 pendens 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 simlitudinem habens, nisi quod tristior est, atretq; illa lasciuia, rostris caniculæ similis. & Attilus piscis grandis satis, q in Pado inertia pinguescens ad mille aliquando libras captus est cathena to 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 Euphraten uenisse, eodem repente superuenisse unum ex gigantibus nomine Typhona, cuius aspectu territam Venerem sese cum filio in flumen proiecisse, & in piscium figuram esse mutatos, ita demum periculo liberatos fuisse. Quapropter Syros ea loca incolentes ab esu, & captu piscium postea destitisse, ne numina sua lædere uiderentur uel edendo, uel capiendo. 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, Speluncasq; lacus clausos. Item uas, in quo uua calcatur, ac mustum destuit. 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 receptaculũ significat, derivatur, 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 qbus habent 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 deditæ opera quiescentibus alijs, in eam iam exedram ueniisse, in qua Crassus posito lectulo requieuisset. Sunt Oeci, in quibus dũtaxat matres familias cum lanificas sedent. Qui locus etiam gynæcæum 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 τῦ οἴκου deducuntur. quod signi ficat habito. unde οἶκος domus dicitur, à quo œconomus administrator rei familiaris, & œconomica, quæ ad rem domesticam, ac familiarem pertinent. & œconomia administratio rei domesticæ, & œconomus uillicus. & œconomo uillicor, & οἰκονῶ, quod significat administro, à quo διόικησις, hoc est Dioœsis, administratio dicta. hinc pontificum Dioœses dicuntur, in quas administrandi officium suum liberam habent potestatem, propter quod à quibusdam nouo quidem, sed non inepto uocabulo Dioœcesani 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 q̃m uẽdendo aliqd, aut emendo medius est. Item Xenodotus nomen proprium. fuit hoc nomine excellens apud græcos historicus, patria Trœzenius. & Xenocrates uir calcedonius Agathonis filius, Platonis auditor, qui in academia Speusippo succesit, scholam tenuit uiginti quinq; annis, obijt secundo, & octogesimo ætatis suæ anno, cum forte in sartaginem offendisset. & Xenophanes uir colophonius (ut Apollodorus refert) Ocomenis filius, q, cũ esset uiginti annorũ, patria pulsus fuit, scripsit elegias contra Hesiodum, & Homerum, fuit & alter Xenophanes lesbius poëta, Iábica carminis scriptor. Xenophon philosophus, & dux insignis patria Atheniẽsis, Grilli filius, Socratis discipulus, Platonis æmulus. qui omnium philosophorũ scripsit historiam, & ex ultimis Babyloniæ finibus exercitum asperis itineribus in patriã reduxit. Septem fuisse Xenophontes leguntur. Primus, & secundus athenienses philosophi. tertius cous. quartus, qui Annibalis historiam scripsit. quintus, qui prodigiosa quædam, & fabulosa commentus est. sextus 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. ouа. olera. poma. reliquaq; res agrestes. 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 proxenijs mitteret. Hinc per diminutionem xeniola dicuntur. Apuleius. Cómodum 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 districha 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 ẽ inter duo atria ſint interpoſita. noſtri andronas appellant, nec græco, nec latino uocabulo, græci enim andronas uocant locũ in quibus bina triclinia ponuntur, & uirilia conuiuia fiunt, quod in his mulierẽs nõ intereſſent. Poſt hæc in ædibus ſunt Horti. horũ alij in ſolo ſunt, alij penſiles, hoc eſt ſupra ædificia conſtituti. quales à te Federice princeps ſupra regiæ tuæ ampliſſima præſepia ædificati ſunt. tanto artificio, decore, ſumptu, ut ſtuporẽ potius, quàm admirationem ſpectantibus afferant. In inferioribus hortis diætæ ſunt modo paruæ, modo maiuſculæ, in quibus etiam cubicula fiunt. ſunt ſtibadia, hoc eſt paruæ cœnationes, in quibus ſcriptum eſſe ſolebat, quot conuiuas cœnatio caperet. Martialis. ſtibadium. Accipe lunata ſcriptum teſtudine 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 teſtudinẽ 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 offerũtur, hinc, atq; hinc platanos, aut buxos, aut cupreſſos, aut alias arbores perpetuo uirentes habentia, & à curſu equorum appellata. Græci enim ἵππον equũ uocant, δρόμον curſum. ſunt xyſti, hoc eſt loca exercitationi corporis accommodata, quas græca 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. Quæ baſis uillæ erat, qua inter columnia ambulationis, ambulacra etiam appellantur. Plynius. Tum fora, atque Gymnaſia, et pro ſuis extẽta porticibus ambulacra muremur. Græci tamen xyſtum uocant porticum ampla latitudine, in qua athletæ per hyberna tempora exercentur. Xenophon ἐν τῷ ξυσῷ 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 ξυσὸς 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, xyſtóq; conſtituuntur. ſunt præterea in hortis topiaria, hoc eſt opera ex arboribus, aut fruticibus, aut herbis facta ad decorem, ut ſunt teſtudines. cameræ. naues. columnæ. auiculæ, aliáq; huiuſmodi, quæ ex ſanſuco. libãotide. edera. buxo, aliſq; 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 ope lauri genus, quæ taxa dicitur excreſcente in medio folio parumla ueluti lacinia. Idẽ, Ramos ſpargit à radice topiarij, ac coronarij opifices. 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, quáuis 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 arãdo dicitur Aruum. Primus ager plurali caret, dum tantum loquimur de ſingularum urbium territorijs, & complectitur nemora, ſaltus, paſcua, mõtes, lacus, flumina, cæteráq; huiuſmodi. Quod ſi dicamus romanos agros, Campanos, leontinos, priuatim cuium agros intelligimus, in quibus hæc includuntur. Si uero romanum, campanum, ac leontinum agros, prorſus territoria ſignificamus, ideóq; 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 naſcatur, 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 derivatur hoſpitor, quod eſt ſtabulor, diuerto, & hoſpitium, de quo diximus. & hoſpitale. hoſpitium. domus, de qua ſuperius diximus. & hoſpitalis adiectiuum, quod modo ſignificat liberalem, et facile ſuſcipientem hoſpitio, aptumq; ad ſeruiendum hoſpiti, modo ad hoſpitem pertinentem, ut hoſpitalis lex, & hoſpitalitas, ipſa facilitas. & (ut ita dicam) benignitas in recipiẽdo et hoſpitaliter aduerbium benigne. faciliter. & hoſpita, quæ facile ſuſcipiunt, unde hoſpitam terram dicimus, in qua facile ſuſcipimur, et hoſpita æquora, ſiue hoſpita flumina, per quæ nauigari, aut tranſiri poteſt. Virgilius. Cuppibus illa prius patulis nunc hoſpita paluſtris. Aliquando etiam hoſpita pro eo, quod eſt uicina accipimus, quia nihil nobis hoſpito uicinius eſſe poteſt. Inter agrum. fiendum. aruum prædium, & poſſeſſionem hanc eſſe differentiam tradunt. Ager eſt (ut diximus) locus in rure, quem colimus. Aruum, ea pars agri, quæ ſementi datur. Salluſtius. Quia Numidæ pabulo pecoris magis, quàm aruo ſtudent. Quintilianus. Pauper, & diues in agro uicini erant iunctis hortulis. ſed ex omni parte circumuectus diuitis ager, uix tenuem ad greſſus meos ſemitam dabat. Quid agimus? Vndique nallo diuitiarum clauſi ſumus. Hinc horti locupletis. hinc aruа inde uineta. hinc ſaltus. Ab aruo aruales fratres dicti ſacerdotes, quos Romulus primus inſtituit, ſéq; inter illos duodecimum Fratrem appellauit, ut arua fruges ferrent, eiq; ſacerdotio Acca larentia, quæ poſtea populum romanum hæredem inſtituit, Romuli nutrix, tribuit albas infulas, & ſpicæam coronam pro religioſiſſimo inſigni, quæ

signi, quæ prima apud Romanos corona fuit, et hic honor nō nisi uita finitur, exules'q;, & captos comitatur. Fundus etiam pars agri est. Singula enim prata. singulæ uineæ singuli horti. singula oliueta. pomaria. arbusta. pascua, salicta. nemora aucupatoria. uenatoria. piscatoria loca, siue uillam, at q; ædificium, siue piscinam, siue uinaria habeant, siue non habeant, singuli fundi sunt, & hoc in agro duntaxat. Nam in urbe oppido. uico. castello quicquid tale est, prædium dicitur, à præstando, sicut prædes (ut Varro uult) ut alij, à prius dando, siue ualde dando. sunt tamen prædia etiam in agro. Itaque definire possumus fundum esse rusticam possessionem. Prædium uero & rusticam, & urbanam. unde anteurbana prædia uocabantur, quæ urbi erant propinqua. Possessiones generale nomen est, nam & tabernæ, & hospitia, & horrea in urbe possessiones dicuntur, & simpliciter omnia bona, quæ uulgo uocantur immobilia. Cicero. Possessiones, notabat & urbanas, & rusticas. Idem. Etenim isti callidi æstimatores prata, & agros magis æstimant, quod ei generi possessionum minime noceri potest. Dicitur tamen etiam possessio, non ipsa proprietas, sed usus, & actio possidendi. Modestinus, Quicquid enim apprehendimus, cuius proprietas ad nos non pertinet, aut nec potest pertinere, hoc possessionem appellamus. Fundum à funda dictum quidam existimant. Vnde extant ridiculi uersus Ciceronis. Fundum uero uocat, quo' 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, et grandis, ideoq; spectosæ plateæ, siue areæ campi uocitantur, ut Romæ campus Martius. dicturq; à capiendo, quod animalium, seu rerum multitudinem facile capiat. siue quod ueteres principio ex agro tantum plano fructus capiebant. Collis est exiguus monticulus, siue per se sit à monte separatus, siue pars montis ita uocatus, quia colles post eam pos 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 proclinitas, & (ut ita dicam) prona supinitas, qualis est in colle Clitumnus, quamuis clitumnus ponatur etiam pro colle mutuore, uelut Clitumnus capitolinus. Clitumnus, q ducat ad Ianiculum, quos in urbe scimus colles esse, propter quod dicitur septicollis, & apud ueteres festa quædam fiebant septimontialia. Liuius. Quantum in altitudinem egrediebantur magis, magis'q; syluestria, & pleraq; inuia loca exapiebant, ut uero iugis appropinquabat, quod rarum in alijs esset, adeo omnia contenta nebula, ut haud secus, quàm nocturno itinere impedirentur. Dictus autem clitumnus à clino, quod est inclino, & iugum à iungendo, quod iungatur, & in acutum arctetur. Ab hoc Iugentinus Deus, qui præest iugis. & iugo sum dicitur, quod in iugū acuitur. & decliuis inclinatus, atque incuruus. & accliuis erectus, & in clitumnum acuminatus. A' quo accliuitas. Cæsar. Ab eo flumine pari accliuitate collis nascebatur. Item cliuium ueteres difficile dicebant. Vnde cliuia auspicia uocabantur, quæ aliquid fieri prohibebant. Monteꝛ definiunt esse terrarum tumores altissimos. Diminutiuum montis est monticulus, hoc est parꝰ mons. Sicut colliculus parꝰ 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 prensantemq; uncis manibus capita aspera montis, Ferro inuasisset. sicut aliquando saxum pro monte. Idem saxi de uerticę pastor. A' monte derinatur montanus, ut montani imbres. montanæ nebulæ. & montosus, ut montosa regio. montosa loca. & montiuagus, qui per monteꝛ uagatur, & montigena, qui in montibus genitus est, & septimontium locus septem monteꝛ 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 præemnens 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 monteꝛ, uel colleꝛ, siue quascunq; rupeꝛ altioreꝛ, quod hinc, atque hinc uallata sit. Cuius diminutiuum est uallicula. A' ualle Vallonia dea, quæ uallibus præest. Item conuallis, quæ nostra sententia est arcta uallis, & quasi coniuncta, quales sunt, quas metaphoricè Fauces appellamus, quāuis 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 corrinatione. Præcipisse libramento oportet, ut fruaris quando insinuat. Itaque altissimis partibus dicitur conuallis, & interualla substructis canalibus iunguntur. Vallare firmare est, atque munire, & quasi uallum facere. A' quo fit circumuallare Vallum est munitio constrorum, quod ex uallis fiat. Vallus fudis est, siue palus, cui uitis alligatur. Virgilius. Et uallos primus sub tecta referto. Solebant autem milites fudes secum gestare, quibus castra muniebant. Idem, Quadrifidasq; fudes, & acuto robore uallos. A' uallo ueteres uallessit pro perierit dixere, quod qui uallo eiciuntur, pro perditis habentur. Item à uallus interuallū, hoc est spatium, quod inter palos est, uallum castrense constituentes. à quo omne spatium interuallum est nuncupatum. A' 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 cribrū 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 mystica dixit. Quippe mysticum græca dicunt omne id, quo in arcanis deorum sacris utimur, qualia erant Bacchi orgia, quæ noctu clàm à solis mulieribus celebrabātur. et mysteria arcana sacra appellabantur, hinc non sine mysterio fieri dicimus, quod occulta aliqua, quasi sacrorum ratione perficitur. A' uannus fit uerbum uanno. A' 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 areā. 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, rupeꝛ 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 li
tus maris proprie dicitur, definiturq; à Celſo quouſq; maxi-
mus 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 li-
tus locus circa aram pedes duodecim à litando dictum, quam
uis lito primam ſyllabam correptam habeat. A litore litore-
um, & 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 ſuciſa ſit, nihilo minus ſylua di
citur, quoniam rurſus ex ſtirpibus, aut radicibus renaſcitur.
Sylua à græco dicitur ὕλη, quod ſignificat materiam.
Quapropter materia denotat omne lignum, cum tigna di-
cantur duntaxat ea materia, quæ ædificijs apta eſt. à quo con
tignatio deducitur, hoc eſt ſtrues è lignis in domo habitandi
gratia facta, unde ſuperior contignatio, & inferior contigna
tio dicitur. Hinc Materiarius faber, hoc eſt lignarius dicitur,
& materiaria fabricæ lignaria, & materiari lignari. Hinc
etiam ſyluam uocant ſubitum illud ſcribendi genus, quod qua
dam feſtinandi uoluptate deſluit, eſtq; uelut prima materia,
quales ſunt Papinij ſyluæ, de quibus ipſe ſic ſcribit. An hos li
bellos, qui mihi ſubito calore, & quadam feſtinandi uolupta
te fluxerunt, cum ſinguli de ſinu meo prodiſſent, congregatos
ipſe diuulgauerem. Quint. Diuerſum eſt huic eorum uitium,
qui primo decurrere per materiam ſtilo quamuelociſſimo uo-
lunt, & ſequentes calorem, atque impetum ex tempore ſcri-
bunt, hanc ſyluam uocant. Repetunt deinde, & componunt
quæ effuderant, ſed uerba emendantur, & numeri. manet in
rebus temere contextis, quæ fuit leuitas. Materiam quidam exi
ſtimant à matre dictam eſſe. eſt enim materia, ex qua aliquid
fit, ut materia libri eſt membrana, & atramentum. Item ma-
teria libri, ipſa hypotheſis. Horatius, Sumite materiam ueſtris,
qui ſcribitis, æquâ Viribus. materia domus. Calx. cæmenta. ti
gna. tegulæ. Quapropter non immerito materiæ appellatio-
ne ligna comprehenduntur, ſiue quod ex his diuerſa ædificia
fiant, ſeu quod græci ὕλην pariter & ſyluam, & mate
riam uocent. Ab hoc fit materiale, quod materiæ eſt, & ma-
terialiter aduerbium. Materialiter enim ſumi aliquid dicitur,
cum non forma rei, ſed materia ſignificatur. A ſylua Sylue-
ſtrem, & ſyluaticum dicimus inultum moribus, atq; aſperũ,
& Syluanum ſyluarum deum, quem græci Pana uocant. &
ſylueculam, ac ſyluulam paruam ſyluam, & ſyluicolam ſyl
uarum habitatorem. & Syluium, quod in ſylua ortus fuerit.
Lucus nequaquam cæduus eſt, ut ſylua, quin potius manu cõ
ſitus, religioſuſq;, ac alicui deo, uel alicuius hominis cineribus
conſecratus. ideoq; aut circa delubra deũm, aut circa ſepulchra
poſitus eſt, & à lucæ ſacrificiorum, lucus appellatus. ſaltus ſyl
ua eſt non facile peruia, ideo à ſaltando dictus, in quo paſci et
æſtiuare pecudes ſolent. & ſi locus, atque aer patiatur hye-
mare. A quo Saltuarij huiuſmodi ſyluarum cuſtodes dicun-
tur, ſicut inſularij inſularum cuſtodes. Pomponius. Dominus
proprietatis etiam inuito uſufructuario, fundum uero ædes
per ſaltuarium, uel inſularium cuſtodire poteſt. Nemora uolu
ptatis cauſa comparata ſunt & plena amœnitatis, dicta ἀπὸ
τοῦ νέμω paſco, quod in his greges, atq; armenta depaſci ſo
leant. A Nemore nemorale dicitur, quod nemoris eſt, ut nemo
ralis umbra, nemorale frigus. Item. Nemorenſis. Sueto. Nemo-
renſi regi, quod multos iam ános potiretur ſacerdotio, ualidio
rem 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
Arianæ ſacrificijs præerat. Suetonius de Cæſare, uillam in
nemorenſi à fundamentis inchoatam, magnoq; ſumptu abſo-
lutam, quia non tota ad animum ei reſponderat, totam diruit.
Nunc eo in loco exiguum oppidum, quod mœlæ ueteri loci ap
pellatione Nemus appellãt. Quidam dumum à nemore non
diſtinguunt græce δρυμὸς, hoc eſt dumus dicitur. Hinc du
moſum frondoſum dicimus, & dumetum locum nemoribus cõ
ſitum, qui duſmoſus locus à ueteribus dicebatur. Interſerebãt
enim frequenter. S. literam conſmittere pro committere dicen-
tes, & caſmœnas pro camœnas. Prata ſunt, ex quibus fœ-
num colligitur. Vnde pratum Vlpianus appellat, in quo ad
fructum capiendum falcę duntaxat opus eſt, ex eo dictum,
quod ſponte ſua paratum ſit ad fructum faciendum, quapro-
pter & fructus ipſe fœnum uocatur à fœnore, quoniam id-
ipſum manens quotannis nouum parit. A quo feſtuca appel-
latur, & à fœno fœniſex, qui fœnum ſecat, & fœniſecium ſe-
ctio, & 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, & ſarpiculæ, q
bus in ſarpendis hoc eſt ligandis uineis utimur ad amputan-
da ſuperflua ligamentorum. Sarpi fragiles, paluſtreſq; ſunt,
nec in fruticum, ueprium ue, aut caulium, ſiue herbarum gene
re numerantur. ex his teguntur domus, et tegetes fiunt. Item de
tracto cortice candelarum luminibus, & funeribus ſeruire
olim conſueuerunt. his ueli ficant in Pado nautici, & in mari
piſcatores afri præpoſtero more uela intra malos ſuſpenden-
tes. Mauri quoq; mappalia ſua hoc genere tegunt. Hinc factũ
eſt prouerbium. Nodum in ſcirpo quæris, de his, qui in rebus
claris, atque apertis difficultatem faciunt. Ab hoc ſcirpo uer-
bum deriuatur, qđ eſt uincio. ligo. Hinc ſcirpitæ dicuntur do-
lia quaſſa, cum alligata ſunt. Item ſcirpea, quæ uirgis ſcirpa-
tur, hoc eſt colligãde implicatur, in qua ſtercus, aliudue aliqd
ſimile uehitur iumentis. Sunt etiã præliares falces, quibus Cæ
ſar Venetos ſuperauit. Sunt item uineaticæ falces, quibus pu-
tantur uites, & Syluaticæ, quibus ſyluæ cæduntur, & ruſtica
riæ, quibus paſſim ad diuerſa opera utuntur ruſtici. A falæ
falcarij dicuntur, qui falces geſtant, hoc eſt meſſores, & falaſ
ri falcem ferentes, & falcati currus falcibus inſtructi. Macro-
bius. Inducebat etiam currus cum falcibus, & elephantos cum
turribus. & falcariæ cotes, qbus falces acuuntur, ſiue illæ olea
riæ ſunt, ſiue aquariæ, et falcatum quodcunq; in falcis formã
arcuatum eſt. Plynius. Falcatæ ſiliquæ ſunt. & falcare, ac de-
falcare, quod ſignificat tollere. amputare. & falcones, quorum
digiti pollices in pedibus intro ſunt curuati ad ſimilitudinem
falcis. A quo & falcones auęs ex accipitrum genere appella
tæ, inter quas præſtant ij, quos græci ἱέρακας, hoc eſt ſa
cros uocant. Apud Thuſcos ueteres falco, capis uocabatur. un-
de Capuam urbem Campaniæ à ſe conditam Capuam uocita
uere, quod uiſo falconis augurio, eam condidiſſent. Sunt tamen
qui uelint eam à locis campeſtribus, in quibus ſita eſt, appel
latam. Ab hac ea regio Campania dicta eſt, à qua campani-
niſi malimus Campaniam quoq;, quod campeſtris regio ſit à
campis uocitatam. & falcidia lex, quæ falcat, hoc eſt amputat
legata, quando ſaltem quarta pars bonorum non ſuperſit hæ
redibus. Ea eſt huiuſmodi. Quicunq; ciuis romanus poſt hanc
legem rogatam teſtamentum faciet, quantam cuiq; romano pe
cuniam iure publico dare, legare ue uolet, ius, poteſtaſq; eſt,

dum ita

dum ita detur legatum, ne minus, quàm quartam partem hæreditatis eo testamento hæredes capiant. eis, quibus ita datum legatumue erit, eam pecuniam sine fraude sua capere licet, isq; hæres, qui eam pecuniam capere iussus, damnatusq; erit, eam pecuniam iam debeto dare, quam damnatus est. Falcem à farre dictam supra demonstrauimus. In Cápania à secando secula appellatur. A prato fit pratense, quod prati est, ut pratensis herba, pratenses fungi. Hortus est siue in urbibus, atque oppidis, siue in uillis, ruriq; locus, in quo arbores, & olera oriuntur. Apud ueteres omnis uilla hortus dicebatur, quod ibi, qui arma capere possent, orirentur. Ea autem ratione à quibusdam aspiratur, ut differat ab ortus, quando natum, siue nativitatem significat. Quidá ita distinguunt, 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 foliis intubo similis, cuius foliis, & caule in edulium utimur. Unde Horti olitorij dicuntur, horti herbarum, & Hostia olitoria hostia hortorum huiusmodi. Plynius. Est lactucæ genus adeo lati caulis, ut hostiola olitoria ex his factituri 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. Femina betis natura, & oleris, et capite ipso exilientis. Idē. Vsus betis & cum lente, ac fabâ, idemq; q 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 uillâ quærat, neq; uilla fundum. Non ut fecerunt iuxta diuersum eadem ætate exemplum L. Lucullus, & Quin. Scæuola, cum uilla Scæuolæ fundus areret, 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 Magger 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 uchilla, quod in eam fructus conuehebant ex agris, & euchebant, 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, & uillicat, 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, ut puta, 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, & semipaganus dicūtur, hoc est semirusticus. Persius ipse semipaganus. Ad sacra uatū carmen offero nostrū. Sunt q uile quoq; à uilla dictum uelint una litera abiecta, quod omnia in uilla uiliora sint, hoc est minori pretio uēdantur, quàm in urbe. Vile enim proprie dicitur, quod parum natet, 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; faselum. Ab hoc fit uilitas, & uilito, quod est uile facio, & uile fio 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, et ruror, & rusticor eiusdem significationis, hoc est ruri dego. Plautus. Dum rurant homines, quos liguriant. Varro. Dum in agro studiosos ruror. Plynius. Cum simul æstate rusticaremur, et 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, & rusticatas contra urbanitati. Est autem urbanitas, qua significamus proprium quendam, ut supra diximus, gestum urbis. & sumptam ex conuersatione doctorum tacitam eruditionem, & rustica uinalia, quæ quartodecimo Calendarum Septembris celebrabantur, quo die primum in urbem uinum deferebant, & rusticula auis Perdici simlis, 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, & ruscí uirgulta, quibus uites ligantur. Virgilius. nec non etiam aspera ruscí Vimina per syluam. Erutex est, ex quo nunc scopæ fiunt, Græci χαμαιμυρσίνην καὶ ὀξυμύρσινην nominant, hoc est humilem myrtum, & acutam myrtum, folia quippe myrto similia, sed acutiora et rigidiora habet, producťq; bacas rufas ad cerasiorum simlitudinem. 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 referitur 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 uetores, quæ refodiebantur, hæc enim propria appellatio restibilis uineti erat. Nunc antiquitatis imprudens consuetudo quicquid emoti soli uineis præparatur, repastinatiuum uocat, & ab hoc repastinatio dicta. Ager noualis contrario, 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 nouales, & 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 nigentibus 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 dumtaxat 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, duplicatus q; in longitudinem iugerum faciebat. In domo ruſticat eædem ferè partes eſſe poſſunt, quæ in urbana, ſed in ruſticæ 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 in ſtar circunſeptum ædificij ad urbium ſpeciem. ERANT. Sum es eſt uerbum eſt ſubſtantiuum ita dictum, quia per ſe ſubſtat, nec indiget alio in ipſum uero cætera uerba reſoluuntur, ut ego lego, ideſt ego ſum, qui lego. tu dicebas, ideſt tu es, q dicebas. ille intelliget, hoc eſt ille eſt, qui intelliget, & in hũc modum cætera, propter quod huiuſmodi uerbum ſæpenumero præpoſitis pronominibus demonſtratiuis, non poſitum intelligitur. Virgilius. hic Cæſar, & omnis Iulia progenies. Idem. Túne ille Aeneas, quem 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? Quos ue dabas gemitus. Qualis quoq;, & quantus, ſi addantur in oratione, deſunt aliquando uerba ſubſtantiua. Inuen. O qualis facies, & quali digna tabella. Copulat autẽ ſubſtantiuum uerbũ aliquando ſimiles caſus. Virg. Rex erat Aeneas nobis. Aliquando genituo adiungitur. Idem. grates perſoluere dignas. Non opis eſt noſtræ. Nonnunquam datiuo. Idem. Sunt mihi bis ſeptem præſtanti corpore nymphæ. Interdũ ab latiuo, uel accuſatiuo cum præpoſitione in, uel ſub, uel apud, uel alia huiuſmodi, ut ius eſt in armis. Omnes ſub cœlo ſumus. Non eſt hoc apud Perſas, non penes Aegyptios. Prætor, cum hæc agerentur, pro tribunali erat. Aliquando etiam ablatiuo ſine præpoſitione, ut magno animo ſum. Plerunq; duobus datiuis, ut ſum tibi impedimento hoc mihi curæ erit. Sæpe etiam aduerbio. Virgilius. hic illius arma, Hic currus fuit. itẽ infinitiuo alterius uerbi. ut animi fortitudo eſt aduerſa cõtemnere. Interdum 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 adeóne 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, et uiuere ipſum, quod uita, ita ipſum eſſe, quod eſſentia. à quo eſſentiale dicimus, quod ipſius eſſentiæ eſt, & Eſſentialiter aduerbium, quo nonnulli utuntur ſecundum eſſentiam. Aurelius. Sicut enim ab eo, quod eſt ſapere, uocatur ſapientia, ſic ab eo, quod eſt eſſe, uocatur eſſentia nouo quidem nomine, quo uſi ueteres non ſunt Latini ſermonis 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, quod q; præſens eſt, ſe accommodat. Quod adeſt inquit, hoc eſt quod propè eſt. Alioquin 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, Nil phio aſſum apud te eccum. Agoraſtocles. At ego elixus ſis uolo. ſum ualde ſum. Gellius, Platoni & Socrati perfuit familiaris Exum extra ſum. Sic enim lictor in quibuſdam ſacris clamitare ſolebat. hoſtis uictus, mulier uirgo exeſto. hoc eſt non introito, quia ſcilicet ingredi ea ſacra prohibebantur. Interſum præſens ſum, et 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 prorſum, 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, et 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 diſputãdum non eſt, & 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 inolumitati 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. et præſentiſſimum dicimus, quod

mus, quod ſtatim occidit, uel liberat. Et quoniam ea, quæ præ
ſentem uim, atque effectum habent præſtantiora, ac potentio
ra 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 etiam
pro propitio accipitur. Idem, Et uos agreſtum præſentia numi
na Fauni, In rem præſentem non tempus, ſed locum ſignificat,
quaſi in locum differentiæ. Cicero, Vt ſi conſtitueris cuipiã te
in rem præſentem eſſe uenturum, ideſt ad locum, de quo con-
trouerſia eſt. Liuius, Reſponderi legatis utriuſq; partis placuit
miſſuros ſe in Africam, qui inter populum Carthaginenſem,
& regem in re præſenti diſceptarent. Idem, Eodem anno in
ter populum Carthaginenſem, & regem Maſiniſſam in rem
præſentem diſceptatores Romani de agro fuerunt. Valerius,
Quum. Labeo arbiter à Senatu finium conſtituendorum inter
Nolanos, & Neapalitanos datus, cum in rem præſentem ue-
niſſet, tũ utroſq; nominatim monuit. Veteres præſente pro præ
ſentibus dixerunt. Pomponius, Qui id apud forum præſente
teſtibus mihi uendidit. Nonius, Dona pulchro donare uolumus
præſente omnibus. Præſum, & præſideo differunt. & ab hoc
ſit præſes, ſicut ab illo præſens. Præſidere enim eſt duntaxat
ad opem præſtandam præeſſe, quam præſtant proprie, uel
Dij precantibus hominibus, uel homines ipſi alijs hominibus
iniuriam patientibus, uel in diſcrimen adductis. Aliquando
tamen indifferenter accipitur. Suetonius de Tiberio. Præſedit
& Actiacis ludis, hoc eſt præfuit. Cicero. Noli animos eorum
ordinum, qui præſunt, iudicijs offendere. Idem, Quamobrẽ
uos Dij, & patrij penates, qui huic urbi, atq; imperio præſi
detis, Quint. Nam & beneuolum auditorem inuocatione dea
rum, quas præſidere natibus creditum eſt, & intentum propo-
ſita rerum magnitudine, & docilem ſumma celeriter com-
prehenſa facit. Idem, Quæ præſidentes ſtudijs Deæ propius audi
rent. 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 ege-
rit, ut genius præſide bellorum. Vlpianus Præſes is eſt, q ma
ius in prouincia imperium habet, omnibus poſt principem.
Aliquando tamen præſes pro auxiliatore ponitur. Liuius, Dij,
Deæq; qui capitoliũ incolitis, ſicine noſtrum militem, ac præ
ſidem ſinitis uexari ab inimicis? Hinc præſidiũ dictum prin-
cipale auxilium, ut milites, qui in tutela alicuius oppidi collo
cati ſunt, præſidium dicuntur. Subſidium uero, quod in auxi
lium ſuccedit. Quemadmodum autem à præſum fit præſens.
& præſentia, ita ab abſum fit abſens, & abſentia, dicimuſq;
abſente pro abſentibus, ſicut præſente pro præſentibus. Plau-
tus, Abſente nobis id actum eſt. Afranius, Si hanc abſente no
bis inuenerit puer. Terentius, Neſcio quid profecto abſente no
bis turbatum eſt. Deſum, deficio. Seneca, Felix eſt, cui nihil de
eſt 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 cupi-
ditas, hoc eſt in me eſt. In quo notandum, qd ineſt huic rei dici
mus, & ineſt in hac re. Quintilianus, Verum hoc melius fa-
ciet 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, popu
liq; 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 Tube-
ro defuit, doctrina etiam ſuperfuit. Virgilius, Florentesq; fe
cant herbas, fluuioſq; miniſtrant, Farraq; ne blando nequeãt
ſupereſſe labori, hoc eſt uincere, & ſuperare laborem. Quan
doq; ſuperfluus, ac ſupuacuus ſum. Gellius, Memini ego præ-
toris docti hominis tribunali me forte aſſiſtere, atque ibi aduo
catum eum non habere, & cum is, q uerba faciebat, reclamaſ
ſet, ego illi ſuperſum, reſpondiſſe prætorem feſtiuiter, tu plane
ſuperes, non ades. Iuperes inquit, hoc eſt ſuperfluus, ſuperua-
caneus 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 ſer-
monis attingere, præſertim cum heri ipſe dixeris, te nobis etiã
ſuper futurum, uerum id, quod fieri non poteſt, ne deſis, omnes
te rogamus. Græci in eoſdem ferè omneis ſenſus περίεργος
accipiunt. Poſſum quoque à porrò hoc eſt ualde, & ſum com-
ponitur. Valde enim eẽ uidentur, qui ualidi, ac potentes ſunt,
quamuis aliqui poſſum à potis, & ſum compoſitum malint.
Ego à poſſum potius deriuatum eſſe potis exiſtimo, quod et po-
te neutrum habet ſignificat autem eum, qui poteſt. Virgilius,
At non Euandrũ potis eſt uis ulla tenere. Propertius. Qua po
te quisq; in ea conterat arte diem. Ab hoc fit aliud uerbum po
teſſum. Terentius. At pol ego amatores audieram mulierum
eos eſſe maximos, ſed nihil poteſſe. A poſſum deriuatur po-
tens, qui poteſt. cuius contrarium eſt impotens, hoc eſt inuali-
dus. A quibus potentia, & impotentia, et potenter, atque im
potenter aduerbia. Impotens tamen aliquando pro ualde po-
tens uſurpatur. & ipotentia pro potentia. Cic. Qui nihil metu
ant, nihil agant, nihil concupiſcant, nulla i potentia efferãtur.
Item poteſtas, quod Paulus iuriſconſultus inquit, plura ſignifi
cat. In perſona magiſtratuum imperium. In perſona liberorũ
patriam authoritatem. In perſona ſeruorum dominium. At
cum agimus de noxæ deditione cum eo, qui ſeruum non defen
dit, præſentis corporis copiam, ac facultatem. Item poteſtates
dicuntur principes potentes, quos græci dynaſtas uocant, & ij,
qui magiſtratus gerunt, & iudicijs præſunt. unde non ine-
pte, nec parum latine prætores urbium nulgo nunc poteſtates
appellamus. Plynius, Vinque draconis in pelle dorcadum ner-
uis ceruinis ad alligatum in lacerto, uictoriam iudiciorum con
ferre exiſtimant, primum ſpondylum aditus poteſtatum mul-
cere. Apuleius, Sed iuſſit poteſtas officialem ſuum magna ſeue
ritudine coërceri, ubi notandum eſt, Officialis quoq; non ine-
legans uocabulum eſſe pro miniſtro magiſtratus. Idem alibi.
Iam enim, faxo ſcias, quemadmodum ſub meo magiſterio ma
li debeant coërceri, & profuſa in medium ſportula iubet offi
cialem ſuum ſuper piſces inſcendere, ac pedibus ſuis totos ob
terere. Poteſtam quoq; ueteres pro poteſtate uſurparunt. Plau-
tus, Neque deſidiæ in otio operam deditſe, neque poteſtam ſibi
fuiſſe, adeo arte cohibitum eſſe à patre. Item à poſſum poſſibi
le, quod fieri poteſt, aut non poteſt, quibus uerbis uſi ueteres nõ
fuere, nunc autem paſſim omnes utuntur. Item impos, q alicu
ius rei potis non eſt. Cõpos, qui uel habet aliquid, uel ſuo ſtu
dio aſſecutus eſt. Accipiturq; & in bonam, et in malã partẽ.
Cic. Otium deſyderiorũ ſuorũ compos factus. Plautus, Cedo
manum, accipe erumnarum, et miſeriarum compotem, hoc eſt
qui ſimul tecũ erũnas, ac miſerias hẽt. ſic. n. cõpotẽ mẽtis, com
potem rõnis dicimus, hoc eſt q mentem, & rationem habet. et
impotem, qui non habet. Cicero, Nam quomodo uictores di-

amus uoti compotes, qui quicquid uolunt faciunt. sic uictos contrario uoti impotes, qui non possunt facere, quod uolunt. Item possideo, quasi impotesse, hoc est in potestate mea habeo. A quo possessor, qui possidet, cuius fœmininum est possestrix. Afranius, Possestrix ita dicitur, ita tonstrix, ita pulstrix. ita cur strix. ita planctrix. ita assestrix. et possessio, quod modo actũ ipsum possidendi significat. modo bona, quæ uulgo uocantur immobilia, quemadmodum superius diximus. & possessorium iudicium, quod non super re principali, sed super possessione est. Et apud grammaticos possessiuum nomen, quod aliquid significat, quod possidetur, ut Euandrius ensis, qui euandri est. & regiæ ædes, quæ regis possessio est. Item potior, & potius comparatiua, hoc est melior, & melius, quasi potentior, & potentius, & potissimum superlatiuum pro optimo. Præstant enim, hoc est potentiora sunt, quæ meliora sunt. Item potius, et potissimum, & quo iuniores quidam utuntur, Potissime, aduerbia, quæ significant magis, & maxime. potius enim de duobus, potissimum, siue potissime de pluribus dicitur, ut hoc potius, quàm illud elegi. et ex omnibus hoc potissimum elegi, ideſt magis, & maxime elegi, & quasi pro meliori, atq; optimo elegi. Item à pote ut pote aduerbium deducitur, quod confirmantis est, & quasi causatiuum. Cicero, Me incommoda ualetudo, quia iam emerseram, ut pote cum sine febri laborassem, tenuit. Idem, Ea nos ut pote, qui nihil contẽnere solemus, non pertimescebamus, quod perinde est, ac si dixisset, quia uel quoniam 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 ager, 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 inuisse pœna dignum uideretur seruasse perituram animam. Titus Liuius, Notam iudicia fabulâ petitur, quippe apud quem authorem argumenti peragit. Profecto quoque, & utiq; eodem modo affirmant. Sed utique nunquam fere apud Ciceronem, apud posteriores frequenter reperitur. Quint. Solent huiusmodi negotiatores aliquid proprium, ac priuatum stipulari. Vtique, cum rem alienam uendant. profecto potius adrespondendum adhibetur. Cicero. Quis hæc renuntiat? is 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 ingenii. 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 nemquoque 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; iterum superlatiuo. Suetonius, Bellum sanè difficillimum gessit. quandoq; permissiue accipitur. Quinti. Tulerit sanè filius noster merito pœnas, dederit spiritum supplicio. nihil de præteritis loquar, quasi esto ita sit, ut tu uis. Certe quoque 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 affirmat. Cicero, Et certe contra Cæsarem est ingressus armatus. Eodem modo sanè. Quintilianus, Et sanè quis concipiat, uel declamantis habitum, uel orantis uocẽ mœssum. pronuntiationem. illum denique animi, & corporis motum? Certe coniuncta cũ scio, et similibus uerbis è in ō 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. Inſecundo significato frequentius habet ablatiuũ, ut potitus sum uictoria. potitus sũ amica. i. pugnando, uel laborãdo obtinui uictoriã, uel amcã. Aliqñ etiam potior pro fruor accipitur. Cicero, Quod si his uoluptatibus bona ætas fruitur, libentius primum parunlis fruitur rebus (ut diximus) deinde ijs, quibus senectus, etiam si non abunde potitur, non omnino caret. Pro eodem posuit fruitur, ac potitur hoc uerbum non modo quartæ, sed etiam tertiæ coniugationis reperitur. Ouidius, Tuq; tuis armis, nos te potemur Achille. A potens quoque 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 derivatur. 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, quam 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 derivatur, quod proprie est mulũ, & penè nimium mihi tribuo, & quasi sum mihi. Cic. Quã quam non tantum mihi sumo iudices, neq; arrogo. ponitur tamen pro accipio, tollo. Sallustius, Epistolam super caput temere positam sumit. Aliquãdo pro eligo. Horatius, Sumite materiã uestris, qui scribitis, æquam Viribus. Plautus, Sumat aliquem ex populo monitorem officij sui. Interdum pro conduco. Cicero, Quoad enim peruentum, quo sumpta nauis est, non domini est nauis, sed nauigantium. Veteres etiam sumo pro impendo accipiebant. Ab hoc summum derivari quidam falsò existimant. summum enim per synœpen fit à supremum (ut inferius ostendemus) nam significat, quod est omnium altissimum. Virgilius, Summoq; ululârunt uertice nymphæ. Cicero. Summam aquam attinget enectus siti Tantalus. Modo extremum. Virgilius, Venit summa dies, & ineluctabile tempus Dardaniæ. Aliquando laudabile, glorioſum. Idem, Mẽne igitur socium summis adiũgere rebus Nisi 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 sucincta 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. excelleter. Sũ pro eũ. Ennius. & pleriq; alij ex ueteribus posuere. Sumanalia appellantur liba farinacea ĩ modũ rotæ facta. Itẽ à sumo dicitur sumptus, hoc est ipensa, qđ pecunia ipẽdatur, uel exponatur. Plyn. Quiẽã domum magno sumptu ædificauerat. ab hoc fit aliud uer-

bum ſumptificio. Plautus, Si nunc me ſuſpendam, meam operam luſerim, & præter operam reſtim ſumptifecerim. Item ſumptuoſus, qui prodige pecuniam expendit, & magnos ſumptus facit. & ſumptuariæ leges, quæ de moderandis ſumptibus latæ ſunt, quas Cato cibarias appellauit. Prima omnium de cœnis lata ad populum Lex orchia fuit, 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, ideoq; authoritatem noua 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 pleraq; 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 legi ſumptuariæ teneretur. Secundo, ut non modo qui conuiuia maiore ſumptu feciſſent, ſed etiam, qui ad ea uocati 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 comprobata eſſet. Hæc lex nihil à Didia, ſeu Fănia 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 tranſierunt. Legis autem Liciniæ ſumma hæc erat, ut calendis nonis nundinis liceret cuique in dies ſingulos triginta duntaxat aſſes edundi cauſa conſumere, Cæteris uero diebus, ne amplius apponeretur, quàm carnis aridæ pondo tria, & ſalſamentorum libra, & quod ex terra uite, arbore ue natum eſſet. Harum omnium legum cauſa fuit nimia luxuria. Quippe uetus prouerbium eſt. Leges bonæ ex malis moribus procreantur. Poſt has ſecuta eſt lex Cornelia, quàm cornelius Sylla dictator tulit. In ea non conuiuiorum 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, q̃ aliquando ſignificat accipio. Cicero, Neque id onus inuitus aſſumpſit. modo nimium tribuo. Idem, Si id mihi aſſumo, uideor id mihi meo iure quodã modo 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 rem publicam accęſſeram. Cicero. Refertum tribunitijs legibus exhauſtum, à quibus ſit, ipſi ſciunt. Abſumo, & conſumo notæ ſignificationis. Plynius, Sarcophagus lapis eſt piſſili uena corpora defunctorum condita in eo abſumi conſtat intra quadrageſimũ diem. ideo nomen habet à carne edenda. σαρξ 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 ad alligata conſumunt. Ab his conſumptio, & ſemconſumptum, hoc eſt magna ex parte conſumptum. et abſumptio deriuatur. Item aliud conſumo primæ conuugationis, q̃ ſignificat perficio. à quo cõſumatum 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, anteæpio. Apuleius, Qui ætatis meæ floſculos præſumpſiſti. Hinc rhetores præſumere pro præoccupare accipiunt. & præſumptionem dicunt, quam græci uocant προλήψιν, 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 productorum ſcilicet, qui ſit teſtis eius pudori, ac probitati, ſed ego Lycurgum uobis præſentibus hoc unum interrogabo, uelit ne ſe ſimilem eſſe illius factis, & moribus, quod ſi negarit, ſatis uobis factum eſſe de ueritate noſtra debebit. Lyſias, Hac oratione ſæpius apud me utebatur, & orabat, ut ſuarum erũnarum miſereret inopiæ ſubueniremus. Quid multa? Commotus humanitate, precibus deprecantis, q̃ petebat, dedi ſolus ſoli, quo minus nota calamitas hois 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, facite, 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 fact fui. à quo ueteres fuam proſim 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. et moleſto, angoſolicito. & quaſi molem afferro. 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 mollior, 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, Moliríq; arcem, & manibus ſubuoluere ſaxa. unde fit demoliri, quod eſt diruere. Cicero, Demoliri ea, quorum altitudo officeret auſpicijs. & amoliri, expellere, ſubmouere. à quo amulanas. & 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 μηχανᾶσθαι, quod eſt inuenio. molior, unde μηχάνημα inuentum. & molimen dicitur, & μηχάνη 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, quàm 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. Quáquam mola etiam far toſtum dicatur 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 aliàs coire, quales uiduæ ſunt. Fit enim in his tumor præter naturam, & ſemen, cum ſanguinem 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 præferat. Mouetur mola, natura tentante eam expellere, quam uis medici motus cauſam aſſignent ſpiritum genitiuum, qui in cluſus eſt in ſemine mulieris, ſed huic opinioni philoſophi repugnant. Simile quiddam, & uiris in uentre gignitur, quod ὀνήρριον græci, hoc eſt ſcirrum nominant, hoc ſplenis, et epatis uitio extuberat, præſertim in hydropicis, qđ euenisſe Oppio Capitoni prætorio uiro memoriæ proditum eſt. Item à mola fit molo uerbum, & molaris lapis, ex quo mola fit. hunc q= dam 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 πυρὸς, hoc eſt ab igne appellatum, quod plurimum ignis habet. & eſt ponderoſum. noſtri modo iiuum. modo ignarium lapidem uocant, exploratoribus caſtrorum maxime neceſſarium, quoniam clauo, uel altero lapide percuſſum ſcintillas edit, quæ ſulfure exceptæ, aut fungis aridis aut foliis 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 dimnutionem 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, Sæpéq; purpureis figere labra genis. Pacuius, Nunc primum opacat flore lanugo genas. Hinc lex illa duodecim tabularum erat. Mulieres genas ne radunto, ne'ue læſum ſineris ergò 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 placata, ſeu ſoporata. Extremus ambitus ſuperioris genæ cilium dicitur. unde ſuperalia appellata. Cilium, mulnere aliquo deductum non coaleſcit. Quadrupedi ſuperiores tantum genæ ſunt, uolucribus inferiores, & quibus molle tergus, ut ſerpentibus, & quadrupedibus, quæ ouà pariunt, ut lacertæ. Struthiocamelus alitum ſola utrinq; genas habet, & palpebras. Palpebræ ſunt cæpilli, 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 enì natura palpebras homini dedit ut ceu uallum quoddam uiſus eſſet. & prominens munimentum ereat occurſantia animalia, aut alia fortuito 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 ex palpo, quod eſt elitio. Plautus, Quid faciam? exora. blandire. expalpa. Idem. Nunc ſeruus argentum à patre expalpabit. Pomponius, Siquid expalpare poſſim ab illo. defluere palpebras tradunt abundantibus uenere, præter hominem, & ſtruthiocamelum. nulli animali ſunt, niſi quibus & in reliquo corpore pili. Struthiocamelus 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 ſimileres biſulcas comprehendidis lapidibus utiles, quos in fuga contra ſequentes pedibus ingerit. Concoquit quæcunque deuorat ſine aliquo delectu. Mira in eo ſtoliditas eſt etenim in tanta corporis altitudine, ſi colla frutice occultauerit, latere ſe putat. Ouа eius in pretio ſunt propter amplitudinem pro quibuſdam uaſis habita. Item pennæ, quia conos bellicos, & galeas uarijs coloribus infectæ adornant. Conus proprie à græcis uocatur nux pinea, propter qđ 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 ferũt, hoc eſt nuces pineis ſimiles. Qui. et coniferæ cypariſſi. Quicquid præterea tali forma eſt, conoides dicitur. Vnde compreſſus fœmina conoides eſt, quæ in faſtigium conuoluitur. nãmas ſpargit extra ſe ramos, deputaturq; et uitẽ acipit. Græci etiam κωνοφόρους, hoc eſt coniferos uocant eos, qui in Bacchi exercitu, dũ in Indiã proficiſceretur, thyrſos ferebãt, quod thyrſi pineæ nucis ſpeciem habeant. Ob hãc cauſam mulieres poſtea in Bacchi ſacris conos, hoc eſt pineas nuces geſtare conſueuerunt, ſiue qđ hic fructus cordis ſimilitudinem habeat. Græci autem humano cordi exiſtimãt Bacchum præeſſe, quoniam cor hominis, in quo mens habitat, uino accenditur. A molendo præterea moletrina deducitur, quod piſtrinum olim dici ſolebat, quo tempore tundebantur frumenta, non molebantur. Quidam ẽt molendinum uocant à quo molendinarij opifices ipſi dicuntur. Item molendinarium quicqd ad molẽdinũ pertinet. unde molendinariã molam, et molendinarios aſinos dicamus. Paulus iuriſconſul. aſinam Molendinariam, & molã negat ea appellatione contineri. Idem aũt 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 q frumenta piſebãt, quã qui panes coquebant, ijdem quippe erant utriusq; rei artifices. Ab eodem etiam piſtillum dicitur, quo quid in mortario piſitur. et piſtura actus ipſe piſendi. Plyn. Piſtura nõ oĩum facilis. Quippe et Hetruria ſpicam farris toſti piſente pilo præferrato feſtula 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, qđ eſt μῦλος. unde μῦλος ἐλαιῶν mola olearia nuncupatur, quã nos trapetum diximus appellari. Ab hac deducitur amylon, qđ 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 ſicatum tegulæ iſunditur, quæ illita ſit fermento, atq; ita in ſolo denſatur. probatur leuitate. leuore. candore. recentia. Moloſſa aũt 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, aliquãdo infinitiuum paſſiuum eius uerbi ſignificant cũ dignus, ut ſpectabilis dignus ſpectari. formidabilis, dignus formidari. Admirabilis, dignus qui admirationi ſit. Aliquando infiniti uum, uel actiuum, uel paſſiuum cum poteſt, uel natura aptum eſt, ut riſibilis, qui poteſt, uel natura aptus eſt ridere. Himnibilis, qui poteſt, uel natura aptus eſt hinnire. Item penetrabilis, q poteſt, uel natura aptus eſt penetrari. Stabilis, qui poteſt, uel natura aptus eſt diu ſtare. Poſſibilis dicitur, q fieri poteſt, nec aliorum regulam ſeruat. propterea id nonnulli cum ſuo compoſito, quod eſt impoſſibilis, tanquam parũ latina reſpuerunt. Venerabilis à ueneror deriuatur, quod eſt colo, ſignificat q; eum, qui cultu, & ueneratione dignus eſt. Plyn. Vir grauis, et 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 uenerata 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 excæptus paululum quieui. Quidam etiam uenerabiliter uſurparunt. CONSPICVI. Clari, ſpectandi. Specio uerbũ in uſu apud ueteres fuit pro aſpicio. uideo. Vnde augures ſpecere, hoc eſt inſpicere aues dicebantur. et ſpectionem auium pro contemplationem, et inſpectionem. Ennius, Vos epulo poſtquam ſpexit, & ueſtiſpica cuſtodes ueſtium ſerui, quod frequẽti diligentia ueſtes inſpiciebant. Plautus, Cum familia tota, ueſtiſpici, unctor, auri cuſtos. Afranius, Noui non inſciam ancillulam ueſpere, et ueſtiſpicam. ab hoc fit frequentatiuum ſpecto, quod interdum uideo ſignificat. Virgilius, Heu magnũ alterius fruſtra ſpectabis aceruum. Interdum inſpicio, caueo. Plautus, Spectandum ne tibi annulum det, neq; roget. Aliquãdo approbo. Terentius, Spectandæ, an exigendæ ſint uobis prĩus. Cicero, Non igitur ex ſingulis uocibus philoſophi ſpectandi ſunt. Nonnunquã tendo, ut hic ad mortem ſpectat, hoc ẽ qua ſi reſpicaendo tendit. Cicero, ad extremum ſi ad perniciem patriæ res ſpectabit, patriæ ſalutem antepones ſaluti patris. Quĩ tũ. 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 quicunq; 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; ſpectaculum. Aliquãdo locum, qui ad ludos ſpectandos ædificatur, quem ſupra diximus pluratiuo numero foros appellari. Sueto. De ſpectaculo exactatus deſcendit. Liuius, Tum primum circo, qui maximus dicitur, deſignatus eſt locus, diuiſa loca patribus, equitibuſq; ut ſpectacula ſibi quiſq; faceret, fori appellati. Item à ſpecto cõpoſita fiunt aſpecto, & circunſpecto, quod eſt frequenter aſpicio. à quo circunſpectus dicitur, non qui circunſpiciatur. 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. Aliquãdo tamen expectare accipimus pro moram trahere. Virgilius, Tyria Charthagine, qui nunc Expectat. nonnunquam pro deſyderare. Idẽ Expectate uenis. Cic. Nihil unquã expectatius fuit. Hic fit expectatio, quæ modo præſtolationẽ, modo morã, modo deſyderiũ ſignificat. In expectatione. n. eſſe aliquẽ dicamus, dũ eum cũ 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. Item à ſpecio fit ſpecimen, quod eſt argumentum quoddam. & probatio, ſiue exemplar. Seneca. Virtutis ſpecimen, & patriæ ornamentum. Virgilius, Tale dabit ſpecimen. & ſpecies, quæ modo formam ſignificat, & ueluti effigiem rei, eſtq; uocabulum medium. Idem, neque enim ſpecie,

fama'ue mouetur, hoc eſt nec præſenti deformitate, nec rumore
mox futuro. Speciosus tamen ſemper in bonam partem accipi-
tur, hoc eſt pro pulchro, quemadmodum formoſus. licet forma
medium uocabulum ſit. Virg. O formoſe puer, nimium ne
crede colori. Vlpianus tamen ſpecioſas perſonas dicit affirmat
clariſſimas perſonas utriuſq; ſexus. Item eorum, qui ornamē
tis ſenatorijs utuntur, modo ſpecies pro aſpectu, & re uiſa acci-
pitur. Virgilius, Non tulit hanc ſpeciem furiata mente Core-
bus. modo definitur, quod dicitur de pluribus differentibus nu
mero, quomodo genus, quod dicitur de pluribus differentibus
ſpecie, ut puta animal genus eſt, quod de hoīe. elephanto. equo.
auibus. piſcibus. reptilibus, aliſq; ſpecie differentibus prædica
tur. Homo uero eſt ſpecies, quoniam de Socrate. Platone. Ariſto
tele. Fabio. Catone. Cicerone, aliſq; non ſpecie, ſed numero
differentibus dicitur, ob eam rationem ita appellata, quod mul
torum collectio una quaſi uiſione comprehēdatur. Hinc ſpecia
le, & ſpecificum pro particulari accipuntur, & ſpecialiter,
ac ſpeciatim pro particulariter, quod quidam etiam ſpecificē
dicunt. et ſpeculum, in quod aſpicimus, ac ſpeciem, hoc eſt effi
giem noſtram contemplamur, quod datum nobis à natura fu
it, non, ut pilos è ſupercilijs, aut barba uelleremus, nō ut facie
mficeremus coloribus, non ut rugas traheremus, ſed ut noſmet
ipſos noſſemus, & formoſi deuitaremus infāmiam, deformes
redimendum ſciremus eſſe uirtutibus quicquid cōrpori deeſſet,
propter quod Socrates hortari adoleſcentes ſolebat, ut ſeſe fre
quenter in ſpeculo intuerentur. Nam ſi inquit formoſi eſtis, ela
borandum eſt, ut digni ea ſpecie ſitis, ſin autem deformes, ut eā
deformitatem uirtute, ac bonis artibus tegatis, quamuis aliæ
quoq; ſint ſpeculi utilitates longe præſtantiores. in primis enī,
quid pulchrius eſt, quàm naturam eius ſpeculari, & rerum
ad id pertinentium rationes inquirere? cur concauum maiorē
uera effigiem reddat. conuexum minorem. planum æqualē?
Cur concauum modo intra, modo extra ſpeciem repræſentet,
modo rectam, modo conuerſam. Conuexū uero planumq; ſem
per eandem, & eodem modo. Cur concauum non lucem tm̄,
ac radios conuerſum ad ſolem reflectat, ſed etiam calorē emit
tat talem, ut facilius accendat, quā aliquis alius ignis. Planum
uero, lucem tantum reflectat ſine calore, Conuexum nec lucē,
nec calorem? Ad hæc, quia imbecilli oculi, quod ſuſtinere com
minus ſolem non poſſent, formam eius, habitumq;, & uerum il
lum igneum colorem contemplari non ualebant, inuentū eſt
ope, atq; adiumento ſpeculi non modo orientem, occidentemq;
illum conſpicere uerumetiam ſupra nos ſtantem, & nullo ru
bore perfuſum, ſed candida luce fulgentem. Præterea duorum
ſyderum occurſum, quem defectum, uel defectionem ſolis, ſi-
ue græco uocabulo eclypſim nominamus, quo interpellari ali
quādo dies ſolet, quis unquam cernere potuiſſet, aut cauſam ei
us comprehendere? niſi liberius in ſpeculo ſolis, lunæq; ima-
gines uideremus. Taceo, quod iuuenis in ſpeculo ſe uidēs admo
netur flore ætatis, tempus illud diſcendi eſſe, & fortia audien
di. Senex uero, ut quæ ætatis indecora ſunt, deponat, et de mor
te imminente iam cogitet. Quid quod uiri fortes cicatrices ſua-
as, ſiquas in facie habent, ſpeculis contemplantes memoria uir
tutis excitantur. Audiui ego ſæpenumero Federicæ principe, te,
quoties faciem tuam in ſpeculo contemplaris, nullo amiſſi lu-
minis deſyderio affici, ſed læto, ac ſereno uultu modo uerba il
la proferre βλέπω φαιδρότητα, καὶ σοῦ βλέπε φαιδρῶς, ἵνα τῆς
ἀρετῆς καὶ μέρος μνημονεύσῃς, hoc eſt bono animo ſis Fede
ricæ, teq; ipſum manifeſte aſpicias, ut uirtutis tuæ continue memi-
neris, modo ita dicere. Dij boni, quos ego uel uirtutis, uel fortu-
næ ſocios habeo. Philippos. Horatios. Annibales. Sertorios. Ex
pergiſcere. expergiſcere aliquando Federicæ, & illos non mo-

do unius luminis, ſed factis etiam, ac rerum geſtarum gloria
æquare contende. hæc nobis ab alijs relata ſunt. Illud uero
ex me ipſo uideor augurari, te quando peruigilem iſtum tuum
oculum in ſpeculo contemplaris, non mediocri lætitia affici,
quod ſcias per omnem iam Italiā prouerbij loco haberi, Plus
unum Federicum, uno oculo uidere, quā cæteros omneis prin
cipes duobus. Illa præterea Sertorij uerba frequētē tecum uſur
pare ſermone. Alij non ſemper uirtutis ſuæ inſignia ſecum fe
runt, ſed haſtas. torques. Coronas domi relinquunt. Ego uero,
rei militaris inſignia mecum aſſidue porto, eoſdemq; & uir-
tutis meæ, & fortunæ habeo ſpectatores. Ad hæc igitur compa
rata eſt materia excipiendarum imaginum potens, et inuenta
ſunt ſpecula ex ferro. Plumbo. argento. cryſtallo. uitro, mi-
ſtiſq; materijs. Quinetiam natura ipſa nobis ſpecula parauit,
quæ ſemper eſſent in promptu. Fons cuiq; perlucidus, et quie
ſcens aqua, ac leue ſaxū imaginem reddit. Virgilius, Nec ſum
adeo informis, nuper me in littore uidi, cum placidum uentis
ſtaret mare. A' ſpeculo ſpecularis lapis dictus, quod ad ſpecu
li ſimilitudinem luceat, atq; imaginem reddat finditur in tenu
iſſimas cruſtas. hunc olim tantum ulterior Hiſpania mittebat,
poſtea Cyprus, et Sicilia, & Africa miſere. Eſt et in bononien-
ſi agro breuis. maculoſus complexu ſilicis alligatus. nunquam
uiſus eſt quinque pedum longitudine amplior. Humorem hūc
terræ exiſtimant cryſtalli modo glaciari in lapidemq; cōcre
ſcere. Huius olim ramentis circum maximum ludis arenſi-
bus ſtrauere, ut eſſet commendatio candoris. Item à ſpecio ſpe
cula dicta, de qua aliqd conſpicimus. Virgilius, ſpecula Miſe-
nus ab alta. à quo ſpeculor uerbum, quod proprie eſt indago.
perquiro. & ueluti è ſpecula proſpecto. à quo ſpeculatores di
cti, q uel è ſpeculis aſpiciunt, uel in bello ante exercitum ex
plorandi gratia mittuntur. & præſpeculor uerbum, ante ſpe
culor. Suetonius de Cæſare. Exercitum neq; per inſidioſa itine
ra duxit unquā, niſi perſpeculatus locorum ſitus. per metapho
ram tamen ſpeculari accipimus pro ſcrutari, et exacte conſy
derare. à quo ſpeculatio, conſyderatio. Specus quoq; à ſpecio de
riuatur, quod locus ſit (ut Vlpianus definit) ex quo deſpicitur,
uel quod uox in eo re percuſſa hominem ibi alterū uideri fi
ciat. Dicimusq; hic ſpecus, hæc ſpecus, & hoc ſpecus. Itē hoc
ſpecu, & in plurali hæ ſpecus. Item ſpecum, cuius diminuti
uum eſt ſpecillum A' ſpecio deducitur inſtrumentum teres, ac
paruum, quo medici ad tentandam uulnerum, aut fiſtularū
uiam uel profunditatem, utuntur. Pacu. Vt medica faciunt, qui
prius ſpecio uulnus tentant. Cornelius Celſus. Ante omnia au-
tem dimitti ſpecillum in fiſtulam conuenit, ut quò tendat, &
quàm alte peruenire poſſimus. Hinc auricularium ſpecil-
lum dicitur, quod curandis auribus adhibetur. A' ſpecu, ſiue
ſpecilli ſimilitudine ſpiculum telum dicitur ad ſimilitudi-
nem ſagittæ. Item ipſa ſagitta. à quo ſpiculor, configo. & ſpi
culator carnifex. & ſpicat, quod ad ſpiculi ſimilitudi-
nem acuta ſit, dicitur q;, & maſculino, et neutro genere ſpi
cus, & ſpicum. Eſt enim proprie cum per culmi folliculum,
ideſt extremum tumorem ariſtæ adhuc tenues in mo-
dum ſpiculi eminent. A buſiue tamen, & de maturis frugi-
bus hæc uocabula dicuntur. A' ſpicat ſiue ſpico fit ſpico uerbū,
quod ſignificat ſpicas emitto. Item in ſpico, quod eſt ad ſpicā-
rum, & ariſtarum ſimilitudinem incido, uel fodio. Virgilius,
Ferroq; faces inſpicat acuto. & ſpiceus. Idem, Spicea iam
campis cum meſſis inhorruit. Item ab eodem ſpina, hoc eſt ſen
tis, qđ ad ſpiculi ſimilitudinē acuta ſit. à quo ſpineū, qđ ex ſpi
na eſt, ut corona ſpinea, et ſpinoſum ſpinis abūdans, et ſpinus
pirorū arbor, qđ ſpinis referta ſit. Idē, & ſpinos pruna feren
tes. Item à ſpecio compoſita fiunt aſpicio, qđ eſt uideo Virg.

Aſpice bis ſenos lætantes 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, q̃ 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. & ſaſtigia ſuſpicat urbis. Ab hoc fit ſuſpicor notæ ſignificationis. dictum, quod cum timore quodam ea uideamur aſpicere, de quibus dubitamus. Virgilius. ſuſpectaq; dona Præcipitare iubet. Hinc fit ſuſpicio, quod, ſi cum uenio iungatur, ſemp 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 accipitur. 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. a quo fit reſpectus, q̃ 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 cõ ſpectu 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, pſpicacem acutum. Quintilianus. Conſpicuus ſagax. callidus. modo clarum, & qui ab omnibus conſpicitur, quem admodum hoc loco Martialis conſpicuum amphitheatrum appellat. Deſpicio, pro uideo. diſcerno. hinc diſpicientia, hoc eſt diſcretio. conſyderatio. Perſpicio. intuor. animaduerto. à quo perſpicax, hoc eſt cõſyderatus. acutus. unde perſpicaciter aduerbium, quod eſt conſyderate. acute. Item perſpicuus, clarus, trãslucidus. ut aqua. uitrum. cryſtallum, aliq; translucentes lapilli. à quo aduerbium perſpicue, hoc eſt clare. unde perſpicuam quoq; orationem dicimus, hoc eſt claram, atque apertam. et perſpicuitas à quibuſdam, ſicut perſpicacitas uſurpatur. illud ſplendorem, ac facilitatem, hoc eſt conſyderationem, et acumen ſignificat. Præter hæc arupex 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 captabat auſpicium. hinc factum eſt, at dicamus auſpicia ductum, atq;

principiũ, quæ à ſolo ducẽ capiuntur. à quo fit auſpicari, quod non modo ſignificat auſpicium capere, ſed etiam incipere, nec in bonam tantum partem accipitur, quod frequẽtiſſimum eſt, ſed etiam in malam. Plynius. At homo infeliciter natus, manibuſq; pedibuſq; deuinctis animal cæteris imperaturum à ſupplicijs uitam auſpicatur. nam quãdo 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 feliciſſimũ. auſpex dicebatur, qui nuptijs præerat celebrandis, quia auſpicium pro nuptijs capere ſolebant. Adhibebaturq; hic pro parte maritiſicut 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, q̃d ſequitur, quod ijſdem 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, q̃ 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, auguriſs. Ab eodem auguraculum ueteres dicebant, quãnos arcem uocamus. quod ibi aues publicæ auſpicarẽtur. 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, nurani. Auguſtum quidam ab auium geſtu, alij à guſtatu dictum putant, q̃a aues paſtæ id ratum fecerunt. ERIGITVR. Elenatur, ædificatur, in altum tollitur. de quo ſupra diximus. AGER. Qui in ædibus Neronis erat incluſus cum ſyluis, atque nemoribus. IVPERBVS. Ingens, magnificus. excellẽs. ſuperbus à ſuperbiendo dicitur. Superbio autem a ſupereundo unde quicquid in aliqua re excellit. ſuperbum dicere poſſumus, quaſi ſuper alia iens. Virgilius. Cecidit q; ſuperbum Ilion, hoc eſt nobile. magnificum. hinc aliquãdo 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. Barbaricæ poſtes, auro, ſpolijſq; ſuperbi. Interdũ pro opulẽto. Idem. ſimul enſe ſuperbũ Rãnetem aggreditur, qui forte tapetibus altis Extructus. Hinc fit quod ſuperbum aliquando ẽt pro arroganti, ac truculento accipimus. Idẽ. Stirpis Achilleæ faſtus, iuuenemq; ſuperbũ. Idem. te Turne ſuperbum Cæde noua quærens. et pro uitabuli. Idem. Floribuſq; affixa ſuperbis Ora uirũ triſti pẽdebant pallida tabo. Et pro iniquo. Idẽ. Quos illi bello profugos egere ſuperbo. Antiqui etiã ſupbos propter pompam funeris, quem admodũ ſupra diximus, mortuos dixere. Plautus. Faciam ego hodie te ſuperbum, niſi abis, & mox addidit, auferere, non abibis. Item à ſuperbio, quod eſt efferor, extollor. Supbia deriuatur, quæ definitur ſupergre

diens elatio mentis, ex qua naſcitur arrogantia, nam niſi præceſſerit occulta elatio mentis, non ſequitur aperta iactantia. Item ſuperbe aduerbium, hoc eſt elate arroganter, & ſuperbiloquens, qui ſuperbe loquitur. à quo ſuperbiloquentia, elatus, atq; erogans 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 poſſunt habitare. unde ſpeluncæ. tuguria. præſepia caſæ. & generaliter omnia ædificia, tecta dicuntur. Vnde architecti, & architectores dicti, qui ædificandi ſcientiam habent. et architectura ædificandi ſcientia dicitur. Plyn. Grande, et Archimedi machinalis ſcientiæ teſtimonium. hinc fit architectari, quod eſt componere machinari. Cicæ. Vt optime poſſit architectari uoluptates. A tegendo autem tecta appellantur. Tegere proprie operire eſt. cuius contrariū eſt nudare. detegere. Plyn. Hæ plantæ paluſtri arundine per hyemem tegendæ ſunt. per metaphoram tamen tegere pro cælare accipimus. Mart. Quod tegitur maius creditur eſſe malum. Virgil. Vix adeo agnouit pauitantem, & dira tegentem ſupplicia. Quemadmodum econtrario nudare pro indicare uſurpamus. Idem. traiectaq; pectora ferro Nudauit. A tego ſit etiam tegmen, qđ etiam tegimen dicitur. tegmentumq; pro quacunq; re aliquid tegente. et tegulum eiuſdem ſignificationis. Plyn. Tegulo enim aquatarum arundinū domos ſuas ſeptentrionales populi operiunt. Idem tectum ouium genus, quod maiori lana opertum ſit. Idē. Ouium ſumma genera duo tectum, & colonicum, illud mollius, hoc in paſcuis, delicatius quippe cum tectum rubis ueſcatur. Colonicum locat magis culta appetit. unde habet nomen. Præterea toga ueſtimenti genus, de quo inferius dicemus, qđ corpus tegat cuius diminutiuum eſt togula. & tegulæ quod domos tegant, ex quibus, quæ ad balneas adhibentur, à laxitate dicuntur mammatæ, aliæ cocliles appellantur. & tugurium, quaſi tegurium ruſticæ habitatio ita uocatur tecta ex ulua paluſtri. tegurijs uti ab initio cœperunt mortales, prius quàm ad meliorē 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. Tū obſeruantes aliena tecta, & cogitationibus ſuis res nouas quotidie adijcientes caſas efficere cœperunt, à facile cadendo ita appellatas. quippe à cado ſit frequentatiuum caſo. à quo caſito aliud frequentatiuum. Paulus. Si antea ex tegula caſtauerit ſtillicidium, poſtea uel ex tabulato, uel ex aliqua materia caſtare non poteſt. Primum enim furcas erectis, & uirgultis interpoſitis luto pariētes texere. Alij luteas glebas arefacientes ſtruxere muros, et addita materia, quo imbres uitarent, & æſtus arundinibus texerunt, & fronde, poſtea ſtramentis, & ulua paleſtri. Deinde paulatim ingenij ſolertiam exercendo ad fabricationes ædificiorū gradatim progreſſi, non caſas modo, ſed etiam domos fundauere è lateritijs pariētibus ſiue è lapide ſtructas, materiaq;, & tegula perficere tecta cœperunt, quæ ut hybernis tēporibus imbres ſuſtinerent, faſtigia facientes proclinatis tectis ſtillicidia deduxere. Lutei ædificij inuentor Doxius fuit Gellij filius exemplo abhirundinibus ſumpto laterarias domos conſtituerunt primi Eurialus, et Hyperbius fratres Athenis oppidum Cecrops à ſe appellauit Cecropiam, quæ nunc eſt arx Athenis. Quidā tamen Argos à Phoroneo rege ante conditum uolunt, quidam et

Sycionem Aegyptij multo ante apud eos Dioſpolin. Tegulas inuenit Cinyra Agriopæ filius, et Metalla æris utrunq; in inſula Cypro. Item foracem. Marculum. uectem. incudē. puteos, Danaus ex Aegypto aduectus in Græciā. lapidicinas Cadmus Thebis. Archeophraſius Phœnice. Traſon muros. turres (ut Ariſtoteles refert) Cyclopes (ut Theophraſtus) Phœnices. Aerariam fabricam alij Chalybas putant inueniſſe, alij Cyclopas. ferrū in Creta eos, qui uocati ſunt dactyli idæi. Ferrariam fabricā Cyclopas. Quæ ergo nunc ueteri more ita ædificantur, ut nec pariētes habeant, nec luto cruſtata ſint, ſed ſtramentis, aut arūdinibus, aut ulua, alioue ſimili genere tegantur, tuguria dicuntur. olim teguria uocitata. A tugurium diminutiuum fit tuguriolum, quod ſit arctius, atq; anguſtius, gurguſtium nominatur, à Gurgulione uerme, q in horreis naſcens frumentum abſumit. eius diminutiuum eſt gurguſtiolum. A puleius. Ergo brevitatem gurguſtioli noſtri ne ſpernas peto, ſis contentus lare paruulo. Item à tego tectorium deducatur, quod modo adiectiuum eſt. nam et tectorium opus dicamus, modo ſubſtantiuum. eſt autem illud, quo ædificatus paries incruſtatur ſupra, quod poſtea illinitur, quod uocatur albarium, niſi pingi tectoriū oporteat. etenim, cum pingendum eſt, non illinitur albarium. In ædilitate Murenæ, & Varronis exaſum Lacædæmone è lateritijs parietibus opus tectorium fuit propter excellentiam picturæ, & incluſum ligneis formis. Romam deportatum ad comitium exornandum, quod opus, quod per ſe mirum eſſet, trāslatum, tamen maiori miraculo fuit. Itē teges ſtraguli genus è ſcirpo. aut ſparto, quo uiliores utuntur. Martialis. Nec eſt amica 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 ueprū, caliū'ue, nec in herbarum, aut alio ullo, quām ſuo genere nominentur iure ſcirpi fragiles, paluſtreſq; ad tegulum, tegeteſq;. Ouidius mattam ſcirpeam uocat. At dominus diſcedite ait, paluſtróq; morantes Suſtulit, in paluſtro ſcirpea matta fuit. Iuuenalis. Anſa palatino tegetem præferre cubili. Hanc uulgo nunc ſtoriam uocant, quo uerbo etiam ueteres uſi fuere ἀπὸ τῦ στορεῖν, quod græci ſternere dicunt. Plynius. Caduacmala ſeparari oportet, & ſtramentis ſtorijs, peleisue 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. Lignum quoque, cuius diminutiuum eſt tegillum, à tegendo dictum, eſſe quis dubitat? ſignificat proprie trabem, cui tectum imponitur. Sed Vlpianus putat ligni appellatione contineri omnem materiā, ex qua ædificium conſtat. unde contignatio textura ipſa trabium, ac lignorum, ſicut coaſſatio aſſium dicitur. Quidam etiam putant tegulam, & lapidem, & calcem, & arenam lignorum appellatione nominari. Item quæcunq; uineis neceſſaria ſunt, ut pedamenta, perticæ, & ſimilia. Eſt etiam tegillū cuculli uinculum è ſcirpo. Plautus. Tegillum mihi caret, id ſi uis, dabo. Cortem 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 duriorem, quod et ſcortum dicitur. unde ſcortæ 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 aretinorum teſtium pelles. Quidam etiam ſcranteum dictum à ſcorto exiſtimant pellem, in qua ſagittæ reconduntur, ſed ſcortum à græco tractum eſt

ctum eſt σκύτος enim pellis eſt unde ſcutica flagellum ex pelle, cuius diminutiuum eſt ſcuticula, & ſcutum, qđ non ſine pellibus fit. De quo ſcutulæ dictæ, quaſi parua ſcuta. & ſcutulata ueſtis, de qua mox dicemus. & ſcutra id ipſum naſis genus, quod & ſcutula dicitur. Horatius, Vilia uendentẽ tunicato ſcutra popello. & ſcutilum tenue, ac macrum, in quo tantum exilis pellicula cernitur. Ponitur tamen coriũ pro quacunq; pelle, etiam rerum inanimatarũ. A quo fit excorio, hoc eſt corium detraho, ſicut à cortice decortico, hoc eſt detraho cortices. & 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. Luue. Scriptus & in tergo, nec dum finitus Oreſtes. Hinc fit poſtergo uerbum, hoc eſt poſthabeo. relinquo. poſtpono. & quaſi poſt tergа iacio. A quo poſtergator, & poſtergatio, et terguerſor, quod eſt fallo, & dicta muto. aliquando etiã contra dico, quaſi tergа uerto. Nam uertere tergа proprie fugere eſt, quod & tergа dare dicimus. Plau. Quid expectas? Quid terguerſaris? Proprie tamen terguerſari eſt eorum, qui tergа 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 ſubter fugere. Hinc tergiuerſator dicitur, qui terguerſatur. & terguerſatrix fœminino, & terguerſatio ipſe actus. Ponitur tamen aliquando tergum pro tergore. Virgilius, Obſtupuere animi tantorũ ingentia ſeptem Tergа boum plumbo inſuto, ferroq; rigebant. qđ de pellibus intelligi Papinius indicat. at dum nigrantia plumbo Tegmina cruda boum. Vnde quoniã ſcuta pellibus tegi ſolent, tergum nonnunq; 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. et pellicæum, quod ex pelle eſt. & uerſipellis fallax. de quo dicemus inferius. Plautus, Verſipellem ſe facit quãdo lubet. A pellendo autem dicitur pellis, quod externas iniurias tegendo repellat. Hæc poſtq; concinnata eſt ad calceos, & cætera opera facienda aluta dicitur. Varro, Paſceolus ſacculus eſt ex aluta factus. Cato. Pueris in ludo paſceolos furare. Ab aluta alutamen, ſiue alutamentum ueteres dixere opus ex concinnatis pellibus factum. Item alutarij, ſicut coriarij, hoc eſt pelliũ, & coriorũ concinnatores. Plau. Hic alutarius cerdo. Proprie tamen alutarij tenuiorum pelliũ dicuntur. coriarij craſſiorũ. Pella autem urbs Macedoniæ fuit in litore ægæi maris illuſtrata maxime natalibus Philippi Macedonum regis, & Alexandri eius filij. unde uterq; pelleus uocitatus eſt. Luue. 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 Summa uirent pinu, cætera quercus hẽnt. Item à pelle pellirẽ galerum dixerũt, 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 crurũ tenus à mento palearia pendent. et 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 ueteſtate, & negligentia poſuerunt. Lucil. Otium inertia. pallor eum ad pauperiem redegit. pellem quoq;, ſiue corium alio nomine cutem uocamus, à græcis ſumpto uocabulo, qui κύτος nominant. Ennius. Ergo cutis ipſa ſenſu caret, maxime in capite, ubicunq; per ſe, ac ſine carne eſt uulnerata non coit, ut in buca, cilioq;. Ab hoc fit cuticula diminutiuum. & recutiti dicuntur iudæi, hoc eſt circumciſi. & cute, hoc eſt præputio priuati. et 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 cicatriare dicimus cicatricem inducere. Item cicuta, qđ ueluti cutem circumcirca habeat, intus autẽ uacua ſit. eſt enim cicuta, qđ inter cannarũ 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. foliis coriandri tenuioribus. graui odoratu. ſemine aniſi craſſiore. radice concaua. nullius uſus, ſemini, & foliis refrigeratoria uis, quæ, cum enecat, incipiunt algere ab extremitatibus corporis. Remedium eſt prius, quàm perueniat ad uitalia, ui ni natura excalfactoria, ſed in uino pota, irremediabilis eſt. hac extinctus eſt Socrates. Fit ex ea ad refrigerandum ſtomachũ malagma. Cohibet epiphoras omneſs, dolorẽ in pleureſi ſuppoſita mirificè ſedat. Anaxilaus tradit mammas à uirginitate ſuco cicutæ illitas ſemper ſtare. Compertum eſt, ſi teſtibus circa pubertatem illinatur, uenerem extingui. Item à tego texo, qđ quæ texuntur, magna ex pte teguntur. Ab eo contexo, compono. detexo, diſſoluo. intexo ſimul texo. retexo. interdum aperio. diſſoluo, interdũ rurſus texo. prætexo, quod interdum ſignificat antetexo. à quo prætexta, de qua inferius dicemus. interdum contego. abſcondo, excuſo, quaſi aliud q̃ 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 amicat imbrifer arcus aquam. Textile, quod textum fictum 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 & textum, texendo. Item à tego compoſita fiunt circumtego, hoc eſt circumcirca operio. à quo circumtectum 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 bucam, ſibi fortaſſe medicos non eſſe putat. A miſer miſeria fit, hoc eſt infelicitas. Idem. Seruire amanti miſeria eſt,

qui præſertim, quod amat. cæret. Item miſeritudo eiuſdē ſignificationis. Accius. Qui infelix miſeritudine factus eſt aliena. & miſellus diminutiuum. Plautus. Cenſen' miſello mali aliquid facturū? & miſereor, ac miſeror uerba, quæ ita diſtinguntur, quod miſereri paſſiuum affectum habet. Eſt. n. cōrde anxiū eſſe ex alicuius miſeria. Miſerari uero actiuū, eſtq; uerbis, aut lachrymis, aut ope dolorē, quē ex miſeria alicuius habemus, oſtendere. Ab illo fit miſericordia, quæ eſt ægritudo cordis ex miſeria alicuius inuiſe laborantis ſuſcepta. nam dolor ex paricidæ, aut proditoris, aut alterius ſcelerati ſupplicio ſuſceptus, molliores quædam animi, nō 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' miſerādo miſerator, qui opus aliquod miſericordiæ exhibet in eum, cuius miſeretur. Item a' miſer uerbum aliud impersonale deducitur miſeret, quod ſimili modo paſſiuum habet affectum. Idem eſt. n. miſeret me illius, & miſereor illius, quippe utrūq; ſignificat ex illius me miſeria angorē 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. Nū ſaltem lachrymis oſtendit ſe amantis miſereri? Veteres miſereo pro miſereor dicebant. & miſero pro miſeror. & ecōtrario miſeretur pro miſeret. Ennius. Miſerete manus. date ferrū, 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. et a' miſereo, quo ueteres utebantur, miſereſco, hoc eſt moueor miſericordia. Apuleius. Cōmodum omnes miſereſcimus. Virgil. His lachrymis uitam damus, & miſereſcimus ultro. Ītē à miſer fit aduerbium miſere, quod interdum infeliciter ſignificat. Cic. Neq; moueri eius deſyderio non poſſum, qui tam miſere periit. Interdum ponitur pro ualde. Terentius. Eam miſere amat. Miſerum aliquando dolentis eſt, ac ſi dicēremus 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. et à miſero miſeriter. Laberius. Mens incorrupta miſeriter corrumpitur.

THERMAS. Balneas publicas. Thermæ dictæ ſunt ab aquarum caliditate, græci enim θερμὸν calidum dicunt. unde Thermopylæ dictus eſt mons longiſſimus, q̄ mediam Græciam diuidit, ut Apenninus Italiā, incipiens à Leucade in occidentem, & in ægeū mare, haud longe à Demetria deprotendens, fauces habens anguſtiſſimas, iuxta quas calidæ aquæ ſcaturiunt. ideo à caliditate portarū nomen inditum. nā πύλας græci portas appellant. Hic locus plurimorum ducum facinoribus inclytus eſt, ſed in primis memorabili morte Leonidæ, & ſexcentorum commilitonum, nec tam grandi, quàm turpi ſtrage Perſarum. Mos ueterū fuit ſingulis diebus lauari. Itaq; omnes fere' 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. Alexādrinæ. Cordianæ. Seuerianæ. Dioclitiani. Aurelianæ. Conſtantinianæ. Nouatianæ, hæ creſcente principū 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, tū periſtylia quadrata, ſiue oblongæ ambulationis circuitionem habent, quā græca uocant diaulam, una ex quatuor porticibus, quæ ad meridianas regiones ſpectabat, duplex ſolebat eſſe, uti cum tempeſtates uentoſæ eſſent, non poſſet aſpergo in interiorē partem peruenire. In duplici porticu ephœbeum in medio erat, hoc eſt exhedra ampliſſima cum ſedibus, tertia parte longior, q̄ latior, proxime coniſterium, quod & apodyterium uocitant, ubi ueſtes deponebantur. A' coniſterio inuerſura. porticus, frigida, lauatio, quam græci λοῦτρον uocitant. Ad ſiniſtram ephœbei ἐλαιοθήσιον, quod noſtri unctuarium dicunt, iuxta id elæotheſium, frigidarium. E' regione frigidarij cōcamerata ſudatio. ex aduerſo calda lauatio. Atq; hæc omnia non in ſola tantum, ſed etiam penſilia erant. Tum quæ dicebatur palæſtra, in qua exercebantur athletæ. in palæſtra periſtylia erāt, qualia ſupra diximus. Extra treis porticus diſponebantur, una ex peristylio exeuntibus, duæ dextra, atq; ſiniſtra ſtadiatæ, ex quibus una ſpectans ad ſeptentrionē perficiebatur duplex ampliſſima latitudine. Altera ſimplex ita facta, ut in pilis, quæ eſſent circa parietes, atq; etiam quæ ad cōlūnas margines haberent, in ſemitas non minus pedū denum, mediumq; excauatum, uti gradus eſſent marginibus in deſcenſum ſexq; pedes ad planiciem, quæ planicies foret non minus pedes duodecim, ut ueſtiti circum margines ambulātes à' cunctis ſe exercentibus minime impedirētur. Hæc porticus xyſtos apud græcos (ut ſupra diximus) uocitatur, quod athletæ per hybernā tēpora intectis ſtadijs exercentur. Inter porticus ſyluæ erant, aut platanones, aut daphnones, hoc eſt locā platanis, uel lauris conſita, quæ platanetæ quoq;, & laureta dicuntur, in quibus perficiebantur inter arbores ambulationes, quas a' 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 figuratū, ut poſſent hominum copiæ cum laxamento athletas certantes ſpectare. Stadium græcā 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 conſtituiſſet 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; pedū menſura ſecundum naturalem membrorum omnium proportionē ſtatuiſſe, tanto fuiſſe Herculē corpore cæteris excelſiorē, quanto olympicum ſtadium alia pari numero anteiret. Cōtinet autem ſtadium octauam mille paſſuum partem. ex quo inſtitutum, ut terrarum ſpatia, uiæq; in ſtadia diuiderentur ante, q̄ Romani mille paſſus inuenirent. Hinc Eratoſthenes in omni literarum ſubtilitate ſolertiſſimus, uniuerſum orbis circuitum ducentorum quinquaginta duorum millium ſtadiorū eſſe prodidit, quæ menſura ſecundum Romanam computationem efficit tricentieſquindecies centena millia paſſuū. Hipparchus addidit ſtadiorum paulo minus uiginti quinque millia. Dionyſiodoro uero, qui geometriæ ſcientia nobiliſſimus fuit, uita functo inuenta

ro inuenta est in sepulchro eius epistola Dionysiodori nomine ad superos scripta. Peruenisse eum à sepulchro ad imam terram, esseq; id spatium stadiorum quadraginta duorum millium, ex quo geometræ interpretati sunt, à summo terrarum orbe, unde missa erat epistola, ad pilæ medium esse longissimum spatium, & ex eo consequi, ut in circuitu sint ducenta quinquaginta millia stadiorum, cui mensuræ harmonica ratio, quæ cogit rerum naturam sibi ipsam congruere, addit stadiorum septem millia, terrarumq; nonagesimam sextam milliesimam totius mundi partem constituit. Efficit nunc autem stadium centum uiginti quinq; nostros passus, hoc est pedes sexcentos uiginti quinq; Possidonius non plus quadraginta stadiorum altitudinem esse, in qua nubila, ac uenti, nubesq; perueniant, arbitratur. Unde purum, liquidumq;, & imperturbatæ lucis aerem 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. Per hæc nemora erat prata, saltus, natatoria, ædificijs superbissimis forniciabus camerata, columnæ marmoreæ diuersorum colorum immensæ, insignia pauimenta, testudines auro refertæ, aliæq; delitiæ, quibus non murum 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, quòuis 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. Galienum iuniorem hyberno tempore ter in die æstuo septies lauisse. hunc cum in hortos proficiscerentur, uniuersa officia sequi solita, esse cum eo præfectos, & magistratus omneis, adhibitosq;, conuiuijs, & natationibus simul cum principe lauisse, sæpe etiam admitti solitas mulieres formosas, & puellas, & cum ijs commistas aliquando deformosissimas anus, qꝫ iocandi 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 parieti atterentem, percontatus eum fuisse dicatur, cur se marmoribus distringendum dedisset, cumq; ille idcirco hoc à se fieri respondisset, quod seruis caueret, & seruus eum, & pecunia liberaliter donauit. Paucis uero interiectis diebus, cum complures senes ad prouocandam principis liberalitatem eodem uenissent, seq; parieti identidem attererent, euocari eos iussit, & alium ab alio mutuo confricari. Heliogabalus bracteariorum, hoc est eorum, qui bracteas, siue per diminutionem bractiolas, hoc est tenuissimas ex auro, uel argento, uel alio metallo laminas faciebant, quorum ars bractearia uocatur, & quod bracteis tegitur, bracteatum dicatur. & uitrariorum, et pellionum, hoc est eorum, qui uestes pelliceas, & alia ex pellibus opera faciunt. & claustrariorum, id est eorum, qui clauses, & 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. Næuius scribit. Oleum præterea luminibus 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 uestę domum reuerti. Contrario Alexander promiscua balnea in urbe prohibuit. Item M. Aurelius Antonius à quodam philosopho monitus lauacra mista traditur submouisse ea lege, qua et defluentes matronarum mores composuit, et 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 nares prodire. MVNERA. Thermas inquit appositiue munera, hoc est dona data populo. donum munus. & præmium sic separat Donatus, quod donum, & munus, tam ante factum, quàm post factum dari dicat. Præmium non nisi post factum. Donum uoluntarium esse, præmium deberi. donum dijs dari. munus hominibus. præmium uiris fortibus. Donum à liberali homine. præmium à præclaro. Terentius. Quoduis donum à me, & præmium optato. at Martianus. Inter donum, & munera hanc differentiam facit, quod munus est id, quod necessario subimus lege. more. imperio eius, qui iubendi habet potestatem. Donum autem, quod nulla necessitate iuris, sed sponte præstatur. & si non præstatur, nulla reprehensio, & si præstatur, plerunq; est laus. Paulus uero munus tribus modis accipi putat, uno pro dono. unde munera dari, ac mitti dicuntur. Alio pro onere, quod cum remittitur, uacationem militiæ præstat. unde immunitas appellatur. Tertio pro officio, à quo munera militaria uocantur, & milites 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 officii gratia, nec à dono differt, nisi cum per metaphoram, uel pro officio ponitur, quoniam officia, aut à principibus, aut à rebus publicis muneris loco dari consueuerunt. uel pro ludis, qui à principe populis, quasi muneris loco exhibentur. Martialis de mulière leonem in ludis necante, Prisca fides taceat, nam post tua munera Cæsar, Hæc iam fœmnea 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 nec ne flocci existimo. Munĕ officiosum ueteres dicebant. Item eum, q 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 Mineruã. 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 ĕ dono. Macrobius, Ianus, cum Saturnum classe prouectum excepisset hospitio, & ab eo edoctus, peritiam iuris, ferum illum, & rudem ante fruges cognitas uictum in nullius redegisset, regni eum societate muneravit. Ab hoc fit remunero, id est retribuo. redono. & munificus, liberalis, quasi munera large præbens. & munificentia, liberalitas, & munificæ, liberaliter, & munerarius, quem græci agonothetam uocant, qui ludos gladiatorios populo præbet, unumq;, uel plura paria gladiatorum ad spectacula pugnatura producat, quæ res munus gladiatorum appellatur. quia populo tanquam munus donatur. & qui fa-

miliam gladiatorum habet, gladiatoresq; domi instruit, ac postea uendit à laniando dicitur lanista. Gladiatores dicuntur generaliter omnes, qui gladijs pugnant, etiam discendi gratia ante, quàm in ludum producantur. Specialiter uero inter gladiatores sunt retiarij, qui aduersus murmullonem pugnabant. dicti à rete, quod sub scuto gerebant, ut Murmullonẽ inuoluerent. Murmullones dicebantur gladiatores, qui genere quodam gallicæ armaturæ utebantur, quod murmillonium nominabant. unde galli ante murmullones nominabantur, in quorum galeis pisces effingi erat. Solebant autem retiarij aduersus murmillonem pugnantes hæc uerba cantare. Nõ te peto, pisce peto, quid me fugis galle? Cuius ludi inuentorem fuisse tradunt Pittacum Mitylenæum unum ex septem sapiẽtibus. Hic enim, cum de finibus inter Atheniẽses, et Mitylenæos contentio esset, creatus imperator cum Phrynone Athenienſium duce, qui pancratiastes fuerat, singulari certamine pugnauit, in quo cũ rete secum sub clypeo gestasset, Phrynonem eo, dum non cauit, inuoluit, eoq; peremptο tutatus est agrum, quãuis postea ortа rursus de eo contentione, electus controuersiæ iudex Periander Athenienſibus adiudicauerit. digna certe memoratu est illa Pedonis urbanitas de mirmillone. nam, cum retiarium consequeretur, nec feriret, uiuum inquit capere uult. Item à munis fit communis, qui omnium est, quasi omnibus cõsentiens. à quo communitas, & aduerbium communiter, pro quibus ueteres munitas, & munitер usurparunt. Siquidem apud ueteres munes, & munificus 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. à munis fit munix uerbum, quo antiqui utebantur. et à communis communix. 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 ornamẽtum 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 & longus habitus. Plau. Quàm pulchre segmentatam uestem. unde opera quoq; ex ligno uermiculatim depicta, segmentata dicuntur. Iuuenalis. Et segmentatis dormisset parumla cunis. Segmentatis inquit, hoc est præsegminibus. ideſt tenuissimis ligneis ramentis, ac uersicoloribus depictis. quãuis etiã intelligere licеat 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, continerique eo. speculum. matulas. unguenta. uasa unguentaria. & siqua similia sunt. unguenta autem, quibus unguntur ualetudinis causa, mundo muliebri non contineri. Item ab hoc mundo cœlũ 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, simuli 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 nulcanalia. & ante diem tertiũ Nonarũ Octobris. & ante diem sextum Idum 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, et 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. À cosmus uero græca uoce cosmographia deducitur, hoc est mũdi descriptio, sicut geographia dicitur terræ descriptio. & topographia loci descriptio. Item cosmeta, quod latine ornator, siue ornatrix interpretatur. Iuuenalis. Ponunt cosmetæ tunicas. Item microcosmus, paruus mundus, quo uerbo frequẽter utitur Aristoteles pro homine. Cosmus etiam excellens unguentarius fuit, à quo unguenta dicta sunt cosmiana. Idem. Et Cosmi toto mergatur aheno. Petronius. Affer nobis ingentia bastrum Cosmiani. Item à 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 derivatur, significatq; quicquid memoriæ 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 spuratas & monimenta lupas. VELOCIA. Repentina, quia Diuus Titus thermas iuxta amphitheatrum mira celeritate ædificauit. Suetonius. Amphitheatro dedicato, thermisq; iuxta celeriter exstructis munus edidit apparatissimum largissimumq;. Velox æler dicitur à uolando, quasi uolox. à quo uelocitas, celeritas. & uelociter, celeriter. Item comparatiua, & superlatiua uelocior. uelocissimus. uelocius. uelocissime. Volo autem proprиè est alas habentium, sed per metaphoram, & naues, & eos, qui celeriter currunt, uolare dicimus. Virgilius. Humlus uolat æquora iuxta. Idem. Ecce uolat, celremq; terit iam alite Diores. Terentius. Ne frustra illic expectet, uola. Hinc uelivolum 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 alla bi. Circumnatare. 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

to, uel natando reuertor. Connato, simul nato. Nare quoq; aliquando pro trepidare accipitur. Virgilius. Condit q; natantia lumina somnus. & ab eo composita fiunt anno. Idē. huc pauci ueſtris annauimus oris. & inno. Idem. Et fluuium uinclis innaret Cloelia ruptis. & trano, de quo ſupra diximus. Et conno, ſimul nato. à quo connatio dicitur, ſicut à connato connatio. Plautus. Connationis noſtræ conſcius, hoc eſt quod eandē adiremus mulierem. Idem. Connatat nobiſcum, hoc eſt rivalis eſt. A nando etiam Neptunnus dictus (ut Ciceroni placet (& amnis à circum nando, hoc eſt fluendo (ut quidam putant) Varro tamen ab ambiendo dictum amnem affirmat, quod amnes hoc eſt flumina omnia circumeunt, propterq; 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 natrices, uiperarumq;. Lucanus. Et natrix uiolator aquæ. Item natrix herba eſt, cuius radix euulſa uirus hirci redolet, hac in Piceno utuntur, ut abigant à mulieribus faunos, ſiue fatuos, quorū ludibria pati eas p noctem opinantur. Nec mirū id uideri debet. purgat enim eo humore, quo labefactata mens nocturnis uiſis decipi ſolet. Natrix quoque 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 naſis genus, quò qui intrauerit piſcis, exire non pōt. Plautus. Nunq; ex iſta naſſa hodie eſcam petam. Naſamones populi ſunt Libyæ nauium ſyrtibus inoluturū 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 littoreis populator arenis Imminet, & nullos portus tan gente catrina. Nouit opes, ſic cum toto commercia mundo, Naufragijs Naſamones habent. Item naricam à nando quidam dictam putant, qđ eſt genus piſcis minuti. Nā naritia inſula eſt in mari ægæo, quæ fuit Vlyſſis. Item natatus à natando ſit pro ipſo actu natandi, qui & natatio dicitur. quamuis natatio etiā pro piſcina, ſiue lauacro (ut ſupra oſtendimus.) Sunt qui nares etiā, ac naſum à nando derivata exiſtiment, qđ per ea innatet, atq; enatet ſpiritus. Natare enim uidetur propter humorem in his exiſtentem, qui ueluti purgamentum quoddā 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 digitorū poſſet eſſe tractabilis. Duo autem eius ſpiramina, gemmiq; hiatus, quos ueluti quidam paries per medium ductus interſepit. Nares dicuntur ideo duplices à natura datæ, ut alterā ſpiritum ducere, altera odorē capere, utraq; cerebri purgamenta ſine impedimento dimittere fas eſſet. hæ ſoli homini eminent. cuibus ſerpentibus. piſcibus. foramina tantum ſunt ad olphatus ſine naribus. Notatum eſt aliquando aurium, & narium foramina ſeptimo menſe genitis defuiſſe, à naſo ſimorum, ac ſilonum cognomina ſunt, de qbus ſupra diximus hunc maiores noſtri ſubdolæ irriſioni dicauere, quoniam ſcilicet deridentes naſo obſtrepunt, & quendam ueluti ſtertentis ſonum emittunt, qui ronchus factitio 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 ῥίγχος ro

ſtrum, & ῥίγχια naſuta dicuntur. Ponitur autem rōchus pro deriſione, uel quia deridentes roſtra labijs effingimus in acutum extendentes, uel quia quēadmodum propter ſomnū, ita propter nimiū riſum naſus humore impletur, plenus hūc ſonum reddit, quod notari ex epigrammate poteſt, quod adoleſcentes ex Phædro luſimus. Mercurium hoſpitio mulieres duæ Illiberali, & ſordido receperant. Quarum una in cunis parvum 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 ſupplicter rogat, Barbatum ut uideat natum quam primum ſuum. Mecha, ut ſequatur ſeſe quicquid tetigerit. Volat Mercurius. intro redeunt mulieres. Barbatus infans, ecce uagitus ciet. Id cum ſtrte meretrix ridet ualidius, Nares repleuit humor, ut fieri ſolet. Emungere igitur ſe uolens prehendit manu, Traxitq; ad terram naſi longitudinem. Et alium ridens ipſa ridenda extitit. Ob hanc cauſam naſus quoque aliquando pro acrimonia & dicacitate ponitur. 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, & dicacitatem. A quo naſuti dicuntur dicaces, ac deriſores. Idē. 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 ῥὶς 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, Sęq; diu magnæ colligit ira feræ, Deſperabantur promiſſi prælia Martis. Sed tamen his redijt cognitus ante furor. Nanq; grauem cornu gemino ſic extulit urſum, Iactat ut impoſitas taurus in aſtra pilas. A naſo etiam naſiterna dicta, nas 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. ἔγειρε κάρδαμον, hoc eſt ede naſturtium, quod perinde eſt, ac ſi diceremus expergiſcere. excitare. Hæc herba Erucæ contraria. quippe illa uenerem prouocat. Virgilius. Et uenerem reuocans eruca morātem. Columella. Et quæ frugifero ſeritur uicina priapo, Excitet ut Veneri tardos eruca maritos. hæc uero cohibet, & exacuit animum. Commotas mentes ſedat ex aceto ſumpta, omnia inteſtinorū animalia expellit. Anſerem quoq; & anatem ab adnatando dicta exiſtimant. Sunt enim ex aquaticarum, ac palmipedum genere, & in aqua cœunt, præter eas, quæ domi continentur. Anſer peruigil eſt, noctuq; excubias facit, cuius rei factum eſt periculum defenſo capitolio ſilentibus cānibus. propter quod inſtitutum eſt, ut anſeres publicè alerentur, & ciboria earum cenſores in primis locarent. Martialis. Hæc ſerua uit auis Tarpei templa tonantis. Miraris? non dum fecerat illa deus. Ferūt Lacydi philoſopho anſerem fuiſſe, qui tanquā perpetuus comes ei ſemper adhæſit. nuſquam ab eo neque in

publico neq; in balneis, neq; noctu, neque interdiu di greſſus. Iecur anſeris proceres gulæ ſaporis bonitate commendant. Fartilibus creſcit mira amplitudine, & quod mirabilius eſt, exemptum quoq; lacte, & mulſo augetur. Martialis. Aſpice, q̃ tumeat magno iecur anſere maius. Miratus dices hoc rogo creuit ubi? Quis primus tantum bonum inuenerit Scipione, an Metellus uiri conſulares, an M. Seſtius 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. Vellunt bis plumæ bis anno. Rurſus plumigeri ueſtiuntur, ea mollior pluma eſt, quæ corpori proxima. Laudatiſſimi uero in Germania, ubi qui candidi ſunt, uerum minores, ganzæ uocantur. E pluma non modo cæruicalia, 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 a gente dicatur commagenũ. Ex anſerum genere ſunt penelopes a molliori pluma ita uocitati. πηνία enim græci uocant fila molliora. Item chenalopeces, quibus pro lautiſſimis epulis utuntur Britãni. Sunt autem minores anſeres habentes pennas nigricantes, ad ſimilitudinem uulpinæ pellis, propterea χηναλώπηκες dicti. etenim græci χῆνα anſerem uocant, ἀλώπηκα uulpem. Item erythrotaones, in quibus nitor eximius, abſolutaq; nigrica, et in ſupercilijs coci rubor, dicti ἀπὸ τῆ ἐρυθρᾶ καὶ ταὼνος, hoc eſt a rubro, & pauone. eſt aliud genus uulturibus maius, quorum & concolorem reddit gignuntur in alpibus, & toto ſeptentrionali regione, nec eſt ulla auis maior, excepto Struthiocamelo, intantumq; 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 carat lacus uenatur. Naum quoq; uas aquarium a natando dictum quidam exiſtimant, nos a paruitate potius appellatum putamus. eſt enim breue uas, ac latum, qd̃ uulgo ſitulum barbatum appellant. græci autem νάνος, hoc eſt nanos uocant, breui, atq; humili corpore homines paulum ſupra terram extantes, quos noſtri pomiliones appellant. ſed nanu uocabulũ noſtri quoque 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 a uolo fit uolito frequentatiuum. Plynius. ſuper aquas aſſidue uolitans. interdum tamen capitur pro diſcurro. Cicero. Quid 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, ſtelliones. alia uolucria. ut apes. ueſpæ. alia utroq; modo, ut formicæ. alia & pennis, & pedibus carẽtia, ut tineæ, quæ in homine naſcuntur, tricenum aliquando pedum, & plurimũ lõgitudine. putant hæc nec neruos habere, nec oſſa, nec ſpinas, nec chartilaginẽ. nec pinguia. nec carnes, nec cruſtã fragilẽ. nec quæ iuræ dicatur cutis, ſed mediæ cuiuſdam inter hæc omnia naturæ. corpus nihil intus, niſi quam pauciſſimis inteſtinum implicatum, propter quod diuulſi uiuunt, & ſingulis partibus palpitant, quia in his ratio uitalis non certis membris, ſed toto corpore ineſt, minimeq; in capite. hoc enim ſolum non mouetur. niſi cum pectore ſimul auulſum. Dicta autẽ 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 a uolo uolatus fit, & aliud uerbum uolo uis, quod animus, in quo uelle eſt, talis ſit, ut puncto temporis peruolet, quo uult. Ab hoc deriuatur uoluntas, & uolentia eiuſdem ſignificationis, hoc eſt quæ quid cum ratione deſyderat. Salluſtius tamen uolentia plebi pro placenta plebi ſcripſit hoc eſt, quæ plebs uellet. Multiſq; ſuſpitionibus 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 q̃ in nullius tabernam ſpectabat, hoc eſt in nullius lucrum. A uoluntate uero dicitur uoluntarius, qui ſponte ſua aliquid uult. & uoluntarie, & uolenter aduerbia. Item a uolo Volones, quod bello punico, cum deeſſent, qui ſcriberentur, ſerui ad octo millia pro domnis pugnaturos ſe pollicti in ciuitatem recepti ſunt. & uolones, quia hoc ſpõte 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, qd̃ ea maxime uelimus. unde fit uoluptuoſum, & uoluptariũ, hoc eſt plenum delectationis. & uolup adiectiuum pro uoluptuoſo, & delectabili. Plautus. Hic ſenex, ſiquid clàm uxore ſua animo fecit uolup. & Volupia uoluptatis dea, quæ et Angeronia a tollendo anim angore appellatur. Et uoluptabile gratum, uoluptuoſum. Plautus. Voluptabilem mihi cum ad uentu tuo attuliſti. Vultus quoque a uolendo dictus, ſignificatq; proprie uoluntatem hominis, quæ pro motu animi in facie oſtenditur, cum facies ſit ipſa oris ſpecies. Salluſtius. Prorſus in facie, ultuq; uecordia inerat. Ab hoc fit ultuoſus, hoc eſt triſtis. Cicero. In quo, cum efferis, nequid ineptum ſit, aut ultuoſum. Quidam exiſtimant faciem, non os tantum, & oculos, ac genas dici, quod græci πρόσωπον uocant, ſed formam, & modum, & fabricam quandam corporis totius a faciendo dictam, ſicut ab aſpectu ſpeciem. & a fingendo figurã, 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 ultus proprie ad animũ, faces ad corpus referatur, ut mœſto ultu. irato ultu. lõga facie. breui facie. eſt tamen quãdo utroq; uti liceat fœdata facie. fœdato ultu. caſſa facie. caſſo ultu. conuerſa facie. conuerſo ultu. Item a uolo compoſitum fit nolo, quaſi non uolo. pro quo ueteres ne uolo. neuis. ne ult. Plautus filiam meam tibi deſpõſatam eſſe audio, niſi tu neuis. Titinius. Ipſius quidem hercle ducem ne ult. & malo, quod ſignificat magis uolo. Plautus. Mori mauult, quàm in ſeruitute uitam agere. Volumen quoque a uolendo dictum nonnulli opinantur, quod in uoluminibus, hoc eſt libris ſcribentium uoluntas appareat, ſed melius ſentiunt, qui uolumen a 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 & euoluere librum dicimus,

timus, quaſi complicatum explicare. Item à uolãdo 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 deſit, uulpina inſuenda eſt, modo aſtutum. Plautus. Vulpinus animus, nequid molliatur mali & uulpecula diminutiuum, hoc eſt parua uulpes. uerſutum hoc animal eſt, & ſemper fallax. unde tractum eſt illud prouerbium. Vulpes pilos mutat, mores non mutat. ſolertem in primis habet auditum. In Thracia locis rigentibus amnes gelatos, lacusq; ad paſtus tranſit. Obſeruatum eſt eam aure ad glaciem oppoſita gelu craſſitudinem coniectare. Item à uolo aduolo. circumuolo. interuolo notæ ſignificationis. obuolo, contra uolo. peruolo, uelociter uolo. tranſuolo, ultrauolo. abuolo, uolando diſcedo. prouolo, proculuolo. præuolo. ante uolo. deuolo, deorſũ uolo. euolo, modo uolo, modo extra uolo inuolo, irruo. inſilio. Terentius. Vt ego unguibus ficile 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. Item ab eodem (ut quidam exiſtimant) uoluo derivatur. Volando enim quaſi uolui alæ uidentur. ab hoc uoluens dicitur, qui uoluit. uolubilis, qui facile uoluitur. uoluto, quod proprie ſignificat uoluo. unde uolutabra dicuntur loca, in quibus ſe apri uoluunt. Virgilius. Sæpe uolutabris pulſos ſylueſtribus apros Latratu turbabis agens. Aliquando uolutare capitur pro eo, quod eſt mente uoluere, & cogitatione perquirere. Idem. Id quidem ago, & tacitus Lycida mecum ipſe uoluito. A uoluo etiam volutus, quaſi uolutus, & volutim, quaſi uolubiliter deducitur. de quibus inferius dicemus. Volua, ſeu uulua appellata eſt, quæ non ſignificat naturam muliebrem (ut uulgus exiſtimat) ſed utriculum, qui in fœminis ueſicæ iunctus eſt, à quo uterus dictus, quẽ alio nomine locos appellant, uulgo falſo 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 mulieribus. 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 creſcat, non poteſt cælari. Dicta autem uulua eſt, quod fœtus inuoluat. Vulua ſuum, qua ueſcimur, ſecto partu melior eſt, quàm edito. Electria uocatur illa, hæc porcatria. illa amplior eſt. iccirco 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, et inuoluo, quod proprie ſignificat glomero. per metaphoram tamen aliquando pro implico capitur. Cicero. Sed quod uideret nomine pacis bellum involutum fore. Varro. A deſit fax inuoluta mandij. Aliquando pro impono. Virgilius. Scilicet atq; oſſæ frondoſum inuoluere olympum. Interdum pro tego. Idem. Vertitur interea cælum, & ruit oceano nox Inuoluĕs umbra magna, terramq;, polumq;. Hinc inuolucrum dicitur, quod modo pro glomere ponitur, modo ſignificat quicquid aliquid tegit. Cicero. Cum uerborum quibuſdam inuolucris uteretur. Idem. Iste enim Chryſippus, ut clypei cauſa inuolucrum, magnam 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, atque illuc uoluatur. Eſt enim proprie uulgus, & maſculino, & neutro genere ignobilior multitudo. Virgilius. fœuitq; 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 primũ in uulgus educuntur. Hinc uulgator. diuulgator promulgator. uulgatio. diuulgatio. promulgatio. uulgatrix. diuulgatrix, promulgatrix deducuntur. & uulgo aduerbium, quod ſignificat paſſim. ubiq;. cæteruatim. Virgilius. Hinc lætis uituli uulgo moriuntur in herbis. Vulgo conceptos appellat Mode ſtinus, qui patrem demonſtrare non poſſunt, uel qui poſſunt quidem, ſed eum habent, quem habere non licet, qui & ſpurij appellantur. Item à uoluo uulga, quod numos, aliasq; res 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 quiſque noſtrum è bulga eſt matris in lucem editus, et contrario uulua pro ſacculo ponitur. Item à uoluendo, uulnus, quod uoluendo, hoc eſt uibrando fiat. Diſtat q; ab ulcere, quod ulcus per ſe naſcitur. dictum (ut quidam putant) abolendo, 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 nonor, quàm indicari oporteat, quæ exulcerare ueſicam exiſtimatur. græca praſion. alij lynoſtrophon, quidam philopeda, non nulli 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 et uulnus animi pro angore accipimus. aliquando etiam pro damno. Plynius. Maximum illi fortuna uulnus intulerat, duobus filijs immatura morte ſublatis. A uulnero fit conuulnero, & uulnerarius medicus chirurgus, quod uulnera curet. Præter hæc à uolatu tardo uultur dicta, notæ auis, et propter magnitudinem corporis tarde uolans, nidificat in excelſiſſimis rupibus. Fœtus eius ferè bini conſpiciuntur. quidam auem hãc pareretradunt onatria, uno ex his reliqua ouа, ndumq; luſtrare, mox abijcere. Sunt qui exiſtiment uulturem triduo

ante, aut biduo uolare, ubi ſunt cadauera. Ab hoc fit uulturi nus adiectiuum, ut uulturina cæro. Romani augures immuſſu lum uulturis pullum eſſe exiſtimauerunt, ſicut ſanqualē oſſi fragæ, de qua inter aquilarum genera dicemus. Alij tamen im muſſulum putarunt aquilæ pullum dici, prius quàm albicare cauda incipiat. Vultur etiã Appuliæ mõs eſt notiſſimus. Item à uolando uulturnum derinatum putant, uentus eſt, qui ab oriente hyberno ſpirat. Græci mſto nomine, quod inter notum & eurum ſit ὠρόνοτον, 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, & uentrē pediculi octoni omnibus. Sæ piæ, & loligini pedes duo ex his longiſſimi, & aſperi, quibus ad ora admouent cibos, & in fluctibus ſe uelut anchoris ſta biliunt. Cæteri autem curti ſunt, quibus uenantur, Loliginem nunc uulgo calamarium uocant, à Thecæ calamariæ ſimilitu dine. habet enim oſſicula duo, quaſi cultrum & calamum. Item cruorem nigrum atramenti modo, quod, ubi ſenſit ſe ap prehendi, effundit. atque ita infuſcata aqua cerni non poteſt. A loligo fit loliguncula diminutiuum. Plautus. Emitto ſæpio las. loliguncülas. & mluus ſecundum quoſdam à molli uola tu, quamuis alij factitiũ hoc nomen potius à uoce uelint, auis eſt nota ex accipitrum genere. Notatum eſt eam, quamuis ra paciſſima ſit, & ſemper famelicat, nihil eſculenti rapere un quam ex funerum ferculis. Eadem uidetur artem gubernan di docuiſſe caudæ flexibus, in cœlo monſtrante natura, quod opus eſſet in profundo. Latet hybernis menſibus, & ſolſtitijs afficitur podagra. A miluis ſit miluinus adiectiuum. Ab hu ius auis ſimilitudine, & piſcis mluus appellatur, ſubiens in ſumma maria, & uagando aliorum piſcium prædam agens. Vulcanum quoq; plerique nominatum exiſtimant, quod ca nus, 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 inſu lam Lemnon, ubi à Thetyde, & Euthimone Oceani filia ſu ſceptus, ac nutritus eſt, uno claudus pede ex caſu factus. Alij à ſimijs educatum uolunt. Deorum hic faber fuit, et Ioui fulmi na, ac cæteris dijs arma contra gigantes fabricauit, fecit moni le Hermiones. coronam Ariadnes. Arma, Achillis, & Aeneæ, aliaq; complura, quæ ſupra ingenium humanum fuiſſe exiſti mata ſunt. nõ tamen ob hæc ad deorum menſam admiſſus eſt, & cum Ioui ſupplicaſſet, ut ſaltem Mineruæ nuptijs iunge retur ab ea ſpretus eſt. unde Virgilius. Cui non riſere parentes, Nec deus hunc menſa, dea nec dignata cubili eſt. Poſt hæc Venerem habuit uxorem. Cicero præter hunc alios duos Vulcanos commemorat. alterum Cœli filium, alterum Nili, q ab Aegyptijs, Aegypti cuſtos exiſtimatur. A Vulcano fit vul canus adiectiuum. unde vulcaniam tellurem, & vulcanias inſulas dicimus. Item à uolo dedicitur uelum, quod uela uen tis agitata uolitare uideantur. Varro tamen à uellere dictum mauult, quod ex ouium uelleribus fierent uela, quibus homi nes tegebantur, quamuis nauium uela ex lino, aut ſparto fie rent. Item ea, quibus theatra tegebantur, quæ & uelaria uo cabantur Papinius. Iam uelaria linea pluebant. A uelo uela brum dictum locus in urbe Romæ iuxta Auẽtinum montem, quod ratibus, ac uelis eo uehcrentur, quidam tamen non à ue lo, 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 ra

tibus (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 aduen tu hominum, quod cõmune latinorum omnium ibi Dianæ templum ſit conſtitutum. Ouidius. Luna reget menſes, huius quoq; tempora menſis Sauit Auentino luna colenda iugo. Ab hoc fit uelo uerbum cum ſuis derinatuis, de qbus ſupra dixi mus, quæ ſunt uelatus. ueles. uelitaris. uelitor. uelitatio. à quo aduelitatio. uelitatim. Reuelo. à quo reuelatio. et præter ea ue lamen, quod modo pro ueſte accipitur, modo pro quacunque re aliquid uelante. & uexillum, quaſi paruum uelum pro ſi gno, quo in exercitu, aut claſſe imperatores utuntur. unde ue xilliferi, & uexillarij dicuntur ſigniferi. Veſtem quoque à uelando dictam Varro exiſtimat, quod cõrpus uelet, ſiue in dumentum ſignificet. Virgilius. Necnon threicius longa cum ueſte ſacerdos, ſiue barbam. unde inueſtes imberbes appella mus, uel ſicut quidam uolunt impuberes, ut econtrario ue ſticeps dicatur puer, qui iam ueſtitus eſt pubertate. Ab hoc fit ue ſtiarium locus, in quo ueſtes uel ſeruantur, uel uenduntur. & ueſtiarius, qui ueſtiario præeſt, ac ueſtes uendit. & ueſtiplica mulier, quæ complicat ueſtes. & ueſtio uerbum. & ueſtitus. & ueſtiſpicus. ac ueſtiſpicat ſeruus, ſiue ancilla cuſtodiens ue ſtes, & 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 inferio ris pedis. Idem. Veſtigia primi alba pedis, frontemq; oſten tans arduus albam. Item ueſtigium pro indicio ponitur cuiuſ cunque rei, quod ſcilicet ueſtigia indicio ſint illic eum affuiſſe, cuius ueſtigia ſunt. Liuius Pecuniam ex theſauris Proſerpi næ noctu clàm ſublatam, nec ad quos pertineat facinus ueſti gia nulla indago. & perueſtigo, atq; inueſtigo, quæ ſignificant quærendo inuenio. Cicero. Ipſa tractatio, & quæſtio quoti die ex ſe gignit aliquid, quod cum deſidioſa delectatione ue ſtiges. Idem. Noſſe regiones, intra quas uenias, & peruc ſtiges, quod quæras. Terentius. Nihil eſt tam difficile, quod quærendo inueſtigari non poſſit. Hinc ueſtigabundus, ueſti gator, perueſtigator, & inueſtigator deducuntur. Et Veſtimentum, quod ita à ueſte differt, quod ueſtis generaliter dicitur, ut Stragula forenſis muliebris. Veſtimentum uero particulari ter, ut pallium. tunica. penula. Iuriſconſulti ueſtem definiu nt eſſe quicquid induendi. præcingendi. amiciendi, inſter nendi. tegendi. accubandi gratia paratum eſt. Alij nihil exiſtimant ueſtem à ueſtimento differre, & ueſtimenta di cunt eſſe non modo lanea. linea. bombycina. ſeriat. ſed etiã ſcortea. frondea. ſcirpea. palearia, & ex quacunque materia facta ſint ad cõrpus tegendum. Multa earum genera ſunt. Virilia, quibus ſoli uiri utuntur. Muliebria, qui bus ſolæ mulieres. puerilia, quæ ſolis pueris conueniunt. Ea miliaria, quibus utuntur ſerui, atque ancillæ. Scenica, qui bus cõmœdi. tragici, quibus tragœdi. citharœdica, qui bus citharœdi. Hiſtrionica, quibus hiſtriones. paraſiti ca, quibus paraſiti, & huiuſmodi alia pene infinita. Ali quando quod à barbaris ſumpta ſint, barbara habent no mina, ut quæ à Parthis ſumpta ſunt, Saraballa dicun tur fluxæ ueſtes, & ſinuoſæ, quæ à Germanis Renones, ue ſtes pellicæ, quibus in caſtris utuntur, quæ ab Hiſpanis ſtrigia. Plautus. Nudus eſt, iurat ſe triobolo ſtrigium op pignoraſſe. Quæ à Sardis maſtrucæ. Idem. Maſtruca tus, & plenus puluere. Item quædam interius ſumun tur, ut ſubucula dicta, quod ea ſubter induamur, quæ

dam exterius, ut ſupparus, ſiue ſupparum (utroq; enim modo dicitur) quod eo ſuper induamur. Eſt autem togæ genus leuis, atq; anguſtæ. Afranius. Quella non ſum ſupparo ſi induta ſum. Lucanus. Suppara nudatos cingunt anguſta lacertos. Ponitur tamen aliquando ſupparum pro ſinu, & rugatura, panno rum. Idem, imáq; pádens ſuppara uelorum perituras accipit auras. Induſium quoq; interius ueſtimentum erat, quod mox ſupra ſubuculam ſumebatur. dictum quaſi intuſium. Plautus. Induſiata. Pategiata 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 fœmnis 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, manulcatam tunicam habere hominem decet. Horatius. Malcnus tunicas demiſſis ambulat. eſt qui inguen ad obſcœnum ſubductis, uſq; facetus. Quintilianus. Cui latus clauus non erit, ita cingatur, ut tunicæ prioribus oris infra genua paululum, poſterioribus ad medios poplites uſq; perueniant. Nam infra mulierum eſt, ſupra centurionum. Erat & aliud genus tunicarum, quibus antiqui Romanorum utebantur quas Colobia uocitabant, quod manicis eſſent mutilatæ. Nam græci κολοβὸν truncum, ac mutilatum dicunt. Item alia tunicæ adaſus dictæ, quæ ab humeris non erat conſutæ. A tunicæ fit tunico uerbum, hoc eſt ueſtio. Varro. Hæc lanigeras detonderi docuit, tunicaréq; 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 ueluti rigens ſtaret, hac tirones, & nouæ nuptæ ſimul cum toga pura induebantur. Prima hanc contexuit, Tanaquil, quæ, & C. Cæcilia uocitata eſt, cuius lanam cum collo, & fuſo in templo Anci Martij longo tempore duraſſe tradit Varro. Deóq; a Romanis inſtitutum, ut nubentes uirgines comtaretur colus compta, & fuſus cum ſtamine. Chalaſis tunicæ genus erat (ut quidam putant) quod græci χάλασον uocant à laxitate. Alij dicunt nodum eſſe tunicæ muliebris, quo connexa circa ceruicem tunica ſubmittitur. Supra tunicam uaria ueſtimentorum genera ſumebantur. In primis toga propria Romanorum, à qua Romani togati dicuntur. Virgilius. Romanos rerum dominos, gentemq; togatam. Vnde 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, & rheda 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 metaphoricè pro pace ſumatur, ſicut arma pro bello. Cicero, Cedant arma togæ, concedat laurea linguæ. Plynius. Vt dubium ſit togáne, an bello præſtantior fuerit. In foro autem maxime togis uti uiri ſolebant. Nam principio communis hæc ueſtis fuerat tam marium, quàm fœmnarum. Varro. Quas nunc in foro, prius etiam in lecto habebant togas. Ante enim fuit commune ueſtimentum, & diurnum, & nocturnum, & muliebre, & uirile. Poſtea uiris tantum relictus eſt togæ uſus, ſolæq; adulterij damnatæ mulieres. ignominiæ ergo cauſa induere cogebantur, Iuuenalis. talem. Non ſumet damnata togam. Martialis. Cocina 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, deinde uirilem togam ſumebant. Seneca. Quantum credis me accepiſſe gaudij, cum depoſita prætexta ſumpſiſti uirilem togam. Cicero. Ego autem à patre ita eram deductus ad Scæuolam. ſumpta uirili toga, ut quoad poſſem, & liceret à ſennis 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 prætexta batur. 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 tanima pro amuleto utuntur. Idem. cyclamini radix contra ſerpentes omnes folia habet mitora, quàm edera, nigrior

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 capiendos utuntur radice tuſa in amnem conjecta. Idem, fel canis nigri maſculi amuletum eſſe dicunt domus totius. Idem, ſcarabeorum cornua grandia denticulata, adalligata infantibus amuleti naturam obtinent. Idem, co
10 rallium 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 deficat, 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, uſque ad eos, quorum parentes equo ſtipendia iuſta meruiſſent. interiecto deinde tempore etiam libertinis conceſſum, qui ex iuſta duntaxat matre familias nati
20 fuiſſent, ut prætextam, & lorum in collo pro bullæ decore geſtarent. Lorũ proprie corigia eſt ex corio, quã græci ἱμάντα uocant. Ideo ponitur pro angulo, unde poëtæ balteum Veneris, qui ceſtus dicitur, Lorum appellant. hinc loripes uocatur, qui pedem in modum lori tardum habet. Iuuenalis. Loripedem rectus derideat, Aethiopem albus. Lora etiam habenas uocamus, & retinacula iumentorum. Item Zonas, ac uoluminа ex corio bubulo, quibus pugiles utebantur. Papinius. & nigra gerebat Lora manu. Præterea, quæcunq; ligamina lora dici poſſunt. Et loramenta ligamenta, etiam quæ ex tabulis fi
30 unt. 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 uincebant, uel cædebant eos, quos iuſſi erãt uincere, uel cædere. Tortores quoq; lorarios uocatos inuenimus. Itẽ lora dicuntur corigiæ, quibus lecti, & ſellæ inſtruuntur, ſuper quibus tomenta, uel culcitræ imponuntur. Martialis. Nouis linteis, loriſq; Hinc etiam funiculus aureus argenteus ue,
40 qui collo geſtari ſolet lorum appellatur. A loro loricat dicitur munimentum corporis, quale in Imperatorum antiquiſſimis ſtatuis uidemus, quod ſi in numine ſit. Aegis ægidis dicitur, habet q; in medio caput Meduſæ. Veteres è loris, de corio crudo pectoralia faciebant. Virgilius. Cui pellis latos humeros erepta iuuenco Pugnatorem operit. poſtea ex annulis ferratum inſtituere. A loricat fit loricо uerbum, quod eſt loricam in duo. capitur etiam pro armo. Ab eo compoſitum ſit diloricо, quod eſt diſcindo. Cicero Qui in cauſa peroranda non dubitauit reum excitare conſularem, & eius diloricatæ tunicam.
60 Lora uero fœminino genere genus potionis eſt, quã græca 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, et die made factis uinaceis, rurſus q; prælo ſubiectis. Secundum tertia parte eius, quod expreſſum ſit, addita aquæ, expreſſo q; decocto ad tertias partes. 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
10 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 male factis non ſoluebant multam, ſed anguillarum tergoribus uerberari ſolebant. Nefas autem his erat obſcœno uerbo uti, ideo q; prætextatum appellabant ſermonem, qui nihil obſcœnitatis haberet prætexta pulla nulli alij licebat uti, quàm ei
20 qui funus faciebat. Primus autem prætextati cognomentum adeptus eſt Papyrius puer. Mos olim ſenatoribus erat in curiam cum prætextatis filijs ingredi, quoties in Senatu de re aliqua acturi eſſent, quod ſi in poſterum diem prolata res foret, placuit nequis rem, ſuper qua ſermo habitus foret, nuntiaret, prius quàm decreta eſſet. Mater Papyrij, qui cum patre in curia fuerat, quid nam in Senatu actum à patribus foret, filiũ rogat. ille nefas eſſe id dicere reſpondit, ſit illa cognoſcendi qd actum eſſet auidior, filium q; importunius urget. Tum ille actum in Senatu confingit, Vtrũ reipublicæ utilius uideretur, unus ne, ut duas uxores haberet, an ut duobus una nupta eſ
30 ſet. Ea re intellecta, mulier domo egreditur rem cæteris narrat. Poſtridie magnus matrum familiarum numerus ad Senatum conſluit, omnes q; 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 unũ Papyrium, eiq; publico decreto prætextati indidit cognomen, ob tacendi, loquẽdiq; in prætexta ætate prudentiam. Id poſtea cognomen in omnem eius familiam
40 translatum fuit. Item à prætexta prætextæ dictæ ſunt fabulæ. Horatius, Vel qui prætextas, uel qui docuere togatas. Togatarum enim fabularum ſpecies tot penè ſunt, quot palliatarum. Primæ ſpecies prætextæ dicuntur, in quibus Imperatorum negotia agebantur, & publicæ res q; Romanæ, uel duces inducebantur, perſonarum dignitate penè tragœdijs ſimiles, dictæ prætextæ, quod in his ferè regum, aut magiſtratuum acta comprehenduntur, qui principio prætexta toga utebantur. Secunda ſpecies eſt togatarum, quæ tabernariæ dicuntur humilitate perſonarum, & ſimilitudine argumentorum Co
50 mœdijs pares, in quibus non magiſtratus, reges q;, ſed humiles homines, & priuatæ domus inducuntur. uocatæ tabernariæ, quod olim tabulis domus communiter tegerentur. Tertia ſpecies Atellanarum fabularum eſt, quæ à ciuitate Oſcorũ Atellana, in qua primum cœptæ ſunt, Atellanæ ſunt dictæ, argumentis, dictiſq; iocularibus, ſimiles Satyricis fabulis græcis. Quarta ſpecies planipedes græce dicitur Mimus. Ideo enim latine planipes uocatur, quia actores pedibus planis id eſt nudis proſcænium introibant, non, ut Tragici actores, cum cothurnis, neque, ut comici, cum ſocis, quod olim non
60 in ſuggeſto ſcenæ, ſed in plano orcheſtræ poſitis inſtrumentis mimici actitabant. Togata prætexta à tra-

gœdia differt, quod in tragœdia heroes introducuntur, ut Pacuius tragœdias heroicas nominibus inscripsit Orestem, Chrysen, & his similia. In prætexta autẽ introducuntur magni uiri, inscribunturq; Brutus. Decius. Marcellus, & huiusmodi. Togata tabernaria à cõmœdia differt, quod in cõmœdia græci ritus inducuntur, græcæq; personæ, in illa uero latinæ. in hac maxime excelluisset Afranius. nisi argumenta fœdis puerorum amoribus inquinasset. Atellana à satyrica differt, quod in satyrica ferè satyrorum personæ introducuntur, aut siquæ sunt ridiculæ similes satyris. In Atellana obscœnæ, turpesq; personæ. Mimus est sermonis cuiuslibet sine reuerẽtia uel factorum cum lasciuia imitatio, dictus quasi solus imitetur, μιμῆ μοι imiter. Nam & si alia poëmata idem faciant, solus tamen minus, 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. Induebantur q; 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 picturarum uestium mentionem facit Homerus τὴν δ' ἄρα μεγάρῳ· ἠδὲ μέσαυλ' ἐσάϊσσαντες, δίπλακα πορφύρεον, πολέας δ' ἐνέπασσαν ἀέθλους ἵππων θ' ἱππομάχων, καὶ ἀχαιῶν χαλκοχιτώνων. Hãc inquit, inuenit in atrio. hæc magnum telum texebat, duplex marmoreum, multa autem pingebat certamina Troianorum domitorum equorum, & Achiuorum æneas habentium uestes. Qui picturam uolunt Homeri tempore nõ fuisse in usu ἐπέπασεν exponunt non pingebat, sed intexebat. Toga sericulata, quæ uarijs conserta coloribus erat, Varro Vermiculatam, ac sericulatam uestem. dicta à conferendo. Nam & serilla nauigia istrica uocantur, quod lino, ac sparto cõseratur, & condensentur. Togæ rasæ, phrygiæq;, 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. Togæ crebra papauerata aliquando antiquior fuit. liquidem 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 rustica crustæ cum ouo infundebantur, hoc præcipuum quendam candorem lina, & lanæ contrahunt. Eadem toga & spissa dicebatur. Toga rara contraria crebræ. Martialis. Lis nunquam toga rara mens quieta. Eadem per diminutionem & ralla dicebatur. Plautus. Togæ ralla, tunicæ spissæ. Erat & alia toga regia, auro & purpura intexta, qua soli reges, & augures utebantur, eademq; trabea uocabatur. Virgilius. Ipse quirinali lituo, parmaq; sedebat succinctus trabea, læuaq; ancile 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, palmataq; 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. Togæ babylonicæ, in qua diuersi erant picturæ colores, quam Babylon maxime celebrauit. Toga polymita, quæ plurimis licijs contexta est. Græci μίτον filum uocant, quod nos licium dicimus. A quo μονόμιτα dicuntur, quæ uno licio cõstant, 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, uictæ est Pectine niliaco iam Babylonis acus. Toga scutulata, quæ Istriæ, liburniæq;, & alijs huiusmodi pilis potius, q̃ lanis texta erat, & scutulis quibusdam undulatæ simulis. hanc prima Gallia inuenit. Scutula aliquando serpentis genus est in Africa, aliquando uasculi genus rotundi. cõtinui. Martialis sic implet gabatas, paropsideq;, Et leues scutulas, cauaq; lances. Lucil. & scutulam q; ligneam in cerebrum fixit. Huius diminutiuum est scutella. Cicero. Collocemus in culcitra plumea psaltriam, adducamus, demus scutellam dulaculæ potionis, aliquid prouideamus, & cibi. nonnunquam significat hastam teretem, qua lina tunduntur. Quapropter, & exigua hastula, in qua Lacedæmonij membranam inuoluentes literas scribebant, Scutula uocabatur. id genus erat furtiuarum literarum. Nam reuoluta ex truncomembrana, literas truncas, mutilasq; reddebat, membraq; earum spargebat in partes diuersissimas, adeo, ut non nisi implicata in eodem furculo membrana, legi possent. huiusmodi epistolam Lacedæmonij σκυτάλην, hoc est scutulam uocant. A scutula igitur quando uasis genus est, scutulatæ uestes apellatæ, quod orbibus quibusdam quasi scutulis depictæ sunt, cerulea 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 compositum ex utraq; lingua uocabulo, recinium enĩ apud nos est uestis antiquissima quadrata, ut Varro refert, cuius mediam partem retrorsum iacebant, unde recinati mimi dicebantur. δεῖπνος uero apud græcos cœnam significat. Itaq; recidipna dictæ sunt uestes. quas uocant cœnatoria. Iuuenalis, rusticus ille tuus sumat recidipna Quirine. Eadem etiã triclinaria dicuntur. Plynius. Metellus Scipioni triclinaria babylonica sestertium octuaginta millibus uenisse iã tunc ponit in capitalibus crimnibus. quæ Neroni principi quadrigentis millibus sestertiũ nuper stetere. Præter togã 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 incęſſi 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 cófecto prandio. In Gallia tamen uiri, quoq; palla utebantur, ſed breuiore. Martialis. Dimidiiq; nates gallicæ palla tegit. Nebulo uero, ſeu pluuio tempore, pro pallio penulam ſupra tunicam ſumebant. Pomponius, penulam in caput inducę, ne te noſcat. Quintilianus. Galba penulam roganti non poſſum commodare inquit, domi maneo, cum cœnaculum eius perpluere. 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 nunquam 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, pẽdent peniculamenta unum ad quẽq; pedum. A pene etiã penitam offam dicamus, offam porcinam cum cauda. Et peniculos, ſiue peniculos. 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 peniciliis tectorijs canis cum adipe tritus. Item quibus uulnera ſtipantur, uel ideo, nec claudantur, uel ut aperiantur magis, ut ſunt penicilli ex linteolis concerpti ex medulla ſambuci, & ex ſpongia. Idẽ tum peniciliio uulnus apertum omne. præterea quo ad, aliquid mũdandum, illinendum'ue utimur, peniculum, ſeu penicillum uocamus, præſertim ſi ex ſpongia factum ſit. Terentius, quid ignaue peniculon pugnare, qui iſtuc huc portes cogitas? Plynius. Aſopumq; cum myrrha calidum peniciliio illitum. Item ſpongiæ genus eſt molliſſimum, qui peniciliis appellatur, ex quo fiunt penicilli. Tria enim genera ſpongiarum ſunt ſpiſſum, ac præburum, & aſperum, quod tragos uocatur, quidã 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. aliter 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 à priuatiua particula, & λύω lauo. à quo Plynio Veronenſi inditum nomen putamus. Viuunt longiſſimo tempore, & ob hoc maxime proſunt corporibus, quia noſtro ſuum muſcent. uſus earum ab abſtergenda, fouenda operienda in fomentis, præſertim dum aliud remouetur, aliud imponitur. Infinitæ penè earum utilitates ſunt. Polybius ſcribit peniciliis ſuper ægrum ſuſpenſis 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, eam ſumã, 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. Trãſlata poſtea hæc ueſtis fuit in uſum militarem. Virgilius. Si donium picto chlamydẽ circundata limbo. De hac celebre prouerbium ẽ. Siloſontis chlamys, quod de his dicitur, qui iactant ſe magnificentia ueſtimentorum, quoniã Siloſon, cum in exilio eſſet, ueſtem habebat inſignem, ac ſumptuoſam, quam cum Dario non dum regi, dono miſiſſet, is poſtea regno potius, ac beneficij memor, natali ſolo eum reſtituit. A 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, quam uis hoc etiam pro ornamentis militaribus capiatur. Salluſtius. Eodem tempore Lentulus duplicatæ locum in editum multo ſanguine ſuorum defenſus, poſtquam è ſarcinis paludamenta obſtare animaduertit. Plynius. Cocceum imperatorijs dicatum paludamentis. Vnde paludati dicuntur, qui uel imperatoriam chlamydem, uel alia eius ornamenta geſtant. Cicero. Antonius gemens ante lucem paludatus. Salluſtius. Dum paludatus mœderet, inire quam primum prælium cogitauit. Auleum quoq; genus ueſtis eſſe manifeſtum eſt peregrinum, & quaſi militare paludamentum. Varro. Quod ex hæreditate attalica aulæa, chlamydes, pallæ aureæ. Virgilius, purpurea intexti tollant aulæa Britãni. Sunt etiam aulæa uela picta, quibus aulæ teguntur, de quibus ſupra diximus. Patagium aurea chlamys eſt, quæ pretioſis tunicas ſuperinduitur, unde qui ita induti ſunt, Patagiati dicuntur, & Patagarij, qui huiuſmodi ueſtes faciunt. Apuleius. Vberes enim crines leniter emiſſos, & cæruicæ dependulos, ac deinde p collã diſpoſitos, ſenſim'q; ſinuato patagio, reſidentes pauliſp ad finẽ cõglobatos in ſummũ uerticẽ nodus aſtrinxerat. Læna ſimiliter ueſtis genus ẽ militaris, illorũ craſſitudine calefaciẽs chlamy

dem utuntur hac hyeme, ac ſupra omnia ueſtimenta induunt. Virgilius. tyrioq; ardebat murice læna. Varro. Lænam à lana dictam putat. Ego potius ἀπὸ τῆς χλαίνας Læná deductá exiſtimo detractione primæ literæ. Chlæna autẽ ἀπὸ τῦ χλαίνειν deducitur, qđ tepefacere ẽ. Itẽ abolla ueſtis eſt militaris, ac etiam grauiorum, ac magnorum uirorum. Varro. Togæ tracta eſt, & abolla data eſt. Iuuenalis. Atq; ut di faciant maioru 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 lucẽt 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; mucalidũ 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. inſuta aſſuta, quæ tenuiſſima faſciola erat. hanc notat Horatius, cum inquit. Nil mediũ eſt, ſunt qui nolunt tetigiſſe niſi illas, quarum ſubſuta talos tegit inſuta ueſte. Contra alius nullã, niſi olenti in fornicæ ſtantem. & Ouidius in libro de triſtibus, cum uellet oſtendere ſe libros de arte amandi non ſcripſiſſe grauioribus fœminis, poſtquam uerſus illos repetit. Eſte procul uittæ tenues inſignia pudoris, Quæq; tegis medios inſtita longa pedes. Mox addit. Ecquid ab hac omnes rigida ſubmouimus arte, Quas ſtola cõtingi, ſumptáq; uitta uetat. Hic ſtola pro matronis, & honeſtis mulieribus ponitur. Papinius. Omnis plebeioteritur prætexta tumultu. Hic eques, hinc iuuenum cœtu ſtola miſta laborat. & ſtolatum matronalem, atq; honeſtum dicimus. Martialis. Quis floralia ueſtit, & ſtolatum Permittit meretricibus pudorem. Limbus etiam muliẽbre ueſtimentum erat, purpuram in imo conſutam habens. Plautus. Textores limborarij. Quidam tamen limbum putant faſciam eſſe, quæ ambit partem ueſtis extremam, quam inſtitam dicta ſupra oſtendimus. Virgilius. Sidoniam picto chlamydem circundata limbo. Peplũ proprie palla eſt fœminea picta, & Minervæ 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, utrinq; indui poteſt, & ex utraq; reiecta parte. Capitium capitis tegmen eſt à capite appellatum (uel ſicut Varro inquit) quod capiat, hoc eſt comprehendat pectus. Capitulum quoq; dicitur. Item Cucullus operculum eſt capitis. unde penulæ gallicæ genus, ſi cucullũ 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 ſucida 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. cærinarij. Item flammeum genus ueli lutei nuptialis, de quo inferius dicemus. Iuffibulum ueſtimentum album. prætextum. quadrãgulum. oblongum, quod in capite ueſtales uirgines ſacrificantes habebant, idq; fibula comprehẽdebatur. 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 creſcẽtes dominæ compeſce papillas, Vt ſit quod capiat noſtra, tegetq; manus. Strophia etiam tenuiores coronæ à ueteribus dictæ ab inſigni, quod ponebatur in capitibus ſacerdotum, quod ἀπὸ τῦ στρέφειν, hoc eſt à uertendo Strophus uocabatur, hinc notæ ſunt ſtrophiola, quibus in ſacris utebantur. Calantica tegmen muliẽbre, quod capiti innectitur. Cicero. Tu'ne, cum mentirentur pedes fuſci, cum calanticam capiti accommodares. Ventrale, ſeu ſemicinctum ueſtimentum eſt uentrẽ 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. Plagæ grãde erat lineum tegmen cãdidum, quod ſindonem uocant, quale eſt quo nunc utuntur muliẽres Romanæ, olim paſſim i 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 Veteris in turba. Martialis de lodicibus. Nudoſtragula ne toro paterent, Iunctæ nos tibi uenimus ſorores. Cæſitium quoq; linteolus erat purus, & candidus, dictus, quod cædendo ad candorem perueniret, uel quod oras circunciſas haberet, ut ſupra diximus. Plautus. Linteolum cæſitium. Exoticum peregrinũ ueſtimentum dicebatur. Idem. baſilicam, aut exoticam induã. Mollicina ueſtis à mollicie nomen ſumpſit. Nonius molliciniam, chiroditam, recanium. ſuaventonem quoq; legimus meretriciæ ueſtis genus, apud ueteres fuiſſe. Item encambomata, & Parnacidas ueſtes appellatas puellares. Cato. Vt puellæ habeant potius in ueſtitu chlamydas, encambomata, & Parnacidas quã togas. Calaſſis quoq; ueſtis genus eſt, quod græci καλαῦρον dicunt. Alij dicũt nodum eſſe tuninæ 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 cornici 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, atq; ignominioſum erat, propter quod Nero princeps notatus eſt, quod ſyntheſiatus aliquando, ac diſcalciatus in publicũ prodierit. Scæuola

turiſconſultus de ſyntheſi ſic ſcribit, ſemproniæ piæ hoc amplius operatoria tabiana, & tunicas treis cum palliolis, quæ legerit, 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. Plinius. 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 pluma tile 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 nigrũ impediet crus pellibus, & latum demiſit pectore clauum, Audit continuo quis homo hic, quo patre natus. Hinc laticlauii dicebantur patricij. Suetonius de Nerone. A laticlauo, cuius uxorem attrectauerat, cæſus. Cœpit latus clauus Veſpaſiani ferè temporibus in modum Gauſape 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 calcamenta clauis confixa. & clauati ſocci, quod ſola habeant clauis intexta, uel calciamenta clauis cõfixa. Clauus à claudendo dicitur ob id enim figitur, ut claudat, ſiue contineat aliquid. Clauii annales appellabantur, qui figebantur in pariẽte 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 clauii fuere. Mineruæ autem templo ea lex dicata erat, quod numerum Mineruæ putabãt eſſe. Volſinijs quoq; clauii indices numeri annorum in templo Nortiæ hetruſcæ deæ fuiſſe tradũtur. A conſulibus deinde ad dictatores, quia maius imperium erat, ſolenne clauii figendi translatum eſt. Sed cum hic mos intermiſſus fuiſſet, ſæuiente poſt multos annos in urbe peſtilentia repetitum ex ſeniorũ memoria dicitur, peſtilentiam quondã clauo à dictatore fixo ſedatam fuiſſe. Quapropter ea religione adductum Senatum, Dictatorem clauii figendi cauſa dici iuſſiſſe. Dictumq; L. Mãlium imperioſum, qui T. Pinnarium magiſtrum equitum dixit. Adeo hæc per ſe digna res uiſa eſt, propter quam dictator crearetur. Clauum etiã nauis gubernaculũ dicimus, quod eam dirigat, rectamq; contineat. Cicero. Ille autem clauum tenens quietus ſedeat in puppi. Virg. clauumq; ad littora torquet. Item ab huius clauii ſimilitudine clauus appellatur Tuberculi genus callioſi, qd in diuerſis corporis partibus naſcitur. maxime tamen in pedibus, & præcipue ex contuſõ, quamuis interdum aliter. Doloremq; etiam ſi non aliãs, tamen ingredi cti mouet. Arbores quoq; clauum huiuſmodi patiuntur, qui & fungus dicitur, et patella. Nihilq; aliud eſt, quàm ſolis exuſtio. A clauo per diminutionẽ clauiculus dicitur. Item claua, quæ proprie fuſtis eſt teres ex una parte capitatus ad clauii ſimilitudinem. Plynius de limo, iterũ deinde in filo politur illiſum crebro in ſilice ex aqua, tectumq; rurſus tunditur clauis, ſemper minuta melius. Hinc claua Herculis dicta id genus, quo Hercules utebatur. hanc eo loco, quo cũ ea Cacũ occiderat, poſt primas tẽpli eius ualuas fuiſſe locatam tradunt in foro boario, ubi templũ ei à Sylla iuſſu Sibyllæ ædificatũ fuit. Ouidius. Altera pars circi cuſtode ſub Hercule tuta, Quod deus ea boico carmine munus habet. Idem. Si titulos quæris Sylla probauit opus. Huius clauæ odore nõ immerito abſterreri canes, & muſcas opinabantur, qd ſcilicet, nec muſcæ, nec canes ædẽ 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, & κλεῖδιον diminutiuum clauicula, & κλειδοτοὶὸς clauicularius faber, & κλεῖθρον clauſtrum, quod & clauſurã dicimus. Item à claui fit clauiger, qui clauem fert. Ouidius. Clauigeram uidit Vulcani occumbere prolem. Clauiculæ etiã dicuntur paruæ clauæ, hoc eſt paruæ ſudes. Plynius. Clauiculæ quoq; ipſæ, quibus reſtituites tritæ, & ex aqua potæ ſiſtunt uomitionum conſuetudinem. Conclaue, de quo ſupra diximus, dictum quod una clauii claudatur. unde locus conclauatus dicitur una clauſus. A uerbo conclauo, cuius paſſiuũ eſt conclauor, & à clauſtro clauſtrinum uocamus. quod clauſtri eſt, & clauſtrarium, de quo ſupra diximus, & clauſtrituum, qui clauſtris Ianuæ præeſt. Claudere interdum ſignificat includere. Vir. Aut intus clauſus ſatura ad præſepia ſeruat. Interdum arcere, obſtare. Idem. Eæ maris magna claudit nos obiæ pontus. Aliquando arcuire. Idem, claudite nymphæ. Dictææ nymphæ nemorum iam claudite ſaltus. Vlpianus clauſos pro uinctis accipit, ſi modo ita uincti ſint, ut omni modo erũpere non poſſint. Clauium, clauſtrorumq; tutelam penes Portunnum eſſe ueteres exiſtimabant, qui portuum deus eſſet, & clauim manu tenere fingebatur. Nam & clauii claudi portus conſueuere. Clauim mulieribus donare mos erat ad ſignificandã partus facilitatem. clauis inuentorem Theodorum Samum fuiſſe commemorant. A claudo clauſula dicitur, quaſi breuis concluſio, & claudus, quaſi pedibus clauſus, hoc eſt impeditus prohibitus. A quo claudico uerbum, hoc eſt claudus incedo, & per metaphoram erro, & Claudius proprium nomen. A quo aliud propriũ Claudianus, et 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 clauii, & lapides in labrum æneum conjaebantur. Veteres pro claudo cludo dixerunt unde in ueteribus numiſmatibus legimus Ianum cluſit. Ab hoc compoſita fiunt arcuncludo, hoc eſt undiq; claudo. intercludo, iter ipedio, & quaſi itra claudo. Virg. Intercluſit hyems, & terruit auſter euntes. introcludo in interioribus claudo. Senec. Qui domi introcluſus otiabatur. Occludo claudo. Plau. Occluſit hoſtiũ ancillæ. Excludo, ejicio. Terent. Excluſit. reuocat, & per metaphorã accipitur pro libero. Accius. Qua uirtute hic ſe ſeruitute excluſerit. Excludere etiã eſt in cubãdo ex ouis pullũ emittere. Plynius. Quædã gallis

næ ouа gemina omnia pariunt, & geminos interdum excludunt, alterum maiorem. Alioquin negant omnino gemuos excludi. Idem, incubationi datur initium post nouam lunam. Celerius excluduntur æstiuis diebus. Idem. Columbæ excludunt uigesimo die. Præludo claudo. Intercludo, impedio. Includo intus claudo, introcludo. Virg. Incluſos utero Danaos. Subtercludo notæ ſignificationis. Recludo aperio. detego. Idē. ueteres tellure recludit Theſauros. ſecludo ſeorſum claudo. Cō cludo, ſimul claudo à quo cōdulus 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 peroratione, modo cumulū uocant. Nā cumulus proprie aceruus eſt, et in concluſione omnia quaſi in unū aceruum colliguntur. A cumulus ſit cumulo uerbum, quod eſt augeo. coacerno. ſuperadd. A quo cumulator, & cumulatus, & cumulatior, ac cumulatiſſimus, & Accumulo, quaſi ad accumulum addo, et cumulate. cumulatius. cumulatiſſime, hoc eſt abundanter abundantius, abundantiſſime. & cumulatim aduerbium, aceruatim. Virgilius cumulum pro altitudine, & quaſi acumine 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. A quo coaceruatio, & coaceruatim. Endromis genus ueſtis erat hirſutæ, & uilli longioris, quo in balneis præcipue, ac gymnaſus utebantur. mittebātur ex Gallia. Iuuenalis. Endromidas tyrias, & fœmineum æroma. Martia. Hanc tibi ſequanicæ pinguem textricis alumnam, Quæ Lacedæmonium barbara nomē habet, Sordida, ſed gelido nō aſpernenda Decembri, Dona, peregrinam mittimus Endromida. Idem. Pauperis eſt munus, ſed non eſt pauperis uſus, Hæc tibi pro togula mittimus Endromida. Propterea autem endromis dicitur, quod ἐν δρόμῳ, hoc eſt in curſu ea utebātur. Idem, Siue leui curſu uincere quæris Athla, Ridebis uentos, hoc munere tectus, & imbres. quidam hanc balnearem ueſtem appellant, quod ea in balneis uterentur. Texta quoq; faſciola erat, qua capillum in capite alligabant, & capital, quod ſacerdotulæ geſtabant in capite. Zona, qua cingimur. Martia. Longa ſatis nunc ſum, dula ſed pondere uenter. Si tumeat, fiam tum tibi Zona breuis. Hæc & lorum dicitur, & Balteus, quamuis balteus ſit etiam à quo arma depēdent, & 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. canctum etiā pro ueſtitu accipimus. Virgilius, Cinctuq; gabino. Quamuis aliqui canctum gabinum dicunt eſſe togā, ſic integrum reiectam, ut unā 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. Gabinā à Gabijs dicti ſunt. Hæc Volſcorū urbs fuit, ſeptuaginta millibus paſſuum ab urbe diſtans à Galacto, & Bio Siculis fratribus condita, unde nomen habet. Item cincta flammnica 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 nuptiis, quod mitio coniugij, ſolutio cinguli erat. quo noua nupta erat cincta, clingo etiā pro cingo uſurpant à græco κίγλειν. A cingo Cincinorum cognomen Romæ deductum. A quo Cicia locus Romæ, ubi Cincinorum monimentum fuit. Item ab eodē compoſita fiunt Accingo, quod eſt cum ſtudio, & diligentia paro. Vir. paribuſq; accingimur armis. Vnde accinctos induſtrios dicimus, ſicut econtrario diſcinctos negligentes. Idem, diſcinctos mulcaber aſros. Accinctum etiam pro parato. inſtructo. armato frequenter accipimus. Circumcingo notæ ſignificationis, Procingo apparo. A quo procinctus apparatus bellicus, et expeditio dicitur. Ouid. Hæc in procinctu carmina facta puta. Ly. Vinum curas uigerēq; animu 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 flammini diali non licebat uidere. Præcingo modo præparo. Vnde præcinctos ſtrenuos, & expeditos dicamus. 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 aliigo, ut ſuccingo mihi enſem, & ſuccinctus ſum enſe, hoc eſt aligatum ad cingulū 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 ſupradiximus. Id & ſemicinctum uocatur, quod medium hominem cingat, hoc eſt ueſtiat. Martia. Et tunicam loculpes, ego te præcingere poſſum, Eſſem ſi loculpes, munus utrúq; darem. Semis enim dimidium ſignificat, ut ſemihomo. ſemideus. ſemimortuus. ſemnex. ſemiuiuus ſemeſtris. Sexmenſium. ſemeſum. ſemicomeſtum. ſemetram, media menſura. ſemianimis, quaſi exanimatus. ſemiarculus. medius circulus. ſemiferus non prorſus ferus. ſemfera enim dicimus animalia, æruum. 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 quq; pedes per dimidium diuiduntur, ultimæ dictionis ſuperſunt. Vt arma, uirumq; cano. Semiſeptenaria diuiſio, cum id fit in ſex pedibus. ut arma, utrumq; cano Troiæ. ſempes dimidius pes, A quo ſemipedalis. Semplenus non perfecte plenus. ſemiplagium, paruum rete. ſemuruta, ex parte diruta. ac diſſipata. ſemſpathium, breuior enſis. ſemita arcta, quaſi dimidiata uia. ſemiſſis, dimidium. ſemiuir, ſpado. eunuchus. timidus. ſemiuſtus, dimidia parte uſtus, ſextertium dipondius, & ſemis, de quo ſuperius diximus, ſexquialtera, proportio, quæ tantundē, & dimidiū aſſit habeat, ſemitogum breuis, & quaſi dimidia toga. A quo ſemitogatus, & eius diminutiuū ſemitogatulus. Semis autem à græco deducitur ἥμισυς, ſicut ab ἕξ ſex. A quo hemicyclus ſemiarculus dicitur, hæmiſphærium dimidia ſphæra, hemna menſuræ genus, quæ dimidium ſextarij continet. Vnde heminaria pro

mediocri accipitur. Hemistichion dimidius uersus, qui & hemistichion dicitur. & hemolius, cum ex duobus numeris maior habet totum minorem, & praeterea eius medietatẽ, ut sunt tria ad duo. & hemitriteum febris genus, de quo inferius dicemus, quod tertianam unam, & dimidiam continere uidetur. Aliquando sucingere est cinctura uestes ita colligere, ut breuiores uideantur, fiatq; homo ad agendum expeditior, unde sucinctam orationem, breuem dicimus, et sucincte aduerbiũ breuiter. segmentatae uestes dicuntur, quae segmentis. hoc est bratteolis argenteis aureisue laboratae, atq; depictae sunt. Segmenta enim proprie segmina, hoc est sectiones dicuntur à secando. unde partes, & (ut ita dicam) membra mundi, i quae uniuersa terra digeritur, quae nostri Circulos, graeci Paralleles appellant, segmenta dicuntur. Plyn. Plura autem sunt segmenta mundi. Principiũ habet Indiae pars uersa ad austrum, pateq; usq; ad Arabiã, & rubri maris, accolas. Idem. Quinto continẽtur 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. Tunic. Segmenta, & longos habitus, et flammea sumit. hinc quicquid ex tenuissimis segmentis uermiculatim compositum est, etiam si segmenta lignea sunt, segmentatum dicitur. Idẽ. Et segmentatis dormisset parvula cunis, hoc ẽ uermiculato emblemate pictis. hoc in pauimentis Tessellatum dicitur, quod tessellis, hoc est paruis quadratis lapillis intextum sit. Sueto. de Caesare. Mudicarum, lauticiarumq; studiosissimum multi prodiderunt, quãuis tenuem adhuc, & obscuratum 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 Geometrae punctum corpus esse indiuiduum, in quo neq; longitudo, neq; latitudo, neq; altitudo deprehenditur, Vnde pro breuissimo, ac minimo tempore ponitur. Teren. Tum temporis mihi pũctum ad hanc rem est. Item pro minima cuiusq; rei particula accipitur. Cic. Nam quod quaestus es, plures te testes habere, qui quot in ea dubij puncta tulleris. Aliquando etiã punctum pro suffragijs, & fauore accipitur, quoniam lege, quae tabellaria dicta est, ueteres suffragia non scribebant, sed puncto notabant. Vnde Expuncti dicebantur uiles electi, indigni, siue priuati fauore. Hora. Omne tulit punctum, qui miscuit utile dulci, hoc est solus suffragia iudicum tulit, qui & utile, et dulce scripsit, quoniam prodesset, & delectaret. Geometricum uero punctum, quod in nullas partes diuidi potest, protractum, lineam efficit, ideſt corpus unius dimensionis. Congum. n est qđ sine lato, sine alto, duobus punctis extraq; parte solam longitudinem terminantibus continetur. hanc lineam si geminamus, alterum mathematicum corpus efficitur, quod duabus dimensionibus extruitur, longo, latoq;, sed alto caret. Punctis autem quatuor continetur, per singulas scilicet lineas binis, & hoc graeci τρίπεδον, nostri planum siue superficiem uocant. A quo superficiarius appellatur, ut Paulus iurisconsult. ait. Qui in alieno solo superficiem ita habet, ut certã pensionem praestet. & superficiarias ædes Caius appellat, quae in conducto solo positae sunt, quarum proprietas & cuili, & naturali iure eius est, cuius & solum. Quod si hae duae lineae fuerint duplicatae, ut subiectis duabus duae supponantur, adijcietur profunditas, & hinc solidum corpus efficitur, dictum à graecis στερεὸν, quod sine dubio octo angulis continetur,

& sex latera habet. huiusmodi figuras graeci cubos, nostri Quadrantalia dixere, quãuis uasis etiam genus sit quadrantal, pedis quadrati octo, & quadraginta sextarios capiẽs. Plautus. Anus haec sitit, Quantillum sitit, modica est, capit quadrãtal. Tales sunt (ut Varro inquit) tesserae, quibus in alueolo luditur, ex quo ipsae quoque appellantur κῦβοι, qui, cum iaciuntur, quacunq; in partem incubuerint, dum sunt intacti, immotam habent stabilitatem. Hinc cybiũ dictum piscis genus, de quo inferius dicemus, quia piscantes id uelut aleam ludunt, siue quod ita scissum est, ut medium eius æque pateat in omnes partes, hoc est ad similitudinẽ tesserarũ. 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 graecos sciant ἀσφάλειον talum esse, κῦβον 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 graeci τέσσαρα quatuor dicant, nec intelligere potuit, non ideo tesseram uocari, quod quadratum figuram habeat, quod genus nostri quadrata appellant, sed quod omni ex parte quadrata sit. quod genus quadrãtalia nominamus. Talus proprie ossis genus est in articulo pedis uentre eminens, concauaa in uertebra, ligatum solidissimis neruis, quadratum forma, altera parte conatuum, altera ferè planum, estq; in posteriori suffragine duntaxat, nunquã in prioribus pedibus, nec est homini, aut alijs animalibus habentibus digitos, nec solidus habentibus ungulas, sed tantum bisulcis. Hinc fit talipedare uerbum, quod est uacillare pedibus, & quasi supra talos consistere, hoc genere officiuli 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 quantum inter se pacti fuerant, sine aliquo lucro, icirco damnosa canis uocabatur. Quid. Quid ualeant tali, quo possis plurima iactu Figere, dãnosas, effugiasq; canes. Persius. dãnosa canicula quantum Raderet. Eius oppositũ Venus dicitur siue cous significãs septenarium numerum. & is, qui talorum iactu hunc numerum reddidisset, sex lucrifaciebat, praeterea quicquid esset canículae iactu erasum. Alia duo latera chius, & senio dicitur, 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 Sare 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 et aliquando in talis octonarius numerus, quem Stesichoritem uocant à sepulchro Stesichori poëtae, quod talorum octo figura conditum fuit. Euripides Athenis tempore principum quadraginta, qui post triginta imperarunt, numerum talorum usq; ad quadraginta auxit, eumq; Euripidium appellauit. Aliaq; in hoc ludi genere differentiae fuere, ut ferè in ceteris ludis accidit. Nam & multorios habebant, & Herculem basilicum. Plau. Talos poscit sibi in manum, prouocat me in aleam, iacit multorios quatuor. Talos arripio Herculem iacto basilicum. Quapropter ab Augusto scriptum legimus talis in ætatis, ut quisq; canem, aut senionem miserat in singulos talos, singulos denarios conferebat in medium, quos tollebat uniuersos, qui

ſos, qui Venerem iecerat. Nec me latet Polluᵉem 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, aliáue materia factis, q̃ per dimnutionem etiam taxilli dicuntur. A᷑ tali quidem ſimilitudine taleam dictam putant, quæ eſt fruſtum ligni præciſum ex utraq; parte æquabiliter ſerẽdi gratia. præciſis enim lignis uel pedali, uel cubitali magnitudine nonnullæ arbores ſeruntur idq; lignum ita præfectum græce generali nomine ξύλον, latine talea dicitur. Plynius. Ficus omnibus aliis modis naſcitur, præterquam talea. Idem ſeruandum in taleæ ſatu ante omnia, ut taleæ ex feracibus fiant arboribus, ne curuæ, né ue ſcabræ, aut biſurcæ, ne tenuiores, quàm manum impleant, ne minores pedalibus, ut illibato cortice, atq; ut ſectura inferior ponatur ſemper, et quod erit ab radice, accumuletur q; germinatio terra, donec robur pláte capiat. Cato. Taleas oleagnas, quas in ſcrobe ſaturus eris, tripedaneas facito, quas in ſeminario ſaturus eris, pedaleis facito. Cum taleã demittis, pede taleam opprimito, ſi parum deſcẽdat, malleo, aut mateola adigito, cauetoq; ne librum ſcindas. A᷑ talea (ut Varro ſentit) taliari uulgo dicitur lignum, dum ſcinditur. et intaliari, dum præcidendo formatur, et cum ramus ex utraq; parte æquabiliter complanatur, ut numerus aliquis in eo deſcribatur, dicitur talea. Talia uero folliculus ceparum eſt. et talus Sabinorum prænomen. Sicut autem fruſtrum ligni, quod in terra ſeritur, talea uocatur, ita id, quod inſeritur ramo calamus, et teſſera dicitur, ſeu potius per dimnutionem teſſella, quod inſtar teſſeræ ſit. Plyn. Quod ſi longius afferantur pomorum calami, rapo infixos optime cuſtodire ſuccum arbitrantur. Idem. Quidã huic generi miſcuere fiſſurã in uitibus exemptæ cortice teſſella ſurculo a᷑ latere plano adigendo. Item teſſera lignum eſt utrinq; cõplanatum, in quo numeri deſcribuntur, quod et talea uulgo dicitur. Plautus. Suam uterq; teſſeram habet, ratio conſtat, hoc et teſſerula dicitur. Plyn. Frumenti ratione teſſerulis oſtendebat. Item teſſera ſymbolum bellicum, quod in pugna exeuntibus datur. Virgilius. itur bello fit teſſera ſignum. Liuius. Cæteris omnibus teſſeram dari iubet. Talum quoq; a᷑ latinis aliquando appellatum inuenimus, eã partem, quæ in hominibus uno pede utrinq; extuberat prope᷑ calcem. græci σφυρὸν uocant. unde et pro calce aliquando talum uſurpant. hinc talaris tunica appellatur prælonga. et uſq; ad talos deſcendens, et ſubtal dictum eſt concauum pedis, ſicut uolq; quod ſcilicet ſub talo ſit. A᷑ ſecando autem ſegmentum dicitur. et ſegmen quaſi ramentum. unde et præſegmen amputatio rei ſuperfluæ dicitur. hinc quæ ex unguibus animalis ſcinduntur, præſegmina uocitantur. Plau. Quin ipſi pridem tonſor ungueis dẽpſerat. Collegit. omnia abſtulit præſegmina. Eiuſdem ſignificationis eſt reſegmen. Plynius. Nec pauci apud Græcos ſingulorum uiſcerum, membrorumq; etiam ſapores dixere, omnia perſecuti uſq; ad reſegmina unguium. A᷑ 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 nauеis. 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, q̃ accuſatus eſt, dimidium bonorum expectant, aut certe aliquam partem, et id proſequuntur. Et ſectarius ucruex, qui gregem agnorum præcedẽs, du-

cit. Et ſectio, modo concíſio, modo perſecutio iuris. et ſeceſpita cultrum ferreum, oblongo manubrio eburneo, rotũdo ſolidoiũcto ad capulum argento, auroq; fixo clauis æneis, ære Cyprio, quo flamines, Flaminicæ uirgines, pontifices q; ad ſacrificia utebantur, et ſecum libum, quod ſeceſpita ſecabatur. Et ſiciculi ſcrupuli ſex, quod ſemunciam ſecet. et ſalices haſtarum ſpicula lata. et ſalio uerbum, cuius ſignificatum oſtendit Plynius. Prata quoties ſecta ſunt, ſalire oportet, hoc eſt q̃d fœniſeces præterierunt ſecare. Eſt enim in primis inutile enaſci herbas ſementaturas. et Varro. In pratis herba, cum cre ſcere deſijt, et æſtibus areſcit, ſubſecari falcibus debet, et q̃d pareſcat ſurcellis uerſari, cum peraruit, de his manipulos fieri, ac uehi ad uillam, tum de pratis ſtipulam raſtellis eradi, atq; addere fœniſicio cumulũ, quo facto ſicilienda prata, ideſt falcibus conſectanda, quæ fœniſeces præterierunt, ac quaſi herba tuberoſum reliquerunt campũ, a᷑ qua ſectione arbitror dictum ſicilire pratum. A᷑ ſiciliendo ſicilia appellata herba, quam alio nomine Fœnogrecum diximus uocari, quod nullus fere᷑ inexcultus ſit, ſed tantum ſicilitur, hoc eſt ſecatur, huic enim, quod mirum, prodeſt negligentia. et quanto peius tractatur, tanto prouenit melius. Item Sicilia inſula, q̃d olim Brutio agro cohærens, mox interfuſo mari reſecta, atq; auulſa eſt, propter quod et oppidum e᷑ regione in margine Italiæ ſitum Rhegyum uocitatum eſt ἀπὸ τῦ ῥηγνύω, quod eſt auello. quãuis aliqui Siciliam a᷑ ducis nomine Sicelo appellatam uelint, quemadmodum inferius latius diſſeremus. Item à ſeco ſecale frugis genus, quod Taurini ſub alpibus Aſiã uocant deterrimum, et tantum ad arcendã famem utile fœcunda, ſed gracili ſtipula, nigritia triſte, ſed pondere præcipuum. Et ſecula Falx, de qua ſupra diximus, et ſecuris, a᷑ qua diminutiuum ſecuricula, qua ligna ſecabantur, utebantur tamen ea lictores, atq; carnifices. milites quoq; frequenter in bello. huius inuẽtrix cum fuiſſe tradunt Penteſileam amazonem. Quidã, ſecurim dictam putant, quaſi ſemiquirin, ut inferius oſtendemus. Sabini enim Quirin haſtam appellant, et ſecta, quæ a᷑ græcis hæreſis dicitur, ut ſunt philoſophorum ſectæ. Hæreſis enim ab eligendo dicitur apud græcos, hoc eſt ἀπὸ τῦ αἱρεῖσθαι q̃d ſignificat eligo, opto. Cicero. Eſt q; in ea hæreſi, quæ nullum ſequitur florem orationis. Ab hoc Theologi noſtri hæreticũ uocauerunt eum, qui ſectam aliquam uel inſtituit, uel ſequitur ad uerſus fundamenta religionis. et ſectile, q̃d excidi poteſt, et excidium quod excidi ſolet. Vnde ſectiuum dicimus porrum, quod folia eius ſæpius ſecantur. Duo enim ſunt porri genera, alterum capitatum, quod in caput latius excreſcit, quod ut facerent ueteres, ſilicem, uel tegulam porro᷑ ſubijciebant, atq; ita capita dilatabant. Huic authoritatem dedit Nero princeps ueſcendo eo ex oleo per æſtatem uocis gratia pene᷑ ſingulis diebus. Tradunt Melam equitem romanum ex procuratione a᷑ Tiberio principe in iudicium uocitatum, ſuccum porri in ſumma deſperatione ad trium denariorum pondus hauſiſſe, cõſeſumq; ſine cruciatu aliquo expiraſſe, ſi largius ſumatur. dicũt nõ eſſe noxium. Capitatum optimum mittebat Aritia. Columella. Et mater Aritia porri. Martia. Mittit præcipuos nemoralis aritia porros. Ennæus. Viridis ſupite cerne comas. ſectiuum erat præcipuum Tarenti. Idem. Fila tarentini grauiter redolentia porri. Ediſti quoties oſcula clauſa dato, et ſectura pro ſectione, et ſocus uel q̃d ſecet, hoc eſt diuidat laborem alterius, uel q̃d eum in re laborioſa ſequatur. ſocus. n. proprie dicitur qui in reſeria, ac laborioſa alicuius par eſt, unde ſociũ populi romani dicebantur ita cum ijs fœdere coniuncti, ut pacis, et belli participes eſſent, a᷑ quo ſociale dictum, quod ſociorũ eſt. unde ſocialis perfidia, et ſociale bellum, q̃d cum ſocijs ge-

ſtium eſt, & ſocietas quaſi participatio Liui. Infida regni ſocietas. Veteres ſocienum pro ſocio dicebant. Plau. ibo intro, atq; illi ſocero tuo iã inter ſtringam gulam. Differt ſocius à comite, & ſodali. Nã comes eſt, qui cum aliquo ſimul it, & tanquã ducem ſequitur. Cicero. Non comitem ſe, ſed ducem præbuit. Cæſar, cũ ſe victoriæ Pompeij comitem eſſe mallet, quàm ſocium Cæſaris. ab hoc fit comito uerbũ, & paſſiuũ eius comitor, ſicut à ſocius ſocio, et ſocior. Vir. atq; uno graditur comitatus Achate. Comitor etiã deponens inuenitur. Plyn. Quicunq; eũ comitati fuerant. Quod ſi imperator, aut dux milites ſuos ſocios uocat, qui ſibi impares ſunt, facit id conciliandæ beneuolẽtiæ gratia, quaſi eos ſibi pares exiſtimare uideatur, quemadmodum commilitones uocat, ut ſe ueluti unum ex illis faciat, cum milites ipſi inter ſe cõmilitones ſint, nõ Dux, aut Impator cõmilito dicatur. Sodalis in rebus leuioribus dicitur, et ferè in cõiunctis. Dicti autẽ ſunt ſodales, quaſi ſimul edales, uel qđ ſederent ſimul in menſa, uel quod è ſuo datis ueſci ſolerent, uel quod inter ſe ſuaderent, qđ commodum eſſet. Quint. Et tempeſtiua conuiuia, & puigiles iocos aduocatæ ſodalium turba ſolutus, atq; affluens agerẽ. Cice. Epalabar modicæ cum ſodalibus, hinc ſodalitia, & ſodalitates appellatæ, hoc eſt collegia. Idem, ſodalitates enim me quæſtore ſunt inſtitutæ. Caius ſodales inquit ſunt, q eiuſdem collegij ſunt, cum quo conſentire uidetur apud cũdem Ciceronem Antonius, qui Norbanum quæſtorem ſuum appellat ſodalem. Et ſcutum, & ſcutula, de quibus ſupra diximus, et Sica cultrum ferreũ, à quo ſicarij dicti. unde eſt Lex cornelia de ſicarijs. ſunt autem ſicarij homicidæ, & qui homines occidendi, furtiue faciendi cauſa cum telo ambulauerint, & qui in rebus capitalibus dolo malo falſum iudicauerint, falſum'ue teſtimonium dixerint. Et ſecus, qđ ſignificat aliter. unde Haud ſecus dicimus, hoc eſt non aliter, à quo ſecus, qđ modo pro poſitiuo ſuo accipitur, modo ſignificat manus, uel tardius. Virg. nec ſecus omnis in unquẽ Arboribus poſitus ſecto uia limite quadret. Aliquãdo ſecus præpoſitio eſt, & ſignificat iuxta, ut ſecus uiã, hoc eſt, qđ immediate ſecat, ideſt ſequitur uiam. & ſecundum, quod immediate ſequitur primum, ideſt qđ ſecundo loco eſt. Quapropter & aduerbialiter accipitur pro iuxta, nam qđ ſecũdo loco eſt, iuxta eſt. Sulpitius Marcum Marcellũ poſt cœnæ tempus à Magio Cellione familiari eius pugione peuſſum eſſe, & duo uulnera accepiſſe, unũ in ſtomacho, alterũ in capite ſecundũ aurem. Virg. Dulcibus illa qdem illecebris, aut plena ſecundũ Flumina. Aliquando pro poſt, quaſi ſecũdo loco. Quin. Nam qđ unum mihi ſecundum patrem fortuna uidebatur paraſſe præſidiũ, id ego ſperare in illa ſorte non poteram. Cicero. Proxime autem, et ſecũdum Deos homines hominibus maxime utiles eſſe poſſunt. Capitur etiam ſecundũ pro eo, quod eſt pro, ut ſecundum te litem do. ſecundum me iudicat, ideſt pro te, et pro me. & pro in, ut ſecundum quietem, ideſt in quiete. Interdum eam uim habet, quam iuxta ſententiã, ut ſecundum Platonem, ſecundũ Ariſtotelem, hoc eſt iuxta ſniam Platonis, iuxta ſniam Ariſtotelis. Item ſecundũ diximus proſperum, qđ ita, uti uolumus, ſecet, ideſt ſequatur. uel qđ quæ adſunt, proſpera eſſe dicantur. unde præſentẽ pro propitio accipimus. Plau. Sis præſens obſecro, teq; ſine exorarier. Hinc ſecundam fortunam uocamus, quæ uel nobis adeſt, uel nobis obſequitur, et res ſecundas, quæ pro noſtro deſyderio ſequuntur. Vir. Et ſeruare modũ rebus ſublata ſecundis. Et ſecundo flumine nauigat. qui aqua ſequente nauigat, hoc eſt in eã 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 liqdum nautis aura ſecundat iter. A quo obſecũ

dare, qđ eſt uel in melius conuertere, uel obſequi. Terẽ. Hæc me reprehendere, & corrigere, & obſecundare in loco. Et ſecundarius, quaſi ſecundi ordinis, unde ſecundarius panis dicitur uulgaris. Sueto. de Auguſto, cibi minimi erat, atq; uulgaris ferè. ſecundarium panem, & piſciculos minutos, & caſeũ bubulum manu preſſum, & ficus uirideres biferas maxime appetebat. Item ſecundo aduerbium, qđ aliquando ſignificat ordinem, ut primo. ſecundo. tertio. Aliquãdo bis, ut ſecundo eum monuerã, ideſt bis monuerã. & ſecundo conſul, ideſt bis conſul. Nonnunq; rurſus. Cice. Semel hominem allocutus fueram, an ſecundo mihi redeundũ eſſet, ignorabam. & ſecundæ pluralí numero tantũ membrana illa, qua partus obuolutus utero prodit, dictæ quod naſcentem infantem ſequantur, hæ niſi cum partu exeant mulier male torquetur, χόριον eas appellant græci, qdam è noſtris uolucrum dixere. Plyn. Braſſicæ ſemen contra ardorem febrium facit, et ſtomachi uitia, & ad ſecundas. Item à ſeco inſecta, de qbus ſupra diximus. et ſaucius, de quo inferius dicemus, quaſi ſecus. & ſera dentatum inſtrumentum, quo ligna, et lapides ſecantur. Item inſtrumentũ ligneum ſimiliter dentatum, quo trahentibus bobus homines torquebantur. unde ſerrati dentes dicuntur, qui inter ſe diſtincti ſunt, ad ſimilitudinem dentium ſerræ. & ſerratum qcqd eodẽ modo dentatum eſt. Serra præliari dicitur, cum aſſidue, acceditur, receditur q; nec ullo tempore conſtituitur (ut ſerra ſit) dum aliquid ſecatur. Serræ inuentorem fuiſſe Dædalũ tradunt, qui & fabricam materiarũ inuenit. & aſciam notum inſtrumentũ ab aſcindendo dictam, cuius diminutiuũ eſt aſciola, & perpendiculum inſtrumentum fabri materiarij, ſiue cementarij, quo plũbo à filo, & gnomone pendente rectitudo, ſiue obliqtas operis ꝑpenditur, hoc eſt examinatur. et terebrã inſtrumentum ad perforandum, à terendo dictum. à quo fit uerbum terebro, quod eſt terendo perforo, & exterebro, qđ eſt extorquco. et ſcrutor. Plaut. Exterebra prorſus, atq; excute. Dicimus etiam neutro genere terebrum. à quo fit diminutiuũ terebellũ. & glutinum, quod græci cõllam 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 cõmunis generis, qui continue aliquem ſequitur. Veteres tamen aſſeclas nutrices dicebant, quod ſemper ijs aſſint, quos nutriunt, nec exiguo ab ijs tempore diuellantur. Itẽ à ſeco deducatur ſequor eiuſdem ſignificationis. à quo ſecutor, qui ſequitur. cuius fœminini eſt ſecutrix. & ſequax rium generũ, quod modo ſignificat id, quod ſequitur. Seneca. Cæterosq; Ariſtippi ſequaces, modo quod ſe ſpargendo dilatat. Perſius. Quorũ imagines lambunt edetæ ſequaces. Virg. ſonitumq; metumq; Miſcebant operi flammisq; ſequacibus iras. & ſequela, conſecutio. et ſcurra, q turpiter iocando domos aliorum ſectatur. & ſequeſter, apud quẽ plures eandem rem, de qua controuerſia eſt, depoſuerunt, dictus (ut Modeſtino placet) quod occurrenti, & quaſi ſequenti eos, qui contendunt, committitur. Eſt autẽ ſequeſter, quaſi medius inter duos altercantes. quapropter Virgilius pacem ſequeſtram inducias appellauit, quod media ſit inter bellum præteritum, & futurum. Biſſenos pepigere dies, & pace ſequeſtra ꝑ ſyluas Teucri, mixtiq; impune latini Errauere iugis. Hinc fit ſequeſtro uerbũ, quod eſt apud ſequeſtrum depono. et paſſiuum eius ſequeſtror. à quo ſequeſtrata res. & actus ipſe ſequeſtratio dicitur. Item ſequeſtro aduerbium. Cato. Per Deum immortalẽ nolito uos ſequeſtro ponere. Veteres pro ſequeſtro

ſaltnam

ſeulnam uſurpauere, quaſi ſeculnam, quo uerbo uſus eſt Varro & ſequens, quod trahentem ſicale ſequitur, ut cera, et glutinum. Item a ſequor compoſita fiunt pediſequus, hoc eſt famulus, q pedes domini ſequitur. & pediſequa ancilla, quæ ſequitur dominam. & odoriſequus canis, qui odorem ſequitur. Aſſequor, adipiſcor. obſequor, morē gero, nec ſolum de minoribus dicitur ergā maiores, ſed etiā de maioribus ergā minores. Plautus. Ego ſanè cupio obſequi gnato. hinc obſequia dicuntur officia. Teren. Obſequium amicos, ueritas odium parit. a 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. Neq; enim in tenebris, ſed in propatulo iuſſa domini exequebar. Hinc exeqæ dictæ funebræ officium, quod ſcilicet in funere exeqmur. a quo exequiarum uerbum, quod eſt in exequijs conuiuari, & epulari. Varro. ipſum propter ius liberti ſemitracti exeqantur. Exequias qui dam ita ab aliis ſeparant, ut exequiæ ſint, dum cadauer efferatur, poſtquam ſepultum eſt, reliquiæ inferiæ ſacra mortuorum, quæ inferis fiunt. Virgil. totidem, quos educat. Vſens uiuentes rapit inferias. Parentalia etiam dicebantur. & parentare ad ſacra mortuis facere, uel quod ita parerent mortuis, q 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 ali quo animi ſequor, & ferè ſemper habet ablatiuum, ut proſequor te oculis. caritate. odio. honore. uerſibus. cātu. 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, inueſtigationeq; earum rerum, quas cogitando conſequebatur, neq; otioſum, neque ſolum unquam fuiſſe. Nonnunquam adipiſcor. Idem. Tūc cum ea, quæ es a Senatu ſummo cū honore tuo conſecutus. Ab hoc cō ſequentia deducitur, quæ ex præcedentibus infertur. A ſeco quoq; compoſita fiunt circunſeco, qđ eſt circuncido. interſeco, quaſi medium ſeco. Perſeco, perfecte ſeco. proſeco, idē, quod ſeco. unde proſecta dicuntur extæ, ſeu uiſcera, quæ ſacrificijs adhibentur. Ouid. Cuius ut impoſuit proſecta calentibus aris. Item proſicium, quod proſectum projicitur. deſeco, ex aliquo ſeco. exſeco, excido. præſeco, præcido. ſubſeco, ſucido. diſſeco, modo dilanio. modo diuido. a quo diuiſiones patrimoniorum inter conſortes diſſectiones ſunt appellatæ. Reſeco reſcindo, & fœniſex, qui fœnum ſecat, de quo ſupra diximus, a 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, quamuis ſucula paruam quoq; ſuem ſignificet. Plau. eſt ſucula argenteola, & duæ connexæ maniculæ, et ſucula. Quum tu in die rectā cum ſucula, et cum porculis, Crepundia ſunt non modo ueſtes, ſed bullæ, en ſiculi, ſecuriculæ, crepitacula, et puerilia ornamenta, a crepando, hoc eſt tinniendo dicta. quoniam infantes huiuſmodi crepitaculis maxime gaudent. Martia. Siquis plorator collo tibi uernula pendet. Hæc quatiet tenera gerula ſiſtra manu. Plaut. ſunt crepundia? eccā uideo. Qua facie ſunt? Enſiculus aureolus primum literatus, poſt altrinſecus ſecuricula ancipes, item aurea literata poſt hæc ſicula argenteola, et duæ connexæ maniculæ, & ſucula, & bulla aurea eſt, quam pater dedit mihi natali die. Item cāſtula palliolum erat, quo puellæ nudè infra papillas præcingebantur. Varro, cāſtulam mulier ſumpſerat pro ſucula. Item femoralia ſunt, quibus pudendæ partes corporis teguntur, dicta a femore. Item a fœmina fœminalia, nam femur exterior pars ſub coxendice dicitur, femen interior uel femur pars poſterior, femen anterior. Liuius, quoſdam et iacentes uiuos ſucciſos fœminibus, poplitibuſq; inuenerūt. Eadem ſubligacula a ſubligando dicuntur, Cicero, ſcænicorum quidem mos tantam habet uetere diſciplina uerecundiam. ut inſcænam ſine ſubligaculo prodeat nemo. et ſubligaria Plyn. At hercle Alexandria, ubi thura interpollantur, nulla ſatis cuſtodit diligentia officinas, ſubligaria ſignantur opifici. Martial. Tecta tamen nō hac, qua debes parte lauaris, ſi pudor eſt transfer ſubligar in faciem. Sunt etiam qui a ſuccingendo ſua cinctoria nominent. Item campeſtria, quod ijs in gymnaſijs, & palæſtris, hoc eſt in campis uterentur, a quo qui campeſtria induti ſunt, dicuntur campeſtrati. Adhæc 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 goſſumpinæ, quippe goſſipion, ſiue Xylon, ſeu goſſampinus frutex eſt ex ſuperiori parte Aegypti, quæ in Arabiā uergit, allatus nunc etiam in quibuſdam locis Italiæ naſcens, ex quo lina fiunt, quæ goſſipina, ſiue Xylina, ſeu goſſampina dicuntur, paruulus eſt, ſimilemq; barbatæ nuci defert fructum plenum lanugine. Nec ullum genus lini in candore huic, mollitia'ue præfertur iuriſconſulti inter lanas potius connumerant, dicuntq; lanam ligneam a græcis appellari. Veſtes inde ſacerdotibus Aegypti gratiſſimæ fiunt. Quidam etiam huiuſmodi linum cotonum uocant. quod frutices id ferentes, quibuſdam in locis folia habet 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 cumilæ bubulæ cacuminibus thymo dulcem, & ſitim ſedantem. Sunt item ueſtes ſericeæ leuitate omnibus præſtantes multiplici colorum uarietate infectæ. Mittunt has Seres Scytarum populi, a quibus nomen habent. Innaſcūtur arborum frondibus lanugo nobilis, quæ ſericum dicitur, hanc ueluti quandam frondium canitiem aqua perfuſa depectunt geminus hinc fœminis labor eſt, redordiendi fila, rurſuſq; texendi. Aliæ quoq; gentes lanigeras arbores habent, ſed omnibus iam nomen Seres dedere, ſiquidem & bōbicinas nūc à ſericeis non diſtingunt. bombix animal eſt ex inſectorum genere. Tria eorum genera ſunt primum in Aſſyria proueniens ueſpa maius nidos luto figit, & pariēti applicat, ſeu alicui lapidi tanta duritia, ut ſpiculis pforari uix poſſint. in his cerus largius, quàm apes' faciunt, deinde maiorē uermiculū. Aliud fit ex grandiore uerme, qui ueluti gemina protendit cornua, ſuiq; generis eſt primum toto immutato erucat, deinde bombilis appellatur, ex quo necydalus, ex hoc in ſex menſibus bōbices telas araneorum modo texūt ad ueſtem, ac luxum uirorum, ac fœminarum, quæ bombicina appellatur. Prima eas in filū retorquere, ac inde texere in Coo inſula Paphila Platis filia inuenit. a quo huiuſmodi ueſtis cois appellata eſt. Hora Altera nihil obſtat Cois tibi. Tertium genus in eadē Coo inſula primo inuentum tradunt, floribus quarundam arborum imbre decuſſis, & terræ alitu animatis factos primo papiliones paruos, nudoſq; 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 ſũt, fictilibus q; uaſis tepore, & furfuribus eſcæ nutriti. ita ſubnatos alios ſui generis bombices. Deinde in Italiam quoq; trãslatos tam gra tos mulieribus, ut non fictilibus iam uaſis, ſed pectoribus, ac mammis ipſos foueant, alant q; ferè foliis mori. Horum lani ficia humore lẽteſcũt, 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, qđ pinna dicitur, naſcitur in limoſis, ſubiecta ſemper nec unquam ſine comite, quem pinnotherem uocant, alij pinnophylacem. hic in aliquibus par uus eſt piſciculus, cui nomen ſquilla eſt. Cicero, duabus grandibus obſitæ conchis, cum qua paruus piſciculus ſquilla dictus ſocietatem coit, in aliquibus cancer, dapis affectator, aperit ſeſe pinna, atq; orbum luminibus corpus minutis piſciculis præbet, aſſultant illi protinus, et ubi per licẽtiam audacia creuit, implent pinnã. Hoc tempus ſpeculatus cancer leui morſu ſignificat. illa ore compreſſo quicquid incluſit, examinat, partem q; ſocio præbet. Hãc, ut pleraſq; alias conchas, uenatur Polypus, quã ut ſine diſcrimine comprehendat, lapillum extra carnem, imponit ne clauſi, et brachia eius cõcidere poſſit. Ad uenientem ergo pernicil ſocius ſpeculatur, id q; leui morſu indicat pinnæ. Illa clauſis teſtis ſaluti ſuæ conſulit. hæc pauxillũ intra ſe lanæ habet conchæ adhærẽs, colore luteo, ac pluci do, quæ byſſus dicitur. Fiunt ex eo pretioſiſſimæ ueſtes byſſinæ appellatæ, & byſſinum eiuſmodi color uocatur, q̃ aliquando etiã dicitur byſſus. hoc fit, ſi cocto tinctum, tyrio tingatur. Eſt etiã byſſinũ lini genus pretioſi, quod circa Elin in Achaia gigni ſolebat, dictum à ſimilitudine huius, qđ diximus byſſini, & muliẽrum maxime delitijs conueniens. huic lino inter cætera genera principatus eſt, eo excepto, quod uiuum appellant, nec ullis ignibus abſumitur. Ardent ex eo mappæ in foris conuiuiorum, & igne exuſtæ magis ſplendeſcunt, quàm ſi aquis abluerentur. Fiunt hinc funẽbres regum tunicæ, quæ ſi uillã corporis, dum crematur, ab reliquo cinere ſeparant. Naſcitur in deſertis, ac ſole aduſtis Indiæ locis, ubi imbres non cadunt, aſſueſcit q; uiuere ardendo, rarum inuentu, & textu difficile propter breuitatem. Rurſus alioquin color igni maxime ſplendeſcit. Cum inuentum eſt, æquat pretia margaritarum. uocatur à græcis aſueſtinum propter calcis ſimilitudinẽ, quæ igni purificatur. Calcem. n. 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 aſſeri quondam linum ſolebat, faciendis plagis utiliſſimum, quod Zoelicũ uocatur, à ciuitate Galatiæ propinqua Oceano. et Cumanum è campania ad piſcium, & auium captura. 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, et 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 tantum eorũ 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 quodam regis thoracæ, in Rhodiorũ inſula uiſum eſt in tẽplo Mineruæ trecentis ſexaginta quinq; filis ſingula fila conſtare. Eſt etiã 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 ẽ naualia uela. primus in theatro fertur duxiſſe lẽthulus ſpinther, apollinaribus ludis. mox Cæſar dictator totum forũ romanum eiſdem uelis texit, uiam q; 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 forũ inumbrauit, ut ſalubrius litigantes conſiſterent. Quidã etiã cauæ ædium uelis texerunt, ut ſolem arcerent. Quinetiã tingere coloribus lina cœpere, ex qbus fierent uela. Talibus uſus eſt Alexander magnus, dũ Indo amne nauigaret. Item uelo purpureo ad Actium cum M. Antonio Cleopatra uenit, eodem q; 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 orthomnũ 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, ad hibeturq; in ruſtico quodam, ac prædulci trãſpadanæ Italiæ cibo. Item eo in ſacris utebantur. uirgæ in aqua macerãtur, tũ ſicatæ in ſaxo tunduntur ſtipario malleo, quod proximum cortici eſt ſtupa appellatur à græco στύπιον, quod ſtupam ſignificat. unde ſtipo fit, qđ proprie eſt rimas obturo, quia in hoc ſtupa uti ſolemus. eſt enim deterius linum, quod lucernarum ferè luminibus ueteres adhibebant, & rimis maxime nauium claudendis. Vnde ſtipatores appellati, qui in nauibus ſtipam, hoc eſt ſtupã 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 cæteruati corpora regum circundabant, uel quod ipſi ferro circundati & ſtipati erant. Ab hoc ſtips dicta merces, quæ ſtipatoribus, & militibus dabatur. Aug. putas te ſtipem elephanto dare. quãuis Varro ſtipem dictam uelit, quod qui ſupra as maiorem numerum aæ piſſent, non in arcã ponebant, ſed in aliqua cælla ſtipabant hoc eſt cõponebant, quo minus locus occuparet. Hinc ſtipendium æs militare appellatum à ſtipe pẽdenda, & ſtipendiarij milites, quod eam ſtipem pendebant. Ennius, Pœni ſtipendia pendunt, pecuniam quoq;, quã uel in ærarium reponebant, uel Dijs offerebant, ſtipem ueteres dixere. Item quod mendicis ad ſuſtentationem infelicis uitæ porrigitur. Hinc qui pecuniam rogat, et q ſpondet ſtipulari, ære ſtipulari 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 eodem dictam, ſtirps enim fœminino genere originem ſignificat. Virg.

Heu ſtirpem

Heu ſtirpem inuiſam. Maſculino arborem. Idem, Sed ſtirpē Teucri nullo diſcrimine ſacrū. 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, et ſimilium, quod ſcilicet continet ſpicam, quod unam duntaxat ſtypulam habet unicalamum frumentum dicitur. Stypulæ intermedia dicuntur genicula, & aliquando genua à ſimilitudine genuū animalis. Plynius. Frumenta quædam in genu tertio ſpicam incipiunt concipere. idem. genicula ſunt tritico quaterna. farri ſena. hordeo octona. Ab hoc geniculatum dicitur, quod frequētibus geniculis conſtat, ut eſt herba, quæ heliotropium uocatur, ob id genicularis herba ab aliquibus nominata. & geniculatim frangi, aut aliud fieri dicimus, hoc eſt per ſingula genicula, Stypula in campo remanet frumento demeſſo. Ite 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? quā alibi auenam uocant, cum proprie auena genus ſit frumenti, Syluestrem tenui muſam meditaris auena. Verūtamen, ſi proprie loqui uelimus, cum per ſe tantum ſpica pinſitur ad auriſcum uſus, acus uocatur, cum uero in area teritur, palea ad pabula iumentorum. Nam Milij, & panici. & ſiſamæ purgamenta, non paleam, ſed appludam nominamus. Neuius, ne hercle appluda eſt hodie, quàm tu leuior. dicta eſt ab applodendo, quod propter tenuitatem, & quia minutiſſima eſt ſpiritu deiici atur, non ſine errore. A. Gellius, et 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, quas ſuimus. Acus autem ab acumine. Acumen, & acuo, & acies, ab acone græco uocabulo, quam latine dicimus cotem. Dicitur autem acies cuiuſcunq; rei acumen, & quaſi ſummū, unde aciem ferri dicimus, aciem oculorū, aciem exercitus. Ab acuo acutus deducitur, notæ ſignificationis, quod etiam ad incorporea transfertur, ut acutum ingenium. acutus uiſus. Et aceris ſecuris ærea, qua in ſacrificijs ſacerdotes apud ueteres utebantur. Et acer, quod proprie acutum ſignificat. Cicero, acri homo ingenio. Per metaphorā tamen aliquando pro ueloci uſurpantur, Virgilius. Calidumq; animis, & curſibus acrem. Aliquando pro ſeuero. Cicero. Suum igitur quiſq; noſcat ingenium, acrem ſe & bonorum, & malorū iudicem præbeat. Interdum pro uehementi. ſæuo. cruento. Virgilius. acremq; moloſſum Paſce ſero pingui. Idem, acri quondam regnata Lycurgo. Nonnunq; pro diligenti. prouido. Idem, Iam tum acer curas ueniētem extendit in annum Ruſticus. Quādoq; pro forti. Idem, Aut acrē dubites in prælia poſcere Turnum. Ab hoc acrimonia deducitur, hoc eſt uiuacitas animi, acumen ingenij, et mētis 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, quid'ue es alacris, modo lætum, & ueluti inſpē 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. Itē ab acer acerbus, quod proprie incoctum, & non dum maturum ſignificat. unde poma acerba, et acerbum uulnus, 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 atrum locum obtinet. Menſæ inde acernæ dicuntur. Martialis de menſa acerna, nō ſum criſpa quidem, nec ſyluæ filia Mauræ. Sed norunt lautas & meā ligna dapes. Plura eius genera ſunt. Album, quod præcipui candoris gallicum uocatur, in tranſpadana Italia, et trās alpes naſcens. alterum criſpo macularū diſcurſu, qui cum excellentior ſit, dicitur pauoninum à caudarum pauoninarum ſimilitudinem. Martialis, deleto pauonino, Nomina dat ſpondæ pictis pulcherrima pennis Nunc Iunonis auis, ſed prius Argus erat. Hoc in Iſtria. rhetiaq; præcipuū eſt. Viliori genere à uenarum craſſitudine craſſiuenium uocitant. græca ſitu diſternunt, campeſtre. candidum. nec criſpum glicon uocant, criſpius, duriuſq; quod in montibus naſcatur, montanum. tertium genus appellant. Zigiam 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 magnitudinē menſarum caperet, haud dubie prælatum à ueteribus citro fuiſſet. propter paruitatem intra pugillares tantum & lectorum laminas ſtetit. Et bruſco menſæ quoq; factæ ſunt nigreſcentes reperitur 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 etiā piſcis genus eſt, de quo diximus. Item genus inſtructæ aciei, qđ ea pars militum uehementiſſima fit ad nocendum hoſti acumine telorum. Item inſtrumentum ad ornandum caput. quod & per diminutionem acicula dicitur. Ab acu autem cum palea ſignificat, fit acero uerbum, quod eſt paleis inficio, itaque aceroſum frumentum dicimus immundum, et non ſine paleis, à quo & panus, qui ex eo fit, aceroſus dicitur, & aceratum lutum, quod paleis immiſtum eſt ad tuguria facienda. & obacero, quod eſt loquēdo alterius ſermonem moleſto. impedio, quaſi paleas ori obijciendo. Item à ſtupa ſtupeo derivatur, 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 parum, uel nullum habent ſenſum. Item obſtupeo, & ſtupeſco, & obſtupeſco, et ſubſtupeo, et ſubſtupidus, et obſtupefacio, et obſtupefio notæ ſignificationis. Item à ſtupa ſtupeū dicitur, qđ ex ſtupa eſt, ſicut à lino lineū, qđ ex lino. Linum græca uox eſt. græci enim λῖνον nominant ab hoc qui linu artem exercet linarius à nobis dicitur, à græcis λινοπάλος, & linteū 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 acenſa excitant uuluæ ſtrangulatu op

preſſas. & quo ueteres uſi fuere, linio linionis, qui à græcis λινυρὸς appellatur. Nam λινύριον uocant lini textorẽ, λινύχιον retiarium, & λινόσπερμα lini ſemen. Item à lino licium dictum filum, quo in tela textrices implicant ſtamen. à quo licio uerbum cum eius derinatiuis, 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 filũ illud, quo fabri materiarij utuntur adſignandam materiam, quod ex lino fiat, à græcis dicatur σχοινὶς, & quoniam ab hac, ſi rubrica, uel alio colore intincta fuerit figura deſignatur lõgæ ſine latitudine, atq; altitudine, ea quoq; figura à græcis γραμμὴ, à noſtris linea dicta eſt, item ea, quã non colore, ſed animo imaginantur geometræ, de qua paulo ſuperius diſſeruimus. Antiqui pictores penicillo tenuiſſimam lineam ducere pulchrum putabant. Tradunt Apellem excellentiſſimum pictorem, cum aliquando Rhodum ad Protogenem alium pictorem auidus cognoſcendi opera eius adnauigaſſet, quoniã fama tantum 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, uenuiſſe Apellem dixiſſe, & ipſum tunc alio colore tenuiorem in illa ipſa lineam duxiſſe, & abeuntem præcepiſſe aniculæ, ut ſi ille rediſſet, oſtenderet, dicereq; hunc eſſe, quem quærebat. Reuerſum poſt hæc Apellem, quoniam uinci erubeſcebat, tertio colore lineas ſecuiſſe, nullo ſubtilitati loco relicto, confeſſum Protogenem ſe ab eo uictum, in portum, ut hoſpitem quæreret, deuaſſe. Tradita deinde poſteris hæc tabula magno omnibus miraculo fuit, nihil aliud continens, quàm lineas uiſum effugiẽtes, & tamen omni opere nobilior habita. Conſumpta eſt priore incendio domus Cæſaris in palatio. Fuit Apelli ꝑpetua cõſuetudo, nunquam tam occupatam diem agendi, ut non lineã ducendo, artem exerceret, ex quo natum eſt prouerbium, cum ſignificare uolumus non eſſe fruſtra tempus terendum. Nulla ſit dies ſine linea, nec lineam hodie duxi, hoc eſt nihil feci. A 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 circumumbram hominis deductis. Sic enim inuentam primo picturã conſtat ab Aegyptijs, ut nõnulli putant, ut alij à græcis, uel apud Sicyonios, uel apud Corinthios. Primi enim eam exercuere Ardices corinthius, et Telephanes ſicyonius ſine ullo colore, ſhargentes tamen lineas intus, Itaq; γράφειν, hoc eſt ſcribere dicti ſunt, & γραφὴ tam ſcripturam, quàm picturam ſignificat, & γραφὸς tam ſcribam, quàm pictorem, & γραφῖον ſtilum, & γραφιοθήκη graphiarium, hoc eſt theca, in qua ſtili reponuntur, quibus & ſcribere ſimul, & pingere ſolebant ante, quàm penicilli, & colores inuenirentur. Latini quoq; græcos ſecuti huiuſmodi linearem picturam Graphidem nominauere. 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 hominũ cognoſcebatur. Item lino uerbũ, quod proprie eſt leuiter aliquid induco, & quaſi lineam du-

co. Vnde interlinire dicimus ſuperinducto atramento, aut alio liquore ſcripturã aliquã, picturamue deſtruere. Cicero, tabulæ ſunt in medio ſe corruptas, atq; interlitas eſſe clamãt. hinc talis inductio litura dicta. à lino litera, quod in ſcribendo illi nitur, hoc eſt leuiter inducatur atramentum, quãuis alij literã quaſi legiteram dictam uelint, quod legenti iter præbeat. Itẽ à lino litus, de quo ſupra diximus. & lido uerbum (ut quidã putant) quo ueteres utebantur pro eo, quod eſt cõfringo, deleo. à quo fit allido, hoc eſt impingo, et elido, quod proprie ſignificat effringo. ex primo diſſipo. Virg. Eliſos oculos, & ſiccum ſanguine guttur. Plau. iubeo oculos elidere, Lucilius, iniuriatum hunc in fauces inuaſiſſe, animumq; eliſiſſe. Virgilius. geminoſq; premens eliſerit anguers. Cice. Qui rebus his ægritudine eliditur, poteſt tamen eſſe non miſer. Idem, ut auriga indutus è curru trahitur, dilaniatur, eliditur, & illido, quod eſt infringo, et collido, à quo colliſio deducitur, quæ eſt duorum, aut pluriũ corporũ mutua (ut ita dicã) confrictatio, atq; cõfractio. Item à lino linio. à quo delinio, quod eſt mulceo, irretio, unde fit delinimentum. Afranius, mala ætas, nulla delinimenta inuenit. compoſita fiunt illino. Plyn. fimũ caprinũ ex melle illitum epiphoris prodeſſe putant. Virgil. lita pro illita poſuit. Et paribus lita corpora guttis. Oblino. Plyn. Fel quoq; eius cũ axunga oblitum mirificè prodeſt. Ab hoc (ut quidam 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 tamẽ hoc uerbum ab obliuione deriuatum putant, alij à litore, qã 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 q leporino coagulo mel addant, & hoc ſæpe allinant dentem circunlino. Idem, fit ex ſucco cicutæ ad refrigerandum ſtomachum malagma, præcipuus tamen eſt ad cohibẽdas epiphoras æſtuas, oculorumq; dolores ſedandos circunlitus, hoc eſt circumcirca leuiter inductus. Sublino. Cornelius Celſus, idẽ quoq; umbilico ſublinum facit. Dicatur præterea linea filum omne ex lino, & quicunq; tenuis funiculus, Columella, ligato pede longa linea gallina ſtoditur. Plyn. ſtemmata uero lineis diſcurrebant ad imagines pictas. Idem, murenæ deuorant hamum, admouentq; dentibus lineas, atq; ita erodunt. Idem, infixũ hamo inuertere ſe, quoniam ſcit dorſo cultellato, ſpinaq; lineam præſecare. Inuenitur etiam filum poſitum pro linea. Varro, ſumptoq; atramento ſutorio filum duxit. Proprie enim filum eſt, quod ex lino, 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. quorũ paſſiua ſunt filor, & neor, à quo fit compoſitum effilo. effilatum enim dicimus, quod extra ueſtimentum filo contextum eſt, quod erectũ quoque à quibuſdam dicitur. A lino etiam ligo uerbum deriuari quidam exiſtimant, quaſi lino ago, quod lino omnia ligentur, propter quod græci λίνον, hoc eſt linum uocatum putant ἀπὸ τοῦ λινέω antiquo uerbo, quod eſt teneo, quia lino omnia tenentur. Ab hoc ligamen deriuatur, & ligamentum, & ligaculum, quo aliquid ligatur, & ſubligar, & ſubligaculum, de quibus ſupra diximus. & ligellum breue domicilium, & tugurioluin. Plautus, Tu à ligello fuiſti, qua exis foras. & lictor, qui populo, & magiſtratibus miniſtrat, uel quã uirgarum faſces ligatos gerebant lictores, uel quod, cum magiſtratus populi romani uirgis quempiam uerberari iuſſiſſent, crura eius, ac manus ligare lictores ſolebant. Tiro tamen Ciceronis libertus

ronis libertus à lino, uel licio appellatos scripsit. Licio enim ex transuerso qui ministrabant, antiqui erant. Plutarchus, litorem absq; C. scribendum esse existimat, & ita à ueteribus scriptum fuisse, tractum à græco. græci enim λειτουργὸν, hoc est populi ministrum dicunt. Nam λεὼν populum nominant ἐργάσιμον ministrum. Erant consuli lictores duodecim, cæteris uero magistratibus, quales sunt proconsules, prætores, prætores sex, hi fascem uirgarum alligatum cum securi gerebant, icirco duodecim fasces modo proconsule, modo proconsulatu ponimus, et fasces pro magistratu. Causam autem cur duodecim lictores consuli essent, hanc tradunt, qđ hunc morem seruabant Hetrusci, à quibus sicut togæ prætextæ, & sellæ curulis, ita & apparitores, & lictores sumpti sunt. hunc uero numerum habuerunt Hetrusci, qđ ex duodecim populis cõmuniter creato rege, singulos singuli populi lictores dabant. Sunt etiam qui ab numero auium, quæ augurio regnum Romulo portenderunt, hunc numerum secutum putent, quemadmodum in minoribus magistratibus sex tantum lictores datos, à numero sex uulturum, quas conspexerat Remus. Item à ligo ligatura dicitur, et 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. A 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 intercidi eas necesse sit. Tenuissima est serpentibus, & trisulcans, uibransq; lacertis bifida, & pilosa. Vitulis marinis duplex, crocodillis nulla, leonibus, pardis, felibus, alijsq; eiusdem generis imbricatæ asperitatis, & limæ similis, attenuansq; lambendo hominis autem. Ranis prima parte cohærens, intimo gutture absoluta, qua uocem emittunt. Mares tunc uocantur ololygones. statu 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 ululatus est nocturnæ auis genus, ὀλολυγμὸς ululatus. ὀλολύζων ululans. Apibus, & cicadis prælonga est, & eminens lingua. quibusdam insectis intus, ut formicis. elephanto lata, psitaco fere instar humanæ. Est autem lingua non solum hæc, de qua locuti sumus, particula corporis, sed etiam differentia sermonum, unde Latinam linguam dicimus. Græcam. Iudaicam, Arabicam, Chaldæam. Quinetiã in una lingua est aliquando sermonis diuersitas, quæ similiter lingua dicitur, ut in lingua græca, est lingua, quæ communis uocatur, & Attica, & Dorica, & Ionica, & Aeolica. Item lingua promontorij genus appellatur non excellentis, sed molliter in planum deuexi. Item instrumentum ad similitudinem cochlearis, nisi quod cochlear concauius. Item habet, lingua plana est, & oblonge in speciem linguæ facta. Plynius. Ad sanguinem sistendum decem grana seminis serulæ 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 linguis eliquat florem. ideſt candidissima quæque. Eadem detracto. n. ligula dicitur. Martialis. Quamuis me lingulam dicant equites q; patres q;, 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 aceta fontes 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 uinũ deiecta animi uoluptates auget, ob id euphrosinum dicta, quasi herba lætificans, græca enim εὐφραίνει lætari dicunt, unde euphrasia exultatio dicitur, et 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 deficiente luna, de cœlo decidere, & lenocinanti necessariam esse, uentosq; comprimere. A lingua lingulaca derivatur genus piscis. et mulier augvratrix. Item multiloqua Plautus, lingulaca est, nam 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. A 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, quẽadmodum Brutij appellati, quod quasi bruti, & obscœni sunt. brutum enim dicatur qđ tardum stolidũ. & sine sensu est. A quo Bruti cognomen, q se stolidũ simulauit. A brutijs brutiani dicti, qui officia seruilia magistratibus præstabant, eoq; hi primum se Annibali tradiderunt, & cum eo pseuerauerunt, quousq; ex Italia recederet. et brutianæ parmæ dicta sunt scuta, quibus Brutii utebantur. Brutum autem à terra deductum est, cuius Epitheton est brute, hoc est sine sensu, et quasi obruta. A brutum bruteo ueteres dixere pro stupeo. A quo obrupteo pro obstupeo. A franius, 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 lingus dicitur, et ecligma Plynius. Telicos gemma est, quæ oleæ nucleo simlis uidetur, et lingentium calculos frangit, pellitq;. Idem, multi tussim ueterem linctu salis discussere. Idem. Semine lini utilissima fiunt ecligmata. A lingo ligurio fit. quod modo significat id, quod ueteres dixerunt degulo, et auide multa consumo. Hora. Semesos pisces, tepidumq; liguriet. unde liguritores dicuntur, qui consumptis dapibus, catillos etiam lingunt modo paulatim, & cum quadam mora, atque elegantia comœdo, 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. Eadem patria qui obliguriérat 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, eiśq; 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 aquá ueteres eſſe dixerunt. Vnde & lixæ dicti, qui militibus aquá 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, appellatośq; à cinere. Lix enim (ut Varro inquit) cinis foci eſt, unde lixiuiú dicitur aqua, in qua lauandi gratia, decoctus eſt cinis, & elixum, quod cinere ollæ ſuppoſito, decoctum eſt, propter quod & Aulicocum dicitur, hoc eſt olla decoctum. Nam ueteres pro olla Aulam dicebant. A quo plautina fabula Aulularia uocitata eſt ab aululla, 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. Vnde 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 made factos, ut eſt caro, quæ elixatur. A lixa etiam fit elixo uerbum, & lix abundus uocatus eſt, qui exiguæ mercedis gratia uiliſſimis ſeſe obſequijs immiſcet. Plaut. Qui famam tuam lixabundus, & nomen fœdas. Liguria Italiæ regio eſt inter amnes Varú, et Macram, 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, fruſtráq; 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 uocitatam exiſtimant inſtrumentum muſicum, in qua quot fides ſunt, tot reſonant uoces, uel ἀπὸ τῦ 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 animántes in campis fuiſſe relictas, inter quas remanſiſſe teſtudinem, quam cum Mercurius inueniſſet, conſumpta iam carne, ſed ſuperſtitibus neruis, percuſſu ſonum excitaſſe. Quapropter ad ſimilitudinem illius compoſuiſſe lyram, eam Orpheo tradidiſſe. alij non Orpheo, ſed Apollini traditam memorant, uti ſupra diximus, & ab Apolline Orpheo conceſſam, quod eſſet unius ex muſis, hoc eſt Calliopes filius, & Oeagri. Factam autem lyrá ex cornibus boum Apollinis, & ſeptem in ea chordas appoſitas iuxta numerum ſeptem Atlantidum, quod Maia mater eius ex illarum numero eſſet, deinde ſuperadditas duas, ut repræſentaret numerum nouem muſarum. tantæ autem ſuauitatis in modulando fuiſſe perhibetur, ut arbores. ſaxa. feras traxiſſe Orpheus dicatur, & cum ad inferos uxorem Eurydicem quærens deſcendiſſet, omnem deorum progeniem laudaſſe libero patre excepto. hunc enim obliuione ductum prætermiſiſſe. Ob quá cauſam dum paulo poſt Orpheus in Olympo monte, qui Macedoniá à Thracia diuidit, ſiue (ut quidá uolunt) in Pangæo Thraciæ promontorio ſedẽs, cantu oblectaretur, Bacchas ei Liberum obieciſſe, quæ cum lacerarent, atq; diſcerperent. Quo facto muſas collecta membra, ſepulturæ dediſſe, lyrá 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 cẽdi uoluiſſet, Orpheum uniuerſis Thraciæ mulieribus obiecaſſe, ut amore illius incenſæ fruſtatim eũ diſcerperent. Sic Orpheo dilaniato, caput eius de monte in mare proiectum in inſulam Leſbon fluctuú agitatione peruenieſſe, ſublatumq; ab incolis, & ſepulturæ traditum fuiſſe, eius beneficij gratia Leſbios ad muſicam artem ingenioſiſſimos exiſtimari. Lyram autem à muſis, ut ſupra diximus, in cœlum translatam fuiſſe. Sunt qui putent Orpheum, quod primus puerilem amorem induxerit, mulieribus inuiſum ab eis dilaceratum fuiſſe. hæc lyra poſita eſt contra regionem eius loci, qui eſt inter genu, & manum ſiniſtram Engonaſis. eius teſtudo ſpectat ad arctii cum 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 ijſdem medijs, quos nonnulli humeros uocant, in ſcapulis duas. in una parte lyræ, quæ ut baſis totius uidetur, unam, quæ in ſumma nouem ſunt ſtellæ. Ab huius lyræ ſimilitudine lyrare dicuntur agricolæ, cum crate dentata, uel tabula aratro adnexa, quaſi lyræ teſtudine operiunt ſemina. hic enim ordo in re ruſtica ſeruatur. primo terra aratur, quod dicunt proſcindere. deinde ſecunda aratione excitatæ grádiores 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 octare ſolent, quod dicitur octatio. 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, et delyrare inſanire, & delyre aduerbiũ inſane, & delyramentũ ipſa delyratio, & foſſa ipſa, in quá uligo terræ deſcendit, lyra à quibuſdam uocatur. quidam tamen exiſtimauerunt delyrare à græco deductum, apud quos λυρεῖν ineptire ſignificat, & λῆρος delyramentum. Ariſtophanes, λῆρον λυρῆς. 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 differẽtiam ſed dum de ijs diſſerimus, operæ pretium erit, et colorum ipſorum, quibus inficere ueſtes, aut

pingere ſoleut, nomina inſimul cõmemorare. In primis eſt na
tiuus cõlor, qui nulla arte ſed natura producitur, modo in albe
dinem tendens, modo in nigredinem, non tamen perfecte, ut al
bus, uel niger. Natiuus cõlor albus leucopus dicitur, uilis, at q;
uulgaris, nomen trahens à græcis, apud quos λευκὸν di-
citur album. Plynius, Iecur rubetæ, uel cor adalligatur in panno leucopo & quartanis prodeſt. hinc leucopeati dicuntur, qui rudiori alba ueſte, ac uili, & natiui cõloris induti ſunt. Martialis, Amator ille triſtium lacrymarum, & Beticatus, ſimulatque Leucopeatus, natiua laudet, habeat et licet ſemper. Si uero, huic cõlori ars addita ſit, Candidæ ueſtes dicuntur. Idem, Atque unam ueſtire tribum tua candida poſſunt et niueæ. Lautus. puram, ac niueam togam. et Caltulæ à calta uiola cõloris albi. Idem, induſiatã patagiatam. caltulam, ac crocotulam et Galbanæ. nam Galbana albæ ueſtes ſunt, de quibus ſupra diximus, unde et galbini mores dicuntur, hoc eſt luxurioſi, laſciui. Martialis. Fuſcos. colores, galbinos habet mores. & olorinæ, nam olorinus cõlor candidus eſt, qui & Cygneus dicitur. Plynius, Gaſidanem Medi mittunt cõloris 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, Adulteratur q; Romæ Cimolia creta, nullum eſt è candidis cõloribus pinguius, aut tectoriis 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 cæruſa, de qua ſupra diximus, quæ ſi uſta ſit, rubeſcit, nec ſine ea recte fieri umbræ poſſunt. Eretria, quæ terræ ſuæ nomen habet, qua præcipue uſus fuiſſe Parrhaſius dicitur. Sandaraca, quæ inuenitur in auraris, & in argentarijs metallis adulteratur ex cæruſa in forna ce cocta, hæc ſi torreatur, æqua parte rubricæ admiſta Sandi cem facit, quã quam Virgilius herbam hanc uidetur exiſtimaſſe, dum inquit Sponte ſua ſandix paſcentes ueſtiet agnos. Hinc ſandicinus cõlor eſt dictus, ſicut, à ſandaraca. Sandaracinus. Nenius ſandaracino ore. Albi cõloris gemmæ ſunt primo cryſtallus, quæ fit gelu uehementer concreto, ut nonnulli putant, quapropter à glacie nomen habet. græci enim κρύσταλλον glaciem nominant. Vas amphorale ex ea uiſum Xenocrates ſcribit. Mittit hanc Aſia, Cyprus q;, & 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, quam cryſtallina pila aduerſus ſolis radios oppoſita. Nero princeps amiſſarum rerum nũtio accepto, duos calices cryſtallinos in ſuprema ira cõfregit, ne quis ex bibere poſſet, quando ipſe non poterat. Poſtea, quod maximum in rebus humanis pretium obtinet, Adamas, cõlore ſimili modo translucido ita incudibus reſpuens ictum, ut ferrum, utrinque diſſultet duritia ei inenarrabilis eſt, & ignium uictrix, in quibus nunquam incaleſcat. 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, iguium q; contemptrix ſine aliquo ictu hircano 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 nonnulli anchitem uocauere. ἄγχος enim angorem ſignificat. Ab adamante adamantinus fit, ſicut à Vitro Vitrimus. Eadem ratione herba quoq; Adamantis uocatur, Armeniæ, Cappadociæ q; alumna. qua admota Leones reſupinari cum hiatu laxo prodiderunt. Nominis cauſa ẽ, quod ãnteri nequeat. proximæ ſunt margaritæ. de quibus ſuperius diſſeruimus. deinde Onyx candorem habens adſimilitudinem humani unguis, qui græce ὄνυξ uocatur. Inueniuntur tamen & nigræ Onyces candidas ζonas 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 cõtinens, et oppoſitæ ſoli radios regerés candicantes. et Aſtrios cryſtallo propinqua, quæ aſtris oppoſita fulgorem eorum rapit, ac regerit. Ex eius genere deterior ceraunia uocatur. & Aſtroites, quæ oculis piſcium ſimilis eſſe perhibetur. et Betulus ex ceraunarum genere. & hoc à ceraunia differens, quod Betuli rotundi ſunt. Ceraunia uero oblongæ. et Iris cryſtallo ſimilis, ſic uocata, quoniam ſub tecto percuſſa ſole, ſpecies, & colores arcus cæleſtis 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, uitræ perſpicuitatis, quamuis uarij ſæpe in ea cõlore cõſpiciantur. Pyrrhus, qui aduerſus Romanos bellum geſſit, habuiſſe traditur Achaten, in qua nouem muſæ, et cytharam tenens Apollo ſpectabatur, non artifici opere, ſed ſponte naturæ ita diſcurrẽtibus maculis, ut à muſis quoque ſingulis propria inſignia redderentur. Ismeniam choraulem tradunt multis, fulgentibus q; uti cõſueuiſſe, quod regum amicitiam cõciliare exiſtimentur. Multæ huius gemmæ ſpecies ſunt Phaſſachates, quæ cõlorem habet colli cõllumbarum. Græci enim φάσσαν cõlumbam uocitant. Cerachates, quæ κηροῦ. hoc eſt Ceræ. Sardachates, quæ ſardæ, de qua poſtea 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 proachate eſt, myrrham redolens, & ob id mulieribus grata. Coraloachates ἀπὸ τοῦ κοράλλου, hoc eſt à cõralio, quoniam guttis aureis cõrali modo diſtincta eſt. In Creta ſacra appellatur. hæ ut proſint leoninis iubis alligandæ cenſentur, alioquin diſcordiales domibus eſſe. Et alabaſtrites candore uarijs cõloribus interlucto, & alectorias, quæ dicta eſt ἀπὸ τοῦ ἀλεκτρύωνος, hoc eſt à gallo, quoniam in gallinaceorum uentriculis inuenitur cryſtalli ſpecie magnitudine fabæ, hac Milonem Crotonienſem tradunt in certaminibus uſum uictorem euaſiſſe, & Androdamas, quæ & Argirodamas dicitur argenti nitorem habens, ut Adamas ita uocata, quod impetus hominum, & iracundiam domet ἀπὸ τοῦ ἄνδρα δαμάζειν, hoc eſt à domandis uiris, & Arabica ebori ſimillima, & penè ebur, niſi durior eſſet, & Aromatitis myrrhæ cõloris & odoris. ob hoc regnis cariſſima. & Aſpilates argentei cõloris. & Antizoe argenteo nitore fulgens magnitudine trium digitorum, ad lenticulæ figuram odoris iucundi. Et cæpites, ſiue cæpocapites, quæ candida eſt uenarum nodis circũeuntibus candore imaginem regerens. & cynodiæ, quæ inueniuntur in cerebro piſcis eiuſdem nominis candidæ, & oblongæ, & præſagire abitum maris nubilo cõlore, aut tranquillitate dicuntur. Et cõrſoides cuticiei hominis ſimilis. & caſſites

candore insignis. & cepionidæ chrystallini nitoris, quæ imagines reddunt, ut specula, & Dracontes, siue Dracontias, quæ fit ex cerebro Draconum, sed non nisi uiuentibus absciſſo gemmaſcat inuidia animalis mori se sentientis, quapropter mos est amputare caput dormientibus, qui id facturi sunt, bigis uehũtur, et draconе uiſo, spargunt omnia medicamenta, atq; ita præcadunt. Est colore translucido, nec poliri potest, aut artem admittere, & Acopus nitro similis, aureis guttis stellatus, & Amphytanæ alba marginibus auro rutilantibus, & Aphrodisiacæ, quæ ex candida rufa est, et Argyptilla, quæ per album 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, quã Medi mutant coloris olorini, & Xanthos, quã Indi, Hemui uocant è fuluo candicans, & indicat gemma puluereo aspectu, quamuis sit alia 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, aliàs rutila. & Libanochnes, quæ thuris similitudinem ostendit, & Mesomelas, quã albam linea nigra distinguit. & Steatites seui similitudinem habens, quod græci σίαρ 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, et Liparis, cuius suffitu omnes bestiæ dicuntur euocari. et Lysimachus, quæ rhodio marmori similis est aureis uenis. et Leucochrysos, quæ fit Chrysolitho interalbicante, & Mennonia, de qua, nisi qđ candida est, nihil aliud commemoratur, & Myrrhites, quæ myrrhæ colorẽ habet, faciemq; minimæ gemmæ, unguenti odorẽ. et Ostracia, siue ostracites, quæ testacea est, et Achatæ similis, et panconus, quæ digito longior est, & ne Chrystallus uideatur, plurium angulorum numerus facit, & Paneros, quæ & Pan sebastos appellatur, cui addita fœcunditas existimatur. et Phlogynos, quem & chrysitem uocant, ostreæ similis atticæ. & Perileucos, quæ ab ore gemmæ ad radicem usque candidũ habet. & Natalis cuius species est aquæ glaciatæ, & peãtis, quæ & grauida dicatur, pareréq;, & parturientibus auxilio esse existimatur. et Solis gemma, quæ ad speciem solis fulgentes in orbem radios spargit. & Saurites, quæ in uentre uiridis lacerti traditur inueniri. & Selenites, quæ candido translucet melleo fulgore lunæ imagnem continens. & Synodontites, quæ ex cerebro piscium est, qui Synodontes appellatur. et Syringites, quæ stipulæ inter medio similis est, ac perpetua fistula cauatur, & Telios, de qua supra diximus & Zinilaces, qui in Euphrate nascitur in medio glaucus. et Zoronysius, quæ oritur in Indio flumine. & satrites, qui sacri piscis colore est. et Aegophthamos, quæ est caprino oculo similis. et Aetites, quæ Aquilæ colorem habet caudæ candicantis. et Cenchrites, quæ ueluti sparsa milij grana habere uidetur. et cissites, quæ est ad similitudinem folij ederæ candicantis. & Pyrene ab oliuæ nucleo dicta, Græci enim omnium fructuum partem illam interiorẽ ligneam πυρὴν uocant. et Chalazias, quæ grandinum colorẽ, & figuram habet adamantinæ duritiæ. et Astrapia, quæ è candido discurrentes fulminis radios hẽt, dicta à græco. ἀστραπὴ enim corruscatio 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 absolutæ rotunditatis, & cum candore leuitatem habẽs & polia à caniciæ dicta. Græci enim πολιὸν canum uocant, & Hormesion ex igneo colore auro radians portante se cum in extremitate candidam lucem. et Hienie, quæ tabido in uase inueniri dicuntur, & linguæ hominis subditæ futura prædicere. et Gemites, quæ uelut candidas manus inter se complexas habet. et Ananchitides, qua in Necromantia euocari dicũt imagines deorum. sicut Synochitide umbras inferorum. et Dẽdris, quæ sub arbore defossa non permittit aciem securis hebetari. Obscurus uero natiuus color Leucopo contrarius proprie pullus uocatur, quod pulli ouium ferè eo colore nascuntur. Virgilius, Ne maculis infuscent uellera pullis. Hinc pulligo ipse natiuus color similiter uocatur. Plynius, Eulnas oues Tarentum habet, & alias suæ pulliginis. Hic color ad nigredinem tendit, alicubi plenior, alicubi dilutior, plenior ut in Hispania. Plyn. Desunt ẽt colorũ noĩa ijs lanis, quas natiuas appellant. Hispana nigri uelleris præcipuas hẽt. Mart. Nõ est lana mihi mundax, 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 indu ti. 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 commutatu non plurima, sed omnia cupis, utiq; si latior scæna, et corona effusior. Nã illos quoque sordidos, pullatosq; reuerentur. Quintilianus, Verum hi pronuntiatione quoq; famam dicendi quærunt, nã et clamant ubiq;, et omnino leuata (ut ipsi uocant) manu emugunt 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. Aliquando hic color Hispanus, siue Beticus dicitur, quippe et Betim pro Hispania capimus. quod Betis amnis eam mediam diuidit. à quo Pullati etiam Beticati dicuntur. Martialis, & 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 Erythrathalassa rubrum mare appellatur. Item Tarentum habet fuluas & suæ pulliginis. 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 Mutinẽsis à mutinensibus lanis, ex quibus natiuo colore panni fiunt. Varro, Nam et ludere alacrem uidimus mutinensi tunica. Aliquãdo tamen Pullati dicuntur lugubrem habitum ferẽtes, quod Hispano colore indui in luctu mos erat, et pullum pro nigro metaphoricè usurpatur. Columella, Atque oleris pulli radix, hoc est oleris atri. Hunc colorem pictores quidam è uinaceis fecere, & Stygnon appellarunt. græci enim στυγνὸν tristem uocant, fitq; ex fornacium, balneariumq; fuligine. Item ex ebore combusto, quod Elephantium uocant. Huic proximus est niger color qui & fuscus dicitur, & de quo supra diximus, ater, unde atræ uestes, et fuscæ appellatæ, et Atrati, qui lugubri 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, ac

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 Phaethontis fulmine icti nimio fletu in populos arbores mutatas lachrymis Electrum omnibus annis fundere iuxta Eridanum amnem, quem Padum uocamus. Alij Electridas inſulas in Adriatico eſſe dixerunt, ad quas Padus diſlaberetur, quod falſum eſſe manifeſtum eſt, non aliter, quàm qđ Aeſchylus in Hiſpania Eridanum eſſe ſcripſit, eundemq; appellari Rhodanum, & Euripides in adriaco litore confluere Rhodanum, & padum. Quidam etiam æque falſo prodidere in extremis maris Adriatici rupibus arbores ſtare, quæ ſucinū fundāt. Theophraſtus ī Lyguria effodi ſcripſit. Phaethontem 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 dixerunt, et eē in Italia beſtias Langurias. Alij Langas uocant. quas dicūt circa Padum mueniri. 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 ſuccum eſſe exiſtimauit, hos circa occaſum uehementiſſimos eſſe, & ſudorem pinguem in ea ꝑte occani relinquere, qui æſtatibus in germanorum litora eijciatur, et in Aegypto ſimili modo naſci, et uocari Saccal. in Syria quoq; fœminas uerticillos inde facere. & Harpaga uocare, quia folia, & paleas, ac ueſtiū fimbrias rapiat. Theophaſtus, Oceano æſtuāte id ad Pyrenæi promontorium eiici. Multi etiam tradidere iuxta Atlanticum mare eſſe lacum Cephiſida. quem Mauri uocent Electrum, hunc ſole feruefactum electrum fluitans è limo dare. Alij Africæ lacum eſſe Sicyonem appellatū & Cratinā amnem in Oceanum 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. pleriq; flumen eſſe Indis Hypobarum, arbores ibi electrum producere, quæ Aphyracæ uocantur, per qđ ſignificatur præ dulcis ſuauitas. Nonnulli in Germaniæ litoribus eſſe inſulā Cedron, cedri genere ſyluoſam, inde electrum 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, et à Germanis uocari Gleſſum, proindeq; à noſtris unam inſularum Gleſſariam nuncupari, Auſtrariam à Barbaris dictam. Naſcitur defluente medulla ex arboribus pineī generis, quaſi gummi è cerāſis. Denſatur rigore, uel tepore, aut mari, et cum intumeſcens æſtus ex inſulis rapuit in litora expellitur, ita uolubile, ut pendere uideatur, & per uadum deferri. Arboris ſuccum eſſe etiam priſci crediderunt, ob id ſucinū appellantes. De Pado hinc fabula ſurrexiſſe uidetur, quod trā ſpadanæ agreſtes fœminæ decoris gratia, uice monilium ſuccina geſtare conſueuerūt. Tanta ſucini copia Neronis, tempore Romam allata fuit, ut in uenatione publicæ edita, rhetia po

pulum protegentia eo nodarentur. Arma uero, & librilla. totius q; unius diei apparatus eſſet è ſucino. Viſa ē gleba una tredecim librarum. Liquidum primo deſtillare argumento ſunt, quæ intus aliquando translucent, ut formicæ. Culices, lacertæ, quas muſteo adhæſiſſe credibile eſt, & ſic indureſcenti remanſiſſe incluſas. Candida, & tetra uiliora ſunt, quamuis optima odore. fuluis maior authoritas, quæ tamen nimio ardore nō flagrent. Summa laus ijs, quæ ex uini colore Falerna dicuntur. Attritu digitorum acceptā ui coloris paleas, & folia arida adſe trahunt, ut magnes ferrum. Ramenta ſucini oleo addito diutius, ac diutius flagrant, quā lini medulla. Nero Pōpeæ cōiugis ſuæ crines, quos carmine ſucinos appellauit. Abſintiis ſucinum pro amuleto geſtatur. fuluum ab aliquibus Chryſoelectrum dicitur. Eſt tamen metalli quoq; genus, qđ Electrum uocatur, quoties enim in auro quintæ argenti portio eſt. Electrum dicitur, quod modo naturale eſt, modo cura fit, quod ſi quintam portionem exceſſerit, incudibus non reſiſtit. Magna apud ueteres authoritate electrum fuit. Home Menelai regiā auro. electro. argento. ebore fulgere ſcribit. Helena apud Lindum inſulam Rhodiorum in Mineruæ templo cāliceм ex Electro ſacrauit mammæ ſuæ menſura. Electri natura eſt ad lucernarum lumina clarius argento ſplendere. natiuum electrū uenena deprehēdere exiſtimatur. Diſcurrunt enim in calicibus arcus cœleſtibus ſimiles, cum igneo ſtridore. Lyncuriū lapis eſt ſimilis ſucino, qui ex lynces urina generatur, egeſtam ſubito beſtia operiente, quoniam inuideat hominum uſui. Scalpitur hæc gemma, nec folia modo, aut ſtramenta ad ſe rapit ſed æris etiam, ac ferri laminas, ut refert Theophraſtus. præterea antiphates, quæ in lacte decocta id myrrhæ ſimile facit, et Aſbeſtus cāloris ferrei, & apiſtos, quæ igni excalefacta ſeptenis diebus cālorem tenet, diſtinguentibus eam quibuſdam rubenti bus uenis, & Belus, quæ eſt quaſi oculi pupilla nigra è medio auri fulgore lucente, candore circuncincta, & Baroptenus, ſiue Botrypes, in qua nigredo ſanguineis, & albis nodis alligata eſt. & Botrytes, quæ nigræ uuæ ſimilis eſt, & Boſtrychites crinibus mulierum ſimilis, & buccardia bubulo cordi ſimilis, et Bröteа ſimilis capiti teſtudinis, quæ à tonitruis decidere creditur et bola, quæ nimbo inuenitur glebæ ſimilitudine, et Cadmites, quam cæruleæ interdum bullæ cingunt, et chamites pluribus ſpiris fumida, et Catochites ī poſitam manum ueluti gumi retinens, et Catopyrites, quæ ex Cappadocia prouenit et Ceramites, quæ in teſtaceum colorem tendit ex nigro, & cerites, quæ ex nigro in cereum, & Cretos, quæ nigra piri ſpeciē imitatur, & Craterites electro nigro ſimilis, quamuis ſit et Craterites alia inter Chryſolithi, & electri colorem, & crocallis, quæ modo nigro, modo cereo colore eſt, et Chalcophonos, quæ illiſa æris tinnitum reddit, & Chelidonia, quæ hirundinum colorem habet, quædam etiam purpureum nigris interpellantibus maculis, & chelonia teſtudineo oculo ſimilis. & chelonitides ſimilis teſtudini aureis quibuſdam guttis inſignis, & Daphnia comitialibus morbis utilis exiſtimata, & Diphrus, q̄uis hæc, & candida aliquando reperiatur, & Dionyſias muſtis nigro rubentibus maculis, quæ in aqua trita ſaporem uini facit, et Ebrietati reſiſtere exiſtimatur, & Ecardia, ſiue Ecardiſte, quæ nigri cordis ſpeciem oſtendit, quanquam aliud genus eius uiridi colore ſimilitudinem cordis præſe ferat, & Erotylos ſilici ſimilis, & Eumetis, 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, et Geniane, quam inimicorum pœnas efficere aiunt,

& Hieracites, quæ nigrius emicans ueluti plumis alternat, et Idæi dactyli, qui ferreo colore humanũ pollicẽ exprimunt, et Medea à Medea inuẽta habet in nigrore uenas aurei coloris, ſudorem reddit croci, ſaporem uini. et Morion, quæ nigerrimo colore translucet, uocatur & Promnion, & Myrmecia, quæ eminentias quaſdam habet ſimiles uerucis, et Myrſinites, quæ melleum colorem nigricantem habet, & Myrrhæ odorem. & Meſoleucos, quam nigram linea alba diſtinguit. & Naſomonites, quæ, cum ſanguinea ſit, ſcatet nigricantibus uenis, & Nebrides libero patri ſacra à nebridum eius ſimilitudine ita appellata. Nebrides enim ſunt damarum pelles, quibus uti ueteres in Bacchi ſacris ſolebant. nam νεβρὸς dama eſt. Eſt tamen genus eius omnino nigrum, & Oleacum nigro ſuluum, uiridemq;, & 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, & in Sánio 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, dicauitq; ipſe pro miraculo in templo Concordiæ Obſidianos quatuor elephantos. uiſa fuit & Obſidiana imago Menelai. Ab hoc lapide uitrum quoque eiuſdem coloris Obſidianum eſt uocatum. & Panchros ita dicta, quod ſit aliud eiuſdem 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, & Borſyates in nigro ramoſa candidis, aut ſanguineis frondibus. et Sydero pœcilos, quæ nigra eſt multis uariantibus guttis, & ſpongites à ſpongiæ ſimilitudine, hæc tamen interdum ruſa inuenitur. et Tricus, quæ licet nigra ſit, treis tamen ſucos 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 ſpecaem 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 innatam repenteris formicæ effigiem habet. μύρμηξ enim græca 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. ταὼς. & 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 aliquãdo 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, Glaucáq; color deterrimus albis, & gluo. Item Cæruleus, quaſi cæ

luleus. Vnde Cæruleum mare à cœli colore nominamus. Dicitur etiam Cumatilis color, quod græci κύματα fluctus uocant. Plautus, Cumatilem togam, aut plumatilem. Item Cyaneus, Varro, cyanea penula amictus graſſatur, dicitur, et cyanus Plynius, In nomine eſt, & cyani colos, græci κύανον dicunt. hinc cyaneus gemma appellatur ex aſpidum genere colore cæruleo, in qua ineſt aliquando & aureus puluis ſicut Sapphirus aureis aliquando pũctis collucet. cæruleæ eni ſunt, & Sapphiri, quamuis et candidi reperiantur adamanti ſimiles colore. Sed qui Cyanei ſunt, mares exiſtimantur. Sunt iaſpides quidam ſmaragdis ſimiles, alij glauci, alij ſimiles aeri, propter quod Aeriζuſæ uocantur. Item boriæ, quod cœlo autumnali matutino ſimiles ſint. Alij quos Sphragidas uocant, quoniam hi tantum optime ſignent. σφραγὶς enim græci ſignare dicunt. Alij qui uocantur grammanæ, quod per tráſuerſum alba linea præcingantur. Alij polygrámi, quod pluribus lineis. Eſt & onyx punctis, quæ iaſponix uocatur niueis intacta. Eſt & ſtellata ueluti fumo infecta, quæ capnias uocatur, quod græci κνπὸν fumum dicunt. & Merocles porracei coloris, quæ lacte ſudat, & Sagda, quam chaldæi eodẽ colore adhæreſcentem nauibus habent, et polytrichos, quæ in uiridi capillatur. Pectores cærulei coloris diuerſa genera habent. Etenim in argenti metallis naſcitur cæruleum, quod proprie limus eſt, optimum uocatur Atticum, quod nunc tranſmarinum nominant, ſecundum marmoroſum. Tertium à Scyro Aegæi inſula Scyricum. Affertur & ex Germania, quod germanicum, ſiue lucidum uocant tranſmarinum, cum teritur in quatuor colores mutatur, candidiorem, nigriorem, craſſiorẽ, actenuiorem. Ex cæruleo fit, quod uocatur Lomentum, pficitur lauando, terendo'ue, & eſt cæruleo candidius. Cærulei ſyncери experimentum in carbone eſt, ut flagret. Adulteratur uiola arida decocta in aqua, ſucóq; per linteum expreſſo in Cretam Erethriam apportatur, & indicum ex India ſupra modum nigricans, & atramenti fere tenens colorem. Fit etiã ex flore, quod in ſegetibus frequens naſcitur. uiridis color, qui maxime recreare oculos exiſtimatur, à uiriditate ſuci foliorum porri, quæ ſumma eſt, praſinus dicitur. Nam græci πράσον nominant porrum. hinc ueſtes è uiridi lana praſina uocantur. Plautus, Praſina cocina tyria. fricale, ſocos. monilia amſit. 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 in 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, has maxime uiridi lenitate laſſitudinem mulcent. Præſtantiores ſmaragdi pariter & translucent, & nitent, hoc eſt colorem expellunt, & recipiunt aciem. Fuerunt in Cæa Aegæi maris inſula tumulo Hermiæ reguli iuxta cetarias marmoreo Leoni oculos inditos è ſmaragdis fuiſſe, ita radiãtibus ingurgitem ut territi tynni refugerent, quod cum diu mirati piſcatores fuiſſent, tandem cauſa intellecta, mutauere oculis gemmas. Tradunt Iſmeniam choraulem ſmaragdon centum aureis denarijs emi iuſſiſſe, cum multas alioquin fulgentes gemmas haberet cum q; ex ijs communuto pretio duo relati fuiſſent, ægre tuliſſe, ſæuiſſéq; in emptorẽ. qm̃ male curatum existimabat, qd̃ detractu eſſet gemmæ dignitati. Fuiſſe aũt in ea gemma ſculptam Amymonem. hæc Danai regis filia fuit,

quæ dum se in syluis iaculãdo exerceret. Satyrũ percussit imprudens. Qui impetum in eã factũ, uim illi uoluit inferre. Quæ 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 smaragdo sunt quædam obscuriores, quos uocant cæcos, alij carchedonij dicuntur inter metalla æris reperti uilissimi, minimq; ijdem fragiles, & colore incerti, ac uirentium in cãudis pauonum, columbarumq; collo plumis similes. peculiare in ijs uitium sarcion est, hoc est quædam gemmæ caro, hinc iuxta Carchedonem smaragdites uocatus. Est smaragdus in Arabia quem cholã uocant, & ædificiorum ornamentis includitur. Est etiam inter smaragdos tanos, è Persis ueniens gemma ingrate uiridis, & intus sordida. Itẽ chalcosmaragdos æris uenis turbida. Scribit Theophrastus Regi Aegyptiorum à rege Babyloniõ 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 & pseudo smaragdus in Cypro inuentus è media parte smaragdus, è media iaspis non dum humore in totum transfigurato. tradunt etiam quidam in labyrintho Aegypti Serapin collocatum fuisse è smaragdo nouem cubitorum. Proximi huic colori sunt berylli, qui sexangula figura artificum ingeniis politi, gignuntur in India, raro alibi reperti. Probatissimi ex ijs sunt, qui uiriditatem puri maris imitantur. Proximi qui uocantur chrysoberylli, paulo quidem pallidiores, sed fulgore in aureum colorem exeunte. Quidam nimio pallore hyacinthizontes, alij heroides, alij cerini, alij à colore olei oleagini uocantur. Postremi penè chrystallis simles, ac prorsus enanidi. Indi solos beryllos, quorum longiore gaudent forma, prædicant certe auro debere. & ob id perforatos alligant setis elephantorum. eos tamen, quorũ perfecta bonitas est, non perforant. Vmbilicis statim capitis 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 carbũculi tenuior ignis. Amethysti purpura fulgens, et smaragdi uirens mare. Magnitudo eius nucem auellanam 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 maiorne Antonij luxuria fuerit, propter gemmam hominem proscribentis, an Nonij contumacia proscribi potius, quã unam gemmam perdere sustinentis. Hanc ob eximiam gratiam quidam pæderota nuncupauere, quod pueri amorem significat. παῖς enim puer dicitur, ἔρως amor, quamuis & alia gemma pæderos, quam supra diximus uocari sangenon. Viridis est etiã topazius repertus in Arabiæ insula, quæ Chytis uocatur, in qua troglodytæ prædones cũ diutius fame, & tẽpestate pressi herbas, radicesq; effoderent, eruerũt topazion. Alij topaziõ ĩsulã esse affirmãt in mari rubro nebulosam, & ideo sæpe quæsitam à nauigantibus, ex eaq; causa ita uocatum. τοπάζειν enim troglodytarũ lingua idem esse, quod quærere. Ex hac primum Berenicæ regnæ portatum fuisse topaziõ à Philemone præfecto Ptolemæi regis, mireq; 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 pallens, quæ et angites dicitur. nascitur in rupibus inuijs, et gelidis præsertim Caucasi montis, oculi figura extuberans, leuiterq; 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 melanœryphos 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 batrachites huic simulis, 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 discincta, ex eo trahens nomen, quod deiecta in uas aquæ fulgorem solis accedentem percussu sanguineo mutat, extra aquam uero speculi modo solem accipit, deprehẽditq; eclypsin subeuntẽ lunam ostendens. Tradunt magi hãc gemmam si quis gerat admista herba heliotropio inuisibilem esse, & hormnodes, quæ ex argumento uiriditatis appellata ẽ ambiente circulo aurei coloris. ὅρμος enim à græcis cuiuscunque oleris circulus appellatur, et 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 æraryis 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 mensam, deinde siccatis. Item herba, quæ appellatur Lutea tingitur. Sic tinctam pictores orobitem uocant. Præter hos cæteri ferè omnes colores mixti 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 rubent. eteni 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. et robustus. Item rubus ex genere fruticum aquatiarum quod uirgulta eius rubeant. Spinosa est, & mora producit. genus eius rosæ similitudinem habet, qui uocatur cynosbatos. Item aliud genus, quod græci à loco appellant ideum tenuior est cæteris, minoribusq; spinis, & minus aduncis. & rubidus, quod modo rubentem significat modo scabrum, atque asperum. unde scorteæ ampullæ rugosæ, rubidæ dici solent. Rubidus etiã à scabricie dicitur panis secundo coctus, qui & à nauticis usu nauticus appellatur. Plautus. Exiguam bucellã rubidi panis. Plyn. Nauticus panis tusus, atque iterum coctus sistit aluum. et rubeta, quod in uepribus tantũ, et iter rubos niuat, genus ranæ est, quã græci φρύνον uocant, grandissima cunctarum, & ueneficiorum

plena, gemina habens ueluti cornua ueneni perniciosissimi, celeriusq; etiam, q̃ aspis interimens. Hinc. Miscet sitiente rubetã. Idem, Ranarum uiscera nũquam inspexi. Mira de his magi tradidere, si in populum inferantur, 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 uocatur amorem eo & iurgia, si in potionem addatur, concitari. Democritus tradit, siquis mulgeri ranæ uiuenti extrahat linguam, ita, ut nulla alia pars corporis adhæreat, ipsaq; inaqua dimissa illam muliĕri 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 pictura esset in usu. tingebantur duntaxat ea nauigia. Homerῳ δ' ἄμα νῆες ἐίσατο φοίνικι καὶ μίλτῳ. Nascitur per se rubra, minio proxima præsertim in insula Lemno, nec nisi signata uenundari olim solebat, propter q̃d sphragidem appellabant, ἀπὸ τῆς σφραγίδος, quod si gnare est, hac miniũ 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, momentanæ 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 eædẽ, quæ fecaneæ, q̃d plus quã cæteræ fecis afferant. Et Rubi Italiæ oppidum à ruborũ frequentia. Hora. inde Rubi fessi perueni mus, & à rufus rufo uerbum. Plyn. Eadem rufat capillũ, hoc est rubefacit. Ab hoc rufesco, hoc est rufus fio. & rufus cognomen uiri. hinc rufuli appellati sunt tribuni militum, non à populo, sed à consule facti. quod de eorum iure Rutilius Rufus legem tulerit, hi postea mutatione unius literæ Rutuli sunt appellati rufi, seu rutuli coloris. quoniam studiosæ erant ueteres Romanæ muliĕres, rutiliæ cognominatæ sunt. Idem etiam uiri rutuli sunt appellati. Rubeæ ergo uestes, & rubræ, & rufæ sunt rubei coloris. Mart. Roma magis fuscis uestitur, Gallia rufis. Rutilæ, cum aliquid nigrioris habent admistũ, quæ & Hyacinthinæ dicuntur, de quibus supra diximus & hisginæ ab Hisge herba. et ferrugineæ à ferri igniti colore. Virgilius, & ferrugineus hyacinthus, quamuis aliquando ferrugineus pro rubigino so accipitur, & ab ipsius rubiginis similitudine pro fusco. & burræ, quia ueteres burrum rubrum dicebant. unde burranica potio appellatur, lac sapa mistum à rufo colore. & rustici burram bucculam nominabant, q̃d rostrũ habeat rufum. Pari modo rubens cibo, ac potione ex prandio burrus appellatur, quæ oĩa 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 balaustum dicitur, & non modo medicinis, sed ĕt uestibus tingendis utilis est, quæ sibi concolores fiunt. et 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 Britannorum quoq; coniuges, nurusq; quibusdam sacris, toto corpore oblinuntur, nudæq; incedunt, Aethiopum colorem imitantes. Præterea minium unguentis cœnæ triumphalis ad lauandas manus addebatur, & censores Iouem minio inficiendum solebant locare. Aethiopum quoq; proceres toti eo tingebantur, eumq; deorum simulachris colorem adhibebant. Tradunt minium à Callia Athenienſe primo inuentum fuisse, dum speraret ex rubente arena in metallis argenti aurum excoqui posse. arenam eam colorẽ 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 æstuente æstu à draconibus expeti, quam obrem 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, fractos concidere, & dracones sanguine ebriatos elidere, ac utroq; pariter commori. Proboscis est porrecta corporis pars inhærens naribus, quæ excepto homine, in alijs ferè animantibus inuenitur. Varro Inuenisse se Erycũ cum proboscide scribit. in Elephanto dicitur manus, quod ea tanquam manu utatur. Plynius, Resoluunt elephanti manu draconum nodos. Est et alius dimicationis modus. Ab excelsa se arbore Draco in elephantum iniicit. 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 de pascat. Græci enim προβόσκειν dicunt ante pascere. Mistura ergo illa ex duorum animalium sanguine Cinnabaris dicitur. Nec est alius color, qui in picturis magis proprie sanguinem reddat, ex antidotis, & diuersis alijs medicanis utilissima, cum minium (quo pro cinnabari medici quidã 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 locã, è quibus effoditur minium, sicut argentariæ. & aurariæ, è quibus effoditur argentum, atque aurum, & minium 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 inuẽta primũ in ponto, et à quo nomen habet Sinope urbe. Species eius tres, rubra, & minus rubẽs, & iter has media, Eam, quæ ex Africa uenit Cicerculum appellant. Et Ochra, quæ fit exusta rubrica in ollis nouis luto circumlitis. Sinopidis ponticæ selibra, salis lucidi libris decẽ, et melini græciensis duabus mistis, tritisq; una p dies duodecim, Leuchophorum fit, hoc est Glutinum auri, cum inducitur ligno. Inter gemmas autem rubeo colore sunt carbunculi, à similitudine ignium appellati, cum ipsi non timeant igneis, ob id à q̃busdã uocati Apyrotes. Qui ex ijs, lãguidius lucent, Libycótes appellãtur. Carchedonij sunt miores, et nigrioris aspectus, q̃bus signãdis ceris uti solemus. est & Anthracites appellata carbonibus similis. Mirũ,

quod lacte uelut intermotui extinguntur, contra perfusi aqua magis exardescunt. Cognata carbúculo est sandastros, quam aliqui Garamantidem uocant. habet uelut in translucido stel lantes intus aureas guttas, et ferè hyadum numero. quidá et sandastem nominant. Nicander Sandaphorion, alij Sandare son nuncupauerũt. Ex eodem genere & Lynchnites est appel lata à lucernarum accensarũ præcipua gratia. probatissima i India nascitur, quá quidam remissiorem carbunculũ esse dixe runt. Secunda bonitate est Ionis appellata à præclaris uiola rum oribus. Nam græci ἴον uiolá nominant, hæc à so le, aut digitorũ attritu ex calfacta paleas, & chartarũ fila ad se rapit. Et Charchedonius, quæ idem facere dicitur, q̃q̃ sit mul to uilior, Nascitur apud Nasamonas in montibus, ut icolæ pu tant, imbre diuino, inueniturq; ad repercussum lunæ maxime ple næ. Potoria uasa ex hoc lapide fieri consueuerũt, nostra quoq; ætate aliquando uisa. Scalpturæ contumaciter resistit, ptemq; ceræ retinet semper. Et Sarda, quæ è contrario signando uti lissima est, gemma uulgaris, et primum Sardibus reperta. Sar dis pluratiuo numero urbs Lydiæ est, regia olim Cræsi lydo rum regis, sed laudatissima in Babylonia. alterum eius genus demum uocatur à pinguedine. Græci enim σαρὸν pro pingui accipiunt. Homerus hoc frequenter utitur. à quo σάρ μιον appellata. Nec fuit in usu antiquorum gemma ulla fre quentior, ut Menandri fabulæ testantur. ab hac & onyce, de qua supra diximus. alia gemma Sardonix appellata candó rem habens in sarda, quasi unge hominis carnibus impositó, & utroq; translucido. Placere nostris ob id maxime cœpit, qđ sola propè gemmarũ scalpta non auferat cerã. Indi perfora tis utuntur in collo. Claudius Cæsar Smaragdo in primis uti solebat, atque Sardonyce, primus aũt romanorũ Sardonyce usus est prior Africanus, deinde Romanis celeberrima fuit. Per sius, & natalitia tandẽ cũ Sardonyce albus, Iuue. Ante pedes ideo conducta Paulus agebat sardonyce. Hinc qui sardonycem gestat, dicitur Sardonicatus, sicut ab annulo annulatus. Mart. Rufe uides illum subsellia prima tenentem Cuius & hinc lu cet sardonycata manus. Hanc gemma fuisse tradunt, quá Po lycrates tyrannus, cũ ei omnia in uita, secunda succederẽt, nec unquam aliquid aduersi,, quo semper fauentis, atque ita insi diantis 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 piscæ eximæ magni tudinis eo die capto, regiq; in conuiuio oblato, annulus, quem dum mergeretur, deuorauerat, summo omniũ qui aderant stu pore restitutus est, uentriculo piscis dum scinderetur inuentus, Visa postea Romæ hæc gemma fuit in Concordiæ delubro cor nu aureo augusti dono inclusa. Et hyacinthus rubro colore di luto flori à quo nomen habet, oppido q̃ similis, & Chrysolá pis noctu ignei coloris, licet die pallescat. Et Eupetalos igneũ in primis colorem habens sed cæruleo, et minij, ac mali colori bus admixtis. Et gorgonia, quæ nihil aliud est q̃ Corallium, ita appellata, quoniam corallium extractum aquis ex ligno du rescit in lapidem, quomodo Gorgonis capite ostenso cuncta la pidescere solebant. Nota est Persei, ac Gorgonis fabula, de qua inferius disseremus. Corallium in mari rubro gignitur, & in persico, quod uocatur iacæ. Laudatissimum in Gallico sinu circa orchadas insulas, & in siculo circa Drepanũ, & ante Nea polim, & ante Corniculum hoc quoq; tempore. forma ei ẽ fru tices color uiridis, bachæ candidæ sub aqua, & molles. Exem ptæ confestim durantur, et rubescunt, quasi corna satiua. Aiũt tactu, dum uiuit prorsus lapidescere, propter, quod euelli reti bus, ac ferramento præcidi. Hac de causa corallium, quasi che

ralium uocitatum putant ἀπὸ τῆς χειρός, hoc est à manu, quod ea tactum lapidescat. quidam tamen potius ἀπὸ τῆς χερὸς dictum uolunt, quod congestum quid, ac testaceũ signi ficat. Probatissimum eximie rubet, & quá ramosissimum est, nec scabrosum, aut lapideum. religiosum id gestamen pu tant, & infantiæ pro amuleto alligatur. bacas quoq; ex eo fa ciunt, qbus & in nuncrandis precibus sacris, quæ sacræ ba cæ, siue per diminutionem sacræ baculæ dicuntur. & in col lo pro monili utuntur. & Hepisthites, quæ speculi naturam ha bet, in reddendis imaginibus, quã q̃ rutila Experimentũ eius est, si feruentem aquam addita statim refrigeret, aut si in sole posita arridam materiam accẽdat. Et hæmatites sanguineo co lore in Aethyopia principalis, & mœonites, quæ florem syl uestris papaueris exprimit. & Nympharena urbis, & gentis persicæ nomen habens similis hepisthitæ. & teliacardios colore cordis, Persis maxime grata, quam nuculá appellant. & car cinias marini cancri colore. & triglites colore triglæ, hoc est muli. Cocinus uero color est, qui exuberantiam quan dam, ac splendorem ruboris ostendit, dictum à coco, quod la tine granum dicitur. est enim coccus ueluti granum, quod uel ex arbuscula ilici simili, uel ex rubenti gramine nascitur olim in Galacia Africæ, ac Lusitania. Postea & in Gallia trãsalpi na, nunc etiam in Peloponneso, atq; alijs Græciæ locis. hic & spadicis, & phœniceus uocatur, quod nõ dissimilis sit fructui palmæ arboris nondum sole incocto. Spadicæ enim græci no minant auulsum è palma cum fructu ramum. φοῖνιξ ue ro palma appellatur. à quo græci φοινικὸν phœniceũ uo cant. Hinc coccina, & coccinæ uestes dicuntur. Mart. Coccina famosæ donas, & ianthina mœchæ. Idem color roseus, à Rosa rum similitudine dictus. à quo & roseus pannus, & roseæ ue stes appellãtur. Plyn. Asini à coitu spuma collecta roseo pãno, et inclusa argento uenerem stimulat. Rosa notissimus flos ẽ spi na nascens, siue rubo. Germinat primo inclusa granoso cortice, quo mox itumescente, & in uirides alabastros fastigato, pau latim rubescens dehiscit, ac sese pandit in medio calicis sui com plexa luteos apices. Ex hac fit oleum, quod rosaceum dicitur, fuisseq; in usu à Troianis usque temporibus testatur Home rus ῥοδόεντι δ' ἐλαίῳ, hoc est, roseóq; unxit o leo. Item unguento quoque imponitur, de quo superius dixi mus, & mensarum delitijs. Quæ ardentissimi coloris est, non excedens duodena folia, miliaria dicitur. proxima minus ru bens Trachinia. uilior albicantibus foliis alabandica. Vilissi ma pluribus, & minutissimis ficonia. Est quæ à foliorum multitudine centifolia uocatur, quæ nec odore, nec specie proba bilis habetur, nec coronis à ueteribus adhibebatur, præter, quá ad extremos uelut cardines. Est & quæ græcula appella tur à nostris, à græcis Lycnis, non nisi in humidis prouenien, nec unquam excedens quinque folia, uiolæ magnitudine, co lore nullo. Alia græcula funditur è caule malleo laceo, folia oleacia habens, moscheuton uocant. μοσχεύματα enim propagines uocantur. inter has media magnitudine autumna lis, est quam uocant coroneolam, omnes sine odore. A rosa ro setum, & rosarium deducuntur, hoc est copia fruticum uno loco rosas gignentium, & roseum. unde roseus color, & ro seus odor, & roseus pannus. & roseæ, hoc est purpureæ genæ. & rosalia coronæ è rosis factæ. Rosa græce ῥόδον dicitur. Vnde Rhodinum unguentum, & crinorhodon lilij gemas rubens, quod græca κρίνον uocant. & rhododen dros, quod ne nomen quidem apud nos inuenit latinum. Rhododaphanen uocant, aut nerium. frutex est foliis amygda læ, sed maioribus, & pinguioribus, semine patenti ut cor nu. intus lana est similis hyacintho, radix oblonga, gu-

ſtu ſalſa·anguſta·naſcitur'locis aquoſis,& humidis,& Rhodora herba, quæ caulem habet uirgæ ſiculneæ,modo geniculatum·folia urticæ in medio exalbida,eadem procedente tempore totã'rubentia,florem argenteum ad ſimilitudinem roſæ:huius coloris inter gemmas eſt amethyſti genus,de quo paulo mox dicemus·& mitrax roſeo colore,quamuis ſolis radijs oppoſita uerſicolor ſit,& telirrhizos, quæ in colore cocino candidis radicibus ſpectatur·reperitur tamen,& coloris cinerei·& rhodites à roſa uocata·Græci enim ῥόδον roſam nominant·Purpureus color eſt,qui nigricantis roſæ ſplendore ſubluceat·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 uel ceræ emittit,ſed nobilem illum ſuccum ad tingendas ueſtes in medijs faucibus habet,minimum liquoris eſt in candida uena·reliquum corporis ſterile eſt·Vinas conantur capere,quia florem illum moriẽtes cum uita euomunt·Lingua purpuræ eſt longitudine digiti,duritia tanta,ut reliquas conchas aculeo perforet·aqua dulci,& ſicubi flumine merſæ fuerint,facile necantur·alioquin quinquagenis diebus uiuunt captæ,& ſalina 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 Bucinum,quando duo huiuſmodi concharum genera ſunt·Bucinum minor concha,ad ſimilitudinem eius Buccini,quo ſonus editur·à quo nomen accepit,quod rotunditatem oris in margine inciſam habeat·Purpura roſtrum habet calliculatim procurrens,& clauatum uſque ad turbinem,aculeis in orbem ſeptenis,qui non ſunt Bucino,ſed utriq; tot orbes ſunt,quot habent annos·bucinum non niſi petris adhæret,& circa ſcopulos ſemper inuenitur·Purpura à Pelago pelagia uocatur·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·Bucinum per ſe damnatur,quoniam ſuccum habet remiſſiorem,pelagio admiſtum dat ei auſteritatem illam,nitoremq;,qui quæritur,roſeum,ſic alterum altero excutitur· 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 purpuriſſimum dicitur,coloris factitij genus,quo utuntur pictores, fitq; è creta argentaria,& cum purpuris,pariter tingitur,bibitq; eum colorem celerius,quàm lanæ·& quoniam purpura græce πόρφυρα uocatur,porphyriacus quoque pro purpureo accipitur· Ouidius, Et porphyriacas figere labra genis·et porphyrites lapis in ægypto rubeus,candidis interuenientibus punctis,propterea leucoſthros appellatus,quod λευκὸς album dicimus, σίζειν 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 ſane inter gigantes duos,præcipue principatum obtinuiſſe Porphyrionem,& Alcioneum·Praſinus quoq; 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,latetq; circa canis ortum·Idem,& conchylium per excellentiã dicitur·Plynius, Conchylia & purpuras omneis ora atterit·unde ueſtis tincta muricæ conchyliata dicitur·Idem,In cõchylata ueſte cætera eadem ſine bucino ponitur tamen conchylium,et proipſo colore,ſicut purpura,murexq;·Idem,Concharum ad purpuras,et conchylia eadem quidem eſt materia·Item pro genere ipſo concharum,à quibus nomen ſumpſit·Idem, Lingua purpuræ longitudine digitali, qua paſcitur perforãdo reliqua cõchylia,muricas,ſiue conchylij cruor grauis in ſucu eſt, color auſterus in glauco·& iraſcenti ſimilis mari,Id oſtrum dicitur,ab oſtreis·Quapropter conchylium muricem·oſtrum·in in eadẽ ſignificatione accipimus·Virg·Tirioq; ardebat murice læna·Idem, Vt gemma bibat,& ſarrano dormiat oſtro· Iuue·Horum ego non fugam conchylia,hoc eſt luxurioſas ueſtes,et muricæ infectas·Sed horum nominum ratio reddenda eſt·Inter piſces quidam cruſtra fragili muniuntur,ut ſunt locuſtæ·& cancri·Locuſtæ ſunt,quæ reptantium more fluitant recto meatu,ſi non ſit metus,cornibus ad latera porrectis·paridæ uero iſdem erectis in latera procedunt·& inter ſe cornibus dimicant,dictæ à ſimilitudine terreſtrium,ac uolucrum locuſtarum,quæ ouain 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 πλὼ ἀκρίδα ἐωράκασιν ὅτι ὅταν μάχωνται τοῖς ὄφεσιν ἐπιλαμβάνεται τῆ ῥαχίλη, hoc eſt,multi autem,& locuſtam uiderunt,quando aduerſus ſerpẽtes pugnat,eorum fauces apprehendere non naſcuntur locuſtæ niſi in planis,& rimoſis locis in India longitudine trium pedum eſſe traduntur,cruribus earum,atq; fœminibus·cum in aruerint pro ferris utuntur· Aliquando gregatim ſublatæ uento in ſtagna,ſeu maria decidunt·Longinqua etiam æquora tranſeũt,plurium dierum itinere continuato,tanto pennarum ſtridore uolitantes,ut maiores aues uideantur· Ingentem ſæpenumero meſſibus iacturã afferunt,tactu multa adurentes,unde nomen habent·morſu uero cuncta,atque etiam tectorum fores crodentes·Appuliã maxime ex Africa infeſtant·In Cyrenaica lex eſt,ut ter anno debellentur,& in eum,qui ceſſauerit,deſertoris pœna ſancita eſt·primo itaq; ouaearum obterũt·ſecundo fœtum·tertio adultas·In inſula Lẽno certa menſura præſcripta eſt,quàm ſinguli necare,& ad magiſtratus referre debeant,habentes obidin uenerationeGraculos,quod aduerſo uolatu illarum exitio occurrãt·In Syria quoq; militari imperio necare eas mos ẽ·Parthi eas in cibo ſumunt·uocem ab occipitio emittunt,ubi in commiſſura ſcapularum habere quaſi denteis exiſtimantur,q; inter ſe terendo edant ſtridorem·Nefas eſt credere diuum Ioannem,quẽ Reges noſtri præcurſorem merito uocant huius cibi, impuritate uſum in Heremo fuiſſe·Cauſa autem erroris hinc fluxit,quod græci ἀκρίδας modo locuſtas uocant·modo ſumitates herbarum ſiue arborum,hoc eſt teneriores partes,& quaſi quoſdam cauliculos,qui ſumi in cibo ſolent·unde ἀκρίζειν græca dicunt,hoc eſt ſumma decerpere·Interpres igitur pro cauliculo locuſtam poſuit·Nec me latet ab hiſtoricis tradi,gentem quãdam eſſe in India,quæ Pandore appellatur annos ducentos uiuentẽ in iuuenta cãdido capillo,in ſenectute nigro,contra aliã quadragenos non excedentem annos,quorũ uxores ſemel pariunt, Locuſtis eos ali,et eſſe perniciẽs·Sed cibo tam

bo tam immundo uixisse sanctissimum uirum, mihi certe parũ credibile uidetur. Cãcri distinguntur in atmaros. atauos. astacos. paguros. heraleoticos. leones. & quædã alia ignobilio ra genera. Sunt & in phœnicæ hippiæ uocati tantæ uelocitatis, ut consequi eos impossibile sit. octonos cancri pedes habent, omnes in obliquum flexos, bina brachia cum forcipibus denticulatis. Supior pars mouetur. Inferior est prorsus immobilis. Cocleæ crustam paulo duriorem habent. Sunt q; & Aquatiles, & terrestres exerentes sese domicilijs, quoniam oculis carent, binis corniculis iter prætentantes. Firmoris uero testæ pisces Conchæ, et Ostrea dicuntur. conchæ dicuntur, quæ testam leuem habent, ac politam, siue uniformiter rugatam, siue dẽticulatam. Ostrea uero, quæ asperam, scabram q; quamuis generali nomine ostrea quoque conchæ uocentur. Item quæ ex uno tantũ latere testam habẽt. altero scopulis, aut lapidibus, aut alteri materiæ adhærent. Nam testæ ipsæ duriores proprie conchæ dicuntur, quales sunt cochlearum. Ouidius, Ostreaq; in conchis tuta fuere suis. Cicero de pinna loquens. Duabus grãdibus obsita conchis, Columella implicitus conchæ limax. Vnde uasis quoq; genus conatuum, ac superius patulum ab huius conchæ similitudine concham uocamus. Plyn. puluis semp in catinos digeritur, et ex aceto maceratur, ut omnis duritia soluatur, ac rursus tunditur, deinde lauatur in cõchis siccaturq;. Hinc etiã conchis dicta est faba cum cortice suo elixa, ad differentiam fabæ frictæ, 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. Lautorũ cœnis sæpe negare potes. Est autem concha græcum uocabulum, quippe græci κόγχην concham dicunt, κογχύλιον muricem, κογχυλάτην muricum collectorem. Itaq; purpura inter conchas potius numerabitur, muricis inter ostrea ob scabriciem corticis. quapropter & murex prosaxo aspero ponitur, dicturq; ab asperitate murorum. Virgilius. & acuto muricis 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 τῦ ὀστέου nominauerunt. ostracum quippe testa à græcis uocatur, unde Testaceum pauimentum, uulgo nunc ostracum uocant, & ostracina suffragia Athenienſium dicebantur, quod Atheniẽſes ea in figulinis uasis dare consueuerũt. hinc ostreum pro duro, atque aspero accipimus. Plautus. Itaq; iã quasi ostreatum tergum ulceribus gestat. & ostris, siue ostria uocatur arbor, quæ solitaria nascãtur circa saxa aquosa, similis fraxino cortice, & ramis, & folio, pilis tamen paulo longioribus, crassioribusq; ac rugosis incisuris, materia dura, atq; firma. qua in domũ illata, difficiles partus fieri, morteſq; miseras, ueterum superstitio existimauit. Dicuntur etiam fœminino genere ostreæ. A. Gellius ostreæ senescẽte 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 gignũtur. Grandescunt crescente luna, sed priuatim circa initia æstatis multo lacte prægnãtia, præcipua habẽtur, quæ spissa sunt nec saliua sua lubricæ, crassitudine potius laudantur, quàm latitudine. Spondylus dicitur callosum illud rotundum albicãs. quod intus habent in medio, à similitudine spõdyli, quod nos uerticulum dicimus, appositum fusis. ut melius nendo uertantur. nam reliqua atro circunsparsa Lacnia dicitur. Meliora sunt, quæ Spondylum breuẽ habent, nec carnosum, nec fibris Lacniosum, ac tota in aluo generosiora etiã existimantur am-

biente fibras purpureo crine. Carata appellantur, q̃a crudæ meliora sunt. Gaudent peregrinatione Brundusina in Auerno meliora sunt. contra ista & suum retinere succum, et 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 mirificæ reficiunt, fastidio medentur, molliunt aluum leuiter, cocta cum mulso tenasmum, quẽ sine exulceratiõe 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. Lẽtiscum melius, sed si tibi frondea cuspis De fuerit, 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 a delitijs, ut Artolaganus. nam græci λάγανον ganeonem λαγάνην luxuriam dicunt, & ab hoc lagana, quæ ex candida farina fiunt. tenuissima ad patinarum usum. Quidã à Laganis potius dictum Artolaganum putant propter candorẽ. non nunquam à festinatione, ut Speusticius ἀπὸ τῦ σπεύδειν, qđ accelerare significat. hic qualis sit, docet Cato, Speusticium panem sic facito, Manus, mortarium q; bene lauato. Farinam in mortarium indito, aquã paulatim addito, subigitoq; pulchre, ubi bene subegeris, defingito, coquitoq; sub testu. Sæpe etiã à coquendi ratione, ut Furnaceus, q̃ in furno coquitur. subcinericius, qui sub cinere, Focacius, qui in foco. Artopticius, qui in clibano. licet enim κλίβανος, hoc est clibanus apud græcos furnum significet, nos tamẽ clibanum uocamus instrumentum, quo aliquid coquitur sub testu, quod ex ferro fieri solet. sæpe etiam operæ figulino. Plyn. Lini cortices clibanis, & furnis præbent usum. mulieres, quæ ita panem coquebant, artoptæ nominabantur. ἄρτος enim panis est. ἀπὸ τῦ ἀείρειν coquo. Plaut. Dromo desquama pisces, tu Macherio congruum, murenam exdorsa quãtum 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 fere ẽ uulgaris, Secundarium panem, & pisciculos minutos, & caseum bubulum manu pressum, & ficus uirides biferas maxime appetebat. Horatius. uinit siliquis, & pane secundo. hic etiã cibarius panis appellatur, hoc est uulgaris, & qui omnium cibus est. Nonnunquam ab ipsa specie panis, unde secũdo coctus à scabricie Rubidus uocatur, idem dicitur nauticus, quod eo utuntur nautæ, quia diuturnior est, nec tam facile cõtrahit situm. Interdum etiã à tritici genere. Vnde Sitanius panis dicitur ex nouo frumento. intra trimestre à tempore messis factus. Græci enim σῖτον frumentum dicunt. νέον nouum. hinc σιτάνεος quasi σῖτος νέος. Item triticeus panis ex tritico. Hordeaceus ex hordeo. Siligneus ex silligine. fermentatus præterea panis dicitur, quẽ fit addito fermento. Græci ab ipso tritico αὐτόζυμον nominant, sicut e contrario ἄζυμον hoc Azimum sine fermento. ζυμὴ enim fermentum uocatur. Panis autem, ut Varro existimat, à pascendo appellatus est. unde & Pappa dedu

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 derivatur, qui panem facit, & panificium ipsa panis factura, & panificæ mulieres, quæ faciunt panem. et Pasillus, 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 a panis Pando uerbum, ut Varro existimat, quod significat aperio. patefacio, quod apud ueteres, qui ope indigeret, & ad asylum Cereris confugisset, panis ei dabatur. pandere itaque dictum est, quasi panem dare, & quod nunquam fanum talibus clauderetur. pandere pro eo, quod est aperire usurpatum. ab hoc Pandana porta Romæ dicta, quod semper pateret. Virgilius. Et pandas ratibus posuere carinas. Et Empanda ueterum dea, quod rebus patentibus præesset, et Pandiculari, quod est toto corpore oscitare, atque extendi. a quo pandiculatio huiusmodi oscitatio, & pandicularis dies. qui & communicarius dicebatur, in quo communiter omnibus dijs sacrificabatur. Et pantices fluxus uentris, quod uenter pandatur. Et compositum ex pando notæ significationis. à quo expassum dicimus extensum. Et propando eiusdem significationis. Et Repando. a quo Repandum dicitur, quod retrorsum patet. Quidam etiam a pane panum dictum existimabant, ob formam, ac rotunditatem. Etenim panus tramæ inuolucrum, quo panni texuntur. à quo pannula, & pănicula per diminutionem dicuntur. Lucilius. Foris, sub tegmenis panus est. Plynius. e rami picearum arborum instar panicularum nucamenta squamatim dependent. Ab huius similitudine etiam tumor inguinum panus appellatur. Afranius. Quàm plenam papulâ panum. Tympanum. Nonius. Qui miserum miseriorem reddidit, quàm panus puerum pueri enim difficilius patiuntur hoc genus morbi. Plynius. Et laterium parotidus, et panos sanat. parotis apostema est secundum aurem. Nam græci παρὰ dicũt ad, ὦτα aureis. A pano autem, hoc est tramæ inuolucro pannum putant appellatum, à quo pannosus dicitur, uili, ac sordida ueste indutus, & păno potius tectus, quàm ueste amictus. Apuleius, pannosus. squallidus. capillator solito. & panneus, qđ ex panno est, unde panneæ uestes dicuntur. sicut laneæ, & bombicinæ, & panniculus paruus pannus. a quo panniculatia (ut Vlpiano placet) appellantur ea, quæ in custodia recepti secum attulit, ut uestem, quam indutus fuerit, qui ad supplicium ducitur, aut numos, quos uictus sui causa habuerit in promptu, aut leueis annulos, hoc est qui rem non excedunt aureorum quinq. Sed, ut ad propositum redeamus, Muricus, siue Conchylij liquor, qui & ostrum dicitur, temperatura artificis adhibita, fere purpureus fit, hoc est in uiolaceum tendens. Sed hæc apud authores sæpe confundũtur, Muricem, & 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. Eadem Sarranæ, hoc est Tyriæ uestes uocantur. Quod sarra olim tyrus dicebatur. Iuuenalis. aut pictæ Sarrana ferentem Ex humeris aulæa 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 uestę. à quo uiolarij dicuntur, uiolacei coloris infectores, huic succesſit Dibapha tyria. hoc est purpura bis tincta. Dis enim apud græcos significat bis, βαφὴ tinctură reprehẽsus est Lẽtulus Spinther ædilis curulis, qđ primus hoc genere in prætexta usus fuisset. Eadem dicitur ianthina. Græci 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 dicamus. Martialis. Cottina famosæ donas, & Ianthina mœchæ. Plynius, ex ijs uiolis, quæ sponte apricis, ac macris locis proueniũt, purpuræ latiore folio statim ab radice carnosa exeunt, solæq; græco nomine à cæteris diſcernuntur appellatæ ita, ut ab his ianthina uestis. Item Amethysina appellatur, à colore gẽmæ, quæ dicitur Amethystus. hæc purpurea est, et colore uiolæ, dicta Amethystus, quasi minime ebria ἀπὸ τοῦ ἀ privativa particula, & μεθύω 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; uocitatam Amethyston. fulgor quidam in ea purpuræ est non ex toto igneus, sed in uini colorem deficiens, & uiolæ simulis. huius coloris simlitudinem tingendo reddere officinæ conantur. Alterum earum genus ad hiacynthos descendit, quem colorem Indi Sacon appellant. & talem gemmam Sacondion. Dilutior ex ea Sapinos nominatur, eadem et Paranites. Eas, quæ excellunt colore, quidam Pæderotas, hoc est puerorum amores. Alij Anterotas, quasi mutuos amores. nõ nulli 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 Amethysina 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; Iăthinũ appellauimus. Est etiã alius color, q tyrianthinus uocatur, quãdo absolutus Amethystus rursum tyrio inebriatur, et geminata luxuria ſicut ex utroq; improbum nomen pœnitentia hoc primũ inuenit, dũ artifex, quod damnabat, mutare conatur. sicut Coco tinctum tyrio tingere ueteres inuenerũt, ut fieret (qđ supra diximus) Byssinum. Est & aliud uiolaceæ gemmæ genus, quod uocant Ion, sed raro saturo colore lucet. apud Indos inuenitur. Phycites quoq; fuci colorem habet. Item alius color est in purpuram inclinans, qui Molochinus dicitur, quod Maluæ flori simlis sit, quasi Malachinus. Græca enim μαλάχην Maluam appellant. Cæcilius, Caracina. Molochina. Hinc Molochinarios Molochini coloris infectores Plautus appellat. Maluæ duo genera sunt. Satiua, & Syluestris, hæc folij amplitudine discernuntur, Maiorem græci Malopem uocant, Alteram ab ẽmolliendo 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, & à quibusdam ob excellentiã effectus Aristalthea, quod græca ἄριστον optimum dicunt. Folium Maluæ Scorpionibus impositum torporem affert. Tradunt siquis quotidie succi eius Cyathum dimidium sorbeat, omnibus morbis caritурum. Ideo herba hæc Omnimorbia dicitur. Constat parturientes foliis eius substratis celerius solui. Sed mox post partum reuocanda esse, ne uulua sequatur. semen eius, quæ uniculis est aspersum cubili auiditates fœminarum in infinitum augere Xenocrates scribit,

crates ſcribit, Radicẽ eius, ſi circa dẽtem, qui doleat, ſæpius pu pugeris, deſinet dolor. Maluæ ſuccus muliẽribus cauendus eſt, dum ſunt prægnantes, quoniam cum adipe Anſeris ſumptus abortum facit. Idem ſemen Maluæ tritum adalligant brachio eorum, qui uel arrigere, uel genitale cõtinere non poſſunt. Illud magis mirum, quod, ſiquis in aqua Altheæ radicem poſuerit, addenſatur ſub diuo, atq; elacteſcit. Malaſſo uerbum, qđ mollire, ſubigere, maturare ſignificat, latini quoq; uſurpant, a' quo fit compoſitum Commalaſſo, quod eſt exerceo, maturefacio. Varro. In dolore Adiaphoron eſſe, quod philoſophia cõ malaſſaret eam partem, quæ concuti cupiditatibus ſolet. Vbi obiter notandum eſt Adiaphoron indifferẽtem ſignificare. A' Malaſſo fit malacia, quo latini quoque utuntur. Vnde Malaciam maris dicimus, cum fluctus omnino quieſcunt, quod nul gus uitandi mali omnis gratia Bonaciam uocat. Item mollities illa muliẽrum, cum grauidæ ſunt, & deſyderio inſolitum ali quid guſtandi mouentur. Plynius. Expetitur malum punicum in grauidarum malacia, & malagma, quo molliuntur apoſte mata, & 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 ſignifi cat emollio. Plautus. Ah nimiũ ferus es, malaciſſandus es. Fulmus color eſt ex rufo, ac uiridi miſtus. Vnde fului leões dicuntur. huius coloris lapilli ſunt, q leontij, & pardalij uocantur, a' Leonis, & Pãtheræ colore. Luteus eſt dilutior rutilius, qualis eſt color auri, unde Luteus dictus uidetur, quaſi dilutus. Hinc uiolæ eius coloris Luteolæ appellatæ, & Lutea herba, qua Chryſocolla tingitur, quæ naturã lini, ſeu lanæ habet ad ſuccum bibendum, & uitellum in ouo, Ouiluteum uocamus. Idem color cerinus appellatur a' ceræ colore. Plautus, Pluuiatile, aut Cumatile. Cerinum, aut Gelinum, & a Muſtella mu ſtellinus. Terentius, Vetus. uietus. ueterno ſus. colore muſtellino, & a' meli colore, ſiue a Melo inſula, unde afferebatur melinum, & pigmentum ipſum neutro genere melinũ. Quidã tñ melinum colorẽ uolunt eſſe medium inter album, & fuſcum, qui dicitur Giluus. Virgilius. Color deterrimus albis, & giluo. & a croco Croceus. a' quo Crocotulæ ueſtes, Plautus, pata gratam caltulam, aut Crocotulam. Dicuntur etiã Crocotæ. Vnde crocotarij huiuſmodi ueſtium infectores. Plautus, Qui incẽ dunt infectores crocotarij. Crocotillum uero ueteres exile ualde dicebant. Plautus. Extortis 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, erant q; Flaminicæ ueſtibus ſimiles, quod boni omnis gratia inſtitutum eſt, quoniã Flaminicæ non licebat facere diuortium. Erat autem Flamini ca Flamnis uxor a' 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, caput q; filo cinctum habebant. Dialis autem a' Διὸς Ioue, a' quo uita dari putabatur hominibus, huic Fabam nec tangere licebat, nec nominare, quod ea putaretur ad mortuos pertinere. nam & lemuribus iacitur, laruis q; & parentalibus adhibetur, & in flore eius luctus litera apparere uidetur. Hebetare quoq; ſenſus exiſtimatur, & in ſomnia facere, propter quod pythagoricæ ſententia damnatur, uel ſicut alij tradunt, quoniam in ea ſunt mortuorum animæ, propter quod parentando aſſumitur, quod genus libi Fabacia a ueteribus uocabatur. Hic uxor eius Flaminica uocitata, & ab hoc Flaminia ſacerdotula, quæ

Flaminicæ diali præminiſtrabant, 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 omneis pueros a' ueteribus Camillos appellatos, quẽ admodum habentur in antiquo carmine, cum pater filio de agricultura præciperet, Hyberno puluere. uerno luto grádia farra Camille metes. Item Flaminius lictor, q Flamini dialis ſacrorum cauſa præſto' erat. Flaminius uero circus, & Flaminia uia non a' Flamine, ſed a' Flaminio conſule dicta ſunt, q ab Annibale interfectus eſt ad lacum Traſimenum. Quippe circus flamineus, Varrone teſte, circum flaminium campum ædificatus eſt. Luteus color e' quibuſdam terris fieri a' pictoribus ſolet. Item ex auripigmento, quod in Syria foditur in ſumma tellure, auri colore, ſed fragile ad lapidum ſpecularium ſimilitudinem. Ex quo Caius princeps, ut aurũ facere tentaret, excoqui iuſſit magnum pondus, & 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, & topazii. Item chryſolitus aureo nitore trãslucens, et chryſelectrus in colorẽ lutei electri declinans, & leucochryſus, in qua interuenit candida uena, & capnias uelu ti 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 effigem reddens. & hammochryſus, quaſi auro miſtas habens arenas. & crocias a' crociſi militudine appellata, & milites a' colore mali auri, quod melum proprie dicitur. PARS. Portio. Partes enim dicuntur, in quas diuiditur totum. Quidam partem a' patri dictam exiſtimant, quod partes ſimul iunctæ pares. hoc eſt æquales ſint toti, alij a' pario, ſiue partu, quod pars a' toto deducta, & quaſi parta ſit. alij a' parum, quod pars parum 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 parteis, & particulones, hoc eſt cohæredes, et qui partem patrimonij ſumunt. Item a parte partim aduerbiũ. quod modo ex parte ſignificat, ut partim ſubticuit crimen, partim cõfeſſus eſt, modo idem ſignificat, quod ſuum nomen, ut partim hominum uenerũt, hoc eſt pars hominum uenit. Veteres etiam, cum partim dixere. Cato, ibi pro ſorte fuit in cubiculum ſur rectitauit e' conuiuio cum partim illorum, iam ſæpe ad eundẽ modũ erat. Item a pars expers, quaſi ſine parte, ſicut expes ſine ſpe. Expes enim laborum dicitur, qui nullã partem laborum tulit. A liquando etiã pro ignaro ponitur. A puleius. homo rudis, & omnium bonarum artium expers. Quidam tamen, cum quibus nos potius ſentimus, expers, non a parte, ſed ab experior uerbo deductum exiſtimant, quẽ admodum experitum quoque ueteres dixerunt pro imperito, atq; ignaro. Item a parte deducitur portio, quaſi partio, quod partem ſignificat, cuius diminutiuum eſt portiuncula. A puleius, qui cum a me portiunculã poſceret. Ab hoc fit proportio, quæ eſt duarum rerum quatenus ad quantitatem pertinet, inuicem facta comparatio. Item particeps, qui partem capit, dicimus q; particeps ſum laborũ tuorum, & priceps 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. A b hoc fit participiũ apud grammaticos, quod ea pars orationis partem capiat nominis, partemq; 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, Nã 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 accuſatiuũ regrit. poterat autem hoc modo elegenter transferri, 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 dũ populi conuerterentur in unũ. Hoc autem differunt Gerũdia 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; paſſiuã. Item q; 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. aliter uitium, creſcãq; tegendo. Idẽ, ægreſcãq; medẽdo. Idẽ, uriq; 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 ſuprà repetam, quo ad cognoſcendum omnia illuſtria magis, magisq; 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 uidẽdi gratia me in forum contuliſſem. Item a particeps fit uerbum, quo nonnulli utuntur Participo. Præterea à pars fit Partior uerbum, cuius compoſitum eſt impertio. Partiri eſt partes facere, & quaſi diſtribuere. Virgil. & ſocios partitur in omnes. Quintilianus. Partire, uel gratis, dum quo reſpirenus 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 dicatur 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 deducatur partiarius hoc eſt colonus ſiue alius quiſquis, qui fruges, fructuſq; ſiue aliud opus, ut puta calcem, lateres, tegulas cum domino æque partitur. Cato. Calcem partiario cõquendam qui dant. Calcarius perficit, & cõquit, & ex fornace calcem eximit, et ligna conficit ad fornacem. dominus lapidem, & ligna ad fornacem, quod opus ſit, præbet. Idẽ, uineam curandam partiarius bene curet, fundum, arbuſtum. agrum frumentarium partiario ſarnum, & pabulum, quod

bobus ſatis ſiet, quæ illic fiant, cætera omnia pro indiuiſo. Itẽ ab eodem fiunt compoſita diſpertio, ſiue diſptior. Nonius. Vt pariter diſpertiãtur bona patris, bipartio bipartior, tripartior quadripartior, quinquepartior, à qbus bipartita negotia, & tripartita, & quadripartita, & quinquepartita dicimus. Item multipartior, & multipartita, hinc etiam partitio derivatur, hoc eſt diuiſio in partes. 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. pulſuſq; parumper Corde dolor, & perparum, & pauliſper, & paulatim, & paucum. à quo pauculum, & pauxillum, & paucitas, & pauces, quod ueteres pro raro uſurpabant. Titinnius, uxorem meam paucas uidebo. Item à parum paruus, cuius diminutiuum eſt parulus, & ab eo paruitas, & compoſita paruifacio, & parui pendo, 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 paupertem pati. et paupero uerbum. à quo depaupero, quod eſt pauperem facio. Plautus, quæ improba eſt nuntis uitio dominum pretio pauperat. Idem, quam ego tanta pauperaui per dolum pecunia. Varro. priuſquã domum depauperaret ſumptu ſuo, & paupertinus, hoc eſt pauper. Idem, quod ſi paupertina ſint elegantia, ac cum caſtimonia. antiqui paupertates plurali numero uſurparunt. Idem, quod inter hos Ioues interſit, & eos qui ex marmore. ebore. auro nunc fiunt, potes animo aduertere, & horum temporum diuitias, & illorum paupertates. paupertatem 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 acerno dites deſpiciam, deſpiciamq; famem. à paupere per diminutionem pauperculus dicitur. ueteres fœminino genere pauperam dixere. à quo pauperecula. Item à parum fit parco uerbum, quaſi parum 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 ſcelere manus. ſic parcere errori dicimus, abſtinere à caſtigatione erroris, ſiue parum caſtigare errorem. parcere pecuniæ, abſtinere ab expendenda pecunia, ſiue parum expendere pecuniã. parcere iniuriæ abſtinere à uindicanda iniuria ſiue parum ulciſci iniuriam, parcere labori abſtinere à labore, ſiue parũ laborare, parcere lachrymis abſtinere à lachrymando, ſiue parũ lachrymari, parcere metui, abſtinere à metu, ſiue parũ metuere, & eodem modo de ſimilibus. hinc parcus dicitur, q frugi eſt, & ſumptibus parcit. nam quod aliqui parcum dictum uolunt, quaſi arcæ parſit, omniaq; cuſtodiat, teneatq; ut arca, uel quod pecuniam conſum, atq; impendi arceat, quaſi pecuniarum, pene ridiculum eſt. à parcus parcitas derivatur, hoc eſt frugalitas quædam, & parce aduerbium frugaliter, moderate, & parſimonia, quæ ſimiliter pro moderatiõe ſumptũ, & parcitate, hoc eſt conſeruatione rerum accipitur, ſitq; à præteritr parſi, quod conſeruaui ſignificat, ſiue abſtinui. Nam alterum præteritum peperci accipitur potius pro ueniam dedi.

quamuis

quamuis confundi hæc interdum ab authoribus ſolent. & cõparœ uerbum. Terentius, ſuum defraudans genium comparſit miſer. Veteres etiam comperœ pro compeſce ſcripſere. ſunt qui à parœ paras quoq; per antiphraſin uocatas exiſtiment, quod nemini paraant. alij tamen, inter quos Varro eſt, à partu potius dictas putant, unius literæ mutatione, quoniam (ut ſcribit Heſiodus) Hæ naſcentibus hominibus bonum, malũq; conferre cenſeantur. Vnde Iuuenalis, hæc exempla para feli cibus. 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. tres autem eſſe paras finxerunt, quas latini nonam, decimam, et mortem dixere, nonam, & decimam à tempeſtiui partus tempore, hoc eſt à nono, & decimo menſe, in qbus ſecundum naturam pueri naſcuntur, mortem uero ab eo, quod q 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, quã compreſſerat decimo poſt menſe exacto, hic peperit filiam. Cicero. Herebi, & noctis has fuiſſe filias ſcribit, & eaſdẽ fata eſſe exiſtimant. unde eſt illud Cleantis, ducunt uolẽtem fata, nolentem trahunt. 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, Nõ ſollicitæ poſſunt curæ mutare rati ſtamina fuſi. Quicquid patimur mortale genus, quicquid facimus uenit ex alto. Seruatq; ſuæ decreta colus Lacheſis dura reuoluta manu. Apuleius, tres parcæ, tria fata ſunt numero cum ratione temporis facẽtia, ſi poteſtatem earũ ad eiuſdẽ ſimilitudinem temporis referas, nam quod in fuſo perfectum eſt præteriti temporis habet ſpeciem, & quod torquetur in digitis momenti præſentis indicat ſpatia, et qđ non dum ex colo tractum eſt, ſubactumq; 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 qdem 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. Lacheſin dictam uolunt ἀπὸ τῦ λαγχάνειν, quod ſortiri eſt. ipſa enim net, ac filum ducat. 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 ἄτρεπτον immutabilem dicunt. Martialis, Lanificas nulli tres exorare puellas Contigit, obſeruant quem ſtatuere diem.

VLTIMA. Extrema, nouiſſima, ultimum aliquando primum ſignificat. Virgilius. tu ſanguinis ultimus author. ali quando poſtremum. Cicero, ut turpi ambitione magis delectatur, qui in prima cauea aſpectat, 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 deducatur, quo ueteres utebãtur, ſicut citra à cis. ab ultra deriuatur ultro, quod modo eiuſdem cum primitiuo ſuo ſignificationis eſt. Virgilius. et nuſquã ſcimus ultro, ideſt ultra id, quod rogauit, præſtitimus. Idem, & ultro ipſe grauis, gra uiterq; ad terram põdere naſto Concidit. modo ſignificat ſine requiſitione, ut ultro ad te ueni, hoc eſt ueni ad te non requiſitus. cuius ſignificationis eſt ſponte, quamuis ſponte pro naturaliter ponatur. ut multæ arbores ſponte naſcuntur, hoc eſt naturaliter, & non ab homine ſatæ. ab ultro, quando ultra ſignificat, ſit ultro, citroq;, quod ſignificat, quod uulgo dicitur huc, atq; illuc, & tam in factis, quàm in dictis. Quintilianus. Iuuenis, ſicut ſolet ultro, citroq; cõmeare. Cicero, multisq; uerbis ultro, citroq; habitis, ille nobis conſumptus eſt dies. Quidã in hac ſignificatione ſurſum, & deorſum utuntur. Terẽtius, ſex ego te totos Parmeno hos menſes quietum reddam, ne ſurſum, deorſum'ue curſites, Tractũ ab Athenis, cuius portus in imo, urbs uero in æditiori loco ſita eſt. A ſponte uero ſpondeo uerbum deducitur, quod ueteres uſurpabant pro dico. nam qui ſpondet, ſponte, ideſt uoluntate dicat, unde reſpondeo factum eſt, quod eſt poſteriore loco dico. à quo reſpõſum, & reſponſio deducuntur. Poſtea uero ſpondere uſurpari cœptum pro ſponte 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) mentio, & repromiſſio futurarum nuptiarum, & ſponſus quartæ declinationis pro ſponſione. Seruius Sulp. qui uxorem ducturus erat ab eo, unde dicenda erat, ſtipulabatur eum in matrimonium ducturum, qui daturus erat, itidem ſpondebat daturum. Is contractus ſtipulationum, ſponſionumq; 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, promiſſionemq;, & ſponſor aliquando ponitur pro fideiuſſore, ſponte etiam nonnunquam capitur, habetq; dũtaxat ablatiui caſum, unde ſponte mea ſponte tua, & ſponte ſua dicamus. 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. Idem, illa Seges demum uotis reſpondet auari Agricolæ, bis quæ ſolem, bis frigora ſentit. dicamusq; rñdeo tibi, & ad te. Plynius. 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 datiuũ. 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 deſeceranr. Hinc defectio dicitur receſſus uel militum ab imperatore, uel ciuitatis à domino. aliquãdo debilior, et uiribus exhaurior, 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, prægnãtibusq;, & defectis. hi à græcis Synthetici dicuntur, quo uoca-

bulo frequẽtiſſime utuntur noſtri. Idem, præcordiorum uitijs. Syntheticis. comitialibus Laſer cum 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 mirum in modum recreat. Idem, deficio aliquando uſurpãt 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 et 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 poeta facit fabulam, 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 aliqd ita operatur, ut nullũ exiet opus, quod ſub ſenſum ueniat. hinc qui aliquid animo moliuntur agere proprie, nõ facere dicuntur. confunduntur tamẽ ſæpe hæc uerba, & facere ad omnia trãsfertur, nam & facere uerba dicimus, ideſt loqui. & facere uiam, ſiue iter ire, et facere alicui timorẽ, terrere, & facere aliquem certiorem, reddere alicuius rei indubium. facere gratum. facere ludos, facere rem diuinam, facere ſolennitatem, exhibere, facere copiã, facere poteſtatem, præbere, facere lucrum, lucrari, facere urinam, meiere, facere ſtercus, 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 dãnum. naufragum. facere ueteres pro ſacrificare poſuerunt. Virgil. Cum faciam uitulam pro frugibus ipſe uenito. Vitulam. n. nõ uitula ablatiui caſus legendum eſt, ut Macrobius ſentit, & eſt ſenſus, cum ſacrificabo uitulam. Plautus, plenam faciã tibi fideliam. Item pro cõire. Martialis, cum dicis propero, fac, ſi facis, Hedyle lãquet. Plautus, Maiult Ancillæ facere, quàm liberæ, hoc eſt maiult cum Ancilla cõire, 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, et pro æſtimo, unde plurimi facio hãc rem dicimus, ideſt magno æſtimo. Eodem modo multifacio, magnifacio, & contrario, paruifacio, nihilifacio, flocifacio, hoc eſt contemno, & in nulla æſtimatione habeo. flocifacio, nõ à floci bus (ut quidam rudes exiſtimant) deducitur, ſed à floco. floci enim proprie dicuntur lanarum particulæ diuiſæ à uelleribus inutiliter euolantes, & per diminutionem appellantur floculi. Plynius, naſcuntur in robore pilulæ nucibus non abſimiles, intus habentes floculos molles lucernarũ luminibus aptos. nam & ſine oleo flagrant. Idem, alij pira ſeruant in flocis, capſiſq; quas luto paleato illinunt. floces autem uuarum purgamenta ſunt, hoc eſt uinaceæ, ſicut faces oliuarum. Plynius, in amurca, et faecibus hæ ſunt carnes, et illæ feces. Item pluris facio, minoris facio, minimi facio, nihilifacio. Plautus, deos qdem, 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 operam reſtim ſumptifecerim, &

meis inimicis uoluptatem creauerim. Item cõdoceo facio, quod eſt doceo, inſtruo. Cicero. Nemo eſt enim, q eorum bonorũ animũ putet eſſe iudicẽ, eumq; cõdoceſciat, ut ea, quæ bona, mala'ue uideantur, poſſit contemnere. commoneo facio admoneo, nacueſacio euacuo, calefacio, frigefacio, tepefacio, notæ ſignificationis, candefacio ignotum reddo. candens enim licet proprie candidum dicatur, ut apud Virgilium, Candẽtis nauccæ media inter cornua fudit, quoniam tamen ea, quæ igneſcunt, candidiora fiunt, ut ferrũ candet pro ignefactum eſt, & candens pro igneſcente accipitur. Cicero, candente carbone adurebat capillum, hinc excandeſcere hominem dicimus, qui nimia ira inflammatur. & excandefactus, præter modum iratus, & excandefacio irrito, inflammo, aſſuefacio, conſuefacio, & contrarium eorum 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, quod fit, cum lõgo morbo fatigata corpora refectionem non accipiunt. tertia eſt ſpecies, quam græci phthiſin nominauerunt ἀπὸ τῦ φθίνειν, quod eſt conſumi, & tabeſcere, oritur ferè à capite, inde in pulmonẽ diſtillat, hinc exulceratio accedit, freqũs tuſſis eſt, pus excreatur. interdum aliquid cruẽtum, 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 tabefacit. Cicero, atque hæ, ut tabificæ mentis perturbationes ſunt. tabificabilis quoque apud ueteres in uſu fuit. Accius, par neci orbificæ liberorum lecto, & tabificabili orbefacio, orbitatem alicui indico. & orbum liberis facio, quod & orbificare 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 proxim 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 cæli circa terram, atq; axem uoluuntur motu orbito. et orbitam ueſtigium rotæ. à quo exorbito fit, quod eſt à recto decedo, & quaſi extra orbitã eo. putrefacio putritũ reddo. cõgelefacio cõgelo, labefacio et labefacto maculo. expergefacio, exacto, qã etiã expergiſco dicimus. Plynius. urticæ lethargicos expergiſcit tactis cruribus, magiſq; fronte, & expergifico. Gellius. Ingenio expergificando ratus idoneus. Item expergo. reperitur, & expergiſcor paſſiuum. Cicero. expergere iam. Idem expergiſcimini aliquando, atque exurgite. Expergere facias, etiam ſcripſit, pro te expgefacias. torrefacio, exicco. terrefacio metum incutio. à quo terrificus, pro terribili, ſicut horrificus pro horrẽdo. rarefacio. aſpergo, rarefacio attenuo, uel rarũfacio. pudefacio, pudorẽ inijcio. Vnde pudefactus, uerecundatus. nigrefacio. à quo nigrefactus notæ ſignificatiõis. 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 ferrarium dicimus. fabros tignarios appellat Caius, non eos duntaxat, qui tigna dolant, sed omneis, qui ædificant. fabrica proprie est fabri lignarij officina, ueruntamen & de aliorum fabrorum officinis aliquando dicitur. ponitur etiam pro arte, & (ut ita dicam) fabricatione alicuius rei, unde & ædificium fabricam dicimus, & etiam machinationem. Plautus, nunc hoc consilium capio, & hanc fabricam apparo, ut filias dicas tuas, & fabricor significat compono. mollior. machinor. transfertur etiam ad animum. Curtius, multa interea fabricatus ingenio quomodo auertere inde hostem posset. ueteres affabrum pro fabre factum dixere, & affabre aduerbium pro eo, quod est pulchre, sicut infabre fœde, turpiter. Pacuius, barbariem pestem nostris nauibus obtulit, noua figura fictam, commissam infabre. tremefacio tremorem injcio. 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, fator di scordiæ. Item thurifico à thure, à quo instrumentum, quo thurificamus, thuribulum dicimus, & arcula, in qua thus tenetur acera, quâuis Acerra etiam urbs sit Campaniæ iuxta Neapolim, quàm Clauius amnis præterfluit. Virgil. & uacuis Clauius non æquus acerris. sacrificio. à quo sacrificium, sacrificus, & Sacrificulus rex, de quo inferius dicemus, magnifico, extollo. Plynius. magnificant & uituli, qui non dum herbam gustauerit, simum. 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. dēsifico. lætifico. deifico. uiuifico. blādifico. 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, et ædificium. ratifico approboratū habeo. à quo ratificatio. radifico, hoc est radices facio. à quo radificatio, scarifico, quod est scalpurio, hoc ē scalpello aperio, quo aliquid facilius exeat. Columella, post scarificationem ferrofactam. Idē, Lasser pedum clauos circum scarificatos ferro iniustum æræ extrahit. Plynius. dentium dolores sedantur ossibus draconis marini, scarificatis gingiuis. Idem, reperitur in latere leporis acui os simile, hoc scarificari dentes in dolores suadent. Idem, uiri interempti dente gingiuas in dolore scarificari Apollonius efficacissimum scripsit. Scarificare etiá dolorē aliquá do dicamus, hoc est scarificando dolorem expellere. Idē, 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 noctē ludificantur mulierēs, hoc est iocantur cū eis, atq; decipiunt, & mulierēs ipsæ ludificari, hoc est per lusum falli dicuntur. Plynius, bubonis quidē oculorum cinerem, inter ea, quibus prodigiose uitam ludificantur, accepimus. Seneca. Quibus sæpe ludificari pœnitentiā agunt. Item à facio componuntur. odorificus, hoc est odorem faciens, & colorificus faciens colorem, hoc est aliquid colorans, & frondificus, quod frondibus spargitur, & gratificus, qui gratificatur, & olfacio odoro. à quo olfactor & olfactrix. Plynius. laurus lædit cutem, olfactrix enim intelligit. et calorificus calorem 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 auri laborandi artifex est. Plynius, uelut artificium 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 facēdo demonstrat. Plynius, inuenta in his, & ratio inferendi monstrificis hominum ingenijs, & squamificus squamas scatens, & lanificæ mulier, quæ lanam exercet, unde lanificium pro ipsa arte, ut Augustus filias lanificio eruditiuit. & 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 cædendo 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 carnificinas, na, num, hoc est sœnus, & carnificæ 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 & preis, unde damnatos, post longa, & exquisita tormenta præcipitari coràm se in mari iubebat, excipiente classiariorum manu, & contis, atque remis elidente, cadauera necui 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, rempub. tyrannide liberarit. caro non modo de cæteris animalibus, sed etiam de piscibus dicitur, pomisq; & alijs similibus. dicturq; 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 creso, quasi carne augeor, de quo, atque eius derinatiuis 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 excreso, significatq; quod ualde creuit. interdum ab excerno, significatq; egestum. sunt qui carissam quoque à carne deductam

exiſtiment, quod ueteres proua fro uſurpabant. Item à creo Ceres appellata, quod cunctarum frugum creatrix ſit. hæc enim frugum dea putabatur, Saturni, & Opis filia, quæ cum Ioui fratri placuiſſet, ex eo Proſerpinam concepit, & peperit. de qua ſuperius diſſertimus. Virgilius Cererem pro luna poſuit, ſicut liberum pro ſole, Vos o clariſſima mundi Lumina labentem cœlo quæ ducitis annum Liber, & alma Ceres. ponitur etiam aliquando pro pane, quemadmodum liber pro uino, ut eſt illud, ſine cerere, & libero friget uenus, unde & duo ædiles, qui rei frumentariæ apud Romanos præerant, cereales dicti, quorum creandorũ author fuit Caius Iulius Cæſar. Item Cerealia appellata, quæ græca theſmophoria uocant. de quibus ſuperius diximus. Item à creas fit impancror uerbum, quod eſt inuado, & quaſi πᾶν ἐρέας, hoc eſt omnem carnem conſumo. Varro in regiam aram impancratur. & uenefícus, qui ueneno hominem extinguit. dicuntur etiam uenefici, q malis artibus, & faſcinationibus, ac poculis amatorijs utuntur, & uenefica 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, quod eſt cõmoueo, unde afficere dolore. afficere iniuria. moleſtia dicimus. Item afficere lætitia. gaudio. uoluptate. Hinc fit affectio, quæ ſecundum Ciceronem definitur, animi, & corporis ex tempore aliqua de cauſa mutatio, ut ſunt gaudium. lætitia. miſericordia. cupiditas. metus. moleſtia, & alia, quæ modo affectus, modo perturbationes dicuntur à noſtris. græca πάθη, hoc eſt morbos appellant. hinc etiam fit affecto uerbum, quod eſt nimio affectu, & anxie quæro. Cicero, non tam affectanda, quàm ſuperiores, ſed tamen adhibenda 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, bellum affectum uidemus, & (ut uere dicam) penè confectum. afficto etiam aliquando pro afficio accipitur. Plautus, tua flagitia, aut damna, quibus patrem, & me, te q; amicos q; omnes affectas. interficio proprie occido. transfertur tamen etiam ad inanimata. Virgilius. Ferr ſtabulis inimicum ignem, atque interfice meſſes. 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 temporj, quid rerum, aut perſonarum dignitati, unde in familia bene inſtituta dicimus omnes in officio eſſe oportere, ideſt omnes oportere agere, quæ debent. Item miſſos ciues obuiam legatis officij gratia, quod debemus. nihil enim magis decet, quàm merentibus, uel exhibere honorem, uel opem ferre. Quo factum eſt, ut officia beneficia dicantur, ſiue obſequia. Cicero, odioſum ſanè genus hominum officia exprobrantium, quæ meminiſſe debet is, in quem collata ſunt, non commemorare, qui contulit. Quintilianus, duxit me ſimulis ætas. uicerunt officia. cœpit fides. amantem odiſſe non potui. hinc officioſus dicitur obſequioſus, & qui facile merentibus exhibet honorem. à quo fit aduerbium officioſe, ideſt cum officio, & (ut ita dicam) obſequioſe. officium etiam dicitur magiſtratus, uel quia

honoris gratia inſtitutus eſt, uel quia opem populo ferit, uel quia ius, quod cuique debetur, reddit. cæteræ quoque artes actionem ſuam officium uocant, unde officium grammatici dicimus. officium medici. officium architecti, ab eodem uocabulo etiam officina dicta eſt locus, in quo artifices opera ſua faciunt, & hoc diſtat à taberna, quod officina eſt, ubi opera efficiuntur, taberna ubi uenduntur, unde opifices, & tabernarij dicuntur. Cicero, opifices, & tabernarios, atque omnem illam fecem ciuitatum, quid eſt 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 fecat. proficiſcor iter facio. à quo profectio pro itinere derivatur, 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 græca, latinique lingua perſica σατράπας, hoc eſt ſatrapas uocant, magiſtratuq; 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 confugientes. Item dominos egentes, & filiorum implorantes 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 aures ſuas per delatores uenèret. Præfectus uero annonæ extraordinarius erat. hic coemendi 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 edidiſſe. 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 omnes, ut ab incendio cauerent, & aquam quiſque in cœnaculo haberet, qua

ſubito

ſubito imminente ignis terrore occurrere poſſet. Iudex prætorea erat inſtitutus aduerſus cæpſarios, 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 habẽs 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 nõ factum, unde eſt prouerbium illud, quod factum eſt, infectum reddi non poteſt. Sufficio quod interdum ſignificat ſatis ſum. Virgilius. Nec nos obniti contra, nec tẽdere tantum Sufficimus. idem, 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, uiresq; ſecundas Sufficit. Hinc ſuffectos conſules, & alios magiſtratus dicimus, qui indemortuorum locum ſubſtituti ſunt, & à fio, ſuffio componitur, quod eſt ſuffumigo. Plynius. Hippocrates ruta uuluarũ cauſa naturam ſuffire iubet. Idem, Alij carnem recente hedorum pilo ſuffiũt, eodemq; nidore fugant ſerpẽtes. Idem, quidam contenti ſunt ſimo 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. idẽ, & uuluarum conuerſionem ſuffitu excitant. Idem, quod & ſuffimentis quibusdam facere conſueuerunt. Idem, ob has cauſas equidem crediderim honorem lauro habitum in triumphis potius, quàm, quia ſuffimentum ſit cædis hoſtium, & purgatio. Suffitio etiam aliquando dicitur. Item, Orpheus, & Heſiodus ſuffitiones commendauere. ſuffitor autem dicitur, q̃ buccis inſufflat ignem. idẽ, Lycus, & ipſe pinxit ſuffitorem. idẽ, Lycus Myrronis diſcipulus fuit, qui fecit dignum præceptore puerum ſufflantem languidos ignes. Suffimenta etiam à ueteribus dicta ſunt, quæ fieri ſolebant ex faba, milioq; molito, mulſo ſparſo. hæc dijs eo tempore dabantur, quo unæ calatæ pilo imprimebantur. eodem modo à fio ex fio, quod eſt purgo, à quo ex fitus purgatio. Veteres ex fir quoq; pro purgamento poſuere. Reficio recreo. Virgilius, & ſaltus reficit iam roſida luna. Plynius. qui reficiendi animi gratia id fecaſſet. Aliquando tamen reficere (ut Vlpianus inquit) eſt inſtaurare, renouare, & quod corruptum eſt, in priſtinum ſtatum educere. Refectio modo pro inſtauratione, modo pro recreatione, ponitur. Cõficio, 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 frequentatiuum, quod in uſu non eſt, ſed pro eo utimur altero frequentatiuo factito. Item facturio, quod eſt facere, hoc eſt cõire deſydero. Plautus. facturit, poſtquam cancellam 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 hic Tarquinios, aut Corinthum, deuoluere retro ad ſtirpem fratri ſimilior, quàm patri. & facilis interdum exorabilis. Virgilius. facilesq; 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. Difficiles terras Virgilius uocat, quæ ſunt penè ſteriles, quia non ſine difficultate ferunt fructum. Difficiles primum terræ, colleſq; malignu. 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 optã, Et ueniet. clauſum poſſidet arca Iouem) factum eſt, ut facultates pro opibus capiamus. Item facultates dicuntur artes, & diſciplinæ, quod per eas facile inſtruantur. Item facultates pro ui, & poteſtate ponitur. Plynius. Si mihi facultas daretur utrum mallem, eligendi. Item à facilis facile aduerbium, quod & faculter ueteres dixere. & facul, & perfacul, et perſefacul, ſicut à difficilis, difficile aduerbium, & difficulter, & difficul. Item à facio fæces dicta quæ poſtea fax appellata eſt, à lumine faciendo, uel quod facile ignem 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 cõmunicare uideretur, etenĩ aqua quoq; aſpergi ſolebat, ſiue ut caſta, puraq; ad ſpõſum proficiſceretur. Vir. Mopſe nouas ineunte faces. primam facem noctis principium uocitabant, quod tum primum uti facæ incipiunt. Cellius, nam cũ prima fax noctis, & denſiores eſſe tenebræ cœpiſſent. Item fex excrementum, quod unaquæque res facit, unde feculentus fecis plenus, & feci

nia uitis, de qua supra diximus. Et fœtum uinum, quod è fœtibus expressum est, et defœco, quod est purifico, quasi fecem detraho. Plau. nunc defœcato demum animo, egredior domo. item à facio facies, quæ est quasi quædam factura totus corporis, ut diximus. ponitur etiam pro specie. Vir. quæ scelerum facies. ô 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 contentum. hoc est ipsam superficiem, à qua superficiarius, de quo supra diximus. præterea à facio factor, quod significat eum, qui alterius manualia negotia gerit, ut qui uinum ex uuis, oleū ex oliuis exprimit, fruges domum uehit, & alia huiusmodi. Cato, strātū ubi duo custodes libere cubent, et 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 appellantur. ipsi uero factionum capita, siue factionum principes dicuntur p fas, & nefas factiosorum multitudinem sibi conciliantes. Sallustius. inter bonos amicitia inter malos factio. Capitur tamen factio pro opulentia, & 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 dicamus 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, et 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 factitius, ab alicuius similitudine factus, unde factitia uerba dicamus, quæ ab alicuius uocis similitudine facta sunt. ut Balantes à balando oues uocitatæ sunt. item faxo, quod significat faciam, & fio, quod passiuum 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 usurpatus 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 uiam dum carpit. hīc fascelis Diana dicta est à fasce lignorum, in quo absconditum Dianæ simulachrum Oreſtes Auricam 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, sæpéq; 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 dicatur fascino, qđ inuideo, sed falsum est. Neq; enim propter inuidiam solum, sed etiam propter odium, atq; inimicitias homines fascinantur, & fascinare non est uidere, sed maleficæ alicui perniciem moliri. à quo fit Effascinare, quod est maleficium tollere, sicut excantare est incantationem rescindere. siue incantatum liberare. Ponitur tamen aliquando effascino pro fascino. Solinus, quædam in terra Africæ hominum familiæ sunt uocæ, 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 adjicit Isogonus, qui uisu quoq; effascinent. Idē, fœminas quoq;, quæ ubiq; duplices pupillas habeāt, uisu effascinare. Cicero quoq; apud nos author est. A fascino dicti sunt Fescinini uersus, qui canebantur in nuptijs, quia fascinum putabantur arcere, quamuis alij à Fescenno urbe appellatos malint. Item à fio fides, quod fiat quod dictum est, quemadmodum inferius ostendemus. PORTICVS CLAVDIA. Claudius inter cætera opera publica, quæ multa, & eximia ædificauit, porticum quoq; fecit. Quam ex nomine suo Claudiam nuncupauit. Hāc Nero dextruxerat, 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 concædantur, 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. A plico autem compositum est explico. nam plicare nectere est, & ueluti rugas facere. tractum à græco πλέκειν quod nectere est. A quo amplector, & complector, dicta sunt quasi circunnecto & connecto, & frequentatiua horum amplexor, & complexor, & amplexus, & complexus nomina. Virgilius. Scæaq; amplector limina portæ. Plynius. Post dulcem, mutuumq; complexum ambo discessimus. Gellius, eumq; amplexus atq; osculatus est. hinc etiam circúplector. Sallustius. cum montem undiq; circumplexus obsideret. & plexa ligata. à quo perplexa, intricata, atq; abstrusa, et perplexe aduerbium, hoc est implicite, inordinate. & perplexabile figuratum, per quod aliud auditur, aliud sentitur. Plautus. nec ullum uerbum facit perplexabile. Plecto uero quod significat ferio, cuius passiuū est plector, non ἀπὸ τοῦ πλέκω deducitur, quod est implico (ut quidam ignari tradiderunt) sed ἀπὸ τοῦ πλήσσω ferio, à quo & πλαγὴ 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, uendit'ue. Item q seruo,

ſeruæue perſuadet, ut à domino, domináue fugiat, uel eum, eam'ue inuito, uel inſciente domino, domináue cælat. uinctũ habet, emit uendítue. Dictus plagiarius, quod lege fannia plagis damnatus eſſet. Ex 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 clima ta. Idẽ, Aetheria quos lapſa plaga Iouis ales aperto turbabat cœlo. idem, in medio dirimit plaga ſolis iniqui. itẽ plaga grãde linteum eſt, de quo ſupra diximus, cuius diminutiuum eſt plagula. Aliquando etiam 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 docilem garrula plectra lyram. plectrum etiam dicitur calcar æneũ, quod olim gallis gallinaceis addebatur, dum inter ſe pugnarent. A' noſtris aliquando pecten uocatur, quod græci dicunt plectrum. A' plico autem compoſita fiunt applico, quod ſignificat admoneo, ita ut hæreat, hoc eſt adnecto. Circumplico, circũnecto. Replico, aliquando diſſoluo. Plautus, replica ricam, atq; extende, Aliquando rurſus explico. Plyn. quàm ſæpius idem replicaſſet, tandẽ perſuaſit. Implico, inecto inuoluo. Martialis, implicitam uiſco perdidit ille fugam. Aliquando orno. Plautus. implicat ad ſpeculũ caput. Supplico. rogo. precor. Plicari enĩ ueteres precando, & genua eius, cui precabantur, attingere ſolebant, ac ad ea quaſi adoráteres manus tẽdere. Ab hoc ſupplex dictus. qui ita precatur, & ſupplicater aduerbium, & ſupplicatio eiuſmodi precatio, & ſupplicũ, quod modo pro ſupplicatione accipitur. Salluſtius, i ſupplicijs deorum magnificidem, non uotis, neq; ſupplicijs muliebribus deorum auxilia parantur, ſed uigilando. agendo. bene conſulendo proſperis omnia cedunt. modo pro cruciatu, & pœna, quia ſupplices eſſe in precanda pœna homines conſueuerunt. Virg. Spero etiam meritis. ſiquid pia numina 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 complico connecto. ſimul plico, à quo complex dicitur particeps ſceleris, & qui in eodem crimine ueluti connexus eſt. Item complicatio notæ ſignificationis. item à plico fit duplico. triplico. quadruplico. triplex. quadruplex. multipliciter. & ſiqua alia ſunt huiuſmodi. Item poples pars pedis, quæ genu oppoſita ẽ, dicta quod poſt plicetur. VMBRAS. Vmbra eſt aer arrens ſole, quod fit alicuius corporis obiectu. præſertim nubium, unde quidam ἀπὸ τοῦ ὄμβρου, quod imber eſt umbram uocatam exiſtimant, quod omnes umbræ humidæ ſunt. Item umbræ dicuntur, quas faciunt pictores, ut imagines, quæ planæ ſunt, ſolidæ uideãtur, quod dicunt adumbrare, à quo adumbrare aliquando proornare 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, Virg. & magnũ reginæ nomen obumbrat. Ab umbra umbroſum dicimus opacum. umbratilem uero, qui umbra detentus eſt, ut uita umbratilis dicitur 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. Item umbræ in nepũnalibus aſſæ frondeæ dicebantur. Ab umbra dimi-

nutiuum fit umbella. Item umbria, quod ea regio propter altitudinem montium, & uicinitatem Apẽnini umbroſa ſit, quãuis aliqui ἀπὸ τοῦ ὄμβρου potius, hoc eſt ab imbre nomen natam uolunt, quod Vmbri omnium Italiæ populorum 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, & Fanno fortunæ, quorum hoc in Adriatica litore inter Senogalliam, ac Pẽſaurum, 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 cõtendit. Cæcilius, caput 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 Fanẽſem, alij Sentinatem uocant, par mihi ergo utrorunq; caritas eſt, par beneuolentia. Ab umbra umbri dicuntur umbriæ populi, coloniq;. DIFFVSAS. Sparſas. Diffundere enim ſpargere eſt, quod à fundo componitur. Proprie autem fundere liquefacere eſt, unde metalla dicimus fuſa, hoc eſt liquefacta. Plyn. fuſo, ac ſuper iniecto plumbo, & fuſile, qđ fundi poteſt, ſicut ductile quod poteſt duci, atq; extendi, & fuſorium uas, in quo metalla funduntur, hoc eſt liquefiunt. & fũſores, qui fundunt. & ars fuſoria, ars fundendi, mſcendi, tranſmutandiq; metalla, ĩ qua multi ludibrio habiti ſunt, quĩ dum cupiunt ditiores fieri ad inopiam redacti ſunt, tribus tãtum 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. lachrymulá fudit. Veteres tamen fundere, & uergere in ſacris ita accipiebant, ut fundere eſſet ſupina manu libarẽ, quod 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 aptiſſime iudicabantur. Fundere etiam per metaphoram proſternere accipimus. Virg. quàm ſeptem ingentia uictor Corpora fundat humi aliquando pro abundanter præbere. Idẽ, ipſa tibi blandos fundent cunabula flores. nonnunquam pro profligare. Salluſtius, bis fuſos milites. Virg. Illi etiam ſiquos obſcura nocte per umbram Fudimus iſidijs, totaq; agitauimus urbe. A' fundo, cum ſpargo ſignificat, futile uas dictum latiſſimi oris, ex altera parte arctum, quod ſtatim poſitum effundebatur. Vtebãtur eo in ſacris deæ ueſtæ. à quo futiles dicti, q continere tacenda non poſſunt, ſed ea effundunt, & futire effluere, à quo effutire imprudenter, & mendaciter loqui. Apud Lucilium homo, & futilis, ac rimarum plenus. Teren. Verum iſtoc de nomine eo perperam olim dixi, ne uos forte imprudẽtes 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 magnũ ahenum, quãdo feruit, paruula confutat trua, interdũ pro confundere. Terẽ. Cõfu-

tauit uerbis admodum iratum patrem. Sed hæc à fundo potius deducta existimant. a litera in. u. conuersa, ut refutare sit fatæ, hoc est dicta redarguere. Cato futauit usus est, pro sæpius fuit. Item à fundo in fundibulum, quod est instrumentum, quo in uasa liquores infunduntur. Idem, in cælla olearia hæc opus sunt. Dolia olearia. et opercula. Testariũ clearíũ unũ. bellũ unũ. infundibula duo spongiæ duæ, & funda, qđ modo genus retis est, quod in orbem spargitur, dicturq; alio nomine reticulum. Virgilius. funda iam uerberat amnem, modo sacculum, siue marsupium in modum retis factum, in quo pecuniæ, & alia geruntur. Macrobius. solebat descendenti à palatio Cæsari honorificum aliquod epigramma porrigere græculus id cum frustra sæpe fecisset, rursusq; eum idem facturum uidisset Augustus, breue græcum manu sua in charta exarauit epigramma. Pergenti deinde ad se obuiam misit, ille legendo, laudare. mirari, tam uoce, quàm uultu. Cumq; accessisset ad sellam, demissa infundam pauperem manu paucos denarios protulit, quos principi daret. Adiectus hic sermo μὴ κατὰ τὴν τύχην σου εἶβασε, ἐπιεῖν ἔχει, πλέον ἐν δοὺν hoc est. Non secundum 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, Reticulũ panis uenales inter onusto Forte uehas humero. Marsupium sacculum esse ad tenendas pecunias Cato ostendit. & quod prospicuum est, maiorem curã habere nos Marsupij nostri, quàm uitæ nostræ. Modo arculus ex auro, siue alio metallo, quo gemmæ ita nectuntur, ut aurum non nisi margines amplectatur. Plynius. Heteri Zusa in proprio, uti arbitror, cognomine, uelut è multis eiusdem generis compositæ gemmis. Quamobrẽ præstantiores funda clauduntur. idest patentes, nec præterquam 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 uocati, qui fundis magnis dimicant. Sallustius, ipse cum expeditis cohortibus, de hinc funditorũ, & 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 solebãt, Atractylida uocant, qđ ex ea fusus liquetur. Græca enim πρόσωτον fusum dicunt ὑλίζειν liquari, hæc herba ex aculeatarum genere est. Italiæ ignota. Aegyptij ex ea oleum faciunt, semen eius candidum est, & grande, amarumq;. Itẽ 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 porro habeat fundum, aliquando tamen ponitur pro alto. Virgilius. Ni faciat maria, ac terras, cœlumq; profundum. Quippe ferant rapidi. Ad hoc profundior profundissimus, Profunditus. Profunde. Profundius. Profundissime aduerbia, & fuscina tridens Neptunni, hoc est telum trisulcum piscatorium, quod fundo natantia capiat. hoc etiam retiarij in gladiatorijs ludis utebantur. Iuuenalis. Vicerat hoc monstrũ tunicati fuscina Gracchi. Eius dimnutiuum ẽ fuscinula, & fundo fundas, quod est firmo, & quasi fundamentum facio. stabilio. transferturq; ad incorporalia, Quintilianus. funda

tem paternis, auitisq; opibus domum. Ab hoc effundare dicimus à fundo euertere. Cæcilius. resp. amisso, & effundato pulcherrimo non Parnam fecerat iacturam. Fundamenta uero iacere, ẽ qualiacúq; fundamenta facere, et quasi rei dare principium. Suetonius, in ara capitolina nouæ domus fundamenta iecat. Sed hoc quoq; ad incorporalia transfertur. Cicero, in quo templo, quantum in me fuit, iecta fundamenta pacis. Ab hoc fundatio deducitur, & fundator, & fundamen, et fundamentum. A fundo fundis compositæ fiunt, circunfundo, quod est circumcirca aspergo, Apuleius. Atq; eo liquore stabulum omne circunfudit. Offundo, quod est injicio. Cicero. Hic error, & hæc doctorum animis offusa caligo est. Perfundo. conspergo. Ouidius. Perfudit q; genas lachrymis. Effundo spargo. Plautus. Totamq; effudit fideliam, hoc est sparsit quicquid in fidelia erat. Fidelia enim uas erat sanum uarijs aptum usibus. Idem, mulsi congialem, plenam faciam tibi fideliam. Hinc per metaphoram effundere capitur pro emittere. Virgilius. Ruunt q; effusi carcere currus. Item prosternere prosligare. Sallustius. effuso, ac prostigato peditatu paulatim retrocedere cœperunt. Veteres etiã effutos pro effusos dixere, sicut mersat pro mersat. Profundo supra modum expendo. A quo profusus dicitur, qui supra modum sumptuosus est. Terentius. profundat pereat, nihil ad me attinet. Aliquando tamen profusus ponitur pro eo, qđ est abiectus iacens. Plautus. profusus squallẽs. 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, ut puta aquam, uinum. oleum injicio. Apicius, oleum infundito ad ignem liquato. piper addito. Superfundo liquidi aliquid superaddo. Plynius. resinæ momentum cum aceto superinfundito. Suffundo, extrinsecus fundo, cum in fundo potius de interiore parte dicatur. Virgilius, At si uirgineum suffuderit ore ruborem Venus erit. hinc fit suffusio, qui morbus est oculorum, uulgo cataractam uocant, hæc paracentesi curatur. Est autem παραϲέντησις, quæ manu fit à chirurgis dum curari aliter morbi non possunt. Inungitur prius locus. deinde uel acus, uel hamulus infigitur, id q; 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 miscentur fiale confundunt colorem. Seneca, fiale hoc modo aduersarium confundi. Item à fundo funis deducatur, quod dum trahitur, atq; attenuatur linum fundi uideatur. Ab hoc fit diminutiuum funiculus, & funalia, hoc est cerei, quod antea usum papyri funes circundãtos habere ueteres solebãt, & 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. Aliquãdo tamẽ ponitur funus pro morte. Vir. Nec morituræ tenet crudeli funere Dido. Aliquando pro cadauere. Terentius, effertur funus. Nonnunquam pro sepulchro. Vir. ergo ĩstauramus Polydoro funus. Hinc funerare, sepelire est. Et funereæ dicũtur mulieres, ad quas pertinet funus, ut pute soror, & mater. Idẽ, nec te tua funera mater. Protexi, pressiue oculos, aut uulnera laui, et funẽbre, quod ad funus pertinet. Vnde funẽbris pompa dicitur. Quintilianus. Quid sibi uelit ille funebrium longus ordo pomparum. Nam pompa græcat uox est, significatq; apparatum solẽne cum ostentatione, & specie quadam

triumphi, unde, & θριαμβεύειν græci triumphare dicunt. Hinc & funerum, & ludorum, ac ſpectaculorum pompæ dicuntur. Cicero. ſed iam è pompa in ueram aciem deſcendamus, & funeralia quicquid ad exequias pertinet, & 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, & 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 tándem magnis pelagi defuncte periclis, hoc eſt qui finiſti, & 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, quod eſt officium, ac munus ago. ut fungor magiſtratu, fungor prætura. fungor legatióe. fungor officio mihi delegato. fungor munere iudicis, & ſimilia. Fungum etiam ſunt, qui à funere agendo uocitatum exiſtiment, quod periculoſiſſimum ſit ueſcentibus, tum præſertim, cum uel caligaris clauus, uel calybis rubigo, aut panni aliquis marcor affuerit, aut ſi ſerpens primo pateſcentem adhalauerit. Hic uiſus eſt totas aliquando familias perimere. Sic extinctum tradunt Annæum Serenum præfectum Neronis uigilum, & Tribunos, ac Centuriones quoſq; qui cum eo in conuiuio fuere. ut mirum ſit tantam anapitis cibi eſſe uoluptatem. Plura autem fungorem genera memorantur. In primis Boletus ob ib maxime toto orbe notiſſimus, quod eo extinctus eſt Tiberius Claudius, dato in eo ueneno à coniuge Agrippina (ut quidam uolunt) quod eius cibi auidiſſimus eſſet, ut alij ab Aloto ſpadone præguſtatore, dũ in arce epularetur cum ſacerdotibus, iuſſu eiuſdem Agrippinæ, conſilio Locuſtæ maleficæ, auxilio Xenophontis medici. Plynius. optimus quidem cibus eſt Boletus, ſed immenſo exemplo in crimen adductus, ueneno Claudio principi per hanc occaſionem à cõiuge dato Agrippina. Quo facto, illa terris uenenum alterum, ſibiq; ante omneis Neronem ſuum dedit. Optimus hic eſſe inter fungos à ueteribus putebantur. Iuuenalis, Vilibus anapites 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 uẽ triq; 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, occidit q; intra ſeptimum diem. Cæteris fungis lentior natura, origo ferè omnibus ex pituita arborum, tutiſſimi olim exiſtimati ſunt Rufi, & minus diluto rubore, quàm Boleti, proximi qui candidi ſunt, & in pediculo ueluti apicem flaminis habent. Poſt hos qui in inferiori, & concaua parte Rufeſcunt, ſuperiori parte candorem habentes, uulgo, quod in Pratis naſcantur. pratenſes appellati. ſequuntur deinde ſuilli, genus 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 porrigineſi, & qui ſine pediculo naſcuntur, quaſi tuberibus ſimiles, niſi quod ſunt candidiſſimi pezicæ multarum præterea arborum fungi ſunt, non ita pernitioſi, præſertim qui fiunt ex fico. ferula. fago. robore. cupreſſo. ſambuco. caſtanea in primis præſtantes gignit, & omnium maximos, ut fungus unus pluribus ſufficiat cõuiuis, Lacinias uocát, 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 uocati, 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 & alii ad 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 duricem calculi manifeſtum eſt, quod lynx præſentiens inuidia humani generis, ne ea egeries in noſtrum tranſeat uſum, egeſtum liquorem ſtatim arenarum tumulis contegit. Inuentus hic lapis, ſub terra, quaſi planta occultitur. In ſiccitate aqua rigatur. naſcuntur ex eo fungi paulatim creſcentes plures ſimul, & in cibo ſapidiſſimi, & dolori renum, ac frangendo, educendoq; calculo mirificæ utiles. Dum fungi ſcinduntur, pars pediculi, quæ fixa in lapide remanet ſpatio temporis lapide ſcit. Sic augetur continue lapis, & plures quotannis fungos germinat. Ignorauerunt hoc ueteres. & tantum gigni ex lyncis urina lapillum quendam ſcripſere utilem dolori renum, quẽ lyncurium uocant. Theophraſtus lapidem hunc ſucino ſimilem eſſe colore, & appropinquantia ſimiliter attrahere magno errore affirmat. Agaricon quoq; fungus eſt in arboribus naſcens circa Boſphorũ colore candido, & in Gallia, ſed quod in Gallia naſcitur, infirmius habetur. Sunt etiam quarũdam arborum fungi magnitudine, duritia. et æqualitate quadam inſignes, quibus proſtrigilibus uruntur præſertim qui caluam crinibus nudam gerunt. item alij, quibus uruntur aridis pro fomitibus, ignem in ijs uel attritu lignorum, uel excuſſu lapidum, quos ob id ignarios uocant cõcipientes. in lucernis quoq;, atq; candelis oriri ſæpenumero fungos cernimus, quos futuri imbris indices eſſe commemorant. Virgilius. Nec nocturna quidem carpentes penſa puellæ. Neſciuere hyemem, teſtæ cum ardente uiderent Scintillare oleum, & putres concreſcere fungos. Item fungi ſæpe in ano naſcuntur, hoc eſt ulcera quædã quam ſimillima fungis humida ſemper, & odore admodum fœdo, quæ ſi hyems ſit gelida, ſi aliud tempus frigida aqua ſuentur, deinde ſquama æris cum fuligine, & calce inſpergitur, & ſi hac ratione non tolluntur, ſcinduntur prius, deinde candenti ferro aduruntur. A fungo fit fungoſus adiectiuum, quemadmodum à ſpongia ſpongioſus, ſignificatq; rarum, & leuem adſimilitudinem 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 eſt, hoc ẽ libera, nec alteri parẽs, quam ſibi. ROMA. Roma urbs Italiæ regina urbium, totius mundi caput. hæc paruum ab initio oppidum fuit. à iuuentute latina Valẽtia appellatum qđ cũ Euãder ad ea ueniẽs loca extẽdiſſet ſeruata ipoſiti prius nominis ſignificatione Romã núcupauit, ſiqdẽ græci ῥώμην robur appellãt. Alij uolũt Tro-

ia captæ quosdam ex Achiuis in ea locat, ubi nũc Roma est de
uenisse per Tyberim, deinde suadente nobilissima captiua
rum, cui Rome nomen erat, mœnsis nauibus posuisse sedes,
& structo oppido, Romem ab ea uocasse. Nonnulli tradunt Ro
mem non captiuam fuisse, sed Ascanio natam. Aeneæ neptem,
hanc appellationis causam extitisse. Sunt qui à Romulo condi
tore uocitatam Romam existimant, ideo autem Romam potiu
s, quam Romulam appellari hunc uoluisse, ut ampliori uo
cabulo prosperiora patriæ suæ ominaretur. Fuit et aliud huic
urbi latinum nomen, sed exprimere id arcanis cerimoniarum
nefas habitum est. Quapropter cum Valerius Soranus con
tra interdictum id eloqui ausus fuisset, mox peremptus dedit
pœnas. Causam autem, cur & urbis, & eius dei in cuius tu
tela urbs erat, ignorari nomen Romani uoluerunt, hanc tra
dunt. quod ipsi arcanum hunc morem habebant, ut cum ob
siderent urbem aliquam hostium, iamq; ipsam capi posse con
fiderent, certo carmine euocarent tutelares deos, uel quod ali
ter capi urbem posse nõ crederent, uel quod, si posset, nefas exi
stimarent deos habere captiuos. Ideo igitur occulta esse &
deorum, & urbis nomina uoluere, ne quod ipsi faciebant, ab
alijs paterentur. Carmen autem, quo ipsi utebantur. erat hu
iusmodi. Si Deus, si dea ẽ, cui populus, ciuitasq; Carthaginen=
sis est in tutela, teq; maxime ille, qui huius urbis, populiq; tu
telã recepisti, precor, uenerorq;, ueniamq; à uobis peto, ut uos
populum, ciuitatemq; Carthaginensem deseratis. locat. templa.
sacra, urbemq; eorum relinquatis. absq; his abeatis, eisq;, po=
puloq;, & ciuitati metum, formidinem injiciatis, proditiq; Ro
mam ad me, meosq; ueniatis, nostraq; uobis locat. templa. sa
cra. urbs acceptior, probatiorq; sit. mihi quoq;, populoq; Ro
mano, militibusq; meis præpositi sitis, ut sciamus, intelliga
musq;, si ita feceritis, uouco uobis templa, ludosq; facturum.
Tutelarem Rumanorum alij Iouem esse crediderunt alij lu
nam alij opem consiuiam. alij Angeronam, cui sacrificatur ad
xij. Calen. Ianuarij, cuius simulachrum ob hoc maxime si
lentium, obligato, obsignatoq; ore fingebatur. Huius urbis am
bitum diuersis temporibus uarium fuisse authores prodide
runt. scribit Plynius diui Vespasiani temporibus millia passu
um tredecim, & ducentos urbis ambitum fuisse. Flauius au
tem Vopiscus tradit Aurelium imperatorem ambitum urbis,
ad triginta millia passuum ampliasse. Romulus autem à Ro
mula arbore appellatus est, sub qua Romulus, & Remus pue
ri inuenti sunt, quemadmodum superius ostendimus. Alij
utrunq; à robore, hoc est ἀπὸ τῆς ῥώμης appellatos uo
lunt. A Romulo Romulia tribus dicta, quod ex eo agro cense
batur, quem Romulus ex Veientibus ceperat. A Roma uero Ro
manus dicitur, qui & à Romulo appellatur Romulida. et Ro=
mulea urbs ab eodem Roma uocatur. Item Romulea aliquan
do pro Romana accipitur. Romana porta à Sabinis apud Ro
mam appellata est, quod per eam proximus eis aditus esset.

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

bum sacerdotale est. Reddi enim exta dicebantur, cum pro
bata, & electa aræ supponebantur. Virgilius. Lanebus, &
pandis fumantia reddimus exta. Aliquando reddo accipitur
pro repono. Plautus. Tempestas uenit, constringit tegulas, im
bricesq;, ibi dominus indiligens reddere alias neuolt. A red
do redditus dicuntur, qui proprie sunt prouentus agrorum,
quamuis per translationem pro omni prouentu ponãtur. Red
do à do uerbo declinatur. Dare proprie tribuere est. Virgili
us, da propriam Timbræe domum. Aliquando pro exhibere
ponitur. Terentius. nanq; ei unam cœnam, atq; eius comitibus
dedi. Nonnunquam facere. Virgilius. tu das epulis accum
bere diutũ. Interdum dicere. Idem. Sed tamen iste deus qui
sit da Tityre nobis. Quãdoq; ascribere. Cicero. Ego quæ tu si
ne Verre commisisti, Verri crimini daturus sum. Sæpe etiam
prostituere. Martialis. Casta igitur nulla est? castæ sunt mille,
quid ergo casta facit? non dat, non tamen illa negat. Illud no
tandum, quod damus alicui literas tanquam tabellario per eũ
ad alium perferendas. damus ad aliquem, cum ad eum per
ferri uolumus. Aliquando utrũq; coniũgitur. Salluſtius. Vul
turtio literas ad Catilinam dat is cui literæ dãtur, si perfert,
reddere literas dicitur, ut paulo ante ostendimus. Is uero, ad
quem dantur, accipere. Item dare potestatem plus est, quàm fa
cere potestatem. Etenim facere potestatem, est aliquid permit
tere. Cicero. fecit ei potestatem legendi literas, quas à Treba
tio acceperat, hoc est permisit, ut legeret literas. Dare uero po
testatem, est rem prorsus alterius arbitrio permittere. Plynius.
Vt qui suarum omnium rerum potestatem auunculo dede
rat. Paulus iurisconsultus eum quoq; dedisse affirmat, qui ali
quid compensauit, aut permutauit. dare fidem non est crede
re, ut pleriq; indocti existimant. Hoc enim habere fidem di
cimus, hoc est credulitatem. Sed dare fidem est aliquid sancte
promittere. Terẽtius, grauidaq;, facta fidem dat sibi uxorem
fore hanc. Virgilius. accipe, daq; fidem, hoc est accipe promis
sionem à me, & tu similiter mihi sancte promitte. Aliquando
tamen Accipere fidem, est accipere credulitatem hoc est mere
ri, 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 credulitatẽ præstas. Plynius. cur
enim uerbis eius non sit fides habenda. Ab aliquo uero habe
re fidem est habere promissionem alicuius rei fide firmatam.
Terẽtius. ait, si fidem habeat se iri præpositum tibi apud me.
Si fidem habeat inquit, hoc est si fidem accipiat à me, & si ei
fidem dem, ac sancte promittam. Alia quoq; à do composita si
unt addo. quod est adjicio adiungo. A quo superaddo. Addi
tus tamen apud ueteres accipiebatur pro mimico. Virgilius. nec
Teucris addita iuno Vsquam aberit. Circundo circuo Sallusti
us, circundatos militibus saltus mox occupauit. obdo, claudo,
Terentius. Pesulo hostium obdo. Perdo amitto. Per enim præ
positio, 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 Iouem, & p
Pol, quod per Pollucem significat. interdum obtestandi. Virgi
lius. Per te, per qui te talem genuere parentes. Idem. Per ego
has lachrymas, dextramq; tuam te, Per connubia nostra, per
inceptos hymenæos. Nonnunquam medium quẽdam, & quasi
interesse significat, ut per amicos meos obtinui, per me
metipsum feci, quasi meipso medio. In compositione uero ali
quãdo abnegat, ut pfidus, piurus, q fidẽ et iusiurãdũ fregit.
Aliquãdo significat i totũ, & usq; ad finẽ. Lactãtius, nõ inius
ste petere, ut siquis erit, qui inciderit, in hæc si legit perlegat,

hoc eſt, uſq; ad finem legat. Cicero, nuntius ille, qui literas acepit, non pertulit. Seneca, Leue eſt miſerias ferre, perferre ẽ graue, hoc eſt aliquo tpe ĩ 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 cõdemnare. Quandoq; ſignificat per medium. unde Pellucidum dicimus, per cuius mediũ fulgor emanat. Perſpicuum per cuius medium uidemus, ut aqua. glacies. cryſtallus, ſed pelluc̃adum magis ad cõrporalia pertinet. Perſpicuum ad, icorporalia. Plau. ita is pellucet, quaſi laterna pũcat. Plyn. Tam claras, perſpicuas q; ſententias. Hæc tamen apud authores cõfunduntur, plerumq; pro ualde accipitur, ut per graue, per magnum. Cicero, per graue mihi uiſum eſt, & ſi addatur, quàm, ſignificat maxime, ut perquam bonus, ideſt optimus, perquam magnus, ideſt maximus. Eſt etiam quando per pro nimis uehementer accipitur, faciq; ſignificationẽ uocabuli penè à ſimplici ſuo diuerſam, & in malam partem accipitur, ut pertinax, nimis tenax, quod ſignificat durum, & inexorabilem, atq; obſtinatum. Pernix, qui nimium nititur. unde aliquã do accipitur pro celeri. Vir. talis & ipſe iubam ceruice effundit equina. Coniugis aduentu pernix Saturnus. Aliquando nimis perſeuerans. Differq; pernicitas à uelocitate, quod alterũ ſit celeritatis, alterum patiẽtiſſimæ perſeuerantiæ. Idem, & inter dura iacet pernix inſtrato ſaxa cubili. Perfugæ, qui nimium fugit, hoc eſt qui ad hoſtes fugit. Peruerſus, qui nimis uerſatur in malo. Pertæſus 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, qc quid habebat amittit. Capitur etiam aliquando perdo pro ꝓimo, 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 ẽ. Idẽ, dij ueſtrã fidẽ hominẽ ꝓditũ, miſerumq;. Cicero, ſæuũ crudelitate. perditum, luxuria, uitijs omnibus contaminatum. Veteres pro perdo perduo dixere, A quo perduaxo. Plau. Dij te, deæq; omnes perduaxint cum iſtoc homine. A perdo fit de perdo, unde Caius iuriſconſultus ſcribit deperditũ dici, quod in natura rerum eſſe deſijt. Diminutum uero, quod uſu raptũ eſt. Item à do componitur trado eiuſdem fere cum ſuo ſimplici ſignificationis. Abdo, quod eſt recondo. Apuleius, atris abdita nubibus. Abditiuos ueteres abortiuos appellabant. Abdomẽ ſumẽ dicitur, quod abditum ſit. A poetis tamen aliquando pro larido ponitur, hoc ẽ 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 poteſtatẽ tradũt, & traditio ipſa deditio dicitur, & qui ſe ita tradunt, uocantur deditiij. Aliquando tamen dedo accipitur pro do. Teren. Verberibus te cæſum in piſtrinum Daue dedam. & dedita opa dicimus pro eo, quod eſt data opera, hoc eſt de induſtria. Pompeius Feſtus, deditum interpretatur ualde datum. Item Antidoſis, quod proprie ſignificat quicquid alicui ex aduerſo datur. Nam ἀντὶ græca præpoſitio in compoſitione pro, uel contra ſignificat, unde Anticatones dicti, & Antilogia, quaſi contraria oratio, & Antiphraſis, quod ſit ſenſus ſermoni contrarius, ut cum bellum dicimus, quia minume bonum, et Antiptoſis, quãdo cæſus ponitur pro caſu. & Antitheſis. quod nonnulli obiectum interpretati ſunt, & Antitheton contra ſe poſitum, & Antonomaſia, quando nomen pro nomine ponitur, ut Maia genitus pro Mercurius. Antidoſis ergo, quod contra aliquid datum eſt. ſed hoc à græco potius, hoc eſt à δῶρον derivatum uideri poteſt. de quo paulo poſt dicemus. Item ædo cum primam ſyllabam producat, 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 æduit. Ab hoc ædita loca, uocantur alta, & ſeſe ædentia, hoc eſt oſtendẽtia, ſcribiturq; cum 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 autẽ de Cyamo non eſitato 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, quàm fames, quæ ex defectu annonæ prouenit. Plyn. iuſtum Nili incrementum eſt cubitorũ ſexdecim. in duodecim cubitis prouincia famem ſentit. In tredecim etiam num eſurit. quatuordecim cubita hilaritatem afferunt. quindecim ſecuritatem, ſexdecim delitias. Eæ quomodo famẽ ex ſumma ſterilitate oſtendut prouenire, quæ ex media ſequitur. ex mediocri uero ſterilitate eſuriẽ, quæ oritur ex paritate, quæ & eſuritio dicitur. Martia. illam, quam facat eſuritionem. et eſurigo. Varro, quodlibet ire licet accubitum accẽdo, quod eſurigo fieret, edebat coſtas. Verba in rio deſyderium quoddam ſignificare uidentur, ut parturio cupio parere. Cœnaturio cupio cœnare. Cic. ut aliquando dolor Populi Romani pariat, quod iam diu parturit. Martialis, in omnibus Vacerra, quod cõclamibus conſumit horas, & die tota ſedet, cœnaturit Vacerra, non cœnaturit. Aliquando tamen huiuſmodi uerba à ſuis primitiuis non differunt, ut Scaturio, idem eſt, quod ſcateo, & non modo de aquis dicitur, ſed etiam de herbis, cæteriſq; ſua ſponte ubertim naſcentibus, quamuis ſcatebra, & ſcaturitio, & ſcaturies, tantum dicatur, ſitq; ebullitio aquæ ſurgentis, unde etiam naſa æſtuantia ſcaturire dicuntur. Scaturies etiam modus matulæ eſt, ut Varro teſtatur. ab eodem edo Abedo deducatur, quod ſignificat cõſumo. Virgilius. Nam ſæpe ſuos ignotus adedit ſtellio. nam edo quoq; pro conſumo accipitur. Et adeſt conſumptum dicimus. Item edacitas, quod ſignificat ingluuiem, edax pro manducone, hoc eſt uoracẽ & conſumptore. huiuſmodi enim homines à ueteribus manducones, & manduca, à manducando, & 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, utroque 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. Prandium, quaſi peredium, de quo inferius dicemus, quibus frequẽter 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 exoſo, tardi ingenio ſenis, modo pro comedo, A quo Obeſum pro uberi, & craſſo accipimus. Virgilius. Argutumq; caput, breuis aluus, obeſaq; terga. Cato. Eduſam et Pontinã uocauit deas præſides puerorũ. has enĩ nutrices ĩuocare ſolebãt, cũ pueri lac dimittere ĩcipiebãt. Item cõmedo eiuſdẽ cũ ſuo ſimplici ſignificatiõis. In quo notãdũ, qđ ueteres comeſt pro comedit, & comedim pro comedã ſcripſere. Varro, nã in humanis oĩa ſunt paria. Quippe te maior plus urget. piſces, ut ſæpe mi-

nutos magnus comeſt, ut aueꝛs enecat accipiter. Lucil. cum man
ducatur totum complexa, comeſtq; Cicero, Sed ad extremum
pollicetur prolaturum ſe, quæ ipſe comeſt. Idem, cura, ſi me a-
mas, ut ualeas, ne ego iacente te, tua bona comedim. ſtatui enim
tibi ne ægroto quidem parcere. Pomponius, Ego quæro quod
edim, has quærere cui paratæ ærtum eſt. Item comeſatio à ui-
cis, quos græci, κώμους uocant, & eſum ſupino. Veteres
olim in uicis habitantes, priuſ quam oppida conderentur, alij
alios conuictus gratia inuitabant. Nec recte Seruius comeſa-
tionem à comeſſe infinitiuo derivatum exiſtimauit, nec recte
interpretatus eſt comeſationem conuiuium eſſe factum cum lu-
xu. Licet enim aliquando uſurpetur comeſatio pro cibo qua-
cunq; hora extraordinarie ſumpto. interdum etiam pro cra-
pula. proprie tamen comeſatio eſt cibus, qui poſt cœnam ſumi-
tur, ſicut merenda cibus, qui ſumitur ante cœnam. & ientacu-
lum cibus, qui ſumitur ante prandium. Sueto. Sed præcipue
luxuriæ, ſæuitiæq; deditus, epulas trifariam ſemper, interdũ
quadrifariam diſpartiebat in ientacula, & prandia. & cœ-
nas, comeſationesq;, facile omnibus ſufficiens uomitandi con-
ſuetudine. idem, conuiuabatur frequẽter et large, ſed penè ra-
ptim. Cœnæ uero ultra ſolis occaſum, nec ut poſtea comeſare-
tur. Ientaculum cibus eſt matutinus, qui ſum ſolet ante, quàm
homines opera aggrediantur, quidam Prandiolum, ſiue pran
diculum, quaſi paruum prandium uocant, fitq; à iento uer-
bo. A fra. Hæc ieiuna ientauit. Idem, dum ex eo domum ienta
re nulla inuitat. Plau. Quid appones Veneri ientaculi, Pom-
ponius, nihil habens ientaculi, præter nauticum panem. Mar-
tia. Surgite iam uendit pueris ientacula piſtor. ienta à uento di
ctum eſt, quod tum maxime ieiuna ſint corpora. Græci ien-
taculum ἀκρατισμὸν uocant & ἀκράτισμα & ἀ-
κρατίζεσθαι ientare, unde Ariſtoteles aquilam ſcribit non
uenari, ſed quieſcere μέχρι ἀκρατίσματος Quod uer-
bum deductum eſt ἀπὸ τοῦ ἀκράτου, hoc eſt à uino me-
ro, & non lymphato, quod ſicut in prandio merenda. cœna.
comeſatione dilutius, ita in aurora meracius bibere, & ſalubre
putatur, & uſu receptum eſt. Ab iento etiam ientatio deduci-
tur. Item à comedo comedones, & comedos ueteres uocabant,
qui bona ſua conſumerent. Comœdi uero cum œ diphthongo
dicuntur comœdiarum actores, ſicut comici comœdiarum au-
thores, hoc ĕ poëtæ, & comœdia ipſa poemata, quæ omnia ex
eo dicuntur, quod initio in uicis iuuenes cantare quæſtus gra-
tia ſoliti eſſent, crebro conuenientes. κώμη enim uicus eſt,
ὠδὴ cãtus. Eſt autẽ comœdia poematis notũ genus, in quo hu
miles ferè pſonæ introducuntur. quãuis antiqua comœdia &
grandis, & elegans, et uenuſta erat, nullaq; aut ſimilior ora
toribus, aut ad oratores faciendos aptior. præcipui eius author
res, Ariſtophanes, & Eupolis, & Cratinus fuere. Tragœdia
uero genus poematis eſt grande, in quo Heroes introducuntur.
Duces, Reges. In comœdia amores ferè, & uirginũ raptus. In
tragœdia luctus. exilia. cædes introducũtur. In comœdia fre
quenter, et penè ſemper exitus læti. In tragœdia triſtes, et li
berorum, fortunarumq; priorum in peius agnitio. Triſtitia
nãq; tragœdiæ proprium. Propter quod Euripides petente Ar
chelao rege, ut de ſe tragœdiam ſcriberet, abnuit. ac precã-
tus eſt, ne accideret Archelao aliquid Tragœdiæ proprium,
oſtendẽs, nihil aliud eſſe Tragœdiam, quàm miſeriarum poe-
mata. Sermo in tragœdijs grandiloquus. Ouid. Omne genus
ſcripti grauitate tragœdia uincat. Tragœdiam quidã ita de
finiunt. Tragœdia eſt heroicæ fortunæ in aduerſis compre-
henſio. & ἀπὸ τῆς τράγου καὶ τῆς ᾠδῆς, hoc eſt ab hirco, &
cantu nomen habet, quoniam olim authoribus tragicis hircus
præmium cantus proponebatur. Horatius, carmine qui tragi-

cõuilem certabat ob hircum. Alij autem putant à fece, quam
græcorum quidam tryga uocant, tragœdiã appellatam, quo-
niam olim nondum perſonis à Theſpide repertis, tales fabu-
las perunctis ora fecibus agitabant. Idem, ignotum tragicæ ge
nus inuenisſe Camœnæ dicitur, & plauſtris uexiſſe poemata
Theſpis, quæ canerent, agerentq; perunctis fecibus ora. tragœ
dias primus in lucem Aeſchylus protulit, ſed longe clarius il
luſtrauerunt Sophocles, atq; Euripides. Apud latinos. Pacu-
uius, Ouidius, & Seneca in hoc poematis genere, floruerunt.
Ouidius Medeam ſcripſit, omnia uitio temporum perierunt,
exceptis Senecæ tragœdijs. Comici ante tragicos fuere. princi
pio ioculatoria quædam mimis ſcite, & uenuſte pronuntian-
tes, ſed mox Ariſtophanes, Eupolis, & Cratinus principum
uitia inſectati acerbiſſimas comœdias compoſuerunt, quæ ue-
teres, ſiue antiquæ comœdiæ appellantur. Tertia ætas fuit Me
nandri, & Philemonis, qui omnem acerbitatem comœdiæ mi-
tigauerunt, à quibus poſtea Romani poetæ ſumpſere. Comœ-
diam quidam, ita definiuerũt. Comœdia eſt priuatæ, ciuilisq;
fortunæ ſine periculo uitæ comprehenſio, & non ἀπὸ τῆς
κώμης, hoc eſt à uico, ut diximus, ſed ἀπὸ τοῦ κώμου, hoc
eſt à comeſatione appellatam, quod olim in huiuſmodi fabu-
lis amantium iuuenum compotationes, & conuiuia canebant-
tur, A tragœdia tragœdum, & tragicum dicimus, ſicut à co-
mœdia comœdum, & comicum. Item tragicæ, quod ſignificat
atrociter. crudeliter, quaſi more tragico. ſicut comœdiæ man-
ſuetæ, ſuauiter. Plau. euge aſtitiſti & dulcẽ, & comœdiæ. Item
para tragœdio uerbum, quod ſignificat exaggero, & uerbo
rum magnitudine aliquid augeo. Idem, illic homo eſt, ut para
tragœdiat carnifex, Atragus quod hircum ſignificat (ut dixi
mus) tragopa deducitur, quæ auis eſt in Aethiopia aſiaticæ, ma-
ior Aquila, quæ cornibus arietinis præfert caput armatum. et
tragelapus, quaſi hircanus cæruus, animal ſpeciei cerui, barba
tantum, & armorũ uillo ab alijs diſtans. & tragopogon her-
ba in acetarijs laudata, quæ à quibuſdam barbula hircina,
ab alijs come, quia folia habet inſtar croci in rotundum ſpar
ſa, radicem dulciſſimam, uulgo barbapetræ appellatur. Sunt
etiam qui ſcandicem uocent, hæc eſt, quam Ariſtophanes Eu-
ripidi poetæ 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 ſi
milis, & tragos, quam aliqui ſcorpion uocant, ſemipede alu
foliis puſillis. racemis rubẽtibus grano tritici. Item ab edo ede
ra, quod pariẽtes edat, atq; conſumat, quamuis alij ab hæren-
do potius dictam uelint, licet primam ſyllabam correptam ha
beat, quod hæreat ſemper, & ſequatur quicquid proximum
eſt, à quo ſequaces dicuntur Perſius. Quorum imagines lam
bunt æderæ ſequaces, edera arbor eſt omnibus inimica ſatis, ſe
pulchráq;, ac muros rumpens, ſerpentium frigori gratiſſima.
ſpecies eius tres, candida, et nigra, & quæ uocatur Helix, &
alia fructu tantum candida, alia folio quoq;. racemus ederæ
in orbem circum actus uocatur Corymbus, à quo corymbifer,
qui fert corymbos, ſiue ederam. Ouidius, feſta corymbiferi ce-
lebrabat Græcia Bacchi. Silenicũ genus eius eſt, cuius minor
acinus, ſparſior racemus ſimili modo in nigra alicui nigrum
ſemen eſt, alij crocatum. huius coronis poetæ utuntur, foliis mi
nus nigris. Virg. paſtores edera creſcentem ornate poetã. Qui
dam eam Nyſiam, alij Bacchicam nominant, maximis inter
nigras corymbis. Quidam duo huius etiam genera faciunt.
Erythranum, & Chryſocarpum. edera pluribus locis iteriſa
uiuit tamen, & tot initia radicum habet, quod brachia. eſt &
rigentis ederæ genus, quæ ſine adminiculo ſtat, ob id uocata

Dendrocaſſos

dendrocissos ἀπὸ τοῦ δένδρου καὶ κισσοῦ, hoc est ab arbore, & edera cõpositum, & è diuerso nunquã nisi humi serpens chamæcissus ἀπὸ τοῦ χαμαὶ, quod humi significat, et κισσὸς edera. est & alia herba ederæ ferè similis, quam uocant similacem densis geniculata caulibus spinosa. fruticosa, ramis, folio ederaceo, flore candido, olente lilium, infausta oĩbus sacris, atq; coronis, lugũbrem enim hanc putant, quod uirgo eius nominis propter amorẽ iuuenis Crocꝰ in hunc fruticẽ mutata sit. Quid. et Crocon in paruos uersum cum Smilace flores. Id uulgus ignorans sæpenumero sacra sua polluere solebat. è smilace cõdicilli fiunt, propriũq; eius materiæ est, 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 foliis pingue inest, quod rore mistum mane liquescit, deinde sole in puluerem uersum madentibus hircorum uillis, dũ pascuntur, adhærescit, deinde depectitur, qđ & ab ipsius arbusculæ nomine cysthum dicitur. quidam arbusculã uocant Cystharum, ob hanc causam in ladano hircorum pili conspici untur. 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 quoq; ladani genus, qđ strõbon uocant, tradunt; q; syluas arabum pastu cæ prarũ infringi, atq; ita succum uillis inhærescere. Item ab edo esca dicta, quod nõ 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, et esculentum, quod ad uescendum pertinet, & esculus arbor glandifera, qđ ueteres ex eius fructu escam sumerent, & uescum ex ue, & esca cõpositum, quod significat cum edendi fastidio. quãuis Lucretius uescũ salem appellet ex edendi intensione. uescum ẽt dicimus quicquid ad escam, hoc est cibaria pertinet. i. quicquid edibile est. Virg. uescũq; papauer. Item qcquid minutum est. Idem, Nec uescas salicum frondes, unde & araneorũ telæ uescæ nominantur. à ue ẽt, & esca uescor declinatur, qđ proprie significat pascor, edo. Virg. Vescitur Aeneas simul, et troiana iuuentus. ponitur aliquando pro utor. Idem, Quem si fata uirum seruant si uescitur aura Aetheria. nonnunq; pro uideo. Acius, priusquã infans facinus admittat, oculi uescuntur titi. Item ab edo edulis, qđ manducari potest. Horatius, Vinea submittit capreas non semper edulis, & edulia quæcunq; ad edendũ parantur præter panem. Gellius genera, nominaq; edulium, quæ profunda ingluuies uestigauit. & edusam ueteres ab edendo dixerunt, quemadmodum potum à potando. edeatræ uocati, qui præsunt regijs epulis. Item epulæ quasi edipulæ ab edẽdo dictæ, sunt autem cibi ministerio hominum in nostrum usum compa rati. epulum uero in singulari numero significat solenniores epulas, & proprie publicum conuiuium in propatulo numerosis ciuibus exhibitum, siue in dedicatiõe templi alicuius, siue in ludis, siue in funere alicuius magni uiri ueteres epulã quoq; in singulari numero dixere. ab epulis fit epulor uerbum, qđ aliqñ significat edo, aliquando conuiuor. hinc epulones dicti, qui mdicendi Ioui, cæterisq; Dijs epulas potestatem habebãt, antiqui epulones uocabant. erant autem tres uiri, q triumuiri epulones appellabantur. nam (ut Cicero refert) ueteres põtifices propter sacrificiorum multitudinem treis 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 cõsulibus creari cœptus, qđ pleraq; sacra à solis regibus olim fieri solita ex actione regum impediri uidebantur, ideo regis nomine decoratus est, qui tamen pontifice maximo subditus erat. Additi deinde fuerunt alij tres uiri, q sacris libris legendis, carminibusq; sibyllæ præerãt. hi quoties prodigia magnos aliquos rerum euentus auspicantia emergerent, lectisternijs ad puluinaria deorum factis, sacris, supplicijsq; 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, flamines ab hoc sacerdotio excusationẽ merentur. Romæ in pyramide uetustissima hodie quoq; incisæ huiusmodi literæ leguntur. OPVS AB SOLVTVM DIEBVS CXXX EX TEST. C. CORNELII TRPL. VII VIRI EPVLONVM. Horũ cœnæ à salijs sacerdotibus saliares uocabantur. Horat. nunc est bibendum, nũc pede libero pulsanda tellus, nunc saliaribus ornare puluinar deorum, tempus erat dapibus sodales. hinc quasi prouerbij loco saliares cœnæ dictæ sunt opiparæ, et copiosæ. Item ab epulis epularis, qđ ad epulas pertinet, unde epularis sermo dicitur, qui in conuiuio fit. Apuleius, iam illatis luminibus epularis sermo crebuit. 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, et opipari apparatus. Mart. Fugerit an mensam Phœbus, cœnãq; Thyestæ Ignoro, fugimus nos Ligurine tuã. Illa qdem lauta est, dapibusq; instructa superbis, Sed nihil omnino te recitante placet. Vir. De Cyclope, Nã simul expletus dapibus, uinoq; sepultus. tales exhiberi solebant in pontificum cœni, ut in illa Metelli cœna, quo die Lẽtulus 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, iterũ spondylos, glycia. menidas. urticas, ficedulas, lumbos. capreas. origes, aprunos. altilia ex farina inuoluta. ficedulas, muricesq; & purpuras, Mox uero sumina. sinciput aprinũ. patinam piscium. patinam suminis. anates. querquedulas elixas. lepores, altilia assa. amylum. panes picentes. dapsa apud ueteres genus sacrificij erat, quod fiebat aut hyeme sæuiẽti, aut uere. à græcis δαὴ uocatur, qui & δαῆναι largũ dicunt, & δαῆσιαν largitatem, unde nostri quoq; dapsilos aliqñ lautos, et liberales appellant. ex hoc ita sacrificio dapatice se accepto dicebãt, hoc est magnifice, atq; opipare, et dapaticum negotium amplum, atq; magnificũ. hinc ergo dapes appellatæ sunt lautæ, ac magnificæ epulæ, et dapalis cœna, (ut Marcellus testatur) quæ diuersis amplis dabipus constat. Ply. pauonẽ cibi gratia Romæ primus occidit orator Hortensius. dapali cœna sacerdotij. Varro primus pauones Q. Hortensius 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 qs unq adipalem cœnam, aut adipalẽ cibũ legit? Adipatum certe ab adipe dicamus pro pingui, & succulento, non adipalem, Cicero, adscisciunt suis artibus

optimum quoddam, & tanq̃ 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 συκάλιδα appellat. pascitur ẽt uuis. Mart. Cũ mesticus alat, cum pascat dulcibus uuis, Cur potius nomen non dedit uua mihi? sed hoc nomen non nisi autumno hẽt, postea formam simul, colorem̃q; mutat, & melanœryphus uocatur, qđ μελανόφρυν μέλαν, hoc est uertícem nigrũ habeat. latine atricapillam dicere possumus. idem erythacus fiat. hyeme. n. erythacus est, phenicurus æstate. auis est, quã uulgo pectus rubeum uocant ἀπὸ τῆ ἐρυθαίνομαι, hoc est à rubescendo ἐρυθανὸς dicitur, phenicurus uero, qđ caudam rubeam hẽat φοίνιξ purpureum significat, ὐρὰ cauda est. upupa quoq; colorem mutat. ut Hesch̃ylus poëta tradit his uersibus. Qui et 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 canduit seges, uarijs alas maculis guttatas mouet. uagatur eadem semper appetens loca deserta, quærens nemora, et inuias rupes. item ab edendo dentem qui dam appellatum uolunt, quasi edentem, quamuis alij potius à græcis deductũ putent. q dẽtem ὀδόντα uocant. dentiũ tria genera, serrati, aut continui, aut exerti, serrati à similitudine serræ uocati, qui pectinatim cœunt, 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 pleriq; terni, uolucrum nulli dentes sunt, præterquam uespertilioni. canini dentes amissi casu aliquo, nũquã renascuntur. cæteris animalibus senecta rubescunt. equo candidiores fiunt, qui conficiunt cibum, molares dicuntur, siue maxillares. ex his duo, q canino proximi sunt, uocantur columellares. senectus in equis, & cæteris ueterinis in dicatur dentium bronchitate, superaliorum canicie, & circa ea lacunijs, cũ fere sexdecim annorum existimantur. hominum dentibus qđ dã inesse uirus manifestum est, siquidem et speculi nitorem exaduerso nudati hebetant, & columbarũ fœtus implumes necant. erumpentibus dentibus, morbi infantium corpora infestant. Homer. dentium nullum petulantiæ uerborũ cœrcendæ à natura oppositum fuisse elegantissime scripsit, ut loquendi temeritas non cordis tantum custodia, atq; uigilia cohiberetur, sed quibusdam quasi excubijs in ore positis seperetur. à dentiũ istorum similitudine quicquid est, quo aliqd exacuari, uel teneri potest, dens uocatur. hinc falcem dentem dicimus. Virg. et curuo saturni dẽte relictam prosequitur uitam attondens, fingit́q; putando. item dentes ancoræ idẽ, tum dente tenaci anchora fundabat nauem, unde bidẽs instrumentum rusticum, qđ duos dẽtes habeat. idẽ, Ipsa satis tellus cum dẽte 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 aręta 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 quoddã uocatum, quod in eo bidentibus hostijs sacrificaretur. Item tridens fuscina neptuni, qđ tres habeat dentes. Virg. Nõ illi imperiũ pelagi seuũq; tridentem, sed mihi sorte datũ. à dente ẽt dentosi, & dẽtati dicuntur, q magnos habent dẽtes, et a ueteribus ẽt dentutes uocabantur, & dentale lignum, cum quo uomer inducatur, & denticulus parus dens, & denticulatum, qđ ad similitudinẽ dentiũ factũ est, ut serra. & dentatim, ac denticulatim aduerbia, hoc est ad similitudinem dentiũ, & dentifricium medicamentum, quo dentes fricentur, ut candescant à græcis ὀδοντόρριμμα dictum. Mart. de dentifrico, qđ mecum est tibi? me puella sumat. emptos non soleo polire dentes, et dẽtio uerbum, quod est dentes emitto, quod græci dicunt ὀδοντιῶ. à quo dentientes pueri dicuntur, cum primũ erumpere dentes incipiunt. Plyn. succus eius dentientibus prodest. Quidam ẽt denticulare usurpant, pro eo, qđ est dentes imprimere, et edẽtulum dictum eum, q sine dentibus est. sunt ẽt q 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 aduerbiũ spisse, & densitudo pro densitate. ab altero uero ædo, quod per diphthongum scribitur, ædes declinatur, ædifico, ædificiũ, ædificatio, æditimor, æditimus. ædituus. ædilis. ædituentes. ædilitas. ædilitium. ædilitatus, ædepol, de quibus supra diximus. Item à do fit compositum prodo, qđ interdum est defero, ostendo, patefacio. Virg. prodere uoce sua quemq̃, aut opponere morti, interdum fallo. Item dẽ prodimur, atq; italis longe, disiungimur oris, aliq̃n protendo. propago. Idem, Italiam regeret, genus alto à sanguine Teucri proderet, aliq̃n in publicum exeo. Apuleius, tum tremebũdus prodit in forum. nonnunq̃ trado. Sall. ante, q̃ arcẽ proderet hostibus, unde capitur ẽt pro facio proditionem. hinc proditor, proditio, prodimentum, uel à prodẽdo 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 dicitur à præ præpositione, & do uerbum compositum esse manifestum est, hẽt autẽ præ præpositio in compositione eandem fere 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 fere diuersum facit à sui simplicis significatione, ut præcludo præcido. præmorior. præcingo. Idem sunt enim, quod claudo. imado. morior. cingo. nonnunq̃ ẽt ante significat, ut præcedo. antecedo. præuenio. anteuenio. prædico. antedico. & prædo siue, prædor. antedo, qđ ea quæ p uim auferimus sint ante datũ, hoc est ante q̃ dentur à possidente. Varro tamen prædor à præda derivatum existimat, prædã aũt à pariẽdo, quasi paridã, qđ manu parta sit. à prædo fit deprædor, qđ est depopulor, & prædo prædonis depopulator. et prædator, ac deprædator, & deprædatio, unde Iovi prædaturi templũ fuisse legimus non qđ 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, q̃ capti ab hostibus agri militibus distribui à ueteribus solebãt, & præs prædis, quod in publicas cautionibus antedetur in fidem, præs. n. is est, qui se obligat, interrogatuśq; à magistratu, si præs sit? rũdet præs. Varro à præstando tã prædiũ, q̃ prædẽ dictum existimat. Priscianus scribit præ incõpositione aliquãdo ẽt sup significare, ut in præsidio, et præsidiũ, et præfectus. in appositione uero, aliq̃n ante significat. Terẽ. Ipse præsequar, aliq̃n ad cõparationẽ, ut illũ præ Ciceronẽ contẽnimus, hoc est ad cõparationẽ Ciceronis. nonunq̃ propter. Teren. præamore hunc excluſiſti foras. præter hæc, à do fit compositum trado, hoc est dedo. à quo traditio, deditio. ex trans enim, et do componitur trado. item indo, qđ est ipono. Plyn. hoc ei ab ado

leſcentia ſuit nomen inditum, et ſubdo ſubiçio. à quo ſubditi dicuntur, qui alicuius imperio ſubiecti ſunt, ſubditum etiam partum dicimus ſuppoſitum, hoc eſt ſublatum ab ea muliere, quæ peperit, et alteri appoſitum. item apud iuriſconſultos ſubditum teſtamentum, cum uero teſtamento occultato, aliud clam fuit appoſitũ. ſubditus ẽt iudex dicitur, qui loco mortui datur ijs, qui illum in aliqua re, uel lite iudicem habuerũt. ſubdo ẽt pro ſubiungo uſurpatur. Quint. his dictis, & alia ſubdidit. ſcribit Nonius Marcellus, ſubdere pro ſupputare accipi, & Terentij teſtimonium adducat, nunquã ita quis quã bene ſubducta ratione aduitã fuit, quod ſatis admirari non poſſum, cũ nec ſubdere unq̃ pro computare reperiatur, nec ſubducta à ſubdo fieri poſſit, ſed à ſubduco uerbo fiat. ſubducere aũt rationẽ, et colligere rationem dicimus recte computare, ita, ut quæ colligenda ſunt, colligantur, et quæ ſubducenda ſunt, hoc ẽ de trahenda, 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 ſuccus pecori, & lac ſubducatur agnis. ſubducere leuare, extollere. idẽ, qua ſe ſubducere colles Incipiunt. hinc ſubducere naues dicimus in terram trahere, q̃ terra altior mari ſit, ſicut e contrario deducere, in mare è terra ducere. Virgil. Quaſſatam uẽti: liceat ſubducere claſſem. idẽ, Deducunt ſocij naues deducere ẽt is dicitur, q̃ alicui officij gratia præſtat comitatum, cuius contrarium eſt reducere, ut deduxi Catonẽ in Senatum, eumq̃; domũ ut reducã, hinc 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 ſpatiarentur ſub porticu, unde ſub iugum mitti dicebantur hoſtes, qui à duabus haſtis in terra defixis, tertiaq̃; ſuperligata inermes ſub ea cogebantur trãſire, et ſub corona uenundari captui, quia coronati uenundabãtur. Cato, ut populus potius ob rẽ bene geſtã ſupplicatum eat, q̃ 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, cũ aſtantibus centurionibus ſudes iacere cogebantur, uinea enim bellica machina erat leuioribus cõpacta lignis, lata pedes octo. alta ſeptem, longa ſexdecim, cuius tectũ duplici munitione contexebatur. hoc eſt tabulatis, cratibuſq̃; latera utrinque ſepiebantur, ne ſaxorũ, telorumq̃; impetu penetrari poſſet. extrinſecus aũt, ne iniecto igne cremaretur, crudis, ac recentibus coriis operiebatur, ſic factæ plures ſimul in ordine iungebantur, ſub quibus latentes tuto milites ad ſubruenda murorũ fundamenta penetrabant. uinea aũt à uineæ uinariæ ſimilitudine uocabatur. Quando ſub præpoſitio tempus ſignificat, accuſatiuo gaudet, ſignificatq̃; primã tẽporis ptem. Virg. ſub lucẽ exportant calathis, hoc eſt aduenientẽ lucẽ. nonnunq̃ ſub pro cũ accipitur, ut ſub ſarcinis, hoc eſt cũ ſarcinis. Itẽ à do fit compoſitũ condo, qđ proprie ſignificat abſcondo, quaſi in unum, & interiorem locum do. Virg. Sandunt rurſus equũ, & nota conduntur in alto. ponitur tamẽ aliq̃n pro conſtruo, quaſi ſimul do. Sall. Vrbẽ Romã, ſicuti ego accepi, cõdidere, atq; initio habuere Troiãi.

& repono, Plyn. formicæ condunt æſtate fructus, qbus hyeme fruantur. & pro compono. Idem, opus condidit perpetuo omnibus legendũ, & pro recondo, ac ſepelio. unde ſepulchrũ conditorium appellatur. Plyn. poſt conditum monumento corpus, Idem, tã rara in amicis fides, tam parua obliuio mortuorum, ut ipſi nobis debeamus conditoria conſtruere, omniaq; hæredum officia præſumere. à condo conditio dicitur, qñ ſcribitur ſine. c. quæ eſt diſpoſitio quædam, et 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 ẽt oblatam poteſtatem aliquid eligendi, dicimusq; offero conditionem, fero conditionem, et pono conditionem. ut apud Terentiũ. amatores Chryſidis tulerunt muliẽri conditionem. i. ſi uellet eis morẽ gerere, ſe pretium daturos. illa uero accepit cõditionem, hoc eſt pactionis conſenſit. idẽ ferè ſignificant, offero electionem, et do optionem, niſi quod hæc de duobus, aut pluribus dicuntur, ut offero electionem utrum mauis petendi. do optionem, qđ uis potiſſimum optandi. Illud uero de una qualibet re dicitur, ut offero Chryſidi conditionem, unam ſcilicet duntaxat. quando uero cum. c. ſcribitur condictio, non à condo, ſed à cõdico derivatur, 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, et condictum dicimus, qđ in commune dictum eſt, atq; decretum. à condo alia compoſita fiunt abſcondo, qđ eſt occulto, & recondo, quod ſignificat repono. et 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 nouũ. aliqñ retro, ut repoſco rẽ datam retro poſco, repeto, retro peto, reddo, qđ mihi datũ erat retro do. repono mihi appoſitũ retro pono. nõnũq̃ ſignificationem uerbi prorſus mutat, licet nõ fiaat contrariam, ut i reſcio reſcãſco, nã cum ſcire ſit cognoſcere, reſcire tñ nõ eſt rurſus gnoſcere, uel aliud ex ijs, quæ dicta ſunt, ſed factum aliquod occultius, & inopinatum, inſperatumq; cognoſcere. Teren. tibi reſciit omnem rem, ideſt quod occultum putabamus, præter noſtram opinionem cognouit. Item in reſpondeo, qđ nõ ſolum redico (ut ſupra diximus) neq; repromitto ſed re, atq; aſpectu ſatis facio. Virg. Illa ſeges demum uotis reſpondet auari. Agricolæ. à do etiam (ut quidam exiſtimant) componitur condio, quod eſt ſapidum facio. compono. unde conditæ ſales carnes dicuntur, & per metaphoram ſalibus quibuſdã condita oratio. hinc condimenta dicuntur ea, quæ ad condienda 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. ἀπὸ τοῦ βάπτειν 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, aridum ue omnibus, quæ condiuntur, quæq; intinguntur deſyderatum fœtorem tollit manducatum, mox uino collutum uultum iuuenem præſtat, appetentiam laborum facit, ob has cauſas quidam anicetum id uocauere. græci enim ἀνίκητον inuictum dicunt, idẽ. ianiſum liguſtica uicem præſtat in condimẽtis. idem quoddam etiam generoſi obſonij nomen à myrto tra-

hitur, quod etiam nunc myrtatum uocatur, eademq; origine aprorum ſapor commendatur plerunq; ad intinctus additis myrtis conditaneum ēt modo à condendo, modo à condiendo dicatur, ſignificatq; quod condi, uel condiri poteſt. Item à cōdiendo conditura, pro ipſa (ut ita dicam) factura condimēti. præterea à do (ut quidam exiſtimant) ſedeo, de quo paulo poſt dicemus, quod qui ſedet, ſeorſum dare ſe uidetur, & ſedo, placo. lenio. tranquillo, & quaſi ſonum do, hoc eſt ab ira, & ferore ad lenitatē animi reuoco. hinc ſedatus placidus lenis. à quo ſedatior, & ſedatiſſimus. item ſedate, ſedatius, ſedatiſſime. & uenundo, ac uendo cum derinatiuis 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. Terē. ga nec accipitri tenditur, nec muluo. hinc tendiculae dicuntur laquei, quos auibus, aut feris tendimus. aliq̄n pro contendere, hoc eſt onari idem, Ille ſimul manibus tendit diuellere nodos. nunc tentoria ponere, & habitare. extenduntur enim tentoria, dum ponuntur. Idē, Hic Dolopū manus, hic ſæuus tendebat Achilles. nonnunquā offerre, quod protendendo manus fieri ſolet. Idem, paruumq; patri tendebat Iulum. plerunq; pergere, nam & nos ambulando iter uidemur extendere idem, quo tenditis inq. ab hoc fit tentipellium genus calciamenti ferratum, quo pelles extenduntur. & tentigo pruritus libidinis, quo uirilia extendūtur. Virg. Turpe quidem dictu, ſed ſi tentigine rūpar Falce manu poſita fiet amica manus, et tentorium tabernaculū, qđ funibus, ligniſq; extenditur, & tenus laqueus. Plau. pēdebit hodie, ita te tendit tenus. at Seruius inqt tenus dici extremam partem arcus. à quo hactenus pro hucusq; dictum, quaſi uſq; ad finem, ſed tenus præpoſitio eſt ſignificans uſq; ad, & in ſingulari ſemper cum ablatiuo iungitur, ut eatenus quatenus. in plurali uero nonnunquā cum genitiuo. Curtius, pauci hoſtium tenus exacti penetrauere ad portum. Virg. Et crurū tenus à mento palearia pendent, interdū 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 admodū inferius dicemus. à tendo cōpoſita fiunt attendo, qđ eſt cogito, et quaſi animū intendo. Cicero, nihil ne uobis in mē tem uenit, qđ præterea à Craſſo requiratis, hercule, inqt, hoc ipſum attendo, & quandoq; attendere animum dicamus idē, & ſi tu animum attenderis. turpitudinem uideas adiunctam, hoc eſt animum intenderis. hinc attentos dicimus auditores, q̄ ad ea, quæ dicuntur, intendunt animū, et attentio animaduerſio, & attente aduerbium, hoc eſt animo intento. circūtendo notæ ſignificationis. Ilyn. circuntendit retia, & omneis 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, quā ſit oſtendo, intendo animaduerto, & ſolicite, ac diligenter intueor. Virg. Intenti exectant ſignum. à quo intentio dicitur. aliquando intēdo accipitur pro ligo. idem, intenditq; locum ſertis. idem, et ſtipea uincula collo Intendunt, nonnunquā pro extendo. Cicero. intentum enim animum tanquā arcum habeant, nec languens ſubcumbebat ſenectuti. ſubtendo decipiendi gratia ſubdo aliquid, aut machinor. Sall. dum ſubtendit inſidias militi. diſtendo extendo. impleo. Vir. diſtendunt nectare cellas. idem, denſo diſtendere pingui. tractum autem eſt ab utre, qui cum plenus eſt, tenditur. cum uacuus, relaxatur, contendo, qđ modo eſt feſtino. idē, quæ proxima littora curſu Cōtendunt petere. modo torqueo, aſtringo. idē, tanto nate magis contende tenacia uincla. interdum cōparo. Plau. ſignum recte comparabat huius contendi annulū, aliquando certo Cicero, miſerrima omnino ambitio eſt honorum contentio. à contendo ēt 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, extremū autem præceptum in beneficijs, operāq; danda, nequid contra æquitatem contendas, ſæpenumero iacio dirigo. Vir. Qui tamen aerias telum contendit in auras, quandoq; intendo. Cicero, magna eſt animi cōtentio adhibēda, idemq; ferè eſt contentio, & intentio, cum uehementiam quandam ſignificant in uoce, tracta ſimilitudine arcu, ſeu cithara, cuius nerui, quanto uehementius intenduntur, tanto uehementiorem ſonum efficiūt, et ut illa, ita & uox uſum neruorum corporis exigit. oſtendo quoq; ab ore tendēdo compoſitum uidetur, quod os extendere ſolemus in id, quod uolumus demonſtrare, ab hoc fit frequentatiuum oſtento, quod ſignificat ſæpe, & cum iactantia quadā oſtendo, unde oſtentatio pro iactantia, & inani gloria, & oſtentum, de quo mox dicemus. item portendo à porro, hoc eſt longe tendo. eſt autem portendere ſignificare, prædicere. Virg. Nec illum fatis externa ſede profectum Portendi generum. ab hoc derinatur portētum, quod aliqd futurum portendit, quāuis aliquādo ponatur pro re inani, falſa, atq; ridicula. Cicero, aut quod negotij eſt hæc poetarum, & pictorū portenta conuincere. portenta. monſtra, prodigia, oſtenta ſic inter ſe differunt, monſtra ſunt proprie, quæ contra naturam fiunt, ut ſi homo cum bruti capite, pedibúſue naſcatur, quæ & promonſtra aliquando dicuntur, quaſi porro aliqd 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 etſi naturaliter fiunt, ac ſæpe eueniunt, ſemp tamen aliqd præſagiunt mali, quapropter prodigium quidam dictum uolunt, quaſi porro agendū. Virg. Sola nouū, dictúq; neſas harpyia cælæno Prodigiū canit, et triſtes denuntiat iras. talia ſunt bonis eiulatus in tectis. abeunti obuia muſtella cornui cantus, et ſimilia, confunduntur tamen hæc ſæpe ab authoribus, & pro eodem ſignificato accipiuntur, omniaq; ab eo, qđ futurum aliqd oſtendunt, dicta ſunt. monſtrū, à monſtrando, uel quaſi monestrū, qđ moneat aliqd futurū. prodigium quaſi prædictū, quod prædicat, ḡuis alij (ut diximus) quaſi porro agendum dictum uelint. portentum, qđ portendat, oſtentum, qđ oſtendat, ad hæc pertinet ēt omen, qđ ore augurium ſit dictum, quaſi oremen, licet alij ab omento, quod extiſpices notare ſolent, appellatū putent. eſt aūt omen uerbum mediū, & modo ſignificat auſpicium proſperū. Vir. Omine quo firmans animum ſic incipit ipſa, modo aduerſum. idē, ne ue omine tanto proſequere. alij hæc ita diſtinguunt, ut oſtenta, et monita generalia noīa ſint, mōſtra uero deorū monitu. idem, mōſtra deū refero. prodigia, iræ, ac minæ deorū. idē, Sola nouū, dictúq; neſas harpyia cælæno Prodigium canit. portenta quæ aliquid importari, ac iam imminere denuntiant. Lucilius, ſi portenta, anguesq; uolucresq; penatis ſcribitis, oīa uocis, & mentis notæ. Virgil. Ignauus bubo dirū mortalibus omē. procurari aūt, ſiue auerti ſeu depelli portenta. prodigia. monſtra. oſtenta oīa dicūtur, cū mala, quæ ex ijs portenduntur, precibus. ſupplicijs. religione, et deorū cerimonijs fugantur. explanare uero eſt interpretari, et declarare qd ſit, qđ futurū oſtendant, niſi placatis per

ſacrificia Dijs auertantur, unde prodigiatores prodigiorum interpretes noiantur. à monſtro fit monſtroſus, ſicut à portento portentoſus. ab oſtento oſtentoſus. à prodigio prodigioſus, & ab omine ominoſus, hoc eſt monſtrum portentum. prodigium, omen faciẽs, & aduerbia monſtroſe. portentoſe. 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 compreſcatũ 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. Itẽ audio, quaſi aureis do, qm̃ ad ea, quæ audimus, accommodare aureis uidemur. Vnde audire proprie eſt auribus capere. Ter. uiſa ſum audire uocem mõ militis. ponitur tamẽ frequenter audio pro credo, & præcipienti pareo, ſed frequentius p negationẽ, & participiũ, qđ tranſit in nomen. Quit. nec audiendi qdam, quorum eſt Albutius, qui treis modo primas eſſe uolunt, quia memoria, atq; actio, natura nõ arte contingant, nonnunq̃ ſine negatione. Liuius, cuem tuũ non audiſti arma capere, ac ſequi iubenti, aliq̃n accipitur, pro fateor. unde dicimus, audio, & fateor, ut ſecundum primi declarationum ſit, ſed cum datiuo iunctum ſemp pro obedio uſurpatur. Cic. & audiens eſſet huic ordini. Virg. audiendi uocabulũ etiam ad ea tranſtulit, quæ auribus, & ſenſu carent, & fruſtra retinacula tendens, Fertur equis auriga, neq; audit currus habenas. eſt ẽt quando 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. ex audio, qđ aliquando pro audio capitur. idẽ, Vox quoq; plucos uulgo exaudita ſilẽteis, aliquãdo pro audita cõcedo. idẽ, et nulli exaudita deorũ Vota, precesq; meæ. inaudio qđ aliquando idẽ 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, rẽ 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, et coaudio dicitur. ſubaudio modo parum audio, modo ſubintelligo. item ab eodem derivatur 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 audieram. 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 hauriẽdo dicitur aſpiratione detracta, quod uocem accipiat. haurire. n. proprie accipere, & excipere, & extrahere eſt. Virg. uocẽq; his auribus hauſi, tractum ab aura, quæ humorem oẽm extrahit, atque exiccat. p metaphorã tamen aliq̃n prouidere accipitur. idẽ, hauſit cœlum, mentemq; retexit. Aliq̃n pro auide ſumere. Cicero. cum ie xplebili cupiditate, quo fluẽteis cupiditates undiq; hauriret, eo grauius, ardentiusq; ſitientem. Virg. ille impiger hauſit Spumantem pateram, & pleno ſe proluit auro. nonnunq̃ pro confodere, uulnerare. idem, p tunicam ſqualentẽ auro latus haurit apertũ. interdum pro defatigare. idẽ, exultantiaq; haurit corda pauor pulſans, plerũq; pro luere. idem, Spero eq dem medijs, ſi qd pia numina poſſunt Supplicia hauſurũ ſcopulis. ſæpe ẽt pro uacuare. Lucil. quando haurire aĩus muſarũ, & fortia geſſit. unde ab eo fit auſter, de quo inferius dicemus, ab hauriendis aqs, & auſtra roterũ cadi. Virg. & fluuio uerſare rotas, atq; auſtra. & 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 ex lex 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 trunœs, hoc eſt ſine nodis. in appoſitione uero è, & Ex aliquãdo ſignificãt pro, ut è rep. hoc eſt pro rep. et ex utilitate, et ubi dictio incipit ab. r. tollẽda eſt. X. ut è regione. i. ex oppoſito, uel è diuerſõ, uel econtrario. ex tempore dicere, eſt ex improuiſo, et ĩpræmeditatum dicere, nec domi compoſitam orationẽ proferre. à quo extemporalis, ſiue extẽporaria oratio dicitur. Cic. quos credimus expedire rem, & cõſiliũ ex tpe capere poſſe. aliquãdo tamẽ ex tpe ſignificat pro temporis conditione. idẽ, unius generis quoties ſunt hæ oẽs, in q bus ex tpe offm quæritur. ex renibus laborare. idẽ eſt, qđ in renibus morbũ pati ex uinculis cauſam dicere. eſt uinctum reſpondere crimnibus. ex ſnĩa aliqd hẽre, eſt ad uotum hẽre, licet illud uideatur rõnis eſſe, hoc affectus, eodẽ tamen ſignificationis ueniũt. Quint. hẽs ne uxorẽ ex animi tui ſententia? idẽ, et ad oẽ uotum fluente fortuna laſciuit otiũ. haurio icirco cum 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. auritoſq; ſeq lepores, uel ſenſum audiendi. Horat. Doctus auritas fidibus canoras Ducere quercus, et auſculto, qđ proprie eſt audio. Plau. tum illũ ſummiſſe loquentẽ auſcultabã. interdum ponitur pro obſequor, pareo. Pacuius, q ſe magis audiendũ, quã auſcultandũ cenſet, Ennius, mihi auſcultanate pueros cremari iube. Cæcilius, audire ignoti, qđ imperant ſoleo non auſcultare, quãdoq; pro aſpicio, cerno. Afranius, ludos hĩc auſcultaui procul. Varro hoc ab audio derivatũ putat. auſcultare ẽt ueteres dicebãt pro oſculari. Plau et inter ſe auſcultant, & cõlubatim os cũ ore conferũt, et tũc ab oſculo, hoc eſt ore deducitur, qđ auſculũ dicebant antiq. Varro. nam ab auris auricularis, et auricularius, unde auricullariũ ſpectlum dicimus, et uerminatio auricularis uocatur, cum putridæ aures uermibus ſcatent, et auricularis digitus paruus, quo aures mundantur. item auriſcalpiũ inſtrumentum, quo mundantur aures. de quo Mart. ſi tibi moroſa prurigine uerminat auris, arma damus tantis aptæ libidinibus. itẽ ab haurio fit hauſtus quartæ declinationis, qđ ſorbitionẽ ſignificat. inueniturq; aliquando apud ueteres hauſtum facere pro eo, qđ eſt potare, et hauſto frequentatiuum, et cõpoſitum exhaurio, quod eſt effero, euacuo. à quo ſimiliter frequentatiuum exhauſto. exhauſtũ tamẽ aliquãdo pro finito, ac terminato inuenitur. Vir. quæ bella exhauſta canebat. Mandare quoq; à manu danda declinatum conſtat, qđ in dandis, accipiẽdis, q; mandatis manus ſibi inuicem dare mos erat. eſt aũt mandare alicui pſonæ gerẽdum aliqd, exequendumq; cõmittere. Quint. mandata tamẽ 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. Cice. deinde ipſis ſcriptis nõ ea, quæ nũc, ſed ẽt actiões noſtras mandaremus, ut ſæpe fecimus. hinc Paulus iuriſcõ. ingt, mandatũ niſi gratuitum nullũ eſt, nã originẽ ex officio, atq; amicitia trahit. cõtrariũ porro officium eſt mercẽs interueniẽte. n. pecunia ad locã

tionem, et conductionem potius ptinet. hinc mandatarij dicuntur, quibus dantur mandata, et res gerendæ cõmittuntur. Itẽ à mando fit commendo, qđ, si cum datiuo iungitur, significat cõmitto, ut commẽdo te regi, si uero accusatiuo cum apud, uel ablatiuo cum in significat laudo, ut cõmendo te apud regem. Cicero, Multis à me uerbis in senatu commendatus. hinc commendaticias literas dicimus, in quibus aliqui commendantur, & cõmendationem modo pro laude, modo pro cõmissione. q- dam commendo, & committo sic separant, ut cõmendemus nõ cognitis, committamus cognitis. Ter. ego me tuæ commendo, & cõmitto fidei. Item à manu, et dando mandare dcm existimant, qđ manu cibus ori admouetur, quẽ admodum et à manu ducẽda dicimus manducare, hinc mandones, et manducones dicti, de quibus supra disseruimus, & manducus, & mansum, hoc est dentibus contritum, hoc enim proprie mandere, & manducare, & cõmanducare est. Plyn. Radix cyperi commanducata, & uulneri imposita prodest. & mandibula, in qua siti sunt dentes, quæ & maxilla dicitur, & mansuacus, qđ significat edacem, & maturum, et mite, & decoctũ, & ad mandendum aptum est. & mensa, quæ modo discũ significat, in quo mandi tur. Virg. Postq̃ exempta fames epulis, mensæq; remotæ, modo ipsa cabaria, unde primæ, & secundæ mensæ dicuntur. i. primæ, & secundi cibi. idem, Non ego te Dijs, & mensis accepta secundis Transierim rhodia. Mensa enim pro trapeza hoc est tabula, qua argentarij utuntur. à qua trapezitæ dicuntur mensarij. Item a do satisdo, qđ est fideiubeo. à quo satisdator, fideiussor, & satisdatio fideiussio. satisdatio inquit Caius, eodẽ modo appellata est, quo satisfactio, nam ut satisfacere dicimur ei, cuius desyderium implemus, ita satisdare dicimur dare aduersario nostro aliquem, q̃ pro eo, qđ à nobis petitur, ita caueat, ut eum hoc nomine securum faciamus, satisdare et 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 cõprædes appellantur eiusdem rei sponsores. uadimonium quidam ita definiunt, ut sit sponsio ad certum diem sistendi se in iudicio. i. comparendi per se, uel p aduocatos. Quint. de legato frumẽtario, qui ad præstitutum diẽ uenerat, inquit nisi tamẽ ad uadimoniũ legatæ uenisses, non multorum dierũ commeatum habebamus. alij uadem non à dando deductum existimant, qđ q uades dederit, uadere ei, hoc est discedere interim liceat. Horat. Ille datis uadibus, q̃ rure extractus in urbẽ est. uadere quoq; est aliquando uadẽ, hoc est fideiussorẽ præstare. uas ẽt sponsor dicitur in re capitali, cum ipse idem periculũ est subiturus, ut apud Ciceronem de pythagoricis amicis, quorũ alteri diẽ mortis cũ Tyrannus dixisset, alter pro amico ad uisendam matrẽ ituro uas factũ est. Vas uero neutri generis, qđ uasis facit in genitiuo generale uocabulum est ad oĩa, quæ intra se aliqd cõtinent & sunt uel uinaria uasa, ut dolium uas grande, quo uinũ reconditur, Varro. dolia, atq; apothecas triclinareq;. hoc à ueteribus calpar dicebatur. Idem, qa ante, quã nomẽ dolij prolatum esset, id genus uasorũ calpar diceretur, & cadus. Virg. Vina bonus, quæ deinde cadis onerarat Acestes. Plyn. quidni et Cæsar dictator triũphi sui cœna uini falerni amphoras cẽtum. Chij cados centum in conuiuia distribuit. Capit aũt cadus urnas duas, urna quadrantal continet, ut inferius dicemus. uel olearia, ut cadi, & dolia, & hemicadia. i. dimidij cadi, & lẽticulæ parua uasa, ex qbus paulatim, et leniter oleũ fluit. uel coquinaria, ut aulla, siue olla. lebes. cacabus. tripus. ahenũ. patella. frixoriũ. craticula, in qua cibi torrentur. et Mortariũ, in quo ea, quæ soluenda sunt, teruntur. et pistillũ quo tundẽda teruntur. Plau. cultrũ. sacurim. pistillũ. mortarium. Item Sarta

go, in qua escæ frigũtur, uel aquaria, ut urna, à qua mẽsa quadrata, in qua urnæ cum aqua tenentur, dicitur urnariũ. & urceus, cuius diminutiuum urceolus. Item hydra, quæ ἀπὸ τοῦ ὕδωρ, hoc est ab aqua nomen habet. et situla, quæ et cratera dicitur. Ennius, uidimus prope amnẽ crateris sumere aquã ex ponte, & situs, quo aqua in tricliniũ infundebatur. Et Hanus barbatus uas paruũ, sed in latitudinẽ porrectum, & ueluti prægnans, quo aqua & uinũ ferri ad mensam solet. inuenitur & hanu simpliciter neutro genere appellatum. Itẽ matula, à qua matella. Plau. ne tu postules matellã unã tibi aquæ effundi in caput, unde matellio eiusdem significationis deducitur. ponitur quoq; matula pro uase, in quo urina, seu locũ colligitur, uel mensaria, ut polubrũ uas trulleũ, in quo cœnaturi manus lauamus. manalis urceolus, siue sutarniũ, ex quo aqua in polubrũ demittitur. Et trua, & trulla, de quibus inferius dicemus. Itẽ salinũ, in quo sal tenetur. et cochlear, siue cochlearis, siue cochleariũ. Item quadra. orbis. discus mensæ. item œnophorũ. lagena. de qbus alibi diximus. & mistarius in quo uinũ cum aqua miscetur. Lucilius, urceus, & lõga geminus mistarius an sa. & crater eiusdem generis. & battiola genus uasis. à quo unum è cado haustum ad mensam fertur. Plau. battiolã aureã octo põdo habebat, accipere uoluit. et nasiterna uas, quo aqua ad mensam fertur à nasi similitudine, et Phiala uas uitreũ, quo tam uinũ, q̃ aquã. item oleũ, acetumq; interdũ mensæ imponitur. Iuue. byrro tenet phialã. tibi non cõmittitur aurũ. et ampulla non dissimilis phialæ, sed minor. et cirnea uas uinariũ, quo uinũ è cado hauritur, ut feratur ad mensam. Pl. cadus erat uini. impleuit cirneã, et tina uas amplũ. qđ similiter uino plenũ ueteres mẽsæ adhibebant, unde oĩbus licebat haurire. antiquissimi in conuiuijs utrem uini primo, postea tinas imponebant. & termellũ eiusdem generis. Itẽ armillũ, qđ urceoli genus est. Vel unguẽtaria, ut alabastrum. pixis. nimbus, quãuis nimbus ad alios quoq; adhibeatur. uel portoria, ut poculũ cuius diminutiuum est pocillum. Et cyathus exiguũ uasculum, à quo fit cyathisso uerbum. Plau. cyathisso apud te qn̄ poto. Et cupa, quod à cauponibus qui hoc, in poculis utebantur, nomen assumpsit. Neuius, qui duas cupas mero plenas exhausit. Et culigna. Cato. culignani fœno græco ponito, ut bene oleat. et culeus calix fictilis, quo pontifices, uirgines q; uestales utebantur, sed Horat. pro urceolis, et conchis usurpauit. et sympiniũ uas simile cyatho ἀπὸ τῦ συμπίνειν, hoc est à cõpotando dictũ. Iuu. sympiniũ risere numæ. hoc in gazophylacio libare mos erat. à quo mulieres rebus diuinis deditæ sympinaticæ appellatæ sunt. Et guttũ Plyn. M. curius iurauit se ex præda nihil attigisse, præter guttum fagnum, quo sacrificaret. Et lesbiũ genus uasis cælatũ à lesbijs inuentum. est autem Lesbos ĩsula, in qua est oppidum Mitylene abũdans pretiosissimo uino, unde Lesbij calices dicti. Item obba poculi genus uel ligneũ, uel ex parto, qđ ueteres uberã quoq; aliq̃n dixerũt. Varro. uerũ meridie, an uesperi libentius ad obbã accedas locus actus aducẽtus declarauit. et Irnola uasis genus ĩ sacris. et scyphus poculum, quo usus est Hercules. sicut cantharus, quo usus liber pater. item cyphus, quod aliq̃ putant à scypho nõ differre. Et calix. cymbium, carchesiumq;, de quibus inferius disseremus, et depesta poculi genus, quo uetustissimi utebãtur, et epicluſis, quo uti in conuiuijs solebant. sunt item uel pistoria uasa, ut molacribrum. incerniculum. rutabulum, de qbus inferius dicemus, quãuis mola, et rutabulum improprie uasa dicantur. uel repostoria. ut arca. scriniũ. capsa, chartophylacũ, chartarũ repostorium. fuscina. fiscella. canistrum. cistella. sporta. bulga. loculus, de quibus partim superius diximus. partim dicemus inferius. Item sanus notæ significationis, q̃ et culeus dicitur. à quo

culeolã

ẽuliola cortices nucum uiridium dictæ, à similitudine culeorum, quibus uinum siue oleum continetur, à cælando, hoc est occultando nomen habentium, cuius diminutiuũ est sacculus, quod pro loculo siue bulga accipitur. dicitur ẽt marsupium, Cato, ex qua perspicuum est maiorem curã habere nos marsupij nostri, q̃ uitæ. & crumena, cuius diminutiuum est crumenula, de q̃bus dictum est. Et Fiscus, q̃d proprie significat folliculũ, quo testes teguntur. ponitur tamẽ pro sacculo, in quo pecuniæ publicæ recondũtur. unde fiscum aliq̃n pro ærario accipimus. à quo fiscalis deducitur. hinc fiscales pœnæ, et fiscales pecuniæ dicuntur. et procurator fiscalis Romæ, qui pontificalis fisci curam gerit. & gazophylacium aræ, siue cuius 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 rusticat uasa sunt, ut œophynus calathus, qui à nostris Qualus ẽt dicitur. quod à volando deducitur instrumentum, per quod uinum defluit, cum calcatur uua. Virg. tumspisso uimine qualos unde diminutiuum quasillus. & corbes uas rusticum uulgo notum dictum ab eo (ut Varro inqt) q̃d spicas, aliud'ue q̃d in eo corruebant, unde minores corbulæ dictæ. ab eo Corbulo deducitur nomen uiri proprium magnitudine corporis, & robore præstantis quasi ferẽdis orbibus idoneus eẽt. claruit aũt Neronis temporibus. Inuen. Corbulo uix ferret tot uasa ingenia. et canistrum cuius diminutiuum est canistellum. et triplicũ uas simile canistro, sunt item uasa mensæ simul, & coquumæ cõmunia, ut catinum, uel à capiendo, uel quod siculi κάτινον nuncupabant uas magnum concauum. esculiũ, in quo pultem, aut iurulenti aliquid portabãt. Magida à magnitudine, quæ & patina, quod pateat appellatur. lanx, quæ et langula dicitur à latitudine. Plyn. quæ oĩa expiauit bellum ciuile syllanũ paulo ante, q̃ hæc facta sunt, lancesq; è centenis libris argenti, quas tunc supra quingentas numero Romæ fuisse constat, multosq; ob eas proscriptos dolo concupiscentium. Inue. Aspice, q̃ magno distendant pectore lances. tympanum patinis, & lancibus simile, sed magnitudine excellens. conchauas oblongũ. cõcauum à similitudine conchæ. Paropsis patinæ genus aliquantum concauæ, in qua obsonia ponuntur. Inue. Quã multa, magnaq; paropside cœnat. græcum est παρόψις παρόψιδος. à παρὰ præpositione, & ὄψον obsoniũ. sunt quæ & ad diuersos usus accommodantur, ut fidelia. Plau. mihi congialẽ plenam faciam tibi fideliam, et seria uas oblongum, arctũq; per sius. Et si sub rastro crepet argenti mihi seria dextro Hercule. Ter. releui oĩa dolia. omneis serias, cuius diminutiuũ est serio la. Persius, seriola metuens uctoris deradere limũ. et sinus uas sinuosum. Virg. sinũ lactis, & hæc tibi liba Priape quotannis Expectare sat est. Item galeola uas simliter sinuosum, sed aliquanto minus. Varro, ubi erat uinũ positum in mensa, aut galeola, aut sinu. & lepista uas ampullæ simile. Idem, aliq̃ uẽditant oleũ sabinorũ. lepistæ pauperibus pleriq; aut fictiles sunt, aut æneæ. et orcæ uasis genus erat tereti, atq; uniformi specie, cũ quo aliq̃n iactare talos antiq solebãt. Persius, angustæ collo non fallier orcæ. sumpsit autem nomen à similitudine marinæ belluæ, quæ orca dicitur balenæ infesta. de q̃bus sic Plynius. Balenæ et in nostra maria penetrant. in Gaditano Oceano. non ante brumã conspici eas tradunt. condi aũt æstatis tẽporibus in quodã sinu placido, & capaci mire gaudentes. ibi parere. hoc scire orcã infestã his belluã. & cuius imago nulla repræsentatione exprimi possit alia, q̃ carinæ inuersæ. dentibus truculentæ. irrumpunt ergo in secreta, ac uitulos earũ, et fœtas, uel ẽt in annum grauidas lacerant morsu, incursuq; ceu liburniarum rostris fodiunt. illæ adflexũ immobiles. ad repugnandũ mentes, & pondere suo oneratæ, tunc quidẽ et utero graues, pariẽdi'ue pœnis imalidæ, solũ auxiliũ nouere in altũ profugere, et se toto defendere Oceano. cõtra orcæ occurrere laborant, seseq; opponere, & cautiũ angustijs trucidare. ĩ uada urgere. saxis illidere. spectantur ea prælia ceu mari ipso sibi irato nullis in sinu uentis. fluctibus uero ad anhelitus ictusq;, quantos nulli turbines uoluunt. orca et in portu hostiẽ si uisa est oppugnata à Claudio principe. uenerat tunc ex ædificante eo portum inuitata naufragijs tergorũ euectorũ è Gallia, satianisq; se per cõplures dies, alueũ in uado sulcauerat accumulata fluctibus in tantũ, ut circũagi nullo modo posset & dum sagenam persequitur in litus fluctibus propulsa eminente dorso multum supra aquas carinæ uicem inuersæ, protendi iussit Cæsar plagas multiplices inter ora portus, profectusq; ipse cum prætorianis cohortibus populo Romano spectaculum præbuit, lãceis congerente milite è nauigijs assultantibus, quorum unum mergi uidimus reflatu belluæ oppletum unda. orca balenæ habent in frõtibus, ideoq; summa aqua annatantes, ĩ sublime nimbos efflant. hæc Plyn. Orcades uero insulæ sunt Oceani septẽtrionalis ultra Britãniam. modicis inter se spatijs discretæ nõ longe remotæ ab insula Tile. Cumerum uocabãt antiqui uas, quod opertum in nuptijs ferebant, in quo erãt nubentis utensilia, quod etiam camillum nominabant. hoc est ad ministerium aptum. nam ueteres camillos uocabant ministros impuberes in sacris. Vnde et Mercurius Hetrusca lingua Camillus uocatus. est ẽt Camillus proprium uiri. & Camilla proprium muliẽris. Virg. Volsca de gente Camilla. q̃dam camillum dictum uolunt quasi paruũ caminum. est enim caminus græce, quem latine fornacem nominamus. Item perfillum uas quoddam erat picatum, in quo unguentum seruabatur quo ungebantur Quirini arma. dicitur aũt uas uasis, & uasum uasi. à quo uasculum diminutiuum. et conuaso uerbum, q̃d significat furtim colligo. Teren. aliq̃d conuasassem, atq; hinc me conijcerem protinus in sedes. metreta uas est ad mensurandũ, quæ etiam sextarium dicitur. modius mensuræ genus, de quo supra diximus. Item congiarium, de quo inferius dicemus. simili modo à do uado deriuatur, q̃d est eo, quasi uiæ do. ut nõnulli opinantur. Nos à græco potius deductum existimamus, nam græci βαδίζειν dicunt ire. à quo abatos, hoc est Inaccessa uocitata est insula Aegypti, ad quam non est accessus. Item alius locus ultra Aegyptũ, atq; Aethiopas. Lucanus, atq; Abatõ, quam nostra uocat ueneranda uetustas. à uado simili modo cõposita fiunt circunuado, hoc est inuadẽdo circundo. euado q̃d proprie significat ex eo siue trãseo. Virg. Euadit'q; celer ripã irreneabilis undæ. Ter. sic inquam quo euadat, uide. aliquã do tamen per metaphoram euadere ponitur pro fieri, produci. Cic. an uerebare ne non putaremus natura potuisse imprõbũ euadere. nonnunq̃ 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 summa fastigia culmnis. modo pro apparere. Idem, Vt tandem ante oculos euasit, & ora parentum. plerunq; etiam euadere, est per quãcunq; difficultatem ad aliq̃d peruenire. Ter. & heri semper lenitas uerebar quorsum euaderet. inuado quoq; proprie aggredior significat. Sall. priusq̃ hostes inuaderet. aliquando ponitur pro ingredior, siue incipio. Virg. Tu'q; inuade uiam. idem, Aut pugnam, aut aliq̃d iandudum inuadere magnum. item à do uadum dicitur per quod uia datur. est enim proprie uadum fundum fluminis. lacus. maris, et cuiuscunq; aquæ. Plyn. frequentes quippe teniæ candicantis uadi carinas territant. idẽ, orca inuitata nau-

fragijs tergorum aduectorum è Gallia alueum in nado fulcã uerat. idẽ ſaxum muri ambitus à nado ad ſumma perlucens. idem, lignum nado hærebat. idem, uel ſi ad nada uſque, glacientur amnes. hinc nadum quoque appellatur locus, qui propter breuitatem aquæ pedibus tranſiri poteſt. unde nadoſus amnis, & nadoſum mare dicitur, cum frequentia habet nada, hoc eſt frequentia loca, quæ tranſiri pedibus poſſunt. hinc nadare uerbum deducitur, quod eſt pedibus tranſire. Solinus, flumen quod propter breuitatem facile nadari poterat. Papinianus, flumine publico interueniente uia conſtitui poteſt, ſi aut nado tranſiri poteſt, aut pontem habeat. ſecus autem, ſi nadari non poſſit, ſed pontonibus traijciatur. à do præterea doceo deriuatur. nihil enim aliud eſt docere, quàm diſciplinæ, aut alterius cuiuſcunque rei cognitionem dare. Virg. 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, et docibilis, q 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 dore, hoc eſt ne dicas. ab hoc fit, dedoceo, quod eſt id, quod doctus es, falſum eſſe oſtendo, docens quod uerum eſt. Quint. & quidem prius, ac difficilius opus dedocendi, quam 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 qcqd alicui datum 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, et incomptam, 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 alii qui donum à græco dictum malint, quod eſt δῶρον. donamus autem plerunq; præmij gratia. Cicero, cum Gallos, et Hiſpanos cuitate 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 deducantur 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 ali quando etiam, de rebus pernitioſis dicitur. Virgilius, Quas illi philomela dapes, quæ dona parauit. à dono compoſita ſiũt redono. & condono. redonare. remunerare eſt. condonare uero modo donare, modo ignoſcere. ab his redonatio, & condonatio. 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 cõeundo. nam datatim ludere eſt mutuo cõitui, 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 recipieri, 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 nõ 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 diligas, 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 accommodatis, & 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, a græco dictum exiſtimant, quod eſt δίδωμι, à quo doſis, datio dicitur, & antidotum, quod contra uenena datur, quaſi ex aduerſo datum. nam & ipſa antidota fere 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 δανίζειν 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

qui procax illico facta est. & procacitas petulantia, quæ non solum de animantibus, sed etiam de alijs rebus dicitur. Virgilius, penitus q; pro cacabus austris, hoc est sæuientibus procellis asperis. maligns. procaciter quoque aduerbium ab eo fit, hoc est petulanter. Procor autem à prociendo derivatur. procare enim petere est. Liuius, matrem procatum uenerat, habet q; penultimam syllabam correptam. quando enim producta est, significat ruptum, atq; irritum. Hinc iurisconsulti irritum testamentum procatum dicunt, & procitare sæpe dicere. prouocare. & procet pro prouocet, procco 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, extremos q; ciet gemitus. Idē, lachrymas q; ciebat. Idem, Aere ciere uiros, Martem q; 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 victoriæ, hoc est uocentur Salaminij, ut testimonium victoriæ perhibeant. per metaphoram tamen ponitur proincito. prouoco. commoueo. Idem, quorum studium legendo, non scribendo uehementius in dies citat. ab hoc citatio derivatur 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. A pule. citato non testudineo gressu. Sallustius, modo citus modo tardus in gressus. A b hoc fit comparatiuum citior, & superlatiuum citissimus. Plautus, nullam ego rem citiorem apud homines esse, quá famam reor. A franius. Citior abijt anicula, citissima omnium rediit. Item cito aduerbium, à quo citius, & citissime. Item à cito alia quoque composita fiunt. Recito quod significat repeto. Martialis, Fama refert nostros te Fidenti ne libellos, Non 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. excitabūdus derivantur. Incito, prouoco. irrito. incendo. 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 uiuificio Seneca. Nec eam sanare languentem uisus est, quàm mortuam suscitare. Ab hoc fit suscitabulum, quod pro incitamento accipitur. Varro, symphonia uocis suscitabulum. concito. commoueo, ad iram prouoco. à quo cō citatus 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. A franius, Dij sunt irati tibi, qui concieri cogites tantū mali. A cius, nisi quasi terestris pontus strages concret. 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. capitur q; in bonam & in malam partem. Nam & concilio mihi amorem alicuius, ac beneuolentiā

dicimus & concilio odium, concilio inimicitias, hoc est emo, cō paro. Hinc conciliatus pro empto accipitur. Terētius, prodi male conciliate. hoc est magno pretio emptæ, & conciliatio pro cōuentione usurpatur. Plau. Extat conciliatio, seruanda promissa. Quando autem non cum re sed cum deo siue homine iungitur concilio, significat placo, & amicum facio. Virgilius, tu scelerata, Iouem q; concilias. A quo cōciliatrix dicitur mulier quæ uiris comparat & conuenire facit uxores, & uxoribus uiros. & conciliabundus, qui conciliat. & reconciliare est in gratiā restituere, quoties scilicet amici, qui interposita aliqua offensa aliquá diu fuerint inimici in pristinam redeunt beneuolentiā, 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 deduca diximus, licet proprie citra significet, aliquando tamen pro ultra ponitur. Sallustius, cis Rhenum atque inter mare nostrum, & 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 notum significationem ponitur aliquando pro sine. Vt cum dicimus plus usus sine doctrina, quàm citra usum doctrina ualet. & cisterna, de qua inferius ditemus. Cissium uehiculi biroti genus 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, & lo quax ridiculi gratia, quæm pompa uehi Romæ solebat. Varro reciprocum à recipiendo derivatum scribit, et id esse, quod alicunde profectum redit eo, unde profectum est. Acius, 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 cæcat, 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 A fricanum iurisconsultum, qui quadringenta (inquit) habebat, trecenta legauit, deinde iubet 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 dicimus, 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. iaiō igitur sui, & derivatiuum 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 ἀνταπόδοσις, & ἀντιστρέφειν uocant. Neq; enim dicere fas eſt. Ego dixi ſibi. Non eſt ſibi curæ reſpublica. Tu fuiſti ſecum (ut uulgus indoctorum loquitur) quia nulla in ijs reciprocatio eſt. Ideo ita diendum, ego dixi ei. Non eſt ei cura reſpublica. Tu fuiſti cum eo ſimili modo non eſt fas dicere, uidi Ciceronem et fratrem ſuum. Sed uidi Ciceronem & fratrem eius. Econtrario uero barbare dicitur in ſacris literis, Oĩa à 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 parũ 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 ſcribere tur, reddita ei, de altero intelligeretur, ut puta reddita Neroni, aut cuipiã alteri. etenim ſi ita dicamus. Dum Cicero cum Trebatio loqueretur, pluribus uerbis negligentiã eius accuſauit. Profecto Trebatij negligentiam à Ciceron accuſatam intelligimus. Si uero negligentiam ſuam dicamus Ciceronem, ſignificamus negligentiã propriam, dum cum Trebatio loqueretur, accuſaſſe. Eſt tamen quando indifferenter & ſe pro ipſum, pro ut ad illius, de quo loquimur, uel ad noſtram perſonam ſermonem referemus, in quorum altero reciprocatio eſt, alter nullam habet reciprocationem. Verbi cauſa, omnes 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 profectus 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 nihilominus 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; mnatus eſt error. Et interdum huic pronomini additur ſibi, nulla neceſſitate, ſed ueluti cuiuſdam feſtiuitatis gratia. Terentius, ſuo ſibi hunc gladio iugulo. Cic. ſuo ſibi uiĉtimam ſacro. 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 ó amici ſui. ó milites ſui. ó 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 hũc locum poetam omnium maximum fuiſſe, ſi opus perfecſſet. Ná qđ alibi ait. Quiſq; ſuos patimur manes, non refertur id ſuos ad primam perſonam, quia ſic reſolueda oratio eſt. Nos patimur manes, ſed quiſq; noſtrum ſuos. Præterea illud quoq; ſciendum, quod hæc tria pronomina, ego. tu. ſui. binos genituos 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 uocantur, 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 genitui pluralis, ac ſingularis non uariat, noſtrum & ueſtrum, reſpondent ad illa mis, & tis, ut nemo noſtrum. nemo ueſtrum. non autem nemo noſtri. nemo ueſtri. Veteres certe maiores noſtrum, pro maiorem noſtri, ſcripſere. Vnde importuniſſime feciſſe. Au. Gellius ſcripſit, qui in pleriſque Salluſtij exemplarijs ſcripturam iſtam ſynceriſſimam corruperunt. Nam cum in Catilinario ſcripũ foret. Sæpe maiores noſtrum miſerti plebis Romanæ. Noſtrũ 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 ſollicitor. dolor mei, quo alij ſollicitantur, copia mea, quã ego poſſideo, copia mei, qua poſſideor. Vt meretrix facit oĩbus copiam 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 aliqd præſtaret patriæ utilitatis mei, ideſt de me. Sic faſtidium meum, quo ego alios faſtidio, faſtidiũ mei, quo ab aliis faſtidior. Idẽ, ſeu mulier omnibus expoſita mortalibus uanitatẽ faſtidio mei, deſpectúq; captauit. Sunt tamen quædam anapitem habẽtia ſignificationem, ſed quæ facile diſcerni poſſit, ut cum dico. Hæc eſt pars mea, non de parte corporis intelligo, ſed hæreditatis. et rurſus, hæc eſt pars mei, non de hæreditate, ſed de corpore. Manus pars mei eſt, non mea, fundus pars mea, non pars mei. Nam, quod Cic. inquit, ex quo uereor nihil ſim tui, niſi ſupplo ſionem pedũ 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 cõiunguntur, minime mutatis. Cic. dico mea unius opera rempublicam eſſe liberatam. Idem, ſolius enim nuum peccatum corrigi non poteſt. Idem, ex tuo ipſius animo coniecturam capio. Non dixit, quia non licuit, mei unius opera mei ſolius peccatum. tui ipſius 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 Terentius ita ſcripſit. Saluus ſum meo præſidio, atq; hoſpitis, et non præſidio mei, atq; hoſpitis. Idem, hem tot mea ſolius ſolicitæ 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, namſibi quiſq; domi Romanus habet ſas. Item ſam pro eam. Idem, nec q̃ſquam philoſophiam in ſomnis uidit priusquam ſam dicere cœpit. DELITIAE. Oblectamenta. Delitiæ proprie dicuntur, quæ maxime nobis uoluptati à deliciendo, hoc eſt allicẽdo nos ad uoluptatem. Delicere enim elicere eſt. Plau. qui illum ſciat delicere, & noctem facere poſſit de die. Veteres licer eimplicare dicebãt, à licio q̃d eſt filium, 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 profitentur. Itẽ eas, quæ alterius nomine hoc uitæ genus exercent, ut ſiqua Cauponam exercens, in ea corpora quæſtuaria habeat, ut multæ ſolent ſub prætextu inſtrumenti 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, et 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. et dulcor. Lynius, contractata dulcorem amittit, & dulceo uerbum. A quo dulceſco. Idem, paulatimq; maturescentia dulceſcunt. Item dulcior, dulciſſimus, & aduerbia dulciter. dulcius. dulciſſime, et dulce pro dulciter, prædulce ualde dulce, & ſubdulce aliquantulum dulce, & edulco uerbum, q̃d eſt dulcius ficio. Cn. Martius, quapropter edulcare conuenit uitam, Curaſq; arcebas ſenſibus guber nare. & dulciloquus dulciter loquens. & dulciſluus, dulciter fluens, & dulciſonus dulciter ſonans. Item à licio fit compoſitum allicio, quod eſt attraho, induco. A quo allecto frequentatiuum. Cicero, ad quem fruendum non modo non retardat, uerũetiam muitat, atq; allectat ſenectus. et allicio, A quo allicio. Suetonius de Vitellio. Pronus uero ad cuiuſcunq; et quacunq; de cauſa necem, atq; ſupplicium, nobiles uiros condiſcipulos, & æquales ſuos omnibus blanditijs tantum modo ad ſocietatẽ imperij allectos uario genere fraudis occidit. Pellicio, q̃d eſt blandiẽdo decipio. A quo pellicator, qui ad fraudem pellicit, & pelliculatio, quo Cato utitur pro blanda, et fraudulenta inductione, et pellax. fallax. à quo pellacia, fallacia. Virgil. uerũ ubi nulla fugam reperit pellacia. Lucretius, Subdola cũ ridet penitus pellacia põti. Item à pellicio pellex, quia blandiendo uirũ ab uxore ſeducat. Eſt. n. pellex, quæ cum eo corpus miſcet, qui habet uxorem, ſicut concubina, quæ cum cœlibe uiro ſine nuptijs locum tenet uxoris, quã græco uocabulo παλλάκην, hoc eſt pallacen appellamus. Suetonius de Veſpaſiano. inde quieti uocabant 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 pallacẽ pellicem ſcribi pſere. Cum pellex latinũ ſit, nec uiri pellex dicatur, ſed uxoris. Nemo. n. latine loqueretur pellex mea, ſed pellex uxoris meæ. Pallacæ uero ſit græcũ, et cõcubinã ſignificet, rectéq; uiro iungatur hoc mõ, hæc eſt pallacæ mea, hæc eſt pallacæ 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 non eſſet, cum aliquo tamen uiuebat, quã uero nomine Amicã, paulo honeſtiori concubinam appellamus. hinc Caius Flaccus emendauit Pellicem uocatri ſcribens, quæ cum eo, cui uxor ſit, corpus miſcet. A pellex fit Pellicatus, ſicut à concubina concubinatus. à delicio delecto, q̃d 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, q̃d 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. et delectamẽ. Itẽ delitiũ in ſingulari, et 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, et per metaphorã mollis, ac tener. A quo aduerbum 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 dicebant explanare. indicare. aperire. Accius. quare alia ex crimine inimicorum effugere poſſis, delicat. Terent. quid iſtuc eſt, aut iſte uult ſermo mater delicat, hoc eſt indicat. oſtende. explana. Item à licio fit oblico, idem ſignificans, quod delicio, à quo oblecto, & ab eo oblectatio. oblectamẽ. 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 derivatur, 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, lactẽs cui præbetur. & lacteus candidus. ſuauis. ſucculentus. & 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, et 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 lactiania, hoc eſt cibi ex lacte facti, et Lactiphagi Scythiæ populi, qui et Galactophagi dicuntur. 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 educo. extraho. à quo elecebræ argentariæ dictæ sunt meretrices ab eliciendo argento, & elices sulci aquarij, per quos aqua collecta educatur. & electo frequentatium. Plautus, electabo adolescentem muneribus. et elicius Iupiter. etenim Numa Pompilius regnum urbis Romæ adeptus pontificem elegit, cui sacra omnia exscripsit, atq; exignauit, quibus hostijs, quibus diebus ad quæ templa sacra fierent, cæteráq; omnia publica, priuataq; sacra pontifices Scitis subiecit, ut esset, quò consultum plebs ueniret, nequid diuini iuris neglegendo patrios ritus, peregrinosq; ascisçendo turbaretur. Nec cœlestes modo cerimonias, sed iusta quoq; funebria, placadosq; manes, ut idem pontifex edoceret, quæq; prodigia fulminibus, alioue quouis modo missa susciperentur, atq; curarentur. Ad ea eliciendа 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. Illico attrahо, illaqueo, à quo illecebræ dictæ blanditiæ, quibus illiciuntur. A quo illecebrosus, qui manibus blandimentis hominem allicit, & illix, qui allicit sicut illex, qui sine lege, & sinè iure uiuit, & illecto pro allecto. et 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 nescibant, illico manserunt. Ponitur tamen frequentissime pro statim. Plautus, illico hic ante hostium eramus. Locus proprie dicitur quicquid aliquid continet. Virgilius. hic locus urbis erit. Ponunturq; 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. Fallustius, natus haud obscuro loco. Est et 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 fuerũt, aut sunt, aut essent, aut esse deberent. Terentius, si te in Germani fratris dilexi loco. Interdum tamen in locum potius dicimus quàm in loco, quoties aliud erat, aliud succesſit, qđ nõ fit sine uerbo significante motum. Quintilian. nam quomodo pugnam ineuntibus tot simul metus. laboris. dolorum. postremo mortis ipsis excederint, 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 uulnam appellamus. nam in reliquis animalibus dicimus tantum uulnam. A locus fit diminutiuum loculus, qđ sacculũ significat, qui alio noĩe Vulna, & bulga, & marsupiũ dicitur, & Capsula. hinc loca distincta in qbus aues nidificant. et quæcunq; simlia dicuntur loculamenta. Columella, uel si non ita competit, paxillis adactis tabulæ supponantur, quæ uel loculamenta, qbus nidificent aues. uel fictilia colũbaria 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 pergrit. ablatam reperit. Interdum per usum alicuius rei pretio concedo. A quo locatio dicitur. Cicero. Vel quod locatio ipsa pretiosa. Idẽ, uxoru fundus erat colono locatus. Sæpe etiam pro marito do. Plau. filiã eius pupillam locauit. A quo illocabilis dicitur, quæ tractari uiro non potest. Idem, uirginem habeo grandẽ, dotẽ cassam, atq; illocabilem. & à loco fit locatarius, qui domum, aut fundũ, aliudue simile in locationem conducat. Nomina enim masculina in arius, et fœmnina in aria desinentia, officia hominum, qualitatemq; proprie significant. Vt caprarius, capraria. saltuarius. cã parius. 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 nasculum, in quo reponitur atramentum. Calamarium, in quo calami recondũtur, 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 non solũ locus plantarũ, sed ipsæ plantæ, etiam si euulsæ sint, qũis Seruius dicat plantaria esse, quæ è seminibus nata cũ radicibus, et terra propria transferuntur. Plantas uero, quæ de arboribus rapiũtur. Seminarium ipsum semen, hoc est plantulæ. Cãpinarium palmes, qui è duro exit, materiamq; in proximũ annũ promittit, siue congeries utrentiũ ramusculorum. Calcariũ, et uestiariũ pro calceis, et uestibus. Fustuariũ pro fustigatione. Cibaria pro cibis. Carnariũ, & donariũ, de qbus supradiximus. Item à loco locuples, qp 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, et locupletes dicti diuites, qđ locis, hoc est agris pleni essent, et locupletare ditare, cuius passiuũ ẽ locupletari. Plau. Visus ẽ paterna hæreditate locupletarier. Item à locis urbẽdis locustæ uocatæ ob iacturã, quã messibus afferũt, tactu multa, ut supra diximus, urentes, morsu uero omnia erodentes. DOMINI- Neronis POPVLI Romani scilicet. Populus definitur multitudo hominum iuris consensu, et concordi cõmunione sociata, differtq; à plebe, qp in populo omnis pars ciuitatis, omnesq; ordines continentur, in plebe autem non insunt nobiliores, et patricij. itaq; utrunq; à græco dictum uolunt. Plebem ἀπὸ τῶν πλειόνων, hoc est à pluribus, qđ plures sint plebei, quàm patricij. Populũ ἀπὸ τῶν πολλῶν πλειόνων, hoc est multo pluribus, qđ populus omnes ordines, ut diximus, cõplectatur, à populus fit diminutiuum popellus, hoc est paruus populus, et popularis, quod modo significat id, quod populi est. Teren. Amicus meus summus, et popularis Geta. modo carus populo. unde & populare, est amorem populi conciliare, Pacuuius, atque ut promerui pater mihi patriam populauit meam.

aliquando etiam popularis pro uili, ignobiliq; accipitur. Plautus, præstat diuitem esse, ac popularem, quam nobilem, & mendicum. hinc popularia nugatoria, & puerilia dicimus. Laberius, dum popularia agimus per ludum. A populus etiam fit populor uerbum, quod & populo dicitur. Virgilius, populataq; ingentem farris aceruũ. A quo depopulor, hoc est prædor, & deprædor, passimq;, & quasi populatim diripio. A quibus populatio. & depopulatio & populator, ac depopulator. & populatrix. ac depopulatrix. & populatim, quod modo significat per populos. A puleius, populatim ab omni pro uinca reuocatus, modo cæteruatim. & in uniuersum. Cæcilius, ego perdidi te, qui omnes seruos perdo populatim, quæso ne addas malum ad hoc malum. & populabundus, pro prædabundus, & populosus populo plenus. & popularitet, hoc est affabiliter, humaniter, blande, & cum fauore, ac gratia populi. Iuuenalis, & uerso pollice uulgi Quemlibet occidunt populariter. & popularitas affabilitas, humanitas, blanditiæ, et publicus (ut quidam existimant) quasi populicus, quod non priuatim alicuius, sed populi sit. à quo fit publico uerbum, quod est diuulgo, & publicatio diuulgatio, respuplica res populi, & publicæ, ac publicus aduerbia, & publicæ sacra, quæ pro populo fiebãt, 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 publicæ uia, quæ in solo populi est, siue qua iter populo est. et 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 iniisset, lege adeo se omni regni suspitione absoluit, ut popularis etiam factus sit, & publicolæ cognomen adeptus. Item dies populi fugia nominatus. Iunio mense, quod eo die tumultu repẽte orto fugerit populus. Non 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, et quæ libyca appellatur minima folia, ac nigerrima huic arbori, & ulmo, tiliæq;, & oleæ, & salicı euenit, ut circunagantur earum folia post solstitium, quod certissimum eius syderis cõfecti testimonium est. Ab hac populo fit populeus, ut populea uirga. Item populnus, sicut à ficu ficulnus. Quidam etiam putant poloniam 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. A plebe uero diminutiuũ 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 et 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 δεσπότην uocant. Homerus οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω, hoc est. Non bonus est multorum dominatus. Vnus dominus esto. Veteres hunc tyrannum etiam appellabant. Virgilius. Te propter Libyæ gentes, numadumq; tyranni Odere. idem, Pars mihi pacis erit dextram tetigisse tyranni, quamuis postea Tyrãni 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 uiolẽter crudeliter. domini ergo nomen nescio, quid superbum sonat, quem admodum regis, de quo supra diximus, & Tyranni, propter quod diuus Augustus domni appellationem, ut maledictum & opprobrium semper exhorruit, & cum spectante eo aliquando ludos, pronuntiatum esset à Mimo ó dominum æquũ, & bonum, uniuersiq; quasi de ipso dictum comprobassent statim manu, multuq; 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 Tyrannidẽ 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 intentatiua particula, & paro quasi statim paro, uel prorsus paro. Ab hoc Imperium declinatur, quod modo iussum significat. Virgilius. hic uasto Rex Aeolus antro, Luctantes uentos, tempestatesq; sonoras Imperio premit, ac uinclis, & carcere frenat. modo regnum dominum, 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 in est, quod præcipue in danda bonorum possessione consistit. iurisdictio est etiam iudicis dandi licentia. Ab imperio imperiosus dicitur, nimis seuere imperans, crudus & quasi ostentator iperij, qualis Torquatus apud Liuiũ, qui filium licet uictorem, quia contra imperium suum pugnauerat, securi percussit, ob id dictus imperiosus, et manliana imperia, crudelia uocata. Ab hoc fit aduerbium imperiosè, hoc est acriter. seuere, & cum ostentatione imperij. item ab impero imperito frequẽtatiuum & qđ apud Plynium reperitur, imperitabundus pro imperitans. Poëtæ aliquando imperatorẽ pro Imperatore usurparunt. Iuuena. Qualeis tunc epulas ipsum glutisse putamus Induperatorem. Præses autem est, qui maius in urbe, aut Prouincia imperium habet, de quo superius late disseruimus à præsidendo ita appellatus, à quo præsidiũ. præsidere uero est præesse (ut supra diximus) et à sedẽdo deducitur. sedere quid sit manifestũ est. Plau. Si non ubi sedeas

locus eſt, at eſt ubi ambules. A liquando ignauiam, ceſſationemq; ſignificat. Terentius. an ſedere oportuit domi uirginem tam grã dem. 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 poëta. Virgilius, Idq; pio ſedet Aeneæ, probat author Aceſtes. ſecũdum 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. Parumq; ſedebat ſuccinctus trabea, & alibi, Turnus ſacrata nalle 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. A quo aſſiduum. aſſiduitas. aſſidue de quibus ſupra diximus. Item aſſidelæ menſæ, ad quas ſedentes ſtamines ſacra faciebant, & aſſeres, quod aſſidant parietẽ, et aſſes, & aſſulæ, de quibus ſupra diſſeruimus, & aſſeſſores, quorũ officium eſt aſſidere præſidi, atq; conſulere, atq; in ijs fere cauſis conſtat. cognitionibus. poſtulationibus. libellis. edictis. decretis. epiſtolis. Huius fœminium eſt aſſeſtrix. A franius, dimutit iam aſſeſtricem, me adeſſe uocat, & conſeſſores, qui ſimul ſedent. Martialis, Nec conſeſſorum uicina nummiſmata tantum Aera, ſed à cuneis ulteriora petis. Circunſideo, quod eſt contra ſedeo circundo. obſideo, qđ interdum pro circunſideo ponitur, interdum pro contra ſedeo, unde obſeſſi dicuntur, q 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, inde nomẽ aſſumpſit, quamuis aliqui ab ob, et 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. A quo diſſidium, hoc eſt diſcordia, & diſſidioſus contentioſus. deſido, otioſus ſedeo, A quo deſes deſidis, & deſidioſus, hoc eſt piger ignauus. unde deſidia ignauia, ſubſido, qđ ſignificat ſubterſedeo. Virgilius, ſubſedit dubius. A quo fit ſubſidium, hoc eſt auxilium inſido, aliquẽ doloſe expecto. A quo inſidiæ, quæ clàm inſidẽt, ut hoſtes fallant, & ab eo inſidior uerbum. & inſidioſus inſidijs plenus, fallax. Item inſidiator, & inſidiatrix, qui inſidiantur. Iũgitur autem inſido cum datiuo. Virg. Arripuit q; locum, & ſyluis inſedit iniquis, cum inſiſto cum accuſatiuo iũgatur. Idem, Nulli fas caſto ſceleratum inſiſtere limen. Reſido, otior commoror. A quo Reſides, otioſi. quieti ſegnes. Virg. iã pridem reſides animos, ſicut e contrario inſtantes dicimus in duſtrios. et Reſina humor, qui ex arboribus fluens, in ijſdẽ reſidet. A quo reſinatum dicamus, ſicut à picæ 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 uenieſſe, & 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. A quo Rhœteius et Rhœteus deducuntur. Superſedeo. maneo ceſſo. differo. Plautus, ſuperſede de iſtis rebus, iam tuipſe ubi lubet finem face. Cõſideo ſimul ſedeo. A quo fit conſeſſus, qđ non ſignificat conſeſſionem, ſed homines ſimul ſedentes in uno loco, quemadmodum Conuentus non conuentionem ſignificat, ſed homines, q uno in loco conuenerunt. A ſedeo propterea ſedes deducitur, in qua ſedemus, ponturq; pro habitaculo, et domicilio. Cæſar, creſcente enim populi multitudine mutare ſedes ſtatuerunt. Item pro ſepulchro. Virgilius, Sedibus aut ſaltem placidi in morte quieſcam. eius diminutiuum eſt ſedicula, et eiuſdem ſignificationis eſt ſedile, quod & locus ad ſedendum eſt, et 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 poetas, aut ſpectantes ludos ſedere ſolebant, eranq; etiam tribunorum triumuirorum, quæſtorum, & huiuſmodi minora iudicia exercentium, qui nõ in ſellis curulibus, nec in tribunalibus, ſed in ſubſellijs conſidebant. Sella curuli maiores magiſtratus utebantur, quam ſimul cum toga, et prætexta, et lictoribus Romani ab Hetruſcis ſumpſere. Curulis autem à curru dicta eſt, quod in ea ſedentes curru uehi maiores magiſtratus ſolebant. Sella græce θρόνος, hoc eſt thronum nominant. Hinc θρόνος βασιλικὸς ſolium, hoc eſt ſedem regiam uocant, & θρόνος ἡγεμονικὸς ſellam curulem. Item à ſedeo ſedulo aduerbium, quod ſignificat diligenter, inſtanter, continue quaſi aſſidendo, hoc eſt ſine intermiſſione. Cic. Sedulo inquam faciam. Nam quod Marcellus ſcribit ſedulo dictum, quaſi ſine dolo, nimis affectatum nobis uidetur. quippe ſedulus eodem modo, quo aſſiduus dicatur, idemq; ſignificat, et ſedulitas eſt aſſiduitas, & diligentia. Item à ſedeo ſolium marmarium è ligno factum, in quo reges ob corporis ſui tutelam ſedebant. Item ſedes regia. Curtius, Regnam in ſolio uiſam uehementer admiratus, aliquando uas, in quo homines in balneis, uel domi, uel quouis alio loco ſedentes lauantur. Martialis, nõ uis in ſolio prius lauari. Hiſpani id duretum uocant. Suetonius de Auguſto, at quoties neruorum cauſa marinis, albuliſq; calidis utendum eſſet, contentus hoc erat, ut inſidẽs 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, q ſoliſternium habebant, & ſolaria Babylonica uocabãtur, quibus ea ſterni ſolebant. A ſella etiam ſellaria dicta loca, in q bus diſponi ſedes ſolebant. Plyn. Atq; ex omnibus, quæ retuli, clariſſima, quæq; in urbe iam ſunt dicata à Veſpaſiano principe in templo pacis, aliiſq; 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, cũ 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, q ab hoc ſeditioſi dicuntur. Item ſeliquaſtra ſedilium genus eſt, & ſedentarium dicitur, qđ ſedẽdo fit,

unde ſedentarium laborem dicimus, qui ſedendo contrahitur. Apuleius, ut etiam fatigationem ſedentariam ineſſus 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, qđ cum ad ſpectacula eius ex toto terrarum orbe diuerſarum linguarũ ſpectatores conueniant, omnes tamen una uoce, eum patrem patriæ ſalutant, quaſi una urbe oriundi. Conſtat ſanè tantum aliquando hominum multitudinem ludorum gratia ad urbẽ confluxiſſe, ut Senatores quidam nimia preſſura fuerint eliſi. QVAE GENS. interrogantis eſt, quis. n. 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 aduenias tibi? Aliquándo indefinite. Plynius, Tum mihi neſcio quod in aurem inſuſurrauit. idem morbus neſcio qui ante eam ætatem incognitus noſtris. Cicero. 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. Vir. Spero equidem mediis ſiquid pia numina poſſunt, Supplicia hauſurum ſcopulis. quis, et quid nunquam relatiue ponitur, cum qui, quæ, quod, frequentiſſime referant antecedens, quod adiectiuum eſt, et 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, nã eius pietatis es dicimus, & ea pietate es, & ea tua eſt pietas, habetq; aliquid plus uirũ talis oratio, quàm ſi dicas pro tua pietate. item quo aliquando pro quanto accipitur, ut cum dicimus, eo magis quo magis. A quis compoſita fiunt aliquis, quaſi alius quis. A quo aliquò, aliquà, aliquorſum, aliquoties aduerbia hoc eſt ad aliquem locum, per aliquam partem, uerſus aliquam partem, aliquot uicibus, & aliunde, ex aliquo loco. itẽ quiſquam, quiſpiam eiuſdem ſignificationis, ſiquis, ideſt ſi aliquis. Et quiſquis, quod ſignificat quicunq;. Et quiſq;. à quo unuſquiſq;, quæ ſignificant omnes, et quiſnam interrogatiuum, et quiſputas eiuſdem ſignificationis, & nequis quod componitur ex ne, & quis pro aliquis, ſignificatq; ut nullus, & qſqliæ à quiſquis, quaſi quicquid cadit. Sunt enim quiſquiliæ purgamenta terrarum, & quicquid ex arboribus, herbis, floribus, minutim cadit. A quo quiſquilium uocant exiguum fruticem ilicis, producentem coccum, quod granum eſt ad tingendum ueſtes gratiſſimum. A qui quiuis, quicunq; quilibet. A quo unuſquilibet, de quibus ſupra diximus. Item quidam, quod non eſt particulare, ut aliquis, quem admodũ pleriq; falſo 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 agnitum, 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, nó 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. A quo quianam aduerbium interrogandi. Virgilius, Heu quã nã tanti cinxerũt æthera nimbi? Idem, Cælicolæ magni, quianam ſententia uobis Verſa retro? & quiane, quod ſignificat certe, re uera. Idem, quiane auxilio iuuat ante lenatos 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 Alexandriæ. 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 excepto huiuſmodi ſequatur. Cicero, ab optimis illis quidem uiris, ſed non ſatis eruditis. Idem, qui autem in uirtute ſummum bonum ponunt, præclaræ illi quidem ſed hæc ipſa uirtus amicitiam & gignit, et 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. A ut ſi quiſquam eſt ille ſapiens fuit. Ab hoc fit Equidem, quod prorie 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 è quidem hoc dubites amborum fœdere certo Conſentire dies. Et ſiquidem, quæ ex ſi, & quidem componi uidetur, tamen primam ſyllabam breuem habet, cum ſi producta ſit. Item ſignificationem nõ habet partiũ, ex quibus componitur, ſed idẽ ſignificat, qđ nam. Quintaq; natura ipſa uidetur ad tolerandos facilius labores muſicam ueluti muneri nobis dediſſe ſiquidem remigem cantus hortatur. A liquándo 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 unã eſſe Ouidius oſtendit, qui in hoc eodem ſignificato utitur pri

ma breui, quod non accideret, niſi eſſet compoſita, quæ mihi uẽ
tura eſt, ſiquidem uentura ſenectus, cum deſit numeris ipſa iu
uenta ſuis? Quin, quod, quatuor modis accipitur, uno cum in
crepantes, uel interrogantes, uel exhortantes dicamus, ſignifi-
catq; cur non? Et quin uenis? quin legis? quin fugis? Vir. Quin
tu aliquid ſaltem potius, quorum indiget uſus, Viminibus, mol
liq; paras detexere iunco? ſecundo quin ſignificat quod. Te-
rentius, non dubium eſt, quin uxorem nolit filius. Tertio, cũ
per hanc particulam magis confirmamus, ſignificatq; atque
etiã. Virg. quin aſpera Iuno, Quæ mare nunc, terraſq; metu,
Cœlumq; fatigat, Conſilia in melius referet, quod & quinimo
aliquando dicatur. Quarto cum ita ponimus qn, quaſi prio
ri uideatur eſſe contrarium. & aliquando, quod non, aliquã
do, ut non ſignificat. Cicero, non ideirco cauſas Ioſcrates non de
fendit, quin id utile eſſe, & honeſtum exiſtimaret, quin, ideſt
quod non. Virg. Hic tibi nequa moræ fuerint diſpendia tan
ti, quin uatem inſanam aſpicias, quin id eſt, ut non. Quo, qđ
loci aduerbium eſt. Idem, quo'ue tenetis iter? ideſt ad quem lo-
cum 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 ti
bi moleſtus eſſem. Qui, quod ſimiliter aduerbialiter capitur,
et 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 tem
poris, & ſignificat quãdo. Virg. Cum ficiam uitulã pro fru
gibus 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,
ſatiſne conſtanter facere uideamur, qui cum præcipi nihil poſ
ſe dicamus, tamen & alijs de rebus diſſerere ſoleamus, & hoc
ipſo tempore præcepta officij proſequamur. Interdum iungi-
tur cum tum, & indicatiuum ferè poſtulant. Eſt autem in cum
quiddam minus, in tum qdã maius. Et hoc duobus modis fit,
ut aut generale præcedat, ſequatur ſpeciale. Aut ambo ſint ſpe
cialia. Primo modo ſic. Quintilianus, quod cum omnibus con
fitendum eſt, tum nobis præcipue, qui rationem dicendi à bono
uiro non ſeparamus, ideſt omnibus multum, mihi autem maxi
me. Altero modo idem, quod opus Marcelle victori tibi dicaui
mus, quem cum amiciſſimum nobis, tum eximio literarũ amo
re flagrantem, digniſſimum hoc mutuæ inter nos caritatis pi
gnore iudicabamus, ideſt multum propter amorẽ tuum in nos,
plus tamen propter amorem literarum. Aliquando tamen cũ
coniunctiuo iunguntur, Cicero. graui teſte priuatus ſum amo-
ris 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. & tri
plicatum. & multiplicatum. ſed ferè in rebus paribus. Quin
tilian. nec indignetur Herodotus æquari ſibi T. Liuium, tum
in narrando miræ iucunditatis, clariſſimiq; candoris, tum in
concionibus ſupra quàm enarrari poteſt eloquentem. Aliquã
do tum pro tunc accipitur. Virg. Tum primum noſtri Cacum
uidere timentem. interdũ pro deinde. Idẽ, Aeneas matri Eume
nidum, magnæq; ſorori enſe ferit, ſterilemq; tibi Proſerpina
uacam. Tum ſtygio regi nocturnas inchoat aras. nonnunquã
pro aliquando Cicero. tum hoc, tum illud arguere, hoc eſt, mo
do hoc. modo illud. quidã à tum putant tunc eſſe declinatum.
ſicut nec à neq; ſignificat autem tunc eo tempore, & de omni
bus temporibus dicitur, de præterito, Virg. tunc decuit, cum ſce
pira 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 ſit cumprimum, quod ſignificat ſta-
tim poſtquam, iuriſconſulti, cum fari poterit, & poſtquam fa
ri poterit ita diſtinguunt, ut poſterior ſcriptura uberior ſit. &
omne tẽpus ſignificet poſt illud, quo fari poteſt. Prima uero ar
ctior, & 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 inſtrumen
tum ſed comitem. Quintilianus, ut quæramus nũquid apud
nos ſit uis quædam ſeptimi caſus, & apud græcos ſexti. nam
cum dico haſta percuſſi, non utor ablatiui natura, nec ſi idem
græce dicam dativi. ſic impuli te manu dicimus, non cum ma
nu. uideo te oculis. non cum oculis. deleo literas lachrymis, nõ
cum lachrymis. abſtergo ſordes aqua. liquefacio cerã igni. nõ
cum aqua, aut cum igni. quod ſi dicamus, acceptus eſt cum ho
nore. ſcripſit cum benevolentia. allocutus eſt cum affabilitate.
aſpexit cum truculentia, hi ablatiui non inſtrumentum ſigni
ficant, ſed coniunctionem. ſiquidem acceptus eſt non inſtrumen
to corporis. non honoris. ſed honore comite. ſcripſit inſtrumen-
to manus. non benevolentia. ſed hac comite. allocutus eſt inſtru
mento linguæ, comitẽ, atq; operatrice affabilitate. aſpexit in-
ſtrumento oculorum truculẽtia ſuffuſorum, quæ nihil facit ad
ipſam inſpectionem. ſed oculi. cum poteſtate apud ueteres dice
batur, qui à populo alicui negotio præficiebatur. cum impe-
rio eſſe. cui nominatim dabatur à populo imperium. à cum
factum eſt cum alter, quod antiq 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 ami
citia conſtantiſſime perſeueranit. i. donec uixit, nihilq; differt
ita loqui quoad uiuet, et quoad morietur. Item, quoad Senatus
habebitur. & quoad Senatus admittetur. Hæc enim quamuis
contraria uideantur, idem tamen ſignificant, quoniã duo tem-
pora, cum inter ſe oppoſita ſunt, atque ita cohærentia, ut alte-
rius finis cum alterius initio miſceatur, non refert utrum per
extremitatem prioris, aut per initium ſequentis, locus ipſe cõ
finis demonſtretur. ponitur etiam quoad pro quantum, & ab
eo fit quoaduſq; eiuſdem ſignificationis ſicut à quo quouſq;,
quod aliquando ſignificat quãdiu, ut quouſq; tandem hoc pa
tieris? aliquando uſq; ad quẽ locum. ut quouſq; agri tui fines
protraxiſti. quominus, quod ſignificat ſtatim. Virg. & quo-
minus arua inſequitur. quondã, quod modo pro olim, ſiue ali
quando accipitur. Cicero, ut tuus quondam familiaris facere
ſolebat. modo pro ſemper. Virgilius. Et quondã inſtipulis ma
gnis ſine uiribus ignis. quoniam quod (ut Feſtus refert) modo
quia ſignificat, modo poſtquam. quoq; quod aliquando ſignifi-
cat etiam. Seneca. tu quoq; ſimili modo exercere te debes. ali
quando ſimiliter. Virgil. Vocabere tu quoq; uotis. quot. à quo
quot quot. quotcunq; quotannis. quotidie. quotidianus. quoties
de quibus ſupra diximus. Item, quotẽnis, quod ſignificat quot
annorum ſicut ſeptẽnis, ſeptem annorum. quidam etiam quo
tẽnium uſurpant. ſicut ſeptennium. quomodo, quodammodo,
cuiuſmodi notæ ſignificationis. quorſum id eſt uerſus quem lo
cum. quaſi quo uerſum. & quoquouerſus, ſeu quoquouerſum,
hoc eſt uerſus omnes partes. qur. quod ueteres, quor ſcribe-
bant aduerbium, quod ſignificat quare. unde quidam qur à
quare per ſyncopen. atq; apocopen deductum exiſtimant. a.
& e. literis detractis. quocirca, quod ſignificat quamobrem.
quius. quia. quium. à quo quias, quæ & ſi nunc per. c. nul
go ſcribuntur, ueteres tamen per. q. ſcribere ſolebant. hoc au-
tem inter ſe differunt. quius & quias. quod quius ad perſo-
nam hominis refertur. Virgilius. Dic mihi Damœta quium pe
cus? an Meliboei? quias uero ſignificat unde. Cicero. Socrates qui

dem cum

dem cum rogaretur, quiatem se esse diceret, mundanum ingeniculum. Varro. Veteres pro quias quiatis dixere. Accius. qui neq; quiatis esset, nunq; potuimus multa rogantes scire. postea hæc per .c. non scribi cœperunt, cum magna inter has literas affinitas sit. quies quod proprie somnum significat, dicta quasi, qui tibi es, & nullo alio negotio disineris. 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, atq; inquietudo. & quiesco, acquiesco, & requiesco. est autem quiesco aliquando dormio. aliquando sto. nō moueor. aliquando curis uaco, quod si addatur accusatiuus, est quiescere facio. Plautus quiescę tumultum hūc, qui est ante hostium. quietalis ab antiquis orcus dicebatur, hoc ē Pluto Deus inferorum. quod defunctorum animas quiescat. hoc est ęqscęre faciat. hinc ὅρκον, Græci iuramentum dicunt, quod per eum, & paludem stygiam sanctissimum erat iuramentum. quod uiolare minime licebat etiam dijs. hinc ὅρκος στρατιωτικὸς, militare sacramentum uocatur, & ὁρκῶ iuro, & ὁρκωμοσία iusiurandum, & ὁρκωμόσιον iuramentum. sunt etiam qui queo, quasi qui eo dictum putant. significat autem possum, cuius compositum est nequeo, nō possum. unde nequeunt aliquando usurparunt antiqui pro non eunt. ueteres quētiam pro potentiam scripsere. & nequimunt pro nequeunt. non possunt. postremo, quippe confirmandi ad uerbiū, de quo supra diximus. à quæ uero fiunt aliqua. quæpiā quæq; unaquæq; nequa quænam. siqua. quælibet. quæuis, quæcunq; supradictarum significationum. quà aduerbium, quod modo significat per quē locum. Virg. dic mihi quà sit iter, modo in quantum. seneca. hominem q̄ppe, qua animal est, moueri sensu oportet. aliquando accipitur pro tum. siue pro partim. Plyn. mediū tempus distentum, impeditum q̄; qua officijs maximis, qua amicitia principū egisse, quàm, quod modo significat, quod græci dicunt ἥ, ut eloquentior apud nostros Cicero habitus est, quàm apud Græcos Demosthenes, modo quantum. ut quā bene marmorei directa est semita ponis, idest q̄tum bene. aliquando ualde. Curtius. collemq; traiecto, quamcelerrime flumine occupat, idest ualde celerrime. sed notandū, 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, et quæ idē significant, ut queo. ualeo. licet, & similia, cum quibus iunctum, quam pro quātum etiam superlatiuo connectitur. Quintilia. quæ omnia non omittenda sunt, sed narrāda, quambrevissime possumus. ubi etiam ipsum quantum frequentissime ponitur. Cice. nisi quod tanta est inter eos, quanta maxima potest morum, studiorumq; distantia. Quintil. cum aliquid adhibita quanta maxima potest cura diligenter elimauerit. cum cō paratiuo 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, dicamus enim perpulchre. perbelle. perdiligenter. sic perquam. sanequam. admodumquā. oppidoquam. Plyn. perquam uelim scire. Teren. perpol, quam pauos repias meretricibus fideles euenire amatores, quod sic resoluitur. pol perquam pauos. Gellius. sanequā utile est idē,

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. nā quod de Pompeio Caninius ait, sanequam refrixit. quidā etiā ualdequam eodem modo usurparunt. Brutus. nam suos ualdequam pauos 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 deducatur quam mox, quod significat quamcito, sed si per se ponatur mox significat postea, uel paulopost. quā quam & quānis pro & si licet enim hæc eiusdem significationis sint, aliquod tamen in utendo discrimen habent. nam & si. & quanquam maiorem quandam dignitatem habere uidentur, semperq; assciunt sibi indicatiuum in principio fere epistolarum, siue librorum. Cicero pro Milone, & si uereor iudices. idē in epistola ad Atticum. & si nihil noui afferebatur. idem ad Herennium. & si negotijs familiaribus impedit 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 prope mortaliū 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 audientem Cratippum, idq; Athenis abūdare 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 uiuendū dedit, contentus fuit, semperq; immortalitatis amore flagrauit, nec uero hæc tua uita dicenda est, quæ corpore, & spiritu continetur. hoc p interrogationē acrius fit, atq; sublimus, 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. & aduerbiū qualiter. item quantus, quod similiter modo relatiuum, modo indefinitum, modo interrogatiuum est, referturq; ad numerū & pondus. & mensuram. ab hoc fit aliquantum, quod modo nomen est, ut aliquantum otij, quasi aliqua quantitas otij, aliquando aduerbiū, ut aliquātū otiosus, qđ & aliquātisper. itē quantitas, cuius proprium est, qđ æquale dicimus. q̄titatum alia continua est, alia discreta. discreta est, ut numerus, & oratio. continua uero, ut linea, superficies. bicubitum. tricubitū. corpus. locus. tempus, & similia. à quantus diminutiua fiunt quantulus, & quantillus, hoc est, quàm exiguus, & aduerbia, utū

quantitatis, quantum, alterũ temporis, quãtisper, hoc eſt quanto tempore, ſicut tantisper tanto tempore. item quãdo, quod aliquãdo aduerbium temporis eſt, & ſignificat quo tempore, ut quando uenisti? quando uenies? quando ſedes? qñ ſtas. & corrélatiuum eius eſt tunc, ſicut enim tot, quot. talis, qualis. tantus. quantus. taliter. qualiter. ita tunc quando dicamus, & quemadmodum à quantus fit quantulus, et quantillus, ita à tantus tantulus, & tantillus. aliquando quando ponitur pro ſiquidem, ſeu quoniam, & eſt coniunctio rationalis. Virg. ſed his quando ultima cernũt Extrema iam morte parant defendere telis. idẽ, interea quando optima Dido Neſciat, & tantos rumpi nõ ſperet amores, Tentaturũ aditus. ab hoc fit quandoqdem eiuſdem ſignificationis. idem, Quandoquidem auſonios non fas contingere portus, & aliquando, ac quandoqs. quæ ſunt aduerbia temporis, & ſignificant aliquo tempore, & ſiquando pro aliquando, hoc eſt ſi aliquo tempore, & nequando, hoc eſt ne ullo tempore. item quatenus, qđ interdum ſignificat quoniã. Plyn. & quatenus negatur nobis diu uiuere, relinquamus aliquid, quo nos uixiſſe teſtemur. proprie tamen ſignificat inquantum, ſicut eatenus. in tantum, nec aliter à Cicerone uſurpatur, ut in Lælio uidendum eſt quatenus amicitiæ tribuendum ſit. Acron tradit quatenus interdum loci aduerbium eſſe, quatinus uero eſſe coniũctionem. ab hoc aliquatenus deriuatur. itẽ quaſi aduerbium ſimilitudinis, quod ſignificat ita. ut. hæc. non. aduerbia uelut. ueluti. uti. quaſi. tanquam. cæu imaginem imunt. hæc uero ſicut. ſicuti. ut. ſimilitudinem. quamuis, ut poſſit eſſe generale, necnon uti, quod ab eo deriuatur, & n. cum dicamus. tu iraſceris, tanquam Leo, quaſi canis, uelut urſus, huiuſmodi oratio per uerbum ſubſtantiuum reſoluitur, hoc eſt ira ſceris, ſicut Leo, ſicut canis, ut urſus præcedens uerbum ſubintelligitur. hoc eſt iraſceris ſicut leo ſicut canis iraſcitur. ut urſus iraſcitur. quaſi autem nõ 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 pro priũ, quale eſt, obijcis mihi, quod uxorẽ repudiauerim, quaſi tu idem non feceris. uti etiam aliquando capitur pro qđ. Virg. Nãq; uidebat uti bellantes pœnia circũ Hac fugerent Graij, cæu eſt magis poetarũ. licet Plyn. & alij nonnulli eo frequentiſſime utantur. item quamlibet, & quantumlibet, & quãuis eiuſdem planè ſignificationis. Plau. impudicat mulier quãlibet magnum facinus audet. item q̃primum, ideſt mox. ſtatim. item quare. q̃obrem, quaſobres. quapropter aduerbia, quæ ſignificant propter quod. & quaqueuerſum, ſiue quaquauerſum, pro in omnẽ partẽ, & quo nonnulli, & maxime Plyn. utuntur. quadãtenus, hoc eſt uſq; ad quandam ptem. & quãdiu pro q̃to tempore, cuius relatiuum eſt tandiu. & nequaq̃, quod ſignificat non, & nequam indeclinabile nomen, quod apud ueteres ſignificabat nullius pretij. & quod ne tanti qdem erat. quam quod habetur minimi. poſtea inualuit uſus, ut denotaret hominem laſciuum, ac libidinoſum. unde aurũ nequam appellatur, quia hominem trahit ad malum. Virg. quid non mortalia pectora cogis Auri ſacra fames. hinc neq tia, laſcuia. & libidinoſa illecebra, ſiue (ut A. Gellius ſenſit) luxus uitæ prodigus, multi tamen nequitiam pro ſolertia, aſtutiáq; accipiunt. Martia. neqtiam tellus non habet ullæ magiſquidam nequam quaſi nequicq̃ dictum exiſtimant. alij quod nihil queat, nulliq; rei ſit apta. ab hoc etiam nequiter aduerbiũ, quod & nequitus antiqui dixere. & nequalia detrimentu, & nequino uerbum, quod modo ſignificat laſciuio, modo nego, & Nequinum oppidum, quod nũc Narnia dicitur, ob inolarum libidinoſam inertiam. à quo nequinates, qui nunc

Narnienſes. item à quam ſit neutiquam, quod ſignificat nullo modo, & unquam aliquo tempore. & nunq̃ nullo tempore. item à quæ, & res cõponitur 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 deffiniunt 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, & erarij 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 & ingſitor. & inquiſitio dicta. à quæſtore quæſtura deducitur ſicut à prætore prætura. à quæſtione uero fit quæſtor uerbum, quod eſt perquiro, examino. à quo quæſtionarius. inquiſitor. examinator. item à quærendo quæſtus, qđ modo lucrum ſignificat, modo actionem ipſam, atq; artificiũ lucrandæ pecuniæ. Cicero. nam de artificijs, & quæſtibus q liberales habendi ſunt, qui ſordidi. Quintil. nam ut primũ lingua eſſe cœpit in quæſtu, reperiturq; in utroq; numero. & in datiuo, et ablatiuo plurali quæſtibus facit. ab hoc quæſtuoſus deducitur, hoc eſt lucroſus, et quæſtuarius, q quæſtus gratia artẽ aliquã exercet, & quæſtuariæ artes, quæ lucri cauſa exercentur, & diminutiuũ quæſticulus, qđ ſignificat lucellũ, hoc eſt paruũ lucrũ. Cic. aut qd fiſſum reris cum lucello meo, aut meus quæſticulus cũ cælo. terra. rerumq; natura. item à quæro fit quærito, qđ proprie de his dicitur, q quotidie ingredo uix uictũ inueniunt. Veren. lana, & tela uictũ quæritans. Plau. quæ inops, & ſordida quæritãdo alit familiã. quæritãdo, inqt, hoc eſt hoſtiatim uictum quærẽdo, qđ mendicãt facunt. à quo rogatores etiam ſunt dicti. Plau. ut rogator hoſtiatim petam panẽ. itẽ à quærito quæritabũdus declinatur, hoc ẽ quæritans. item à quæro cõpoſita fiunt acqro, qđ eſt lucror. uendico. circũquæro, qđ & circũqro dicatur. perqro. ueſtigo. exqro diligenter inqro. à quo exqſita dicuntur digna. electa, quaſi diligenter quæſita, & exquæſtor, uocatur honoratus quæſtor, & primus. & exqſite aduerbiũ. hoc eſt diligenter. electe. culte. inqro. inueſtigo. diſqro. quærendo diſcerno. reqro diu quæro. aliquando ẽt rurſus quæro. conqro. quæro. deputo. cõeræo. item à quæ, & res fit queror deponens, quod eſt lamentor. nam lamẽtando quæres ſit, quæ nos agat, explicare ſolemus. ideo autem ſine diphthongo ſcribitur, & corripit primam. ut à quæror differat, quod eſt paſſiuum huius uerbi quæro. ab hoc fit queſtus, hoc eſt lamentatio, quod tantum in plurali declinatur, cuius datiuus & ablatiuus eſt queſtubus. & querela. & querimonia eiuſdem ſignificationis. & querimonia rius, qui querimoniam exponit, & queribundus lamentabilis. Cicero. humili, ac queribũda uoce, & conqueror eiuſdem cum ſuo ſimplici ſignificationis, & querulus, qui conqueritur, ſiue plenus querulis. quidam tamen lamentor à queror ita diſtinguunt. ut lamentari ſit uoce querula, & triſti oratione cladem ſuam

dem ſuã teſtari. à quo lamentũ, & lamentatio deducuntur. ue teres lamentas pro lamentatione ſcripſere Pacu. lamentas, & fletus farere 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 ſtrigum inſtar infantium ſanguinem ſugunt ſiue ipſæ ſtriges. Hora Nec pranſæ lamiæ puerũ uiuum extrahat aluo. Lamias etiam ueteres dixerunt nobili familia ortas, quoniam Heliorum familia à Lamo Formiarum rege ortum habuiſſe conſtat, unde & Lamiæ cognomen nobilibus inditum eſt, quod uulgo lamium genus uocabatur. Horatus. heli uetuſto nobilis ab lamo. Iuuenalis. hoc nocuit lamarũ cæde madenti. Lamia etiam inſignis meretricis nomẽ proprium fuit. Lamius mons eſt Ioniæ notus fama Endymonis, 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 haſtæ aſſidue uteretur. quæ lingua Sabinorũ Quiris appellatur. unde quidam ſecurim uocatam exiſtimant, quaſi ſemicurim. licet nos à ſecando potius dictam exiſtimemus. alij quirinũ à græco appellatum putant. κύριον. enim græci regem uocant. conſtat autẽ Romanos eo tempore græcos fuiſſe. ſunt q 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 Quirius uocaretur, uel Cæſar, uel Auguſtus. ille ne eligẽdo unum, partẽ offenderet, quæ aliud excogitauerat, omnibus uſus eſt. & prio 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 ſacellum. grinalia uocabant diẽ, quo ſacra Quirino fiebant. gritium 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 habẽt. 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 itaq; iubilare dictum uolunt, lætitiam mentis uoce, ac geſtu exprimere. quod & iubilum, & iubilatio uocatur, hoc eſt declaratio quædam. & illuſtratio gaudij cõcepti. 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, q ouatio minor eſt triumphus, & qui ouando urbem ingrediuntur,

uno utuntur equo, & à plebeis, ſiue equitibus deducuntur ad capitolium, atq; ex oue ſacrificant, propter quod ab ouibus quidam ouare dictum falſo 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 victoria erat. Triumphus græca uox eſt. græci enim θρίαμβον dicunt, nos aſpiratione ex prima in nouiſſimam ſyllabam translata, & b. mutata in p. dicamus triumphũ à quo fit triũpho uerbũ, et paſſiuũ eius triũphor, qđ eſt Iupor. uimur, à quo triũphatus dictus. uictus. ſuperatus, & de quo triũphatũ ẽ. & triũphator, q cũ triũpho intrat urbẽ, & triũphale qđ ad triũphũ attinet. unde triũphales coronæ dicũtur, qbus imperatores in triũphis coronabãtur. et triũphales uiri, q triũphũ geſſerunt. erat autem triũphus omniũ honorũ, q à populo Ro. dari ſolebant maximus. uehebantur triũphantes curru inaurato, quatuor eqs albis eũ ducentibus. capite coronato, deuictis hoſtibus currũ ſequentibus, quorũ colla cathenis onerata erant. ſic præeunte ſenatu in capitoliũ aſcẽdebant ad templum Iouis optimi maximi, ubi mactato tauro albo, eadẽ põpa comitatus domũ reuertebatur. hinc triũphare aliquãdo pro exultare uſurpant. Cæſar, qđ eueniſſe nobis gaudeo, & triũpho. à qđ uero fit aliud, qđ coniunctio cauſalis, idem ſignificans, qđ qa. à qđ quo, & ut, qm, quod & qa de cauſa efficienti dicuntur, de finali uero, quo & ut, & ubi poteſt eſſe qa, ibi poteſt eſſe quod, & ubi poteſt eſſe ut, ibi poteſt eſſe quo, & econtrario. ut nõ caſtigo te, qđ odio habeã, ſed quo melioꝛẽ efficiãm. ubi poſui quod, potuiſſem ponere quia. & ubi poſui quo. licuiſſet ponere ut. interdũ tamen eodẽ in loco & qđ, & ut ponere poſſumus. ut qđ ſcribas iubeo, et ut ſcribas iubeo. in quo notandũ eſt, qđ cũ his uerbis. opinor. gaudeo. exiſtimo. Lætor. uoluptatem capio. & ſimilibus & præſenti. & coniunctiuo uti poſſumus. ut qđ ſcribas lætor. & qđ ſcribis Lætor. cũ his uero, mando. impono. iubeo qđ ſcribas. uolo qđ lectites. in illo tamen ſuperiore animaduertendũ eſt, ne diuerſorũ modorũ uerba cõpulemus. ut quidã apud Terentium legunt. an qđ uiam ignorant, an qđ iter pferre nequeant. ubi ignorent. non ignorant legendũ eſt. & alibi, nihil deſit tamen. ubi non deſit, ſed deſit eſt legendũ. qđ in principio clauſulæ poſitũ pro ſed accipitur. Cicero. qđ ſiqs à me huius cõſilij mei cauſam quærat ita reſpondeo. item quoddã quodpiã. quodq;. quodcunq; quodlibet. unũquodq; ſiquod. idem ſignificantia. qđ ſuperiora huiuſmodi. à qd fit aliud quid aduerbiũ interrogandi. ut qd dormis? pro cur dormis? aliquãdo ponitur pro in quo. Quintil. qd tibi tm mali feci? quid offendi? quomodo etiam ponitur nihil te offendi. hoc eſt non offendi te in aliquo. item quicq;, quicquam quidpiam. qcquid. qđ ueteres Oſcorũ lingua pitpit dixere. quidcũq; quidlibet. unũquicquid. unũquicq;. unũquid libet. item nequicquam, qđ 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, & quicũq; 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 quodcunq; crimen. quodcunq; facinus. quodcunq; telum. nã quid, unde fit quicquid ſubſtantiuum eſt. qđ uero, unde quodcunq; eſt adiectiuum. & in hunc modum omnia. quæ ex his componuntur, ut qddam obſcœnum. quoddam templum, & honeſtiſſimum quicq; mihi gratiſſimũ eſt. idẽ eſt autẽ quicq;,

& unumquodq; Quintil. nec causas cur quicq; eorum accidit perse qui propositio operi necessariū. item a' quid fit quidita aduerbium, hoc est cur. & qdum deniq. & quidergo. & quidum postea, & qdita. & quid interea, et quiddemū, quæ omnia significant, quo ptinet istud, de quo loqueris, siue quid attinet hæc dicere, siue quid sibi vult hic sermo? item quidnā, & nāquid, & quidne interrogatiua uel nomina uel aduerbia. & quidni, qđ significat certe. videlicet. GENS. natio. gens enim modo nationem significat. Vir. Gēs inimica mihi Tyrrhenū nauigat æquor. modo familiā, unde gentiles dicuntur, q ex eadem familia sunt. et gentilitiū sacerdotiū, qđ ad ius familiæ ptinet. & nunc uulgo iuspatronatus appellatur. Gēntilis etiam dicitur, qui eiusdem nominis est, quasi nomen familiæ habeat. etenim Curtius ait. Gēntiles mihi sunt, q meo nomine appellantur, ab hoc gentilitas dicta, quæ propriæ est multitudo ipsa uel familiæ, uel nationis alicuius, & ipsi gentiles. scriptores tamen rerū sacrarū gentiles siue gentilitatem uocant omnes idolorū cultores, hoc est quicunq; deorū multitudinem posuerunt. diuersæ n. gentes innumerabilia numina habuere. nec solum supiora illa, quæ fulgore suo mūdū illustrant. Solē. Lunā. Martem. Mercuriū. Iouem. Venerem. Saturnū. sed inferiorū quoq; animaliū uirtutes. pudicitiā. concordiā. mentem. spē. honorem. clementiā. fidem. & (ut Democrito placuit) pœnam. ac beneficiū. inferorū quoq; dijs in sua genera descriptis. gnetiam morbis, ac pestibus. ut febri. ac mala fortuna. quarū templa Romæ celeberrima fuere. ideo autem hos gentiles uocant, quia in gentiliū, hoc est maiorū suorum fide pstitere. nec religionis cultum mutarunt. item a' gens gensēlia deducitur, quæ ex multis familijs conficitur. & egens (ut nōnulli putant) uelut exgens, cui ne gens quidem sit reliqua. est enim proprie egens, cui desunt necessaria ad uiuendū. ab hoc fit egeo uerbū. a' quo indigeo. hinc egenus dicitur pauper. & egestas paupertas, & indigus, q indiget aliquare, & indigentia. inopia. et indigitas, quasi indigitas. paupertas. Plau. profecto ad ingitatē lenonem rediget, si eas adduxerit. gens a' genere nomē sumpsit. u. litera detracta. genus autem a' græco deducitur. quod est γένος, multisq; modis dicitur genus. proprie uero genus est principium uniuscuiusq; generationis. uel ab eo, qui genuit, uel a' loco in quo genitus est. ut Horestes a' Tantalo ducat genus. & Plato genere est Atheniensis. patria enim generationis, uniuscuiusq; principium est, quemadmodum parentes, hinc per translationem genus etiam uocamus multitudinem aliquorū ad unum aliquid, & ad se inuicem quodāmodo se habentiū, ut Romanorum genus dicimus, quod ad Romulū refertur, & cognationem inter se habet, p quā à cæteris distinguitur. hinc rursus genus appellamus, cui supponitur species, & a' dialectici ita definitur. Genus est qđ prædicatur de pluribus differentibus specie, dictum propterea, qđ quasi principiū sit huiusmodi genus omniū, quæ sub ipso sunt, specierū. 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 hominū, quæue hūc tam Barbara morem permittit patria? Seneca, summū genus infelicitatis misero est, fuisse aliquando felicem. a' genere fit bigeneris, duorum generū, de quo inferius dicemus. & generosus modo nobilis, et præclaro genere. Virg. Continuo pecoris generosi pullus in aruis Audet, & ignoto sese cōmittere ponto. modo p metaphorā fortis. Cice. cumq; de imperio certamen esset cū rege generoso, atq; potenti ab hoc fit generositas, hoc est nobilitas, & genero se aduerbium. hoc est nobiliter. fortiter, item a' genere gener filiæ meæ uir, qđ ad genus augendū adhibetur. a' quo progenerum appellat auus neptis suæ uirum. et generaliter, ac generatim, de quibus supra diximus. & generale, quod ad cunctos ptinet. et gigno, à quo ignis, qđ nihil in eo gignatur, ut supra diximus. ueteres gnitur pro gignitur. & gnixus pro genitus usurpauere. itē à gigno prægnans, quæ iā occupata est in generādo, qđ cōceperit. et genero eiusdē significatiōis. à quo regenero, rursus genero, & degenero a' generis nobilitate desciscō. à quo degener. qđ est cōtrariū generosi, hoc est ignobilis. Virg. degeneres animos timor arguit. & progenero, generationē produco. a' quo progenies. pro genere, atq; familia accipitur. Vir. Progeniem sed enim Troiano a' sanguine duci Audierat. item genitus natus. a' 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. Acius, hunc enim tibi congenerat affinitas. & Ennius, quem mihi congenerat affinitas. et ingenero, cuius passiuum est ingeneror. qđ aliquando progeneror. aliquando pro innascor usurpatur. Cice. in tanta animantium uarietate homini, ut soli cupiditas ingenerauerit cognitionis, & scientiæ. item genitor, qđ modo patrem significat, modo ad honorem refertur, sicut genitrix aliquādo significat matrem. aliquando uenerationis gratia ponitur. & genitura semen hominis. qđ et genitale semen appellatur. aliquando ponitur pro generatione, quæ & ipsa a' generando deducitur, et genitalia pudenda, tam in uiro, quām in mulierē. et genituus uim generandi habens. unde genituum humorem uocamus semen hominis, et apud grāmaticos primus cāsus a' recto dicitur genituus, siue cāsus generandi. et genitalis. natalis, unde genitale solum uocamus patriā, 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. a' quo germani appellati sunt, quasi ex eadē stirpe geniti. quamuis Varro Germanos esse dicat ex eadē genitrice natos. Virg. Hæc germanus Eryx quondam tuus arma gerebat. huius fœmininum est germana. idē, inueni germana uiam, gratare sorori. a' germine fit uerbum germino, quod est pullulo, germen emitto. a' 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 Rēp. coniūcti, & congerminati tenuere. a' Germanis autem germania prouincia uocitata est, quæ à gallis, Rhetijsq;, ac Pannonijs Rheno, et Danubio fluminibus a' Sarmatis, Dacisq; mutuo metu, ac montibus separatur. cætera ambit Oceanus latos sinus, et insularū immensa spatia complectens. Rhenus Rheticarum alpium maceſſo, ac præcipiti uerticē ortus modico flexu in occidentem uersus Septentrionali Oceano miscetur. Danubius molli, et clementer edito montis Arbonæ in go 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 petisse, in formem terris. asperā cælo, tristem cultu, aspectuq;, nisi patria sit. hi antea Teutones appellabātur, à Teutone deo eorum, quem terra ortum existimabant. postea Alemani sunt dicti ab huius Dei filio Manno. Germaniæ uocabulum nuper a' Romanis additum, quoniam cum primum Rhenum deuictis gallis trāsgressi fuissent, uidentes eos, et feritate animorū, & proceritate corporum, et colore flauo, forma præterea, et moribus, et uiuendi ritu Gallis simillimos, Germanos eos, hoc est fratres Gallorum esse existimauerunt. a' Germano Germanicus dicitur. sicut ab Italo Italicus, propter quod a' debellatis Germanis Imperatores quidam Germanici cognomen sumpsere item

à gigno ſiue genero indigena, dicitur qui non aliunde in aliquam patriam uenit, ſed ibi natus eſt, quaſi inde genitus. et gnuæ, 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 una communiter uenati, 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 cauile, 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 cernẽs. item ab eodem bignæ dictæ ſunt gemnæ, 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 urticæ 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, Definitur q; à philoſophis. natura eſt motus principium ſecundum ſe, & non per accidens, quoniam uniuerſa corpora proprium habent motum per ſe, ut ignis p 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 ſcyla 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 cuibus ſuis. q. 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 quis q̃ 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; non nulli appellatum exiſtimant, quaſi natum poſt filium. eſt enim nepos proprie filij noſtri filius, cuius filius pronepos eſt. huius abnepos, cuius atnepos. nepotes tamen aliquã do 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 deſcendẽtibus accipimus. Virg. forte recenſebat numerum, actoſq; nepotes. nepotes etiam luxurioſæ uitæ homines appellamus, quod tum ijs rei ſuæ cura eſt, quãm ijs, quibus pater auusq; uiuit. ab hoc nepotatus deducitur, hoc eſt uoracitas, & uitæ luxuries. A franius, ſcurilitate ac nepotatu nobilis. præterea à gigno ſiue genero appellatæ ſunt genæ, quod in his pili gignantur. Pacuuius. nũc 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 oppoſitæ ſint. ſiue à generando. quod in genibus ineſt uitalitas. in ipſa enim genu utriuſq; commiſſura dextra, leuaq; à priore parte gemina quædam bucarum inanitas eſt, qua p foſſa, 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. percuſſu deijcit dominum. item à gignendo genuini uocati dẽtes, q̃ in homine nouiſſimi gignuntur circiter ui geſimum annum, multis & octogeſimo. ſed quibus in iuuenta non fuere nati. decidere in ſenecta, & mox renaſci compertum eſt. Zancli ſamothraceno cui poſt centũ, & 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 ingenũ, 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 agendũ 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 uetere 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. terrã. ignem. aerem quod ex his omnia procrearentur. item duodecim ſigna, lunam q; & ſolem. alij genium naturæ Deum eſſe definierunt, & ipſam naturam, unde indulgere genio eſt obſequi naturæ, & uoluptati operam dare, ſicut econtrario defraudare genium interrumpere uoluptatem. Terent. ſuũ 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

guloſi à ueteribus uocantur, & uentri ſemper indulgentes. Eu
alius genæ illæ uetulæ improbæ meptæ quidam geniales De
os à laribus non diſiunxerunt. lares Mercurij, & laræ ſiue
(ut alij uolunt) larundæ filij fuere. nam cum Iupiter Iuturnam tyberinam nympham diligeret, Turni regis ſororem, cæteris nymphis eius loca mandauit, ut ſe forte illam ſequente fugientem retardarent, nec præcipitari in undas paterentur, Lara Almonis filia id Iuturnæ, & Iunoni retulit. Quapropter indignatus Iupiter laræ linguá truncauit, Mercurioq; ut eá ad inferos duceret, iuſſit, & inter ſtygias nymphas conſtituere. Mercurius uero dum mãdata exequeretur, Nymphæ pulchritudine in itinere captus cum ea concubuit, quæ prægnans facta peperit geminos, quos à matris nomine lares appellauit. hos ergo genialeis deos dixere, ſiue quod ut gignamur curãt, ſiue quod una nobiſcum gignantur, ſeu quod genitos ſemper tuentur. Euclides Socraticus duplicem omnibus hominibus appoſitum eſſe genium ſcribit, hoc eſt duos lares. Quod etiã L. Florus uidetur ſentire, dum inquit. ipſiq; Bruto per noctem, cum illato lumine ex more aliqua ſecum agitaret, atra quædam imago ſe obtulit, & quæ eſſet interrogata, tuus inquit malus genius, hæc ſub oculis murantis euanuit. Certe non addidiſſet malus, niſi & alter bonus genius eſſet. hos ab Aenea à Troia in Italiã uectos cõmemorant. Vir. Vliũ 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 mũdi, & ut homo ſapiens, cũ ſit ex corpore & anima, tamen ab anima dicatur ſapiẽs, ita mundũ Deũ dici ab anima, cũ ex anima & corpore cõſtet, ad hæc mundũ diuidi in duas partes, Cœlũ, & terrã, et Cœlum bifariã in æthera, et Aera, Terram uero in aquam, et humũ, e quibus ſummũ eſſe æthera, ſecundũ aëra, tertiam aquam infimam terram, quas oẽs quatuor partes animarũ eſſe plenas in æthera, et aerem immortaliũ, in aqua, & terra mortaliũ. ab ſummo autẽ circuitu cœli ad circulũ Lunæ ætherias animas eſſe aſtra, ac ſtellas, eos cœleſtes deos eſſe nõ modo intelligi, ſed etiã uideri. inter lunæ uero gyrũ, & nimborũ, ac uentorũ cacumina aërias eſſe animas, ſed eas animo, non oculis uideri, & uocari heroas, & lares, & penates, & genios, qm autem lares ſiue penates etiam priuatorũ domibus præeſſe creduntur, factum eſt ut utrũq; uocabulũ pro ipſis domibus frequentiſſime uſurpemus. Martial. O mihi curarum pretiũ nõ uile mearũ, Flacæ Antenorei ſpes & alumne laris. idẽ, Protinus à leua clari tibi fronte penates, Atriáq; excelſæ ſunt adeũda domus. à lare, hoc eſt malo genio laruas dictas exiſtimant. quæ ſunt noxiæ inferorũ umbræ. unde laruati dicuntur furioſi, et mente moti, quaſi à laruis exterriti, quales ſunt quos uulgo dæmoniacos uocant. hi & ceriti dicuntur ſiue qđ κέρατα, hoc eſt cornua in capitibus hẽre ſe putent, ſiue à Cerere quaſi Cereris ira animo uexati. Pacuuius. ut miſer quaſi ceritus furijs agitor. Plau. certe laruatus eſt, aut ceritus. idẽ, laruatus ædepol hominẽ miſerũ medicum quæritat. Plotinus Philoſophus ſcribit animas hominũ dæmones eſſe, & ex hominibus fieri lares ſi meriti bene ſint. lemures, ſiue laruas ſi male. manes autem dici ſi incertum ſit bene ne an male meriti fuerint. laruas qp pe eſſe noxios dæmones ex hominibus factos, quos græci κακοδαίμονας uocant, lares autem eudæmonas, hoc eſt beatos, qđ boni ſint animi, hoc eſt boni dæmones. mos autem apud Romanos fuit, ut generoſi adoleſcentes egreſſi pueritiæ annos bullã aureã apud lares ſuſpenderent, unde Horatius urbaniſſima contumelia uſus eſt in eũ, qui ſeruilibus natalibus erat, ita ſcribens. donaſſet iam ne cathenam ex uoto laribus quærebat. larua etiam pro perſona accipimus. & laruatum pro perſonato. Horatius. Nõ illi larua, aut tragicus opus eſſe cothurnis. Lauerna uero dea fuit, quam Romani coluere. à qua lauerniones dicti ſunt fures, quod ſub tutela Deæ lauernæ eſſent, in cuius luco obſcuro, abditóq; ſoliti erant inter ſe furta diuidere. Hinc & lauernalis porta Romæ dicta eſt ab æde lauernæ propinqua. Lariſſæ populi ſunt i Aſia Scytica. Lariſſa Theſſaliæ urbs fuit Achillis patria dicta ob uicinitatem, quã habuit ad Phthiam Theſſaliæ regiam eius patriã. larius lacus eſt Galliæ Cisalpinæ uicinus alpibus à fuligine rum quæ ibi ſunt, multitudine appellatus. græci enim λάρον fuligam uocant, auis eſt nigra. aquatica. uulgo nota paulo ſupra magnitudinem colũbæ, 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 etiã 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 γενεὰ, 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, & ſuæ ſſum pronuntiat. Iuuenal. ſi prurit frictus ocelli angulus inſpecta Geneſi ollyria poſcit. SEPOSITA. Remota, & à cæteris gentibus ſeparata. ſeponere enim eſt remouere. ſeperare. 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 ponerem. 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, ſi quid ponitur hinc & inde uerris. Plautus. ua fre facit. ponit uini pluſculum, cras ei, ut reponam largè, ac liberaliter. hinc poetæ fabulas, et ſcripta ſua ponere dicebantur, qđ in ſcæna hæc ſpectatoribus, quaſi in cõuiuio apponebant. Iuue. pone Tigellinũ, hoc eſt affer in ſcænam aliquid de tigellino ſcriptũ. Perſius, Eæ modo heroas ſenſus afferre uidemus Nugari ſolitos græce, nec ponere lucũ Artifices. hoc eſt neſcientes opus facere, quod populo apponi poſſit. falſum eſt enim, quod quidam parum eruditi ſcripſerunt, ponere idem eſſe, quod ſcribere. à pono fit poſitiuus, qui primo poſitus eſt, nec aliunde derivatus. à quo grammatici poſitiuũ 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, quã 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 actus, 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. Plaut. ut me deponat uino eam affectat uiam. nonnunquã derelinquo, et quaſi deſpero, unde depoſiti deſperati dicuntur. Cicero. itaq; mihi uideor iudices magnam, & maxime ægrã, & 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 ſequeſtrũ non niſi plures deponere poſſunt. nam tunc fit cum aliqua res in controuerſiam deducitur. itaq; hoc uſu inſolidũ unuſquiſq; uidetur depoſuiſſe, quod aliter eſt, cum rem communem plures deponunt. ab hoc uerbo depoſitum fit, quod eſt id quod alicui fidei commendatur, uel quod pignoris loco dimittitur, uel quod conſeruandum traditur, donec de iure fuerit diſcuſſum. repono, quod interdum eſt rurſus pono. Virg. aris q; reponimus ignem, ideſt rurſus adhibemus ignem aris, rurſus ſacrificamus. interdum recondo. idem, non illis epulæ nocuere repoſtæ, & alibi. manet alta mente repoſtum iudicium Paridis. Martia. & totum mihi nunc repono quicquid terdenos uiglaueram per annos, hoc eſt recondo, & prorſus depono curas, & uiglias in quibus triginta iam annis ſum uerſatus, ne amplius eas reſumam, ſed perpetuo otio fruar. ab hoc fit repoſitorium uas, in quo reliquiæ oborum, & menſæ inſtrumenta recondunter, ſiue ex orio 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. ſolebãt enim (ut Porphyrio nominat) qui ludis apud ueteres præerant, ſcriptores cum primum in ſcœnam prodirent, benigne excipere, ut ſi forte non recte egiſſent iterum ad ſcribendum audientium benignitate allicerentur. propterea inquit Horatius, Fabula, quæ poſci mult, & ſpectata reponi, hoc eſt fabula, quæ multe primo, & ſecundo in ſcœna recturi. idem, aut famam ſequere, aut ſibi conuenientia finge ſcriptor, honoratum ſiquando reponis Achillem, hoc eſt ſi fabulam ſemel de Achille poſitam rurſus ponere in animo eſt. ideſt talẽ 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 reponã? Ingnauiæ enim ſeipſum accuſat, & ut mos ſatyrorum eſt, ex abrupto incipit. ſemper'ne eorum, quæ alij apponunt ero auditor, nunquam'ne ipſe aliq 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. Cicer. ante, quã de Rep. ſcribam patres cõſcripti exponam uobis breuiter conſiliũ profectionis, & regreſſionis meæ, ideſt explicabo. idem, uocat ad cœnam deinde ipſe prætorem, exponit copias ſuas omneꝰ, 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 prandiũ omnis pamphilia. propono, quod modo ſignificat ſtatuo. Seneca. id in primis 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 propoſitum dixerunt, ſicut etiam in participio propoſita pro eo quod eſt propoſita, modo dictum aliquod, aut factum oſtendo. ut propono quæſtionem. propono ludum. propono præmium. propono ſpem. Cicero. quis enim tanto propoſito præmio non excitetur? Ab hoc etiam fit propoſitio, quæ à Dialecticis definitur. oratio uerum falſum'ue ſignificans. apud Rhetoricos, uero omnis confirmationis initium propoſitio dicitur. quod non modo in oſtendenda quæſtione principali, ſed in ſingulis quoq; argumentis proponi aliquando ſolet, maximéq; 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 facit, quaſi captet impone re. idem, fefellit me ingenitus honeſtis cauſis gloriæ amor, ſpes tibi perpetuæ laudis impoſuit. ab hoc impoſtores dicuntur, uel qui ſupponendo malas merces, & auertendo obligatas, uel adulterinis atq; fictitijs gemmis, uel incantationibus, uel precationibus, quas exorciſationes uocant. homines decipiunt, & qui ita decipit impoſturam facere dicitur. Suppono, modo ſubmitto. Apule. ſuppoſuitq; humeros oneri, modo adulterinum loco ueri ſubijcio. à quo ſuppoſitus partus dicitur, quando fœtus alterius matris non ueræ matri ſubijcitur, & Vlpianus ſcribit eos, qui malas merces 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 dicamus, 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 ſe poni 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 una' ponuntur. Cicero. Si ex iſto libro, quem tibi magiſter ludi neſcio quis ex alienis orationibus compoſitum dedit, & pro claudo. Virgilius. Ante diem clauſo componet ueſper olympo, & pro curo. reficio. idem, Vix deſeſſa ſenem paſſus componere membra, & pro ſimul pono, hoc eſt coniungo. idem, Componens, manibuſq; manus, atq; oribus ora. & pro compoſito redimo. Salluſtius, cum leones. & 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. pone' quando grauem habet accentum præpoſitio, uel aduerbium eſt, & ſignificat propè.

THRAX. Habitator Thraciæ, quæ prouincia est Europæ, Macedoniam sequens, quæ à Septentrione Istrum habet. ab oriente Pontum. à meridie Aegeum mare. olim Scython appellabatur, postea Thracia dicta est ab asperitate. græci enim τραχέα asperum dicunt. est enim regio, nec cœlo læta, nec solo, & nisi qua mari propior est, infœcunda, frigidáq; uiros benignius alit, non tamen ad speciem, nam & illis asperitas quædam habitus corporum inest, sed ad numerum, ac feritatem. à Thracia derivatur Thrax, qui & Threicus 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, Multáq; cum multo damna pudore tulit. de hac scribit Plynius. hæc sunt pyramidum miracula. suprematq; illud, nequis opes regum miretur minimam extitisse laudatissimam à Rhodope meretricula factam. Aesopi fabularum Philosophi conserua quondam, & contubernalis hæc fuit, ma iore 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 derivatur, 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 nasto iugo procumbentem in pontum, tantæ altitudinis, ut euxinum, & Adriaticum ex summo uertice ostendat (Vt Polybius sentit) quamuis alij negent, & Pangæum Thessaliæ iunctum & Edomum, & Gygemorum, & maritum, & melampillum minores montes. CVLTOR. Habitator. colere proprie est cum affectu alicui rei inhærere. Ideo pro patientis casus diuersitate eius significatio uariatur. Colimus deos orationibus, & sacrificijs, hoc est ueneramur. Virgilius. Summe deum sancti custos Soractis Apollo Quẽ colimus. Ab hoc deorum cultores dicti. & cultus, siue cultura, quam græci latriam uocant, à quo idolatria dicta est idolorum, hoc est simulachrorum cultus, & idolatres qui colit simulachra. idolum enim simulachrum est. à quo fit idolium, & hæc omnia in penultima habent accentum, quippe εἴδωλον per ωμέγα apud græcos scribitur. Plautus, ego te semper, ut parentem colui. Colimus pares amore, & officio, minores humanitate & beneficijs, hoc est amamus. Virgilius. Ille colit terras, illi mea carmina curæ. idem, solam nam perfidus ille te colere. Hinc publicolæ cognomen, de quo supra diximus, quod Rempublicam coleret. & cliens, quod proprie litigatorem significat cuius causam defendimus dictus quasi colens, quemadmodum & qui causam eius agit appellatus est patronus, quasi pater. Differtq; ab aduocato patronus, quod aduocatus generalius nomen est, siquidem quicunq; adest alteri in causa officij gratia aduocatus appellatur, etiam si nihil dicat, agatq; modo paratus sit defendere. Terentius. uolo ego hic adesse aduocatos in turba hac. patronus autem proprie 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 erat accusationem, ac defensionem criminum uersatur, ut in mutuis. depositis. locatto, & conducto, similibusq; in eare, tam actor, quàm defensor solet patronus appellari, quippe cum uterq; nõ alterius oppugnandæ, sed suæ defendendæ partis gratia dicat. Ponitur tamen aliquando cliens pro sectatore, & qui sub tutela alterius, & pene famulus est, quales sunt liberti in patronos. & similiter patronus pro eo qui simile quiddam præsens habet in aliquo protegendo, unde quemadmodum domnus 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 cliẽtem 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, cæteris q; instrumentis, hoc est fodimus. laboramus exercemus. Virgilius. fructusq; feros mollire colendo. Hinc agricolæ, & agricultores, & agricultura, & agricolatio, & coloni appellati, & à colono colonicus dictus. Varro, atq; etiam leges coloniças 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 culmen. item colus, qui postea culus dictus, & alio nomine podex, quod fœdo libidinis pruritu colitur, hoc est foditur. exercetur. feminatur. Martialis. cum sit & hic culo tritior ipse tuo. Iuuenalis, Et podicæ leui cæduntur tumidæ medio ridente marisca. 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. Reperiturq; hoc uocabulum etiam in masculino genere. Plautus. quasi lupus ab armis ualeo, clunes infractos gero. Ab hoc simias clunas appellatas uolunt, quod clunes tritas gerant. & clunaculum cultrum sanguineum, quia clunes 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, dictá quasi cunæ, & cunabula, nam κυεῖν græci niti 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 mulieris pubem, quasi agrum, ferat q; & 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. domũ patriam. hoc eſt habitamus. Vir quas dira cælæno, harpyæq; colunt aliæ. Hinc cultores habitatores, & accola, atq; inæola, quæ ita differunt, quod accola eſt qui ad aliquem locum, hoc eſt iuxta aliquem locum habitat, nec refert in ſuo an in alieno, ut accola Vulturni. Accola padi. Inæola uero qui in aliqua re gióe, ſiue i aliena uel urbe uel republica habitat. Plyn. Quod eorum montium inæolæ fácre conſueuerunt. Cicero. peregrini, & incolæ officium eſt nihil præter ſuum negotium agere, nec eſſe in aliena replublica curioſum. Ab hoc fit incolatus, quod habitationem ipſam ſignificat, & inquilinus, qui in alieno priuato habitat. proprie tamen in conducto, ſine in urbe, ſiue rure. 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. ſylicolæ. cœlicole appellati, qui rus, aquas, ſyluas. cœlum habitant. & coloniæ de quibus ſupra diximus. hoc eſt minores urbes, ad quas habitãdas ex maioribus urbibus, quaſi quædã examina populorum mittebantur, & coloni habitatores. Virgi. urbs antiqua fuit tyrij tenuere coloni, & collis, cuius diminutiuum eſt colliculus, quia colles (ut uarro inquit) poſt cam pos cæperunt homines colere, ideſt habitare. A quo collatina dea, quæ collibus præeſt. Colimus. nos. colimus faciem, colimus orationem ideſt excolimus, atque ornamus. Plau. quin tu te cólis 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 ſaranæ colligatæ mulis, ſiue iumentis, ſiue Camelis, aſinis ue portantur, dicta quod eiuſmodi animalis ornamentum ſit. ſicut ephippium inſtrumẽtum, quo in equo ſedemus. à quo equites ephippiati dicuntur, qui ephippia habent in equis, Cæſar de ſueuis, equeſtribus prælijs ſæpe ex equis deſiliunt, ac pedibus præliantur, equosq; eodem remanere ueſtigio aſſuefecerunt. ad quos ſe celeriter, cum uſus eſt recipiunt. Nec eorum moribus turpius, aut inertius, habetur, quàm ephippijs uti, itaque ad quemuis numerum ephippiatorum, quamuis pauci adire audent. Equi ſine ephippijs, deſultorij dicuntur, quod ex ijs facile deſiliant. græce ἀνάβατοι dicuntur, hoc eſt celetes, quo nomine utuntur etiã latini. Plyn. equeſtres uero ſtatuæ modo Romanam celebrationem habent, ortoſine dubio à græcis exemplo. Sed illi celetas tantum dicebant in ſacris uictores poſtea uero & qui bigis uel quadrigis uicíſſent. Suetoni. de Cæſare, quadrigas, bigaſq;, & 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 nocabatur. Item in uia flaminia locꝰ quædam deuexa, & acceſſus. Eſt etiam tormenti genus eodem nomine appellatum. Ephippiarij etiam equi dicebantur, qui inter meritorios non clitellas habebant, neque ephedas ducebant, ſed ephippia gerebant. Item à colo fit colos ſiue color, quia coloribus facit. ueſtes domos. ac reliqua omnia ornamus. Hinc uero coloro uerbum, et contrarium eius decoloro. Seneca, Fulmen aut decolorat. decoloratur id cuius color utitur, non mutatur, & coloratum, et coloriſicum. & 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, & collare id genus uinculi, quo collum reſtringitur. Item collus inſtrumẽtum quo nent mulieres, ſiue quod ornatus quidam muliebris erat, propter quod nubẽtes uirgines comitari ſolebat colus compta, et 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 colãdum aptum, unde colum niuarium dicebatur uas ex lapide ſpongioſo factum, quo aqua ex niuibus colari ſolebat de quo Martia. Letinos moneo noſtra niue frange trientes. Pauperiore mero tingere lina potes. Nã inſtrumentum, quo uina colantur, ſaccus uinarius appellatur, ſicut quo colantur, niues, ſaccus niuarius, de quo idem Martia. Attenuare niues norunt, & linteа noſtra frigidior colo non ſalit unda tuo. A colando deducitur qualus, inſtrumentum per quod uinum defluit, cum calcatur uua. Virgi. ſpiſſo uimine qualos. Ab hoc fit diminutiuum qualillus. 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 ex cultos colles, cum præco facetus. incolo in habito. recolo, quod non ſignificat recordor, ut plerique in docti uſurpant, ſed repeto, reputo. meditor. in mente tracto. Ouidius. hæc tua (nam recolo) quondam germana canebat. Cicero. quantum denique aleæ quantum pilæ. tantum ego mihi met 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 accæſſit, ut ludos ſpectaret. Hoc enim proprie uenire eſt, quaſi uerſus nos ire. Vir. ueniſti tandem. Poetæ tamen aliquando pro imminere uſurpant. Idem, Se ſatis ambobus, Teucriſq; uenire latinis. 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 etiam cogitationis, & conſyderationis. Terẽtius, Vbi in mentem eius ſolum uenit. A uenio ſit 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 uentus eſt curſus aeris aliquo concitatior. Multas autem uentorum cauſas aſſignant philoſophi, uel quod terra magnam uim aeris eiicit, 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 in iuria emittitur, et uentrem interdum cum ſono exonerat interdũ ſe cretius, ſic et hanc magnam rerũ naturam alimenta mutá tem emittere ſpiritum. Verius aliqui tradunt multa ex omni parte terrarũ, et aſſidua ferri corpuſcula, quæ cum coaceruata ſunt

ei deinde extenuari ſole cœperunt, quia omne quod in angu-
ſto dilatatur ſpatiũ maius deſyderat, uentos creare, illa quoq;
uerior ratio uideri poteſt, habere aera naturalem uim mouen-
di ſeſe, neq; aliũde concipere, ſed ineſſe illi, ut aliarum rerum,
ita huiuſmodi potentia. Sunt etiam, qui uentos ex arido, ſiccq;
anhelitu terræ gigni poſſe affirment. Item ex aquis aera expi
rantibus, 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, & impetus factionis exprimit in
ſpiritus flatum. pro diuerſis cœli partibus diuerſa nomina ſor
titur. Regiones cœli quatuor ſunt, ortus. occaſus. Meridies ſeptẽ
trio. ortus & occaſus mobilia, ac uaria ſunt, meridies ſeptentri-
oq; ſtatu perpetuo permanent. Oritur quippe ſol nõ itidem
ſemper. ſed aut æquinoctialis. oriens dicitur cum in circulo currit
qui appellatur ἰσημερινός, aut ἰσημερινὸς, aut ſol
ſtitialis, aut brumalis, quæ ſunt, θερινὰ δύσεις, & χει-
μερινὰ δύσεις. Item ſol non in eundem ſemper occidit lo-
cum, ſed occaſus eius ſimiliter fit, aut æquinoctialis, aut ſolſti
tialis, aut brumalis. Veteres ergo quatuor tantum uentos, per to
tidẽ principales mundi partes ſeruauere. Nec plures poſuit
Homerus, quàm eurum. auſtrum, fauonium, aquilonem, quẽ
noſter quoq; poeta Ouidius naſo ſecutus eſt. Eurus ad auroræ
Nabatheaq; regna receſſit, Perſidaq; & radijs iuga ſubdita
matutinis. Veſper & occiduo quæ litora ſole tepeſcũt proxima
ſunt Zephyro, Scythiam, ſeptemq; triones Horrifer inuaſit bo
reas. contraria tellus, nubibus aſſiduis, pluuioq; madeſcat ab
auſtro. Secuta ætas alios addidit. Qui ergo uentus ab oriente
uerno, hoc eſt æquinoctiali uenit, eurus nominatur ἀπὸ τῆς
ἑῴας ῥύσεως, hoc eſt, quod ab oriente fluat, eundem græci uo-
cant apeliotem, quod ἀπὸ τοῦ ἡλίου, hoc eſt à ſole ſpiret. La
tini eadem ratione ſubſolanum cognominauerunt. At qui ab
æſtiua, & ſolſtitiali orientis plaga uenit, latine Aquilo, à ue-
hementi uolatu Aquilæ (ut ſupra diximus) græce boreas uocat
tur ἀπὸ τοῦ βοᾶν, quoniam ut uiolenti flatus eſt, ita etiã
ſonori. Homer. ab ætheris ſplẽdore, qui à ſole fit ἀπηνγέτην
appellat. Certius qui ab oriente hyberno ſpirat. Vulturnus à
Romanis dicitur à Vulture uolatu (ut quidam putant) quoniã
alte reſonat, græci miſto nomine, quod inter notum, & eurum
ſit εὐρόνοτον nominant. hi ſunt igitur tres orientales uen
ti, Aquilo. Vulturnus. Eurus. quorũ medius Eurus eſt. His op
poſiti ſunt alij tres occidui, Chorus aduerſus Aglonem flans,
quem græci Argeſten uocant. Fauonius aduerſus eurum à fo-
uendo dictus, quem genitalẽ eſſe dicunt ſpiritum mundi à græ
cis Zephyrus nuncupatus, quaſi ζωὴν φέρων, ut alij pu-
tant, hoc eſt qđ ſatis uitam afferat, ab hoc Zephyrius, unde Ze
phyria ona, de quibus inferius dicemus. Africus aduerſus uul
turnum 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 par
ticula eſt φρίκη horror dicitur, unde & Apriat locat di-
cuntur, quæ ſoli expoſita ſunt, quod ſint ſine horrore, & apri
cus homo, apricat auis, quæ ſole gaudet. Virgi. Et apricis ſtatio
gratiſſima mergis. A 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 ue
teratores, non malitioſi, à quo uafre aduerbium. hoc eſt aſtute,
malitioſe, mira enim ſemper fuit eius gentis calliditas, ac uer-
ſutia, 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, quoniã
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 adignem ſedent Septentriones ob
eandem cauſam uentum unum habẽt, q Auſtro obiectus eſt.
Is latine Septentrio, & ſeptentrionalis uentus, & ſeptentriona-
rius. græce uero quod ab arcto flet, aparctias appellatur, ſunt
qui pro octo duodecim uentos faciunt, inter hos quatuor in me
dia locat inſerentes, inter Septentrionem. s. & occaſum ſolſtitia
lem Thraſcam, inter aquilonem, & exortum æquinoctialem
cæciam, quem Ariſtoteles ita flare dicat, ut nubes non procul
pellat, ſed ad ſeſe uocet, ex quo prouerbium factum ſcribit
κακὰ ἐφ' ἑαυτὸν ἕλκων ὡς καικίας νέφος, hoc eſt mala adſe
trahens, ut cæcias nubes, inter ortum brumalem, & meridi
em phœnica, Inter lyba, & noton lybanoton. Nec his contenti
alij Meſen inter Boream, et Cæciam addidere. Sunt etiã quæ
dam peculiarium uentorum nomina, quæ incolæ in ſuis qq;
regionibus fecerunt non ultra certum tractum protendentium,
ut apud Athenienſes Scyrõ paulo ab Argeſte deflexus reliquæ
græciæ ignotus, qui & olympias uocatur, et à nonnullis Hel
leſpontius. in Narbonẽſi prouincia clariſſimus uẽtorũ eſt Cir-
cius, nulli uiolentia inferior, et ob id à turbine, ac uertigine ita
appellatus. Cato nõ Certius, ſed Circium uocat. Sunt in Hiſpa
niæ alpinæ citra hibernum regionibus ferri, et argenti fodinæ
pulcherrimæ. mons ex ſale mero magnus, quantũ demas, tan
tum accreſcit. uentus certius cum loquare, buccam implet. Ar
matum hominem, plauſtrum oneratum percellit. Hic non mo
do in reliquis partibus cœli ignotus eſt. ſed ne Viennam qdẽ
eiuſdem prouinciæ urbem attingit. Iapix uentus eſt ex Appu
lia proficiſcens, qui quaſi aduerſus eurum uidetur flare. Itaq;
Vir. Cleopatram è nauali prælio in Aegyptum fugientem uẽ
to Iapige ferri ſcribit, & equum quoq; apulum eodẽ quo uẽ
tum nomine appellauit Iapigem. Iapyx, aut per. y. ſcriptum
nomen fuit unius ex filijs Dedali. A quo Iapygia nuncupata
eſt Calabria, at Iapis iapidis nomen fuit Aetoli cuiuſdam, q
cum ad regionem Venetiæ uenifſet oppidũ de ſuo nomine cõ
didit. à quo ea pars, ubi Timauus fluuius ẽ, Iapidis nomẽ ſum
pſit. Vir. Caſtella in tumulis, et iapidis arma Timaui. Eſt et ali
us in Appulia uentus, quem uocant Atabulum ἀπὸ τοῦ ἅτην
βάλλειν, hoc eſt ab inferenda peſte. eſt enim frigidiſſimus, et
ſi flauerit circa brumam, exurit frigore arefaciens, ut nullis po
ſtea poſſit ſolibus recreari. Hora. incipit ex illo montes Appu
lia notos oſtentare mihi quos torret atabulus. Plyn. quædã tẽ
porum cauſæ, aut locorum non proprie dicuntur morbi, quoni
am protinus necant ſicut tabes, cum inuaſerit arborẽ, aut ure
do, uel flatus alicuius regionis proprius, ut eſt in Appulia ata
bulus, in euboea olympias. Ad hæc fauoniũ. ad VIII. Cal.
martij flantem Chelidoniã uocant ab Hirundinis uiſu. Græce
enim Hirundo χελιδὼν appellatur, unde eſt prouerbiũ
illud μία χελιδὼν ἔαρ οὐ ποιεῖ, hoc eſt, una Hirundo non fa
cit uer. Ad hæc herba Chelidonia nomen ſumpſit, monſtratã
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 paſti
nacæ erraticæ ampliore, altitudine duorum cubitorum, flos
albicans, flos luteus, minori folia ederæ, minora aliquando,
& rotundiora minus candida. Succus croci mordax. Se-
men papaueris. Florent aduentu hirundinum, diſceſſu mar-
ceſcunt. 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 testitudinis, de qua superius inter lapillos diximus. Item fauonium uno, & septuagesimo die post brumam ab aduentu auium flatem per dies nouem orythiã nominant. fuit hæc puella pulchritudine insignis filia Erithei regis Atheniarum, quam cum Boreas adamasset, frustrãq; in coniugẽ postulasset, per uim rapuisse dicitur, & in Thraciam detulisse, ex qua Zetum, & Calaim genuit. Caniculæ exortum dies fere octo aquilones antecedunt, quos prodromos, hoc est præcurrentes appellãt. Biduo autem postquã exortum est hoc sydus, qđ est ardentissimo æstatis tempore iam sole leonẽ ingresso ijdẽ aquilones constãtius 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 ne sciunt surgere, incipiunt enim circa meridiem, & ante solis occasum desinunt. Est & altanus uentus, qui in alto flat, sunt et flatus, antelucani, qui aut ex fluminibus, aut ex conuallibus, aut ex aliquo sinu feruntur, nullus ex his pertinax est, sed cadit fortiore iam sole, neq; fert ultra terrarum conspectum. hoc uentorum genus incipit uere, non ultra æstatem durat, cum è mari redit Tropeus dicitur, cum pergit Apogæus, hoc est à terra, sunt præterea. & repentini quidam flatus, etenim si rupta & in pronum soluta fuerint nubes, procella gignitur, quæ uocatur à græcis ecnephias, hæc superne demittitur, & in nos cadit uehemens acriq;, quia non fusa, neq; per apertum uenit, sed laborat, & iter sibi in hac pugna parat, propter quod procellam pro æstu maris ponimus, & procellosum mare dicitur æstuosum. Eadem procella si exarserit, et ignem habuerit, uel postea conceperit, Fulmen est. Si uero depresso sinu arctius rota ti 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 antẽnas modo, uerum etiam nauigia ipsa confringens, cui facile remedium est acetum, cui frigidissima natura est in aduenientem effusum. Idẽ illi su ipso repercussus, quod corripuerit sorbet, referq; 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. bupresis animal est rarum in Italia simillimum scarabæo lõgipedi fallit iter herbas bouem maxime, unde & nomen inuenit, deuoratumq; tacto felle ita inflammat, ut rumpat. Galenus uero ita scribit Βουπρῆστες ἐσὶ γένος τι ζώου παραπλήσιον σκαραβαίοις κατὰ πλῆθος ἰδέαν καὶ πλὴν δύναμιν, Hoc est bupreste sunt genus quoddam animalium simile cantharidibus, & secundum proprietatem, & secundum uim. Est etiam bupresis herbæ genus, quã græci in laudibus ciborum habuere, hac degustata boues dissilire fatentur, ideoq; ita appellatam. Βοῦς enim à græcis bos dicitur. πρῆσαι urere. A 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, hoc est iactantia inanis, & uanitas, & uentilo uerbum, quod est moueo aliquid ad uentum captandum, Iuuenalis, Crispinus, typrias humero reuocante lacernas Ventilet æstiuum digitis sudantibus aurum. Hinc uentilari frumentum dicitur, dum purgatur. Plyn. multi uentilare quoq; granum uetant. Curgulionem enim non descendere infra quatuor digitos, nec amplius periclitari. Ab hoc uentilatio fit, hoc est captatio uenti, uel refrigerationis, gratia, uel purgationis, & uentilabrum instrumentum, quod aliquid uentilatur. Item Venus, quod ad omnia ueniat. Cic. quæ autem Dea ad res omneis ueniret Venerẽ nominauerunt. Est autem Venus infima quinq; errãtium stellæ & terræ proxima, quæ phosphoros græce, lucifer latine dicitur, cum antegreditur solem, cum autem subsequitur, hesperos. Item uesper. Virg. quid uesper seruus uehat, et à quibusdam uesperugo. Plau. nec uesperugo, nec Vergiliæ occidunt. hinc uesperi deducitur, et uesper prosero dici. à quo fit aduerbium uesperi, & uesperascit uerbum cuius compositum est aduesperascit, hoc est fit seruum dici, et quo quidam utuntur, nouum quidem, sed non inelegans uocabulum pro sacrificio, quod uesperi fit. Vesper etiam adiectiuum est, unde cum uesperum dicimus neutro genere intelligimus tempus. Plyn. his horæ rigidi 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 infantes amplexa uolitat, secumq; deportat. Incubatu culicas habet gratissimos, & uespæ ex insectorum genere similes apibus, quod uesperi grandiores muscas in cibo uenentur, & amputatio ijs capite reliquum corpus absumant, hæ in sublime 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 in cubando suum genus procreant. Proprie tamen Ichneumon animal est magnitudine felis, specie muris, uulgo nunc murem indicum uocant, nascitur in Aegypto, & cum aspide pugnat, hac maxime gloria insignitur. Mergit se limo sæpius, sicatq; 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 malum producit, caret linguæ usu. Solus ex omnibus animãtibus superiorem maxillam mouet magnitudine excædit plerunque duodecim cubitã, 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 supervius habet contra omneis ictus inuictam. in uentre autem mollem, ac teneram quapropter delphini uitæ eorum in ea parte insidiantur. Habent enim Delphini spinam dorso cutellatam. 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, habetes 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 menſes hyemis ſine cibo uiuit in ſpecu. Cū ſatur eſt, ſopitur in litore. Tū parua auis, quæ trochilos ibi uocatur, in Italia Rex auium dicitur, inuitat ad hiandū pabuli ſui gratia, os primū eius repurgans, mox dentes, præterea fauces, ad hanc ſatiendi dulcedinem, quammaxime hiantes, in quam uoluptate ſomno preſſum cōſpicatus ichneumon per eaſdē fauces ingreditur aluū, atq; erodit & crocodillorū genere, ſed minor Ichneumone ē Scincus in nilo ſimiliter natus, præcipuū contra oia uenena antidotū & crocodilo crocodilinū dicitur, qđ ad crocodilū ptinet, uel de crocodilo eſt. Quintil. nō qa ærasſinæ, aut crocodilinæ ambiguitates poſſint facere ſapiēti em, ſed qđ illum ne in minimis qdē oporteat falli. Eſt & genus crocodili, q alio minor multo eſt, & in terra tantū odoratiſſimis floribus uiuit, ob id inteſtina eius diligenter exgrūtur iucundo nidore referta, crocodileā uocant oculorū uitijs utiliſſimā. Item Crocodilō herba eſt chamæleōtis nigræ figuram habens radicē lōgæ, æqualiter craſſa, odoris aſperi, naſcitur in ſabuletis. Potu ſanguinē p nares pellit copioſum, craſſumq; Atq; ita lyenē conſumere dicitur. Itē ab heſpero heſperiæ dictæ, fio enim & Italia, et Hiſpania appellantur. Sed cū heſperiā tantum dicimus, ſignificamus Italiam. Vir. Eſt locus Heſperiam Graij cognomine dicunt. cū uero ultimā addimus, hiſpaniā intelligimus. Hora. q nūc Heſperia uictor ab ultima, Hiſpania ab heſpero occidētali ſtella dicta eſt heſperia. Italia uero ab heſpero fratre Atlātis, q Italiā à Germano pulſus tenuit. et ei nomen uel propriū, uel ſuæ priſtinæ regionis impoſuit. Ab hoc et heſperides appellatæ, huius (ut qdā putant) (ut alij) Atlātis filiæ numero tres. Aegle. Erethuſa. Heſpertuſa. hæ amœniſſimos hortos olere dicebantur in Africa iuxta Lixon coloniā à Claudio Cæſare deductam, in ijs auriferū nemus eſſe, cum auctores malis exiſtimabant, cuſtodiri uero à puigili draconе, & quoniā Themis dea prædixerat futurum olim quēdam Iouis filiū, qui ea poma diriperet, cinxiſſe Atlātē pomariū montibus, ne peruiū graſſatoribus foret. Penetraſſe tamen eo Herculem ab Euriſtheo miſſum, et occiſo draconе aurea mala inde abſtuliſſe. Lucr. Abſtulit arboribus pretium, memoriq; laborem Aleides, paſſuſq; inopes ſine pondere ramos, Rettulit argolico fulgentia poma tyranno. Ex eo aūt datū huic fabulæ locum exiſtimant, qđ ibi flexuoſo meatu æſtuariū fertur è mari adeo ſinuoſis lateribus tortuoſum, ut uiſentibus Procul lapſus anguineos fracta uertigine metiatur, & quod heſperidū hortos appellauere, circundet. Eſt aūt inſula, quam ſolā è uicino tractu aliquanto excelſiore, non tamen æſtus maris inundāt. Peruenisſe eo Herculē. ara eius, quæ ibi ædificata conſpiciebatur, inditio erat, nec præter oleaſtros aliud ex narrato illo auſtero nemore illic uiſebatur. Alij putant ouiū greges ibidē fuiſſe purpureā lanam ferentes, easq; ab Hercule raptas, et ad Euriſtheū ductas. Hinc quoniam μῆλον græce, latine ouem dicamus, locum fabulæ datū. Ouid. Mille greges illi, totidēq; armenta per herbas Errabant, et humum uicania nulla premebat. Arboreæ frondes auro radiāte micantes. Ex auro ramos, ex auro poma tegebant. Heſperū promontoriū in Africa ē nauigatione decem dierū, ac noctium ab Oenochema monte. Venus etiā dea eſt Iouis, & Dionis filia, quæ una fuit ex Nymphis filia Oceani, et Tethyos, à qua ſit 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 cū illo. qđ cum intellexiſſet Vulcanus, inuiſibiles plagas ſummo artificio fabricatus circūlectū extendit, et Lemnon ire ſimulauit, Qua occaſione mutus Martis

ad cubile Veneris uenit, ubi cum laſciuire nudi cœpiſſent, tenuiſſimus uinclis ſeſe irretitos conſpexere. Reuerſuſq; extēplo eſt Vulcanus, q cum iniuriā acrioribus uerbis expoſtularet, plurimi ex ijs illuc conuenere, et inter cæteros Neptunus, Mercurius, & Apollo. Deæ autem ob pudorē uenire eo noluerūt. Tandem Neptuni precibus placatus Vulcanus remotis plagis uinctos liberauit. Ex hoc adulterio Harmoniā genuiſſe proditur Venus. Eadē dilexit Adonin Cynaræ regis aui ſui, et Myrrhæ ſororis ſuæ filiū, quem ab apro dum liberius eum inſequitur interfectum fleuit amare, & in florē purpureū conuertit. Anchiſen quoq; amauit, ex quo apud Simoenta flumen prægnans facta Aeneā genuit. Simois flumen eſt ex Ida Troiano monte ſcaturiens, qđ iuxta Troiā peruectus cum mari propinquat, Xantho cōmiſcetur alteri Troiæ fluuio, & in paludem coactus cadit in mare iuxta Sigeum promontorium. hoc Troiæ eſt ita dictum propter Herculis taciturnitatem, quoniā prohibitus hoſpitio ſimulauit diſceſſum, deinde contra Troiam per ſilentium uenit, quod græce dicitur σιγή. Vulnerata propterea Venus à Diomede fuit, dū Aeneā protegeret, propter quod imprecatione Diones ob ſuſpitionem commiſſi ab uxore adulterij, exilium ſibi ſponte Diomedes in Appulia elegit, & occupato Gargano monte, iuxta radices eius Sipontum urbem clariſſimā ædificauit, quæ et Sipus Sipontis dicitur, & à gradibus ob multitudinem ſepiarū, quæ ibi cæpiuntur, Sepius Sepiuntis. Vnde fit Sipontinus adiectiuum à Siponto, & à Sepiunte Sepiuntinus. Ab eo Diomedei campi uocati in Appulia, qui in diuiſione regni, quam cū Dauno feciſſe dicitur, ei cęſerunt, et duæ inſulæ quæ è Gargani regiōe ſunt Diomedeæ dictæ, quarum altera habitatores habet, altera eſt deſerta, in qua diſparuiſſe Diomedem qdam affirmant, & in cœlū ſublatum, atq; inter Deos relatum fuiſſe. alij Diomedem ab Aenea per dolū occiſum tradunt, & loca qbus imperauerat occupaſſe, mortuoq; ab incolis templū in inſula, tanquā in numerū deorum relato conſtructum, ſocios eius ob dolorem in aues uerſos, quæ ob id Diomedeæ uocitatæ ſunt. has memorant maiorem in modum miteſ eſſe, græciſq; in Italiam uenientibus applaudere, ac lætas occurrere, cæteras uero gentes, uel fugere, uel deuitare, uel ſubuolare ad capita, & tam grauibus ictibus, ut etiam perimant, uulnerare. nam duris, & grandibus roſtris ſatis ad hæc prælia perhibētur armatæ. Fuit hic Diomedes ætoliæ rex. Tydei, & Deiphilæ filius, dictus à Virgilio fortiſſimus Danaūm, quia Aeneam apud Troiam ſingulari certamine uicerat. uxorem habuit egalem, quam cum adulteriū commiſiſſe cum Cylleboro Theſtheleni filio comperiſſet, natale ſolum præ pudore ſibi perpetuo relinquendum putauit. Fuit et Diomedes alter rex Thracum, ſæuus uir, ac truculentus, q 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. Dū mea me genitrix, grauida geſtaret in aluo, Quid pareret fertur conſuluiſſe deos, Mas eſt Phœbus ait, Mars fœmina, Iunoq; neutrum. Cumq; foret natus hermaphroditus eram. Quærēti letum Dea ſic ait, occidet armis, Mars cruce. Phœbus aqs. ſors rata quæq; fuit. Arbor obūbrat aquas. aſcēdo, decidit enſis, Quē tulerā caſu, labor et ipſe ſuę, Pes hæſit ramis, cæpue icidit amne, Tuliq; fœmina, uir. neutrū.

flumina·tela·crucem·Sed de hoc latius inferius dicemus. Item ex Bute Venus genuit Ericem, ex Ioue patre Cupidinem, quẽ alij gemmum esse uoluerunt, quod aut honesti amor sit, aut iucundi. Ouid. Alma faue dixi gemmorum mater amorum. Alij plurifarium, quod ut infinite res sunt, ita infiniti amores. Papi. et cuncti faciles illi errauerit amores. alij ex Venere sola natum Cupidinem uolũt. propterea scripsisse Virgi. Nate meae uires mea magna potentia solus. & papinium sed dabitur iuuenti, cui tu mea summa potestas, Nate cupis. huius sententiae Simonides fuit, alij ex uenere, & Marte. Alij ex ipsa, & Vulcano, Nonnulli patriae materiae, & primae rerum naturae, quae Chaos dicitur, fuisse filiũ putant. Sunt etiam qui triplicẽ esse amorem tradant à triplici, qui nobis est affectu, Siqdẽ Aristo. scribit aut honesti esse amorem, aut iucundi, aut utilis. Apuleius uero platonicus philosophus primum dixit esse diuinum cum incorrupta mẽte, & uirtutis ratione conueniẽtem, alterum de generis animi, corruptaeq; 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 nymphae filias putent, siue Eurymones, siue Eurymeduses, A Ioue enim gratia omnis procedit Eurydomene aũt ἀπὸ τοῦ εὐρὺ κῶ δίδωμι, hoc est ab abundanter dando appellata ẽ. Eurymone ἀπὸ τοῦ εὐρὺ κῶ νέμω hoc est ab abundanter retribuẽdo Eurymedusę ἀπὸ τοῦ εὐρὺ κῶ μέδω, quod significat rego, quod q liberales, & munifici sunt, caeteris imperare consueuerunt. Treis autẽ esse gratias prodiderunt, his quae diximus nomnibus appellatas. Alij primã Aglaiã, hoc est laetitiam. secundam Thaliam, hoc est uiriditatem, quia beneficũ semper uiret, tertiam euphrosinem, hoc est delectationem nominant. hae à graecis charites uocantur ἀπὸ τῆς χαρᾶς, qđ laetitiam significat Merito enim laetari uidentur & qui dant, & qui accipiunt beneficium. Treis aũt ideo esse prodiderũt, quia & beneficia esse in alios debemus, & aliorũ beneficia sũ sapere, et ijs q̃ in nos liberales fuerunt retribuere. Dare aũt, & accipere, & referre tres actus sunt inter se distincti. Alij ideo dicunt treis gratias eẽ, quia acceptum beneficium cum fœnore reddi debet, quapropter solebant ueteres ita gratias pingere, ut una earũ auersam faciem teneret, quasi à nobis profectã, duae uero nos aspicerent, ut duplex nobis beneficium rependi debere ostenderent. Propter quod inquit. Vir. Nec te certasse priorem poeniteat. Nudae etiam pingebantur, quia beneficia fuco debent carere, & nullo uelamine obtegi. Item connexae, quia ĩsolubiles esse gratias decet, & beneficium semper beneficium parere. perpetuumq; esse amicitiae fœdus. Horatius, segnesq; nodum soluere gratiae, qui ueneris & liberi patris filias arbitrantur, hac mouentur ratione, q̃ horum praecipue deorum muneribus gratiae cõcilientur. Tradunt eas in Aciadalio fonte, qui est Orchomeni Boeotiae urbe, lauari, quoniã pura esse beneficia oportet, & nihil sordidum, nullam spem retributionis habere. Ab hoc fonte Venus acadalia dicitur, uel qa iniecit curas, quas graeci ἀνιδίας uocant, uel q̃ ἀπὸ τοῦ ἰδεῖν spicula nominant, quibus utitur Cupido. Gratiam ἀπὸ τῆς χάριτος dictam existimant. Aliquando pro beneficio accipitur Cice. cum praesertim 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 poena siue damno Cice. ut pro iniuria tam gratui parem ei gratiam referret. Nonnunquam pro causa. Terẽ. et ea me restitisse hic gratia. Agere gratias, est uerbo ostẽdere nos

memores esse acepti beneficij. Habere gratias est animum, ac mentem gratam habere, & inuicem gratificandi uolũtatem. Referre gratiam est facto beneficium, aut iniuriam acceptam compensare. In quo notandum est, q̃ habere gratiam, & gratias dicamus, agere gratias non gratiam, referre gratiam, nõ gratias, nec unq̃ ferè probatissimi authores aliter loquuntur. Teren. Pol. dijs habeo gratias, qđ in pariẽdo aliquot affuerũt liberae. Plau. Malo enim eius gaudij expertẽ esse me, quàm le noni gratiam hẽre. Cice. Magnas ei meo nomine gratias ages. Liui. satiatus tandem complexu filij, renuntiate (ĩquit) gratias regi me agere, referre gratiam aliam nunc nõ posse, quàm ut suadeã non ante in aciem descendat, quàm in castra me rediisse audierit. Cice. cui pro me senatus gratias agendas putauit, ego à me gratiam referrendam non putem? Seneca. de malo reddi potius gratiam, quàm referri dicendum putat, & econtrario de bono referri potius, quàm reddi. Sed hanc differentiam solus ipse excogitauit, et fecit. Cice. semper referre usurpat, & in bonum, & in malum. In bonum, ut in superiori exemplo. In malum, ut in Sallustiũ. Nã qđ inusitata rabie in uxorem, ac filiam meã muasisti, quae 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 cõpellarem. Nã quod Plancus ad Cice. scribit, immortales 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, & 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. Virgi. Grates persoluere dignas, Non opis est nostrae Dido, praro 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. nõ efficaet tamen infandum praesentis reatus, idignumq; discrimẽ, ut misera puella non gratuletur sibi, q̃ illam pauper accusare non potest. Aliquando tamen authores praetereunt datiuũ, cũ fuerit pronomen Ouidius, Gratulor Oechaliam titulis accedere nostris, idem Priscia. iuuenti alios, ego me nunc deniq; natum gratulor. Quinti. gratulemur iam qđ nulla ciuitas fame laborat, illic mihi 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, Vir. Inueni germana uiam, gratare sorori. Liuius, tuum sequenteis currum Iouis optimi maximi templum gratanteis, ouanteisq; adire. Gratulari etiam, et grates agere, siue gratari dijs dicamus pro eo, quod est gratias agere siue supplicare. Liuius, itaq; praetor extemplo edixit, uti aeditui aedes sacras tota urbe aperiret, quo circũeundi, salutãdiq; deos. agẽdiq; grates, p̃ totum diẽ populo ptãs esset. Itẽ triũphantes in capitolio ascẽdebãt Ioui optimo maximo, caeterisq; dijs gratulaturi. Nec mirũ si gratulari & gratari dijs dicamus, 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, et reliquias defunctorum. Virgi. 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, et cõ trarium eius ingratus. à quibus gratitudo, & ingratitudo de riuantur, et grate, atq; ingrate aduerbia, et comparativa, atq; superlativa gratior, & gratissimus, gratius, & gratissime. Item aliud aduerbium gratis, quod significat sine merito, sine præmio, & gratuitum quod gratis datur, & gratuito aduerbium. Item à gratus fit gratificor, quod est aliud, quã gratũ facio, licet utrunq; 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, et beneficia conferre. Quapropter deos non gratum facere, sed gratificari hominibus dicimus. Ab hoc gratificus, & gratificatio deducuntur, et 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 coniũgerentur. Sunt qui eandem cœli, et diei fuisse filiam scribant, alij solius cœli, et sine matre ortam hoc modo. Nam, cum Saturnus in patrem sæuiẽs falcẽ ei uirilia abscidisset, & falcem simul, & uirilia proiecisse in mare dicitur, haud longe à promontorio Siciliæ, quod Lilibæum uocant, hinc & promontorium simul, et oppidum 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 fuit, gratumq; manet mihi nomen ab illa. Item Vir. apud quẽ sic loquitur Neptunus. Eas omne est Cytherea meis te fidere regnis, Vnde genus ducis. Cestabat manibus concham, quod ea uectæ dicebatur in insulã 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. dem de 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 Cythorus mons Asiæ minoris buxo fertilis, quæ uento mota undarum æstus imitatur. Virg. Et iuuat undantem buxo spectare cythorum. Quidam Venerem non in hanc urbem primum exisse, sed in Palepaphon aliam eiusdem insulæ urbem affirmant, à quo Paphia dicta est, et ab insula Cypro Cypria, in qua primum ei templũ cõstitutum fuit, uel ἀπὸ τοῦ κύειν, quod est parere, quia hæc dea parturientibus præsidebat. Erycina etiam dicitur ab Erycæ monte Siciliæ, in quo templum ei constructum Eryx filius, de quo Ouid. Sed dea nec patitur sic ad sua munera cogi, Colle sub umbroso, quam tenet altus Eryx. & Papinius, exultat ui su, tectisq; potentis alũnæ, nõ secus alma Venus, quã si paphõ æquore ab alto, Idaliaq; domos, Erycinaq; tẽpla subiret. Idalia quoq; appellata est ab Idalo monte Cypri. Quod concha in Cyprum uecta sit, ipsa testatur apud Papiniũ, 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 digniori tribui Veneri poterat, & ob candorem, & ob leuorem, & quia partus earum sunt margaritæ, mulierum ornatui præcipue conuenientes, hinc huiusmodi conchæ cytheriacæ dicuntur. Martia. Ieuior ó conchis Galle Cytheriacis, item Erycinæ Proptius, et uenit è rubro concha Erycina mari. Nec murum est talẽ dea concha uectam cum intercõcharum genera Nerite sint per maria nauigantes præbẽtes cũ catuam sibi partem, alteram uero flanti auræ instar ueli apponentes. Dicitur etiam Venus lingua Assyriorum Mylitta, 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 sativæ, & sylvestris, & in utraq; 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, et 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. hẽtur quoq; in hac arbore suffimenti genus ideo electa, quia Venus & coniunctioni pariter, et huic arbori præesse existimabatur. In antiquissimo Romuli delubro sacræ myrti fuere duæ antè ædem ipsam lõgissimo tempore, altera patricia appellata, altera plebeia. fuit, & ara uetus Veneri myrteæ, quæ postea myrtina dicta ẽ. quidam huius arboris genera ita distinguunt, ut sit candida, nigra, & coniugalis. hæc tertia à coniugijs appellata est, quod sit ex illo cluacinæ genere, cuius uerbenis sedatum est bellum propter coniugia ortum. Sylvestris myrtus est, quã supra diximus ruscum, & chamæmyrsinem, et oximyrsinem uocari. Satiuarum genera tripartij, ac coronarij faciunt Tarentinam foliis minuto, nostratem paulo, exoticam densissimo. cõiugalem putãt eẽ, quam dicimus nostratẽ. Bacæ si non siccentur, oleũ gignũt. E nigra fit uinum siccata usq; in ariditatem in umbra, deinde mulso indita. Quin et oleo qdã uini sapor inest. simulq; pinguis liquor, qd præcipuã uim habet ad uina corrigenda, siccis 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 le uiter 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 qdã prodiderunt. Papyrius Maso, q primus in monte Albano de Corsis triũphauit myrto coronatus cyrcenses ludos spectare solitus est. M. Valeriũ duabus coronis, hoc est myrtea, & laurea utebatur. Myrtilus uero Mercurij filius Myrtoum pelagus pars maris Aegei nomẽ accipiẽs à Myrtilo, q eo fertur proiectus fuisse. Myrsus proprium nomẽ est, sic enim uocatus fuit Cãdaulus pater, q et Myrsillus dictus est. Itẽ Myrsus Peloponẽsi oppidũ fuit. sunt q tres Veneres fuisse affirment, unam cæli, & diei filiã. Aliã è cæli pudendis, & spuma maris genitam. Tertiam Ionis filiã et Dione, Hæc ut amorum gratiarũq; ita pulchritudinis, et delitiarũ, et uoluptatũ omniũ dea est. Vnde Venus aliqn pro libidine, et æeundi appetitu ponitur. Seneca. qã in uenerẽ prior esset. Teren. Sine cerere, et libero friget uenus, à quo uenereus pro libidinoso accipitur sine pro eo, q stellæ ueneris subiectus ẽ. hinc uenerẽ utriusq; sexus, hoc est marẽ simul, ac fœminã eẽ finxerũt, q in utrũq; sexũ hoĩs libido grassetur. Propterea ueteres uenerẽ non deã solũ, sed etiam deũ nominabant,

Vir. Dissedo, ac ducẽte deo flãmam inter eꝫ hostes. Expedior. Neq; enim dea legendum est, ut pleriq; faciunt, sed deo. Simulacrum etiã eius Cypri fuisse legitur barbatum corpore, sed uestẽ muliebri, cum sceptro, ac statura uirili. Aristophanes eam non Aphroditen, sed Aphroditon nominat. Leuinus ita scripsit. Venerẽ igitur almum adorans, siue fœmina, siue mas est. ita uti alma noctiluca est. Philochorus quoque eandem scripsit esse lunam, & ei sacrificium facere uiros cum uestẽ muliebri, mulieres cum uirili, quod eadem & mas existimatur, & fœmina. Itẽ Venus pro pulchritudine capitur. Quintil. quod cum gratia quadam, & Venere dicitur. Plyn. quorum opa, cũ admiraretur, collaudatis omnibus. deesse ijs unam illam uenerem dicebat, quam græci charita uocant. ab hoc, ut Cicẽ 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, & inuenusto decoro, et inuenuste sine decore. Item à uenio uenia, qđ optanti adueniat. est enim uenia remissio culpæ, & condonatio erroris. Quintilia. Peccaui, ueniam peto. & errare hominis est, & ignoscere patris. Male quidã indulgentiam pro uenia capiunt, & indulgere pro ignoscere, in quo theologi nostri frequẽtissime labuntur. indulgere enim est obsequi, & aliqd (ut ita dicam) delicate concedere, & indulgentia est mollis, & delicata permissio. Quintil. Mollis illa educatio, quam indulgentiã uocamus, neruos omneꝫ & mentis et corporis frangit. Venia tamen aliquãdo pro indulgentia accipitur. Cicero, dabitis mihi hãc ueniã, hoc est indulgebitis, concedetisq; mihi. Teren. da pater ueniã, sine te exorem, & cum uenia tua dicamus, hoc est cum pace tua et te permittente. Per metaphoram quoq; aliquãdo indulgere ponitur pro delicate intendere, et spatium maius dare. Vir. Indulge hospitio, causaq; immoretur. idem, Sin tumulis accliue solum, colleq; supini. Indulge ordinibus, aliquãdo pro facilẽ eẽ, & 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 indulgentiã dixere, Sisenna, Bassus assidua idulgitate uictus. A uenia fit uenero, quasi ueniã oro. à quo uenerabilis. uenerabundus. uenerandus. uenerandus. uenerantes uenerabiliter, de qbus supra diximus. Indulgeo dictum existimãt quasi inde algeo. Algere enim frigere ẽ, tractum à græco ἀλγῶ, quod proprie significat dolco. Ponitur tamen etiam pro frigeo, cum frigus nihil aliud sit, quã dolor qdam membrorum rigore conceptus. Qui ergo indulgent, hoc est delicate aliqd permittunt, 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; et ab hoc quoq; sylua Algida dicta est, huic mõti subiacens, in cuius ingressu lacus est Regillus, apud quẽ A. Posthumius dictator prospere aduersus Tarquinium superbũ patria eiectum, et Latinos Romanis bellum inferẽtes pugnauit. Veteres algo pro algere dixere. Lucilius, morbis, algoq; fameq;. Item à uenio uena, quod per eã ueniat sanguis. est enim uena conceptaculum sanguinis. quod ἀγγεῖον græci uocant, missũ, cõfusiq; cum spiritu naturali, in quo plus sanguinis est, & minus spiritus, differtq; ab arteria, quod hæc conceptaculũ est spiritus naturalis mixti, confusiq; cum sanguine, in quo plus spiritus est, quã sanguinis. Vena ĩmobilis est, exploraturq; emittendi sanguinis gratia. Arteria uero motu, atq; pulsu suo habitum, & motum febrium demonstrat. σφυγμὸς à medicis uocatur ipsa intentio motus, & remissio in arde, nõ arbitraria

sed naturalis. Per metaphoram etiam uenæ in terra dicuntur subterranei meatus, p quos unda manat, aut alius liquor. Unde uenas argenti, & auri dicimus. A uena uenosum dicitur uenis turgentibus plenum, & uenenum, quod per uenas eat, differq; à toxico. Nam toxica proprie sunt, quibus sagittæ tinguntur, dicta quasi taxica à taxo arbore, hæc abieti similis est, sed minus uirens, gracilisq;, & tristis, nullo sucro, bacas fert, quibus letale uenenum inest, præcipue in Hispania. Vasa etiã uiatoria ex ea facta ad afferendum uinum mortifera esse comperta est. Hanc quidam simlacem à græcis uocari dixere, et esse in Arcadia tam præsentis ueneni, ut siqui sub ea dormiant, cibum'ue capiant, moriantur. Innoxiam fieri putant si in eã arborem clauus æreus figatur. Venenum uero generale uocabulum est ad omnia, quæ naturam eius, cui adhibita sunt, mutant. Plyn. Galbanum aduersatur uenenis, maxime toxicis cũ myrrha, et uino. Caius iurisconsultus sic scribit, qui uenenum dixit, adijcere debet bonum, uel malum, nam & medicamẽta uenena sunt, quia eo nomine omne cõtinetur, 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, et incantationes mala medicamenta sunt, & à ueneno uenefica uocantur, et uenefici dicuntur, non modo qui uenena, aut toxica conficiunt, sed etiã qui incantationibus, exorcizationibus, et cæteris malis artibus utuntur. à quo fit compositum Triuenefica, hoc est excellens uenefica. Liuius. adhuc triuenefica. Venenum etiã aliquando uirus significat, hoc est spumã, unde Virgi. pro colore purpureo posuit, qui eius conchæ spuma est. Alba neq; assyrio fucatur Lana ueneno. Item à uenenũ fit uenenosum, unde serpentes uenenosas dicimus, & uenenatum in quod coniectum est uenenum & ueneno uerbum, hoc est uenenо, contamino, quidam etiam uenenarias mulieres dixerunt, quæ parant, aut conficiunt, aut uendunt uenena. Itẽ à uenio uenor. proprie enim uenari est indagare feras, et quasi circumuenire, propter quod ueteres uenari, & passiue pro circumueniri posuerunt. Ennius, teneor correpta, & undiq; uenor. A quo per metaphoram uenari etiam capimus pro captare, hoc est artificio quodam, & solertia quærere, et uenor laudem. uenor gloriam, quod etiam aucupari dicimus, cum proprie aucupari sit aues capere. A quo aucupium, & aucupatio, et aucupator, & auceps, qui aues captat. A uenor uenatio dicta notæ significationis. & uenaticus canis, quo feras persequimur, sicut indagator dicitur, odorus, & sagax. Vir. Et odora canum uis. proprie tamẽ odorus est, q olet, hoc est ex se odorẽ mittit, ut flos odorus. odoratus, q aliunde odorem accipit, ut odoratum tẽplum. Odorator, q odorẽ sequitur, ut canis. idẽ, & odorifecus dicitur, hoc est odorẽ sequẽs. Sagax aũt canis dicitur, quasi acute sentiẽs. Sagire enim ueteres acute sentire dicebant. Cicẽ. 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 manifestẽ ostenditur error Acronis, q sagam mulierẽ scribit incantatricẽ dici, atq; maleficã, ab eo, qđ satis agat. Melius Festus, sagæ inquit mulier est perita sacrorum, & uir sapiens. Et Nonius, sagæ dicuntur fœminæ ad libidinem uirorũ idagatrices, unde et sagaces canes dicuntur ferarum, uel animalium quæsitores. A præsagiendo præsagium, hoc est præsensio, et prædiuinatio deducitur. A ueteribus præsagatio uocabatur. Cic. inest igitur in aĩs præsagatio extrinsecus iuecta, atq; iclusa diuinitus. Itẽ à uenor uenator, ac uenatrix, et uenatio, et uenabulũ. uenãtiũ te-

lum latissimum aciei longissime. Virgil. supra uenabula ferentur. & 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 ædes binas paries esset, qui uentrem faceret, ut in uicini domum semper, aut amplius procumberet, agi oportet ius nõ esse illum parietem ita porrectum, insitum mihi eẽ uitioſe. Sed proprie uenter est, ubi cibi conficiuntur. Subest stomachum habẽtibus cæteris simplex, ruminantibus geminus, sanguine carentibus nullus. In homine est adnexus infimo stomacho simulis 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 dicamus, hoc est cum indignatione, siue fastidio, & stomachoſus, qui facile indignatur, ac cuncta fastidit, & stomachoſe fastidioſe. A uentre uero fit uentriculus diminutiuũ. 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 nõ potest, quorum spatiosa laxitas eum ad inferiora transmittit. Ab hoc uentriculo lactes in oue, & homine sunt, per quas labitur cibus, in cæteris animalibus hæ ilia sunt, quibus capaciora intestina ad aluum. ilia quidam ab ina dicta existimant, quæ pars chartæ est tenuissima. nos autem ab inuoluendo potius appellata existimamus. quippe apud græcos ἐιλοῦμαι 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 reredis. Iliũ regia fuit Priami, quæ et Troia à nomine regionis minoris Asiæ cognominata est mille quingentis passibus distans à portu. ab hoc Homerus opus suum de bello Troiano Iliada nominauit. ab Ilio Iliacus deducitur, et Iliades troianæ. Ilione maxima fuit filiarum Priami. Ilioneus propriũ nomẽ. Ilia mater Remi, et Romuli. Ilys græce limus dicitur. Illyriũ siue illyris Prouincia est, cuius latissimi fines sunt. hinc Italiam, illinc Germaniam, inde Macedoniam. Thraciam. & Epeirum habẽs. 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, et troicus. Idem, & troica castra. & troius. Idem, et troia gaza per undas. Item troiugena. Ennius, troiugenas bello claros. Troeẽnus propriũ uiri nomen est. hic Thrax fuit filius Cradi. unus ex ijs, qui tulertũ suppetias Troianis aduersus græcos. Troiæ 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, qđ flexum fluminis eius similem habeat, non dissimilem ab opere, Labyrinthorũ, chlamydulis, adalligatam. Varro. mihi facies mæandrata, & uinculata, atque adeo grandis. Virg. Victori chlamydem auratam, quamplurima circum Purpura Mæandro duplici Melibœa cucurrit. aluus medio umbilico adnexa omnibus est, ab alendo dicta. in homine ile infima parte est simile sullo, 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. cum antea eẽt ignotus. angustissima aluus canibus est, ob quam causam uehementi nisu, nec sine cruciatu eam exonerant. uentres elephanto quatuor sunt. in uiuenarum 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 uẽ
10 do eiusdem significationis, cuius frequentatiuum est uenditoab hoc uenditio. & uenditor & uenditrix. & uendibile, qđ modo significat id, quod facile uẽdi potest, modo id quod popular est, & uulgo gratum, unde uendibilis oratio dicitur, et uẽdicatio pro ostentatione ponitur. Cicero. quinetiam mihi quidẽ laudabiliora uidentur omnia, quæ sine uendicatione, et sine populo teste fiunt, & nugiuendus. à quo nugiuendulus. de quibus alibi diximus. à uenum ueneo deducitur, quod significat uendor, quasi uenum eo, hoc est ex conuentione in alium trãseo. à quo fit uenale. quod uendendum est. aliquando uenalis
10 capitur pro sordido, & auaro, q pecuniæ gratia seipsum uẽderet. Sallustius, o urbem uenalem, et cito perituram. uenales etiam, si nihil aliud addas, dicuntur serui nouitij, qui ad uendendum expositi sunt. seruorum enim alij nouitij sunt, alij ueteratores. Vlpianus, præcipiunt ædiles, ne ueterator pro nouitio ueneat, & hoc edictum fallacijs uenditorũ occurrit, ubiq; eni curãt ædiles, ne emptores à uẽditoribus circumueniantur. 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, quia
30 igitur uenalitiarij sciunt facile decurrere ad nouitiorum emptionẽ, idcirco interpolant ueteratores, ne pro nouitijs uẽdane. Quintilia. item quod commune est, & alijs nomen, intellectu alicui rei peculiariter attribuitur, ut urbẽ Romã accipimus, et uenales nouitios, et corinthia æra, cũ sint urbes aliæ quoq;, & uenalia multa, & tam aurũ, & argentum, q̃ æs corinthiũ. hinc uenalitium dicitur uel corpus ipsum, uel uenditio, uel locus, ubi nouitij uenduntur. Paulus. nam quicunq; ex uenalitio nouitiorũ emptus alicui ministerio præpositus sit, statim eum è ueteratorum numero esse. uenalitius quoq; adiectiuũ est. Pom
40 ponius. quod si familiam domesticam uxoris, aut uenalitiã pauit. hinc uenalitiarij appellati mangones, & uenditores nouorum seruorum. à ueteratorum seruorum nequitia ueteratores etiam appellati sunt callidi, àtq; astuti, quãuis mihi simlius ueri uidetur ueteratorẽ proprie astutum, ac uersutum dicta 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) appropriQ uintilia. rusticus petit partem bonorum, orator totum sibi
50 uẽdicat. 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 si ue iactura defendo, & libero Cicero. et est senectus natura loquacior, ne ab omnibus eam uitijs uideat uindicare. item protraho, & in libertatem assero. à quo uindicta dicta est uirga, qua serui libertate à prætore donabantur. uis modo uirtutem significat. Virg. multa ui munit Albam, modo possibilitatem. idem, Non eauis animo, neq; tanta superbia uictis. aliquando
60 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

quod proprie de uirgine dicitur. à quo inuiolatus, hoc est inte
meratus, & inuiolabilis, & uiola per antiphrasim, quasi mi-
nime uiolata, uel quod non uiolanda, uel à uiolendi, quamuis
aliqui per diminutionem à græco ἴον uiolam dictum ue
lint. & uiolentus, qui uim facit, & uiolentior, ac uiolentissi-
mus, & uiolenter aduerbium. & uiolentia, & uipera serpen
tis genus, quod ui pariat. nam corrosis lateribus exeunt pulli
cum matris interitu. à quo uiperinus. Ply. è uiperina carne fi
unt theriacæ pastilli. & uehemens, acer, à ui, atq; impetu men
tis (ut Gellius tradit) à quo uehementia, acritudo. et uehemen
ter acriter, quorum comparatiua, et superlatiua sunt uehemē
tior. uehementissimus, & uehementius, uehementissime, et uitu-
lus illecebrosus, quasi uim faciens. Plau. compellando. blandi-
ter osculando oratione uinula. uenusta, uel impudētius. et in
uitus, qui per uim aliquid facit. à quo fit aduerbium inuite, cu
ius comparatiuum est inuitius. Cicero, quem ego paulo scitēb̄,
uel inuitius. nolo enim dicere de tam suaui homine fastidiosi-
us. & inuito, quod est prouoco. allicio, & quasi uim facio. Vir
glius, Celeri certare sagitta, inuitat, q̄ forte uelint. Cicero, ad
quem fruendum non modo non retardat, uerum etiam inui
tat, atq; allectat senectus. ponitur tamen aliquando inuito pro
delecto. Virg. Inuitat genialis hyems, curasq; resoluit. aliquā
do pro repleo. Plau. mirum, si inuitauit sese in cœna plus cu-
lum. ab hoc inuitatio. & inuitamentum, et inuitator. quidam
inuito putant dictum, quasi non uito. uitare enim cauere est,
immo plus, quàm cauere, & à ui dicitur, quasi ui auerteret. à
quo uitium dictum, quod proprie, ideſt qđ uirtuti opponitur.
græci κακίαν uocant, quod uitandum, ac fugiendum sit.
unde uitiosi homines dicuntur flagitiosi, quamuis uitiati sint,
qui uitium aliquod in corpore patiūtur. sic enim uitiū, à mor
bo 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 cæ
citas claudicatio. uecordia morbus cum accessu, discessúq; est.
uitium perpetuo manet. potest tn̄ qui morbosus est, etiam uitio-
sus dici, sed non econtrario. eum, qui uitiosus est, necesse est
dici morbosum. Equus mordax, & calcitro uitiosus, nō morbo
sus est. claudus uero aliquo ictu factus & morbosus dici, &
uitiosus potest. ab hoc fit uitiose aduerbium et conuitium, qđ
est maledictum cum contumelia. Cicero, maledictum autem ni
hil habet propositi, præter contumeliam, quæ si petulantius ia
ctatur, conuitium, sin facetius, urbanitas nominatur. inepte sa
ne Labeo iurisconsultus conuitium putat à concatione, uel à
conuentu derivatum, & id esse, quod cum clamore publice fi-
at. item à uitio uitupero fit. nihil enim aliud est uituperare, q̄
uitio aliquid dare, quod apertè ostendit Ter. nam cum dixis-
set, nunc quā rem uitio dent, quæso animaduertite, paulopost
subiungit, id isti uituperant factum. ab hoc fit uitupero uitupe
ronis pro uituperatore. et uituperatio, quod si cum uerbo uenio
iungatur, & aliis similibus passiue accipitur. Cicero, ut pro-
pter eum in sermonem hominum, atque in tantam uituperatio
nem ueniret. et uituperium. Cicero, uel ēt à uitio dictum uitu
perium. item à uitio uitiligo (ut quidam existimant) dicta, ut
alij à uitulo propter candorē membranæ eius, qua nascitur in
uolutus. uitiligo, quamuis per se nullum periculum affert, ta-
men fœda ē, fit ex malo corporis habitu. eius tres species sunt.
alphos uocatur, ubi color albus est subasper, & nō continuus,
ut quædā guttæ, quasi dispersæ esse uideantur. ab hoc Alphe
us nomen sumpsit amnis Pisam græcæ urbē præter fluens.
Strabo φασὶ Μικαίτον ἀλφειὸν ἀπὸ τῆς τῶν ἀλφῶν θεραπείας
ὠνομάσθαι, hoc est. tradunt autem & Alpheum amnem,
q̄đ Alphos curet, ita nominatum. ab Alpheus fit alpheus ad

iectivum. unde Pisa alphea dicitur Virg. hos parere iubēt al-
pheæ ab origine Pisæ, urbs Hetruscæ solo. Melas colore ab hoc
differt, q̄a niger est, & umbræ similis, cætera eadē sunt leu-
cæ habet quidam simile alpho, sed magis albida est, & altius
ascendit, in eáq; albi pili sunt, et lanugini simles. omnia hæc
serpunt, sed in alijs celerius, in alijs tardius. priora curationē
non difficillimam recipiunt. ultimum uix unq̄ senescit. itē ui
tiare à uitio fit, qđ proprie est uirginem uiolare. Plau. is pu
ellam uitiarat. ponitur tamen aliquando pro fœdare. A pule-
utroq; oculo uitiatus. hinc corpore uitiatos dicamus, qui cæci, uel
manci, uel claudi nati, factíue sunt, aut aliud huiusmodi uitiū
patiuntur. aliquando uitium pro errore ponitur. Plyn. librum
uitijs plenum, hoc est erroribus. item pro peccato. Seneca, siqđ
uitij commisit. quando uirtuti opponitur uitium, sic definitur. Vitium est habitus animi naturæ modo rationi repugnās,
quemadmodum uirtus describitur animi habitus naturæ mo
do rationi consentaneus. à uito fit euito, & deuito eiusdem
significationis. & uitabundus, quod Sallustius pro uitans po
suit. mari uitabundus classem hostium ad oppidum proue-
nit. & uitiositas pro ipso uitio. & uitiatio uiolatio. & se-
cundum quosdam uitium, quod uim inferat menti, quam-
uis alij à græco dictum malint, quod est οἶτος, deduci-
turq; ἀπὸ τοῦ οἴομαι, quod est puto. imaginor. quod,
qui copiosius biberūt, multa imaginantur, quæ nō sunt. ab hoc
fit oenophorum uas uinarium. & oenigena, uino genitus. &
Oenotrij populi Italiæ, quorum regio Oenotria dicitur, q̄ ibi
optima uina nascantur. et oenanthe uitis labruscæ. florēs una
colligitur, cum optime olet. siccatur in umbra substrato linteo,
atq; in cados conditur. ex alba labruscæ præstantior, quàm ex
nigra. ab hoc oenanthinū deducitur, de quo partim diximus,
partim dicemus. à uino uero fit uinolentus, hoc est ebriosus, ui
no se ingurgitans. et uinosus eiusdem ferè significationis. Ply
nius, Icarios uinosos dicit homines, q̄đ soli animalium nō sitien-
tes bibunt. & uitis à ferendo uino. à quo uitigineum, quod ex
uite fit, ut uitigineum simulachrū. & uiticulum capreolus ui
tis. Plyn. frutex folio ederæ minus tamen longis uiticulis. &
uitiarium, uitium seminariū. unde est apud Columellam titu
lus de uitiario faciēdo. et uitisator, qui uites serit. unde Satur
nus uitisator dictus. Vir. Vitisator curuam seruans sub imagi-
ne falcem. & uindemia à uino demendo. unde fit uindemio
uerbum, & uindemiator, qui uindemiat. Item Vindemiator,
quod sydus est, tertio nonarum martij apparens. quo tempore
flare septentrionales uenti. in primis Cæsar notauit, quo tem
pore ubicunque cœli ratio patitur, terram ad uineæ satum, uer
bere bipalio oportet fossas purgare, aut nouas facere. uindemia
tamen, & uindemiatio, etiā ad alia transfertur. nam, & mel
latio, hoc est collectio mellis, uindemia, & uindematio uocā-
tur. quod apud authores frequētissime inuenitur. Plyn. prima
mellis uindemia melior. et uinea locus uitibus consitus. itē ma
china belliat à lignis leuioribus, lata pedibus octo, alta septē.
longa sexdecim. cuius tectum munitione duplici tabulatis, cra
tibusq; contexitur, latera quoq; uimine sepiuntur, ne saxorū,
ac telorum impetu penetrentur. extrinsecus autem ne immisso
cremetur incendio. crudis, ac recentibus coriis, uel centonibus
operitur quemadmodum superius latius ostendimus, & uine
tum, ubi multæ uites, seu multæ uineæ sunt. & uinitor, rusticus
uinearum cultor. Virgilius, Iam canit extremos effœtus uinitor antes. et uinalia dies festus, quo ueteres nouum uinū Ioui
libabāt mensæ Aprili, ab Aenea Ioui uotus, quādo Mezentiū
superauit. & uinarium, quod ad uinum spectat, unde taber-
na uinaria. nas uinarium, in quibus aut uenditur, aut tenetur
uinū. & uinacea substantiuum plurale, quod significat gra

na uuæ iam preſſæ. & uinaceus adiectiuũ unde uinaceo gra
no legimus quendam ſuffocatum, ideſt acino uuæ. etenim in
eus finita nomina materiam ſignificant. ut Herbaceus. Mal-
uaceus. Betaceus. i. ex materia herbæ. Maluæ. Betæ. proprie ta
men materialia ſunt, quæ in eus deſinunt, & hæc ab illis ita
differunt, quod illa magis totũ ſignificant, hæc partem, ut pu
ta creteum, & arundineum dicimus, quod ex corpore, ac mate
ria 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 eius deſinunt. deſcendentia ab ha
bentibus. t. in ultima ſyllaba ſi à nominibus fiunt, ſignificant
materiam, ut ſtramentitius. pauimentitius. cratitius. ſi uero à
ſupinis paſſionem quãdam. ut ficticius. commentitius. pigno
ratitius. fœneratitius. conductitius. aſcriptitius. dedititius. ra-
tio ficticia. & commentitia, quæ ficta, & ad tempus commen
ta, & cogitata eſt. res pignoratitia, aut fœneratitia, quæ data
eſt pignori, aut ad fœnus pertinet. domus conductitia, quæ cõ
ducta eſt. homo aſcriptitius, dedititiuſq; qui ad aliquam rem
aſcriptus eſt, & q ex numero eorum eſt, qui ſe in alterius im
perium dediderunt. aliquando tamen hæc omnia exceptionem
patiuntur, ut puta Bliteum dicamus, non quod ex blito eſt, ſed
inutile, ac nullius pretij. Blitum enim herba eſt uulgo nota.
iners, ac ſine ſapore, aut acrimonia ulla. unde conuiuium fœmi
nis apud Menandrum faciunt mariti, Bliteas illas uocantes, in
quo noſtri quoq; poëtæ eum imitati ſunt. Pla. blitea meretrix.
Laberius, bipedem. bliteam belluam. Plau. à ſeruo ſeruitritiũ
uſurpauit. uir ſumme populi. ſtabulum ſeruitritium. ſcortorũ
liberator. item à uis fit uerbũ uiuo, quaſi uim, & uigorem ha
beo. à quo uiuus, cuius comparatiuũ ueteres uſurparunt uiui
or, & uiuiſſimus, hoc eſt magis uiuẽs, & maxime uigens. inter
dum tamen uiuus ponitur pro naturali. Vir. uiuo præteruehor
hoſtia ſaxo. interdum pro eo, qui uim aliquam habet. unde ui
uum lapidem dicimus ignarium, quod uim habet emittendi
ignem. ferrum uiuum, quod à magnete uirus accepit, & ali
ud apprehendit ferrum, ut ſupra diximus. item argentum ui
uum uomicam illam liquoris æterni ex eo lapide fluentis, qui
in argenti uenis reperitur. nonnunquã etiam pro ualido, et ue
hementi. Virg. paulatim abolere Sicheum incipit. & uiuo ten
tat 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, & ſuper
latiuum uiuaciſſimus. & aduerbium uiuaciter, et uiuacitas no
men, hoc eſt uigor. & (ut ita dicam) robur, quam & uiuaciam
ueteres dixere, et uiuiradix uitis, quæ cum radice ſeritur, qua
ſi uiuam radicem habens. Plyn. ſolo ſpiſſo non niſi repaſtina-
to, 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 ſemi
narijs ſtudent, nec uſum habent faciendi uiuiradices. hanc ſa
tionem cultores Italiæ pleriq; improbauerunt, cum pluribus
dotibus præſtet uiuiradix. nam minus interit. cum, et 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. et
uicto frequentatiuum cuius aliud frequentatiuum eſt uictito,
quod ſignificat non frequẽter uiuo, ſed ueſcor, & quaſi uictu
utor. ut Sarmatæ uictitant lacte uictus uerbo, quod & ipſum
à uiuo deducatur, 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, q etiã de-
licatis præbetur, uictus uero in paruis, aridiſq; alimonijs ſit
conſtitutus. Teren. lana, & tela uictum quæritans. Veteres uic-
tuis in genitiuo dicebant. Varro, Primum de re familiari, Se
cundo de uictuis conſuetudine diſſeram. Tertio de diſciplinis
priſcis. Item à uiuo conuiuium. Cicero, bene enim maiores no
ſtri accubationem epularum, quia uitæ coniunctionem habe-
rent, conuiuiũ nominauerunt, melius, q̃ græci, qui hoc ipſum,
modo compotationem, modo concœnationẽ uocant. hoc eſt mo
do συμπόσιον, modo σύνδειπνον. ab hoc conuiuor,
quod eſt conuiuiũ facio, & conuiua. qui ad conuiuiũ uocatus
eſt. & conuinator, q ad conuiuium inuitat. conuiuiones uero,
hoc eſt compotores, non à conueniendo, ſed à combibendo dicti
ſunt, quaſi combibiones. item à uiuo rediuium, quod ex uetu-
ſto renouatum eſt rediuia uero eſt, cũ cutis iuxta unguem ſe ſol
uit, nam rediuire ſoluere eſt. græce παρωνυχία dicitur, nã
μεγύλιον ulcuſculũ eſt, qđ in digitis naſcitur iuxta unguem,
& morbus oculi, qui latine unguis uocatur. Item uiuarium, lo
cus in quo uiuæ feræ tenentur. uſi ſunt huiuſmodi ſeptis maio
res noſtri, et à leporibus leporaria quoq; appellantur. Varro,
leporaria te accipere uolo, non ea, quæ tritaui noſtri dicebãt,
ubi ſoli lepores ſint, ſed oĩa ædificia. ſepta uillas. quæ inclu-
ſa habent animalia, quæ paſcuntur, hæc antiquiores roboraria
etiam appellari uoluerunt à tabulis roboreis, q̃bus ſepta
erant ante, q̃ mœnibus cingerentur. huiuſmodi uiuaria duo in
ter cætera tua immortalia opera tu diue Federice feciſti, muris.
ædificijs. icluſisq; nemoribus. mõtibus. uallibus. fontibus. am
nibus. cum antiquitate certantia, in quibus omne ferarum ge
nus incluſiſti, ut quoties fert animus, honeſtiſſimo uenationis
labore exercere te poſſis, ubi omnium ſpecioſiſſimum eſt cerne-
re te aſtur æone inſidentem, & campi medio non conficiẽtem ſe
ras, ſed ſine manu, ſeu uertago, eas modo huc, modo illuc uertẽ
tem, & ubi adipiſcendi tempus eſt ſuccurrentem, ac fugæ dã
tem ſpatium, ut canes ſimul, ac uenatores eludas. loca etiam in
quibus uiui piſces paſcuntur, uiuaria dici poſſunt. proprie ta
men appellantur piſcinæ ſicut apiaria loca, in quibus aluei api
um 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 q̃dẽ, ſed ma
gni uigoris è muſtellarũ genere. harũ. n. duo genera ſunt, alte
rum uulgariũ, atq; minorũ, quas domeſticas dicimus, quia no
biſcum in domibus uerſantur, et muſculos uenãtur feliũ modo,
utuntur q̃; ijs adoleſcentes ad extrahendas ex pariẽtum nidis
auiculas. hæ græce dicuntur γαλαὶ. in quo magnus græ
rum omniũ error eſt, non modo præſentium, ſed ẽt oĩum, qui
iam quingentis annis in literarum ſtudijs floruerunt. quippe
omnes exiſtimant γαλὴν felem eſſe, cũ γαλὴ ſit muſtel
la, qđ infinitis penè teſtimonijs probari põt, quorũ nos pauca
quædã afferemus. Ariſtoteles libro nono de aĩalibus. in por
doſelena uia interiacet, cuius ultra alterũ latus gignitur gale,
citra alterum gigni non põt. Plyn. in pordoſelena inſula uiã
Muſtellæ non tranſeunt. itẽ Ariſtoteles in nono, ſerpens æque
gales, ac ſuis aduerſarius eſt. Gales quidem, quod ſub eodem
tecto uerſantur, uictumq; ex ijſdẽ neceſſario quærunt. ſuis ue
ro, qa ab hoc aĩali deuoratur. item gale cornicis inimica eſt, qp
pe quæ oua eius, et pullos uiolat. Plyn. inimici muſtella, et cor
nix. itẽ anguis, et muſtella. hæc certe ad felem referri non poſ
ſunt, cum nec feli, et cornici aliq̃d cõe ſit, nec ferè multũ feli,
et ſerpenti contra uero muſtella, et cornicũ nidos ſæpe diripit,
& uiſa frequẽter eſt cum ſerpente pugnare. unde à gale piſcis

quidam

quidam dictus est Galus idem, & alios quidē pisces, sed Pa
sinaca præcipue sicut in terra Mustella serpētes. Aristoteles,
Gale quoties dimicatura cū serpente est. Plyn. Mustellæ cū an-
quibus uisæ sunt pugnare, quoties ictæ sunt, rutæ folium mor
su apprehendentes. item Aristoteles, quin ēt Gale prudenter ca
pere aueres uidetur. iugulat enim quā cęperit, ut lupus ouem.
serpentem ēt impugnat, eum præcipue, q̄ mures uenatur, ui
delicet ea cā, q̄a ipse quoq; mures persequitur. Dioscorides, Ru-
tem uenenis resistere Mustellæ docent, quæ cum serpentibus,
quibus auicularum gratia infestæ sunt pugnaturæ cibo eius
armantur. præterea Plyn. basilisco inquit Mustellarum uirus
exitio est. interficiunt eos cauernis sola tabe, q̄d certe referri ad
feles non pōt, quæ nec uersantur in cauernis, nec ingredi eas
facile possunt, nec iugulant auiculas, ut Aristoteles de Mustel
lis dicat, sed dilaniatas deuorant. Item Aristoteles, glyres hye
me cubant æstate expergiscuntur. idem faciunt Mustellæ. hoc
quoq; nemo est, qui ad feles referre audeat, animal quoc ūq; tē
pore uigilantissimum. Mustellis uero hoc accidere compertum
est, q̄d ipsi quoq; cœmptis in hūc usum utriusq; generis Mu
stellis, aliq̄n experti sumus. Item Aristoteles alijs (negat) osseum
genitale est, ut Lupo. Vulpia. Ictidi. Galæ. nā hæc quoq; osse-
um hēt. Plyn. genitale osseum est Lupis. Vulpibus. Mustellis,
quorū ramēta etiam calculo humano remedia præcipua sunt.
poterat sanè hoc unum Aristotelis, ac Plynij testimonium esse,
ad refellendam eorum opinionem, qui Galem felem esse con-
tendunt, quis enim felem unquam uidit genitale osseum habē
tem? Est illis quidem genitale carneum, calloſumq;, ut cæteris
animantibus. Mustellis tantū, & 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, qm̄ & ipsi ore transf
ferunt fœtus. uidimus certe ipsi hoc æque à Felibus, & Cani-
bus, & Mustellis aliquando fieri. facile etiam hoc ipsum com
prehendi à fabulis poetarum, finxerunt enim Alcmenam. cū
Iunonis indignatione, quia Herculem ex Iouis adulterio con
ceperat, parere non posset, iamq; dolores, quos continenter sep-
tem diebus, noctibusq; perpessa fuerat, ægre toleraret Luci
nam, quæ præesse partubus dicitur, supplicem inuocasse, hanc
uero subornatam prius à Iunone, uenisse eo, & in ara ante fo
res regiæ constitisse. hic cum nexis manibus Regnæ partum ce
lando retardaret, intellexisse regiam ancillam, quæ Galanthis
uocabatur, miroq; astu Deam elusisse. uenisse quippe ad eam
risu, ac Lætitia gestientem, & soluta iam partu Regnam men
tiendo confixisse. qua re intellecta, admiratione simul, ac dolo
re concitam deam resolutis manibus surrexisse, tunc subito Alc
menā sine ullo cruciatu Herculem enixam, Lucinam uero, ad-
eo 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. ferua
re propterea hoc animal colorem ancillæ pristinum, cui flaui
fuerant crines, & in domibus nobiscum, ut ante uersari, eadē
strenuitate esse, oreq; parere, quod Naso his uersibus eleganter
expressit. Vna ministrarū media de plebe Galanthis Flaua
comas aderat. idem, Numine decepto risisse Galanthida fama
est. Ridentem, pressamq; ipsis dea sæua capillis Traxit, et è ter
ra corpus leuare uolētem, Arguit, inq; pedes mutauit brachia
primos. Strenuitas antiqua manet, nec tergo colorem A misere
suum, forma est diuersa priori. Quæ ga mendaci parientem
inuerat ore, Ore parit, nostrasq; domos, ut et ante frequētat.
hæc sanè omnia mustellæ conueniunt. à Felibus autem sunt
aliena. his enim nullus est certus color. quædā albæ sunt. aliæ

nigræ. aliæ rufæ. aliæ uariæ. Mustellæ omnes flauæ sunt in in
feriori dūtaxat parte albicantes. uersantur nobiscum in ijsdē
ædibus, nullumq; est æque strenuum animal. postremo, q̄d de
nullo alio legitur, ore pariunt, q̄d uerū, nec ne sit dubitari po
test, quia fortassis parientem Mustellam nemo uidit. de Fele
certe falsum esse dubitari nō potest, quod animal parere multi
sæpe conspexerunt. confirmat hoc ipsum Aeliani antiquissimi
scriptoris authoritas, qui in libro de animalibus Galē hoc mo
do describit γαλῆ θηρίον ἡ γαλῆ, μικρὸν δὲ καὶ ὀφις ἐκεῖν
ὅταν μέλλῃ γαλῆ ὄφει μάχεσθαι πήγανον διαφαγοῦσα πρότερον,
ἔπειτα μέντοι διαβαῤῥοῦσα ἐπὶ τὴν μάχην. pernitiosa (inquit)
bellua Gale est, pernitiosa etiam serpens. quā obrem Gale cum
serpente dimicatura primo rutam degustat. deinde intrepida
init prælium. enimuero pernitiosum animal nequaq̄ de Fele di
xisset, quo nullum mansuetius. Mustellam uero merito dici per
nitiosa potest, cum propter alia multa, tum quia (ut Aristoteles,
& Plyn. referunt) Fel duntaxat earum contra aspidas est ef-
ficax, cætera sunt uenenum, quod ēt de felibus dici minime po
test, quibus multi hoc tempore pro delicatissimis epulis utun-
tur. nulla igitur dubitatio est, Galen nō Felem (ut falsō credi
tum hactenus fuit) sed Mustellam esse. alterum genus est sylue
strium Mustellarum, quæ lōge domesticis maiores sunt. à græ
cis ictides uocantur. Aristoteles, ictis sylueſtris Mustellæ genus
est magnitudine melitensis catelli, sed pilo. facie. albedine par-
tis inferioris, & morum astutia Mustellæ simile est, mansue-
scit maiorem in modum. officit aluearibus (Mellis enim auida
est) aueis etiam petit, ut feles. Genitale eius osseum est, et medi
camento urinæ stillationibus esse putatur. sed sylueſtrium quoq;
mustellarum duo genera sunt, alterū sub uentre rufescit. Mar
tem appellant. Martial. Venator captæ Marte superbus adest.
alterum candidius est, & uiuerra uocatur. Plyn. leporum ge
neris sunt, & quos Hispania cuniculos appellat fœcunditatis
innumeræ, famemq; balearibus insulis populatis messibus af
ferentes. certum est balearicos aduersus prouentum eorum au
xilium militare à Diuo Augusto petijsse. magna propter uena
tum eorum uiuerris gratia est. immittunt eas in specus, q̄ sunt
multiformes in terra, unde & nomen animali, atque ita eie-
ctos superne rapiunt. utrunq; genus græci γαλὰς ἀγρίας.
nostri sylueſtres Mustellas nuncupant. Strabo. πρὸς δὲ τῷ
μέσῳ οὔρηται πλείους θῆρας. καὶ δὴ καὶ γαλᾶς ἀγρίας, ἃς ἡ λι-
βύη φέρει, φέρουσιν ἐπὶ πόδας. ἃς φιλοσαντες παρίασιν εἰς τὰς ὀπὰς
αὐτῶν ἐξέλκουσιν ἕλκω τοῖς ὄνυξιν, ὃς ἂν καταλάβωσιν ἢ φάγειν ἀναγ
κάζουσιν ἃς τὴν ἐπιφάνειαν, ἐκπεσόντας δὲ θηρεύουσιν οἱ ἐφεστῶτες.
Vbi uero inquit mediocritas adsit, plures repertæ sunt uenatio-
nes. itaq; de industria mustellas agrestes afferunt, quas edu-
cat Africa, quas quidem funiculis captistratas intra foramina
dimittunt. illæ uero quos capiunt unguibus extrahunt, aut in
apertum fugere compellunt egressos uenantur persequentes. à
Mustella fit Mustellinus adiectiuum. Plynius, effectum Mu-
stellini adipis dicemus alio loco. Felis uero proculdubio id ani
mal est, quod nobiscum in domibus frequētissime tenemus ad
murium uenatum, & à græcis αἴλουρος dicitur in quo simi
liter pleriq; ex latinis errauere, putantes Felem id animal es-
se, quod supra diximus ictida generali nomine uocari. specia-
li uero Martem dici. græci autē usque adeo omnes hoc de Aelu
ro senserunt, ut nobis merito liceat gloriari, quod primi omni
um tam uulgatum in lingua eorum errorem deprehenderi-
mus. est igitur Felis, quem uulgo catum nominamus, nec meo q̄-
dem iudicio inepte. ueteres enim catum astutum dicebant, &
quod nos in præsentia catum. à quo Catones primo uolunt
appellatos. Cicero, sed homo catus nunquam terminat, nec ma
gnitudinis, nec diuturnitatis modum. idem, Quis igitur prudē

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 quá leuibus ueſtigijs obrepunt auibus, quá multo ſpeculatu in muſculos exiliũt. excrementa ſua obruunt terra, intelligentes odorem illum indicem ſui eſſe, ſed infinitis pene teſtimonijs probari poteſt felẽ apud nos, apud græcos Aeluron id animal eſſe, quod dicimus catum. Cicero, ipſi quorum uanitas ridetur Aegyptij nullá belluam niſi ob aliquam utilitatem conſecrauerunt, uelut Ibim, quod maximam uim ſerpentium conficiat. crocodilum, quod terrore arceat latrones. Felem, quod pelle eius ſcuta contegant. Ichneumonem, quod non ſinat ſerpentes maximá eius regionis peſtem augeri. idem, Aegyptiorum morem quis ignoret? quorum imbutæ mentes prauitatum erroribus, quamuis cornificia. nam potius ſubiret, qui Ibim, aut Aſpidem, aut Felem, aut Canem, aut Crocodilum uiolent. Herodotus, τυφλαῖς δὲ γινομένης θείᾳ πράγματα καταλαμβάνει τοὺς ἀλλήρους. οἱ γὰρ ἀλγυπτίοι διαστάντες φυλακὰς ἄχρι τῶν ἀλλήρων ἀμελήσαντες σβεννύναι τὸ καῦμα μένον. διὸ δὲ ἄλληροι διανύοντες καὶ ὑπερβρῶ σκοντες τοὺς ἀνθρώπους ἐσάλλονται ἐς τὸ πῦρ. τούτων δὲ γινομένων, πένθεα μεγάλα καταλαμβάνει τοὺς ἀλγυπτίους ἐν ὁτέῳσι ἂν οἰκί γσιν ἄλληρος ἀποθάνῃ ἀπὸ τῦ αὐτομάτου. οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρῦς μόνας. Facto (inqt) incendio, Feles diuino numine corripiuntur. nam diuiſi Aegyptij ignem ſinũt arde re, Felesq; obſeruant illæ ſubeuntes, hominumq; cœtum trãſilientes conferuntur in ignem, quapropter Aegyptus magno afficitur luctu. cum uero in domo aliqua Felẽ pire contigerit, domeſtici omnes ſola ſupercilia radunt. Aurelius, & felis inſtar exeũtes è rimulis mures uenatur. Plyn. Pica arborum cultores ſunt ſcandentes in ſubrectum felium modo. idem, feles coeunt mare ſtanti, fœmina ſubiacente. idem, Feliũ & ichneumonum ætas fere, quæ canum. idem, Felium & Canum genera uiuũt annis ſenis. Ariſtoteles, Aeluri, & Ichneumones totnumero pariunt, quot Canes, ueſcunturq; eiſdem, uiuunt circiter annos ſex. hæc certe de cato dica, dubitari non poteſt. item Plyn. Nocturnorum animalium maxime Felium, in tenebris fulgent, radiantq; oculi, ut contueri nõ ſit. idem, tradunt ſmaragdi genus uiſum implere, quem non admittant, feliũ, pantherarumq; oculis ſimiles, nãq; & illos radiare, nec perſpicuos idem in ſole hebetari. umbris refulgere, & longius, q̃ cæteri nitere. idem, Felibus lingua imbricatæ aſperitatis, & limæ ſimilis, attenuansq; lambendo cutem hominis. Aelianus Aelurorum mas quidem libidinoſiſſimus eſt, fœmina autem amantiſſima prolis, fugit coitum cum maribus, quoniam ſemen emittunt calidiſſimum, & quaſi ignem genitalia adurens. hoc cernens mas communem fœtum dilaniat. illa uero prolis 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, terraq; tegere. Herodotus. Aelurorum fœminæ quidem partu edito mares rurſus non admittunt. hi uero optato coitu potiri nequeuntes hæc cõminiſcuntur. eripiunt fœminis. & ſubducunt catulos, eosq; interficiunt, interfectos tamen nõ 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. Simæ geſtant Catulos, quos manſuefactæ intra domos peperere. idem, raptor appropinquante tigridis fremitu abijcit unum ex catulis. idem,

murum quoq; Catuli oſtentum faciunt. Idem, Delphinum catulos nominat, quod huiuſmodi piſces etiam feras aliquando appellat, quod ſæui ſint, & non ouo, ut cæteri piſces, ſed filios pariant. Lacertarum quoq; & cæterorum ſerpentum filij Catuli dicuntur. à Catulus fit aliud diminutiuum Catellus, et fœmenino genere catella, & catulinus. catulinam carnem eſſe uiſſe Romanos Plautus oſtendit, et 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 uenatieos, atq; ſagaces. unde Catularia porta Romæ dicta eſt, quia nõ longe ab ea ad placãdum caniculæ ſydus frugibus inimicum rufæ Canes immolabantur, ut fruges flaueſcentes ad maturitatem perducerentur. & catulire uerbũ, qđ eſt geſtire, & cõitum maris appetere. Plau. cum meam uxorem uidi catulientem. Laberius catulientem lupam ſcripſit cõitus appetentem hinc catulio dicitur, cum canes maritari quærunt, quo tempore etiam terra aperitur, ut Varro teſtatur. Plynius, catulitionem ruſtici uocant geſtiente natura ſemina accipere, eaq; 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 proprium 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, Siliquam q; imitantia. & Filiaſter, quo qdam 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, ideſt Antonij, Fuluij q; imitator. & Aurelius Philoſophaſtrum dicit, non paruum philoſophum ſed quaſi imitatorem philoſophorum, & Filiaſtrã priuignam, quaſi filiã imitantem. duo tamen nomina ſunt, quæ diminutionem quãdam 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 parvum pullum, ſed ipſum pullum ſignificat. ſic etiam Catulaſter, nõ parvum catulum, ſed ipſum catulum. à Catulo (ut Varro inqt) Canis dictus latrabile animal, nì forte ut tuba, & cornua, qđ ſignum canendo dent, canere dicuntur, ſic, quia & noctu canis in cuſtodia, & in uenando ſignum uoce dat. canis dictus eſt, quẽ admodum quod uoce indicant, nocteq; 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 Lyſſa, hic ſi infantibus catulis eximitur, nec rabidi fiunt, nec faſtidium ſentiunt. caninis etiam dentes, qui diſtinguunt 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

Lapágenus Lapæ exiguæ, quæ canibus adhæret· nam quæ aliquanto maior eſt Philanthropos appellatur, quod ueſtibus hominum adhærens eos amare uideatur·eadem uocatur apri ne·tertium uero genus Perſonatu nominatur, naſcitur iuxta ri uos, & flumina·græca enim ἄρκτιον nominant·folia habet ampliora cucurbitis, & hirſutiora, nigrioráq; & craſſiora, hac propter amplitudinem foliorum uti ueteres ſolebant, ad perſonatos faciendos, propterea perſonata dicta eſt, qđ perſona ſit facies cõficta, ut alibi latius diſſeremus·græca eam ſimili nomine uocant προσωπίτιδα· Galenus, ἄρκτιον δὲ καὶ προσωπίτιδα καλοῦσιν ἃ τὰ φύλλα τοῖς τῆς κολοκύνθης ἤκιστα ὁμοιότατα, πλὴν ὅσον μείζωτε καὶ σκληρότερα· Attius (inquit) 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· q modo naſonis fueramus quinque libelli, tres ſumus·uel quod animatum ad inanimatum·Horat·quod amplius o᾽ mare o᾽ terra ardeo· Proſopis Inſula eſt in Delta Nili, in qua eſt Atarbechis Oppidũ, ut teſtatur Herodotus·item à canis anticanis, de quo infrius dicemus, qui græce procyon nominatur·Cicero, anticanẽ procyõ 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 oriẽte Sagittario, exoriens cum Cancro·habet in lingua Stellam unam, quæ proprie appellatur Canis magna quidem, & ſplẽdida·in capite autem alteram, quam nõnulli Sirion appellant· 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 τῦ σφραίνω, quod eſt arefacio, exſicco, quia tum maxima ſiccitas eſt, amnibus, ac fontibus deficientibus, uel ἀπὸ τῦ σαίρω, mutatione α literæ in ε σαίρειν enim hiare eſt, quod per æſtum præcipue canes faciunt, quo tempore plerunq; in rabiem conuertuntur·canem hũc 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, et huic canẽ 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 ambigui 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 moriẽti promiſerat, ſe aliam non ducturum, optare tamen ſe filium aiebat, quem ſibi hæredem poſſet relinquere, hoc ut facilius aſſequeretur bouem eis immolauit, carnemq; adueſcendũ appoſuit·illi uero accepto bouis corio, in illud minxere, terraq; inuolutum texerunt·Vnde natus eſt Hierо filius, quem ab uro (ita enim græci urinam uocant) Vriona, deinde mutatiõe unius literæ Oriona nominauit·Ouid·tunc ſuper iniecta texere

madentia terga, Iamq; decem menſes, & puer ortus erat·hũc Hireus quia ſic genitus, uocat Vriona, perdidit antiquum litteram primã 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, et recto uulnere ſæuus Teſte tulit cœlo, uicti decus Orionis·uoluit hic aliquãdo Pliadibus uim inferre, et (ut Callimachus refert) Dianam quoq; uitiare contendit, propter qđ ſagittis ab ea confixus eſt·Horat·tentator Orion Dianæ uirginea domitus ſagitta·ſunt qui hunc à Ioue, Mercurio, ac Neptuno genitum uelint eo modo, quo diximus, & immenſi corporis uenatorem fuiſſe, qui cum aliquando à᾽ rege hoſpitio ſuſceptus fuiſſet, uitiare illius filiam uoluiſſe, quapropter oculis ab illo fuiſſe orbatum·cum itaq; cæcus Orion 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, unũ ex his ſuper humeris ſuperpoſuit, & eo duce Oraculi iuſſa compleuit, nec immerito fingitur per medium pelagus ire potuiſſe, qui & naſtus 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, Ingrediturq; ſolo, & caput inter nubila condit·ſunt etiam, q Iatri canem fuiſſe aſſeruerunt·Item à canis Cathena, ut quidã putant, quod canem teneat· proprie·n·cathenam eſſe exiſtimant, qua canes liganturlicet ad alia quoq; transferatur·ab eo diminutiuum fit cathenula, et cathено uerbũ, qđ eſt ligo·inuoluo·à quo concathено compoſitum·item cathenatim aduerbiũ, ad canis ſimilitudinem, ſicut ſuatim ad ſimilitudinẽ ſuis, bouatim ad ſimilitudinem bouis·canis etiam, et canicula talaris ludi ſignum eſt, quẽ admodum ſuperius oſtendimus, quidam etiam recentiores ſelem, 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 diſtinguant, ut Mus domeſticus ſit, Sorex ſylueſtris·Columella, ſi Serpens, aut Mus, Sorexq; 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 protẽdere bellũ·Carboni imperatori apud Cluſium faſcijs, quibus in cathedra 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 auraryis quoque metallis crebro facere inuenti ſunt·ob hoc exciduntur alui eorum, ſemperq; furtum deprehenditur, tanta eſt eis dulcedo furãdi, cum candidi prouenerunt lætum facunt oſtentum·uenditum fuiſſe Murem ducentis numis conſtat, obſidente Caſſilinum Annibale, eumq; qui uendiderat, fame periſſe, emptorem uero uixiſſe·à mure Mus Araneus dicitur, exiguum animal, atque leuiſſimum, quod aranei modo tenuiſſimum filium, et gladij aciem conſcendit·græci à᾽ Mure, & Muſtella, quod utrique ſimilis ſit, μυγάλην uocant·uenenatus huic eſt in Italia mor-

ſus, tradunt equos, & iumenta, ſi herbas, in quibus hoc animal uirus emiſerit, depaſcantur, ſtatim exanimari. itē 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. mers. nam murgiſonem à mora, & deridendo dictū uolunt. eſt autem murgiſo. mers. deſidioſus. & murginari tardare eſt. à Sorice uero ſoriceus deducitur, & ſoricinus, unde ſoricinos dēteres dixit Plau. cognatū huic et ſimile aīal Glis eſt, et ipſum ſemiferum, cui uinaria in doliis, quē admodū et apris Fuluius Lippinus inſtituit, ſed Cenſoriæ legis princeps. Q. Scæurus, & Marcus in conſulatu ſuo nō alio modo cœnis ad emere, quàm conchylia, aut ex alio orbe cōuectas aues. in ijs notatum non congregari niſi populares 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 Αἰῶν dicitur αἰ enim ſemper ſignificat ζάω uiuo. huic herbæ datum eſt à natura, ut humidum, uiridéq; ſemper durare poſſit folio cærnoſo, leniatq; oblongo. duo eius genera ſunt, maius in fictilibus naſcitur, 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. ζῷον animal eſt. alij quod amatorijs conueniat erogenneton. γεννῶ enim gigno græci dicunt. ἵμερος eſt amor. alij Hypogeſon, quoniam ferè in ſubgrundijs naſcitur. græci nanq; parietes tecti prominentes γεῖσα appellant. ſunt qui Ambroſiam potius nominant. ideóq; ab æternitate eius, deorum cibus eſſe confingitur, & ab alijs uocatur Amerimnon, quaſi ſine cura, & ſolicitudine. ἀμεριμνία enim ἡ ἀπραξία dicitur, hoc eſt quies. tranquillitas, indolentia. & μέριμνα cura, ac ſolicitudo appellatur. alterum genus eſt minuſculū, 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, parietinisq; naſcitur, & tegulis, frutex ſum à radice, & ſurſum uſq; ad cacumen. foliis anguſtis. mucronatis, ſuccoſisq; 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 radicæ breuiore, foliis 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 Partheneis diceretur. alij ab artemide uolūt artemiſiam cognominatam, quod priuatim fœminarum malis medeatur. Ἄρτεμις enim à græcis diana uocatur. alii ud quoque ambroſiæ genus eſt latioribus foliis 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 tuā q̄dem Hercle uitā hæc expetenda à Vita Romani uitulam dixerunt deam, quæ lætitiæ præerat, unde & uitulari ueteres uſurparūt pro uocē 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, curæq; cathenatiq; labores. Gaudia nō remanent, ſed fugitiua uolant. Hæc utraq; manu, complexuq; aſſere toto, Sæpe fluent imo ſic quoq; lapſa ſinu. Nō eſt crede mihi ſapientis dicere uitam, Sera nimis uita ē 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 uincare, ne nimia laſciuia rumpantur. dicitur autem uitulus non modo ex bobus genitus, ſed etiam ex cæteris quadrupedibus maioribus. Plynius de Elephantis, atq; ita ſaltuato 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, et pilis tecta, parit in terra pecudum more. canum modo coit, nūquam gemnis plures educat mammis fœtum. non ante duodecimum diem deducat in mare. interficitur difficulter, niſi capite eliſo, in ſomno mugit. à quo præcipue uituli accepit nomen, tenet diſciplinam, uocemq; pariter, & uiſu populum ſalutat condito fremitu, nomine uocatus reſpondet. nullum animal premitur grauiore ſomno. Iuuenalis, Eripient ſomnū druſo, uitulisq; marinis. Pelis eius etiam detracta corpori ſenſum æquoris retinere dicitur, ſemperq; æſtu maris recedente inhorreſcere. item aduerſus fulmina remedio eſſe. Diuus Auguſtus eā ſemper, et ubiq; ferre ſecum ſolebat, quod tonitrua, & fulgura expaueſcebat uehementer præterea dextræ eius pennæ uis ſoporifera ineſſe, ſomnoſq; allicere ſubditæ capiti. hic Phocæ etiam uocantur. 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 Atheniēſis non minus uirtute, quàm rei militaris gloria clarus. fuit perpetuo pauper, cū ditiſſimus ob frequētes ei delatos honores euadere potuiſſet. huic cum legati Philippi Macedonum regis ingentia munera offerrent, hortarenturq; ut ea acciperet. quamuis enim ipſe facile ijs careret, liberis tamen eius eſſent neceſſaria, quibus difficile foret in ſumma paupertate ad paternam gloriam peruenire. ſi mei (inquit) ſimiles erunt, idem hic Agellus alet illos, qui me ad hanc dignitatem perduxit, ſi diſſimiles, nolo meis impenſis illorū ali, augeriq; luxuriam. idem, cum ad annum propè octogeſimum peruenieſſet, 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 ᾠόν. 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 ſingulis fictilibus ollis conduntur, ſtypantibusq; opercula ſuperponuntur, & gypſo lita naſa in angulis columbariorū ſuſpen-

dunt, quæres columbis amorem loci sic conciliat, ut nunquã deserant locum, qđ ex naturali ui accidere existimant, qm̃ tinnunculus defendit eas ab accipitre, terreq; eam autem natura ipsi potentia in tm̃, ut ui sum, uocemq; eius accipiter fugiat. intus omne ouum uolucrum bicolor, quæ oblonga sunt ouа, gratioris saporis esse existimat Horat. flaccus longa qbus faciles. quædam gallinæ tam fertiles, ut sexagena ouа pariant. quædam quotidie, quædam bis die, aliquæ in tantum, ut effœtæ moriantur. Adrianis laus maxima, hæ (ut Aristoteles refert) paruo quidem sunt corpore, ferocunt tm̃, & pullos sæpe interimũt, color his uarius. omnibus ouis medio uitelli parua inest ueluti sanguinea gutta, quod esse cor auiũ existimant, primũ in omni corpore id gignι existimantes. uigesimo die si moueatur ouum, iam uiuentis intra putamen uox auditur ab eodẽ tempore plumscit ita positus, ut caput supra dextrũ pedẽ habeat, dextram uero alã supra caput. Vitellus paulatim deficit. Incubari ouа dicuntur, dum fouentur, plus uicena quina incubationi subijcienda non sunt, & impari semper numero, quarto die postq; cœpere incubari, si contra solem atcumme ouorũ una manu apprehenso, uniusmodi purus perluceat color, Sterilia ouа esse existimatur, proq; ijs alia substituenda est et aliud experimentum, qm̃ insœcundum in aqua positum fluitat. æstate undeuigesimo die educitur fœtus, hyeme uigesimoqnto. Excludere ouа dicuntur, cum fœtus educitur. aliqn̄ terra tecta excludunt. legitur quendam uini potorem Syracusis tandiu potare solitum, donec ouа ex eo in terra tecta educerent fœtum. quandoq; ẽt ab homine perficiuntur. cũ Liuia Augusta prima sua iuuentã Tiberio Cæsare ex Nerone grauida, marem parere admodũ cuperet, hoc puellari augurio usa traditur, ouũ in sinu fouebat, & cum deponendum esset nutrici per sinũ tradebat, ne intermitteretur tepor. nec frustra auguratа proditur genuit. n. Tiberiũ, q bello Alexandrino classi præpositus fuit inuentum ẽt nup, ut ouа calido fierno impositа modico igne fouerẽtur, homine noctu, atq; interdiu uersante. & statuto die illinc erũperent fœtus. palumbes quãuis tria ouа pepererint, nunquã tm̃ plus duobus educant, tertium, qđ irritũ est. Vrinum uocãt, quasi potus excremento plenum. græci enim οὖρον urinã uocant, ouа ex quibus nihil gignitur, à nostris Irrita, à græcis Hypenemia uocantur, quasi ὑπὸ τῦ ἀνέμου, hoc est à uento concepta, quapropter & Zephyria à latinis uocãtur. hæc ferè sine mare mutua fœminarum inter se libidinis imaginatione concipiuntur. quidam uento putant ea generari. hoc aburinis differunt, qđ urina fiunt incubatione derelictа, quæ alij Cynosura appellant. ouа aceto macerata usq; adeo emolliũtur ut per annulos transeant. optime seruantur in lomento, hyeme in paleis, æstate in furfuribus. Serpentes contectа ouа in terra incubant, præter Viperam huic Mas dum coit in os inserit caput, quod illa abrodit uoluptatis dulcedine, ouа intra se parit mollia, ut Pisces. tertia die intra uterum catulos excludit, deinde singulos singulis diebus parit uigni ferè numero. itaq; cæteri tarditatis impatientes peremptа matre prorũpunt. item à ui uix deriuatur quasi cũ ui, ac difficultate. Ter. uix retraxi filium ab amore ancillæ. aliquãdo tamen ad tempus refertur. Virg. & quos Sidonia uix urbe reuelli, uix. i. super. idem, Vix è cõspectu Siculæ telluris in altũ Vela dabant læti. uix idest mox. item à ui uibex, qđ ui fiat, græci ὑπόπιον καὶ ἐπχύμωσιν uocant. sunt autem uibices plagæ uerberũ in corpore humano. Cato, ubi societas, ubi fides, maiorum insignitas in iuriarum plagæ. uerbera. uibices. uis. dolores, atq; carnificinæ perdedecus, ac maximam contumeliam. item à ui uinco quasi uim facio. proprie enim uincere, superare est. Virg. ubi aera uincere summũ Arboris haud ullæ iactu potuere sagittæ. Cæ-

sar, ueni. uidi. uici. quandoq; tamen per metaphorã pro exprimere ponitur, quasi difficultatem rei dicendo superare. Virg. Nec sum animi dubius uerbis ea uincere magnũ. Quã sit. iterdum pro animi compotem fieri. idẽ, Illi uictor ego, & Tyrio conspectus in ostro. ab hoc Victor, uictrix. uictoria. quæ græce νίκη, hoc est Nicæ dicitur. à quo propria nomina Nicander quasi uictor uir. et Nicanor simliter, qđ fuit Seleucimacedoniæ regis cognomen. & Nicarchus, quasi uictor princeps. et Nicolaus uictor populi, quod nomen conueniri nobis aduersus Sentinatium nostrorum popellum nuper aperte demõstrauimus. & Nicomachus uictor pugnæ. fuit hoc nomine Aristotelis Philosophi filius, ad quẽ de moribus scripsit. & Nicomedes rex Bithyniæ, et Nicophanes pictoris nomen, quasi uictor illustris, & Nicostratia, quasi uictorius exercitus. itẽ nicæteria torques, qui donari ludorũ uictoribus solebant. Inue. Et æromatico fert niceteria collo. et Olympionices olympiæ uictor. itẽ à uictoria uictoriatus, genus nummi, de quo supra diximus. et 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 uictrici immolatur. Ouid. Victima, quæ dextra cecidit uictrice uocatur. quis alij dicant, quod ictu percussa conadebat, uel quod uincta ad aras ducebatur. à uictima fit adiectiuũ uictimarius, unde uictimarij negotiatores dicebantur, qui uictimas emebant, ut uenderent. Plyn. unde uictimarij negotiatores uilimacipio. à uinco composita fiunt deuinco, & conuinco eiusdẽ cũ suo simplici significationis, et à uictus fit inuictus, hoc est fortis, & qui uinci non potest. Mart. o dulce inuicti principis ingenium. item à uinco peruicax, hoc est durus. contentiosus, nulli cedens, quasi peruincere semper uolens. à quo peruicacia, durities. obstinatio animi. contentio. pertinax. Item peruicacior. p uicacissimus. peruicaciter. peruicacius. peruicacissime. item à ui uincio deducitur, quod est ligo, quasi uim inijcio. à quo deuincio, & conuincio eiusdem significationis. Virg. Purpureoq; alte suras umare cothurno. Cicero. maxima mecum familiaritate deuinctus. hinc uincula, & per syncopẽ uincla dicuntur ligamina, & per metaphorã carcer, in quo noxij uincti seruantur, & uincti captiui, unde uinctus aliqn̄ pro seruo accipitur. Senecæ, qui unus erat è uinctis Cæsaris, mox libertate donatus est. Item utile quicquid ad uinciendum aptum est. Plyn. non multum à salice utiliũ usu distat. & uittæ ligamenta capitis, quæ græce tæniæ dicuntur, quãuis proprie tæniæ uittarũ extrema dicantur. Virg. fit longæ tæniа uittæ. ponitur tamẽ aliquando propter similitudinem pro fractarum filicum reliqs, 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 δὲ καὶ τῦν τενία τις ὕφαλος διατείνει ἀπὸ τῆς ἀκρώρεως ἐπὶ πολὺ λιβύης. 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 castum qm̃ matronæ in Thesmophorijs Athenienſium castitatem custodientes ijs foliis cubitus sibi sternunt. minor ramosa est foliis cãdidioribus lanugnosis, à græcis dicatur λυγὸς, hoc est Lygus prima albũ florẽ mittit cũ purpureo, quæ et cãdida uocatur, nigra est, quæ tm̃ purpureũ mittit, nascũtur in palustribus cãpis. semen potũ uini quendã saporẽ hẽt, caput tentant uini modo. odor & similis est. Thesmophoria erãt sacra Cereris, quæ nos Cerealia dicimus. Ceres Saturni, atq; opis filia fuit, genuit ex Ioue Proserpinã, quæ à Plutone clã rapta fuit. eã cũ p or-

bem, quæreret, ad Eleuſiũ regem puenit, cuius filiũ Triptolemum tunc genitũ pro nutrice aluit, pro inde Eleuſiũ interfecit, Triptolemo regnũ tradidit, & currũ draconibus iunctũ, præterea fruges toto orbe propagandas. Triptolemus oppidũ cõdidit, qđ ex patris ſui nomine uocauit Eleuſiũ, & Cereri ſacra primus inſtituit, quæ Theſmophoria græci nuncupauere, hoc eſt legifera, quod Ceres legifera dicatur. græci θεσμοθέτην legislatorẽ appellant, & θεσμοφόρον legiferũ. ſunt etiã alia ſalicum genera. eſt rubens Salix, quæ Græca dicitur, ẽ Cãdida, quæ Amerina paulo fragilior, idcoq; ſolido ligãs nexu, eſt nigra, quæ appellatur Viminea, qđ utilior ſit uiminibus. eſt breuiſſima, quã uocant Helicem. Viminẽ ẽt purpureã uocant græcã Vitellinã. Helicẽ gallicam. amerinam etiam quidam ſabinam nominant ſalicẽ. Home· ὠμοτοκόπαρον, hoc eſt frugi perdam uocauit, quoniã ocyſſime amittit ſemen ante, q̃ omnino maturitatem ſentiat, quãuis aliqui ob id dictam frugi perdam interpretantur, quoniam ſemen ſalicis mulieri ſterilitatis medicamentum eſſe conſtat. Item Vimen quaſi uincamẽ, omne uirgultum molle, & ad ligandum aptum. Columella, nec refert cuius generis uimen ſeras, dum ſit lentiſſimum. Plyn. et aliæ arbores uirgas ſequaces hẽnt ad iũcturas lentitiæ. aliæ prætenues uiminibus texendis ſpectabili ſubtilitate. Fiunt autem uimina ex populorum uirgis, & Vlmi, & ſanguineorum fruticum, & betulæ. Item ex arũdine fiſſa, arundinum foliis, & 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 ſalicis. A uimine uimineum dicitur, quod ex uimine eſt, unde uaſa uiminea dicimus, & uiminalis collis, quod ibi uiminum ſylua fuerit, & uiminalia quæcũq; ad ligandum pertinent. Plyn. hæc eſt uiminalium cultura. Item a uincio uinca p uinca 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 ſimilẽ. 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. ſit longæ tæ nia 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 a ui Vietus, hoc eſt mollis. languidus. ſine ui, ſeu naturalibus uiribus priuatus. & Viere ueteres uincere dicebant, & Vietæ uirgæ dicuntur molles, at q; flexibiles, & uietores, qui uaſa uinaria religant, ſtypant q; & Vinolus qui ſe molliter, et effœminate gerit. Vetus etiam dictus eſt, quaſi uietus, hoc eſt ſine ui. ætas. n. debilitat uires. Ab hoc fit Vetulus diminutiuum, & Vetuſtus eiuſdem ſignificationis, et Vetuſtas antiquitas. & Vetuſte antique. & Veteranus modo uetus. unde Veterana mancipia dicuntur, quæ à nouitijs diſtinguntur, modo is, qui aliquando honeſte militauit, & iam eſt a militia abſolutus. & uetuſteſco uetus fio, capitur q; frequẽtius in bonam partẽ, ueteraſco uero in malam. Cic. cum. n. nobilitas nihil aliud ſit, q̃ 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 a multarum rerum gerendarum uetuſtate. Vnde Veterator ſeruus dicitur uerſutus, qui à nouitio diſtinguitur. et Veternũ morbus perpetuum ſomnũ inducens, q̃ à græcis νῶμα dicitur, quia hic morbus pigros homines facit, & oino ad negotia inutiles, torpens q; 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 murũ in modũ ueterno pingueſcunt. Quidam falſò putant Veterno ſum eſſe Hydropicũ, qa Cato ſic ſcribit. Veterno ſus, cũ plurimũ bibit, tunc maxime ſitit. Nã et hic de quo loquimur morbus inducit maximã ſitim. Ter. ideo Eunuchum ueterno ſum appellat, qa ſegnis eſt, torpẽs q; ſemper qua ſi ueternũ patiatur. Veterina uero nõ à uetuſtate, ſed à uehendo dicuntur. Veterina. n. animalia dicuntur quæcunq; uehere quid poſſunt. Plyn. ungulæ ueterino tm generi renaſcuntur. Opilius ueterinã bellua dictã putat, quaſi uenterinã. à uẽtre qđ ad uentrem onus religatũ gerat. A ueterinis ueterinarius, ſignificat q; eum, g 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 ſemp, cupimus q; negata. item à ui uireo, et 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 locat uiriditate plena. Item à ui Virgæ, quod uim gerat ligando, uerberando ue. A quo Virgula diminutiuũ, qđ modo paruam uirgã ſignificat, modo lineã. Vnde uirgatã ſeu Virgulatam ueſtem dicimus, lineis q̃buſdam quaſi uirgis diſtincta. & Virgultũ multitudo uirgarũ pullulantiũ. & uirgidemia collectio uirgarũ ob uerbera, aut ad aliqd uinciẽdum. Varro, quod triſtiorẽ uideo te eſſe? an ideo qa ſcapulæ metuunt uirgidemiam. Item à ui Viriatus, hoc eſt magnarũ uiriũ. Lucilius, contra flagitiũ neſcire bello uinca a barbaro uiriato ãnibale. Vertiũ quoq; ueteres magnarũ uirium dixerunt. Põpo. homo in currendo uertius, q cũ Atlante contendat. item uirgo à uiridiori, hoc ẽ ualidiori ætate appellata eſt. Vir. de Paſiphae, quæ trium filiorũ mater erat, Ah uirgo infelix, quæ te dementia cepit. Nũc tamen hoc nomen cõis generis eſt, & tam marẽ, quã fœminã ſignificat rei uenereæ exptem, ſicut Mulier à mollicie dicitur, quæ amplius uirgo nõ eſt. Vlpianus, qđ ſi ego meum uirginẽ emere putarẽ, cum eẽt mulier, emptio nõ ualebit. Cic. ob iurgantibus, qđ ſexagenarius Popiliã uirginem duxiſſet, cras Mulier erit, inquit. Mulieris quoq; appellatione (ut Caius iuriſconſultus ingẽ) ẽt uirgo uiri potens cõtinetur. Vlpianus, uno in loco utroq; ſignificato uſus ẽ. Muliẽrẽ ita arctã, ut mulier fieri nõ poſſit, ſanã nõ uideri conſtat. eãdẽ dixit et mulierẽ, et non mulierẽ primũ pro ea, quæ fœmina ẽ, ſcãm 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 pua uirgine uſurparãt. A mulier uero fit muliercula. i. pua mulier. Et Muliebris, modo qđ eſt, aut fuit mulieris, ut muliebre ueſtimentũ, modo mollis. ef œminatus. ut muliebris uox, muliebris, animus. A quo muliebritas pro mollitie. et muliebriter aduerbiũ, hoc eſt molliter, effœminate. Itẽ mulieroſus mulierũ appetens. Vñ mulieroſitas. cupiditas fœminæ uoluptatis. Cicero, ſi mulq; cæteri morbi, et 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 mediæ adoleſcentẽ traxit. hic cubiculũ pudoris primus polluit. Muliebria uero in multitudinis numero modo pro muliebri natura ponimus, ſicut Virilia pro pudendis uiri. modo pro menſtruis. Celſus, ad muliebrium fluxũ ſedãdũ. Aliquando pro libidine, Quint. nobilis adoleſcens à Centurione muliebria paſſus. Itẽ à ui Vigeo, quaſi uim ago. Eſt autem uigere ualidã, ac robuſtũ eſſe. à quo Vigor, hoc eſt Firmitas. Robur. & Vigoroſus. Firmus. Robuſtus. & Vigil, non Segnis, nõ Torpens, quales ſunt dormientes, ſed q̃ in uigore ſuo eſt. A quo pernigil, non modo qui aſſidue uigilat, ſed qui diligens, atq; in dubiis eſt. A quo Vigilio, q̃d interdum ſignificat nõ dormio, interdũ cuſtodio. Vñ uigiles dicti ſunt nocturni cuſtodes, qui et excubitores appellantur. A quo præfectus uigilũ, de quo ſupra diximus, et Vigilia lucubratio. Vñ ſacrarũ literarũ ſcriptores, profeſtos dies uigilias appellant, q̃d uigilare ante diem feſtũ mos eſt in ſacrificijs faciẽdis, et ſacris hymnis cantãdis, in plurali uero Vigiliæ, nocturnæ cuſtodiæ, quæ Excubiæ dicuntur. interdũ etiã ipſi cuſtodes. Vigilare ẽt aliq̃n eſt ſtudiũ, ac diligẽtiam adhibere. Vñ Inuigilare dicimus alicui rei incũbere. et Peruigilare, aſſidue uigilare. Martia. nã uigilare leue eſt peruigilare graue eſt. A quo Peruigilium prouigilia, ſeu cuſtodia. Sueto. de cælicula. Nec alia de cauſa uidetur eo die, quo periit, puigilium indixiſſe, q̃ ut in tium in Scænam prodeũdi licentia temporis auſpicaretur. Euigilare uero aliq̃n expgiſci eſt, aliq̃n ad aliqd agendũ excitari. Hinc Vigilantes dicti ſunt pſpicaces. induſtrij. diligentes. & Vigilantia, pſpicatia, induſtria, diligentia. unde fit Vigilantior. et Vigilantiſſimus. et ad uerbia Vigilanter, Vigilantius, Vigilantiſſime. Itẽ à ui deducitur Vir, q̃d ui, hoc eſt potentia præſtet. robuſtiores enim uiri ſunt fœmnæ molliores. Significat autem Vir aliq̃n ſexum, ut eſt uir, an mulier? unde Semiuiri dicũtur Eunuchi. Itẽ mollis, atq; effœminati, & Euirati modo Eunuchati, hoc eſt quibus amputata ſunt uirilia, modo laſciui pditi, atq; effœminati. Varro, euirauit omnes ueneri nuga pueros. Plau. adoleſcẽs euiratus, ac mollis. Virare etiam ueteres uſurparunt pro firmare, fortificare aliq̃n ætatem. Plyn. q̃d non modo in puero ſi ue adoleſcente, ſed etiã in uiro admiratione dignũ uideretur. interdum coniugũ, ut unius uxoris uir. Nec ſolũ de hominibus, ſed etiã de brutis dicitur. Vir. uir gregis ipſe æp. interdũ fortitudinem. Curtius, exurgite (inquit) aliq̃n, ſi uiri eſtis, atq; arma cæpeſcite. Terẽ. Tu'ne uirũ meum hoiem deputas adeo eſſe. nam ſi utrum uis horũ mulier unquã tibi uiſus forem, nõ ſic ludibrio tuis factis habitus eſſem. A uiro Virtus derivatur, quæ proprie fortitudinem ſignificat ſiue q̃ uiri maxime proprie ſit, fortitudo, ſiue q̃ uir fortis dicitur. Vir. Tunc pudor incendit uiros, & conſcia uirtus, & tunc diffinitur pferendorũ malorũ fortis, atq; inuicta patiẽtia. Quoniã autem Fortitudo cæteris omnibus uirtutibus excellit, factum eſt ut omnes rectæ animi affectiones uirtutes appellentur. Sic quicqd uitio contrarium eſt, uirtus dicatur. Diffinituriq̃; Virtus eſt affectio animi conſtans, conueniensq̃; 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, & ſapiẽtia prima. Lucilius. Virtus Albine eſt pretium pſoluere uerũ. Virtus eſt homini ſcire id q̃d quæq; habeat res, Virtus ẽ homini ſcire utile, q̃d ſit honeſtũ Quæ bona. quæ mala. item quid inutile, turpe. inhoneſtũ. Virtus quærendæ finem rei ſcire, modumq̃; Virtus diuitijs pretiũ pſoluere poſſe. Hoſtẽ eſſe, atq; inimicum hoium, morumq̃; malorum. Contra defenſorẽ hominũ, morumq̃; bonorũ. Hos magnificere, his bene uelle, his uiuere amicum. Commoda præterita patriæ ſibi prima putare. Deinde parentum, tertia iam,

poſtremaq̃; noſtra. Virtutum quatuor genera primaria philoſophi conſtituerunt. Primæ dicuntur Politicæ. ſecũdæ Purgatoriæ. tertiæ Animi iam purgati, quartæ Exemplares. Primæ ſunt hominis curantis res humanas, ſecundæ otioſorũ, qui à rerum publicarũ actibus ſe ſequeſtrant. & diuinarũ rerũ cæpaces decreuerunt ſe à corporis contagione purgare. dicuntur à quibuſdã Cõtemplatiuæ. ſicut ſuperiores Actiue. Tertiæ ſunt animi iam purgati, deſiccatiq̃;, et ab omni mundi huius aſperigine preſſe, puréq̃; deterſi. Quartæ quæ in ipſa diuina mente conſiſtunt, à quarũ exẽplo reliquæ omnes per ordinẽ deſluunt. A philoſophis uocantur Ideæ, ἀπὸ τοῦ εἶδος, quod ſpẽm, formamq̃; ſignificat. à quo Idolum cum accentu in penultima Simulachrũ dicatur, cuius diminutiuũ eſt Idolium, ſimiliter accentum ſupra do habens. Ab Idolo fit Idolatra, hoc eſt idolorum cultor. à quo Idolatria idolorũ, hoc eſt ſimulachrorum ueneratio, Idolothyſia immolatio, quæ fit ſimulachris, εἴδωλα 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. & Idio graphus propria alicuius manu ſcriptus. & Idiographũ chirographũ, hoc eſt priuata ſcriptura. Idothea propriũ nomen eſt. ſic enim appellata fuit Præti regis Argiuorum filia. Idomeneus Deucalionis filius fuit Cretenſium rex, qui in expeditione græcorum aduerſus Troianos ſtrenue militauit. Hunc Cretenſes quaſi deum coluere, poſtea tamen exinſula expulerunt, qui cũ in Italiam uenifſet Petiliã urbẽ ſuper Salentinũ montem Calabriæ condidit, et Licius dictus eſt à Licto Cretæ Oppido unde fuerat pulſus, Idumæa regio Syriæ eſt, à meridie Arabiam habẽs, A ſeptẽtrione Phœniciam, in qua eſt Vrbs Idume finitima Phœniciæ palmis abundans. Lucanus. & arbuſto, palmarũ diues Idume. Virg. Primus Idumæas referam tibi Mantua palmas. Virtus etiã, à Poetis aliq̃n pro ope, atq; auxilio capitur. Plau. deũ uirtute eandem hoſpitio accipiã. Aliquando pro merito. Quæ improba eſt iners, pretium ei pro uirtute ut ueniat, Græce autem uirtus ἀρετὴ dicitur. Vnde Philaretus propriũ uiri nomen, hoc eſt amator uirtutis, & Arete nomen mulieris fuit hoc noie uxor Alcynoi regis Pheacum & Arethuſa (ut quidã putant) uirgo uenatrix Dianæ comes. Vir. Et tandẽ poſitis uelox Arethuſa ſagittis. ab hac Arethuſa etiam fons appellatus eſt apud Syracuſas, in quo reddũtur iacta in Alpheum, qui per Olympiam fluens, Peloponeſiaco litori infunditur, ita quidã amnes ueluti odio maris amneꝰ ſubeũt. unde & Syracuſæ Arethuſides dictæ. Ouidius, Vtq; 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 Virilis, hoc eſt fortis, magnanimus. A quo aduerbium uiriliter. & uirilitas nomen et uiritim, de quo ſupra diximus. Vnde Viritanius ager dicebatur, q̃ uiritim populo diuidebatur, et Virago mulier fortis q̃ uiro ſimilis ſit, et uirilia opa agat. Et Virg. propriũ nomen. et Virbius Hippolytus hic Theſei et Hippolytæ Amazonis filius fuit, q̃ 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 nouerat obiecit. Quamobrem Theſeus in furorem uerſus de filij nece cogitauit. Quod metuens Hippolytus conſcenſo curru fugam arripuit. Verum dum Phocæ, quæ tum forte in litus exierant equorum, ac rotarum ſtrepitu perterritæ ſeſe in mare repente præcipitaſſent, exterriti equi currum contemptis habenis per ſcopulos, ac ſaxa traxere, tanto impetu, ut compagibus diſſolutis infeliciem iuuenem loris implicatum di

ſerpſerint. 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 Virbis fuiſſet. Primo ante quàm ab equis diſcerperetur. Deinde poſtquam beneficio Eſculapij in uitam eſt reuocatus, ubi oppidum conſtruxit, quod à nomine acceptæ coniugis uocauit Ariciam. Hippolytus autem dictus eſt ἀὸ 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 q 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 reliqueſſe, ubi et ſyluis Italis ignobilis æuũ exigeret, uerſóq; ubi nomine Virbius eſſet. Alij Eſculapium tradunt non huc, ſed Glaucum Minois filium ad uitam reuocaſſe, propter quod pecatum 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 peractum, baculo fugientem ſæpius percuſſiſſe, tandemq; interfeciſſe, ueniſſe mox eodem alium anguem, herbam ore ferentem, et 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 conſuetudine deriuatum eſt, ut reliqui medici anguibus uterentur. Eſculapius ipſe anguem tenens ab Aſtrologis Ophiuchus, hoc eſt ſerpentarius dicitur. Nam græce ὄφις ſerpens uocatur. A quo Ophiuſa inſula, quæ latine Colubraria dicitur. & Ophites lapis, de quo inferius dicemus, & Ophignæ 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 mederẽtur. Quemadmodũ in Africa gens Pſyllorũ fuit, à Pſyllo rege dicta, cuius ſepulchrũ in parte Syrtiũ maiorũ fuit, horũ corpori ingenitum uirus erat exitiale ſerpentibus. et cuius odore ſopiebãtur. Solebãt autem liberos genitos obijcere ſæuiſſimis earũ, & ita pudicitiã cõiugũ experiri, ſerpẽtibus eos, q adulterino ſanguine nati forent minime profugientibus. Hæc gens propè ad internitionẽ ſublata à Naſamonibus fuit. Genus tamen in paucis, q uel bello auſugerant, aut abfuerãt, remanſit. Simile his Marſorũ genus in Italia fuit, quos à Circes filio ortos putabant, ideóq; ineſſe uim naturalem contra ſerpentes. Quint. & omnibus hominibus ineſſe contra ſerpentes uenenum exiſtimant, ferunt q; 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 præcangens Ophiuchũ, à cauda breuior, quàm ſuperiori corpore, qua manus ſiniſtra ipſius ſigni figuratur, ita tamen, ut extrema cauda circulum

æquinoctialem cum Aquilæ cauda iungat, occidens ex ortu geminorum Cancri & Leonis peruenit ad terram. Exoriens autem cum Scorpione & Sagittario apparet. habet in capite ſtellam unam. in 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, et Ariciæ filius fuit, qui, cum deleto Ilio Aeneas in Italiã ueniſſet, miſſus eſt à patre in ſubſidium Turni. Virgilius, Ibat et 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, priusquam argos peteret, conſecrauit. ſolebat ad huius templũ magna populorum multitudo conſluere, 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 prægnantes, 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 non eſt, nec ante coitum mulieri. Plyn. prodeſt & ad uirus alarũ. Idem. Signum eſt uernis temporibus odoris uirus. Ponitur tamen per metaphoram et pro aſperitate ſaporis. Idem, aqua marina uetuſtate uirus deponit, ideſt amaritudinem illam & ſalſedinem. idẽ, Virus mali medici, hoc eſt acor, et amaritudo. idẽ, ſtannũ illitũ æreis uaſis ſaporem gratiorem facit, & compeſcit æruginis uirus. Item pro aſperitate coloris. idẽ de ſanguine puræ. Tum ſuperadditum decoquitur uirus. Aliquando pro genitura, hoc eſt humore, qui è genitalibus fluit. idem, equarũ 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. Nonnũquá pro ui naturali. idem, de Magnete lapide ſuo loco dicemus, concordiaq;, quá cum ferro habet. Sola hæc materia uirus ab eo lapide accipit. retineq; 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, uiroſáq; pontus aſtoreæ. Conſtat enim Caſtoreũ fœdi, et execrandi odoris eſſe, adeo ut prægnantes odore eius ejiciant fœtum, modo mali ſaporis. Varro, Rancidam carnem appoſuit nobis, & uiroſam. Viroſa mulier non à uirus, ſed à uir deducitur. Dicuntur enim mulieres uiroſæ, quæ appetentes ſunt uirorum, ſicut mulieroſi uiri, qui appetentes ſunt mulierum. Lucilius, uetulá 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. Vice ſeius memorat, & cicatrices denudat. Item pro pœnis, quod ui fiant. Horatius, uicęſq; ſuperbæ, Te maneant ipſum, quoniam autẽ per uiaſſa

tudinem pugnari ſolet, factum eſt, ut uices pro alternatione ca
piamus, careq; hoc nomen ſingulari recto, et uocatiuo. A b hoc
fit uicaſſim aduerbium, quod proprie ſignificat per uices, ut ui
caſſim incumbunt oneri, hoc eſt modo unus, modo alius incum
bit oneri. Capitur tamen aliquando pro ſecundo loco, ſiue e' di
uerſo. Cicero, ſed ego admiratione quadam uirtutis eius, ille ui
caſſim opinione fortaſſe nonnulla, quam demeribus meis ha-
bebat, me dilexit. Item uicaſſatim eiuſdem ſignificationis. Ne-
uius, uicaſſatum uoluĩ uictoriam. & uicaſſitudo alternatio. Te-
rentius, omnium rerum uicaſſitudo eſt. Veteres pro uicaſſitudi-
ne uicaſſitatem dixere. Accius, uicaſſitatemq; imputãdi tradit.
item uicarius, qui uicem alicuius gerit. Liuius, hunc ego inſtitu
tum diſciplina mea uicariũ pro me reip. do, dicoq; Quint. uica-
riam ei operam impẽdi. interdum uicem pro loco ponimus.
Horatius, fungor uicẽ 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. Quinti
lianus, qui ſe ardentiſſimo amore inuicẽ dilexerunt. Item à
uis Vibro deducitur, quod eſt moueo, & quaſi ui agito. Virg.
Sibilla lambebant linguis uibrantibus ora. Hinc Vibratio ex
cuſſio. agitatio. & Vibriſſæ pili in naribus hominum dicti, q
ĩjs emulſis caput uibretur. Vibrare etiam per metaphoram ali
quando accipitur pro eo, quod eſt uocem in cantando criſpare.
uis à græco deflectitur. Vis 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 partu
rit arbos, Nũc frondent ſyluæ, nũc formoſiſſimus annus. Sũt
tamen qui uer à uiuendo. quaſi uiuer nominatum uelint. Alij
à uertendo, quod tum ſe uetere incipiat tempus anni. quippe
uer nouum, anni initium eſt. Diuiditur enim uer, ut cæteræ
partes anni in partes tres, nouum, adultum. et præceps. Ver
ſacrum dicebant ueteres, in quo ſacra, & ludos faciebant, qđ
quidam quaſi religioſum putant dictum. Si ſenna, quondã Sa
bini ferũtur uouiſſe, ſi res communis melioribus locis conſtiſ-
ſet, ſe uer ſacrum facturos. Alij quaſi uitabile, et execrandũ,
quoniam Itali magnis periculis adducti uouebant quæcunq;
proximo uere nata eſſent apud ſe animalia immolaturos. Sed
cum crudele uideretur pueros, ac puellas innocentes interfice
re, perductos in adultam ætatem uelabant, atq; ita extra fi-
nes ſuos exigebant. Liuius, uer ſacrum factum erat priore an
no. M. Portio, et L. Valerio cõſulibus. id cum P. Licinius pon
tifex non eſſe recte factum collegio primo, deinde ex authori
tate collegij patribus renuntiaſſet, de integro faciendum arbi
tratu pontificum cenſuerunt, ludoſq; magnos, qui una' uoti
eſſent tantæ pecunia quanta aſſolerent faciendos. Ver ſacrum
uideri pecus, quod natum eſſet inter calendas Martias, et Idus
Maias P. Cornelio, & T. Sempronio cõſulibus. Sunt qui uer
à græco deriuatum uelint. Græci enim ἔαρ uer dicunt,
unde Earinus dicitur uernus. A' uer deducitur uernus, ſicut ab
æſtate æſtiuus. Item uernactum, quod eſt terra uere proſciſſa.
Plynius, quidam utiq; ab æquinoctio uerno proſcindi uolunt,
quodq; uere ſemel aratum eſt, à temporis argumento uernactũ
uocatur. Hoc in nouali, atq; requieto neceſſarium eſt. Varro,
multum intereſt in rudi terra, an in ea feras, quæ quotannis ob
ſita ſit. quæ uocatur reſtibilis, an in uernacto, quæ interdum
requieſcat. Item uerno, quod eſt pullulo. Martialis, Dum tibi
uernarent tenera lanugine malæ, hoc eſt pullularent, & pi
los emittere inciperent. Interdum per metaphoram pro cano
accipitur. Plautus, dum auiculæ uernant. Quippe uerno tem
pore 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 ti
meo, quoniam timentes pericula, ea quæ proximo uere naſce-
rentur, 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, quĩ
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 cun
ctantem, & quaſi uerecundãtem inatabat, et uerecundus pro
prie, qui uerecundia tenetur, cuius cõtrariũ eſt inuerecundus.
unde fit uerecunde aduerbium, ideſt cum pudore. Aliquando
tamen uerecundus pro audaci, & cõfidente accipitur. Plau. ſic
eſt, uera prædico. niſi etiam hoc falſõ dicta inſimulaturus es. nã
mis uerecunda es. Item uerum, hoc eſt ſolidum. ſyncerum. non
falſum, quod uerno tempore ſole aritẽtem ingreſſo, omnia uere
naſcuntur, partuſq; ad maturitatem perueniunt, cum aljs tem
poribus nata ſæpe deficiant. Hinc ueritas dicta, et uerificor uer
bum. A' quo uerificatio. & ueriſimile, quod licet, non ſit ue-
rum, ueri tamen ſimilitudinem habet. A' quo ueriſimilitudo.
& uere aduerbium. & uerax, qui non mentitur. A' quo uera
citas pro integritate ſermonis. & ueridicus, qui uera dicit. A'
quo ueridicentia contrarium mendacitatis. Item uerna ſeruus
domi natus, quod hoc tempus anni ad generandum maxime ſit
idoneum, & quia domini cum ancillis conſuetudinem habe-
bant uerno tempore, ideo ſeruos domi natos uernas appellaue
runt. Ab hoc uernaculus fit. dicitur autem uernaculum quic-
quid domi noſtræ naſcitur. Vnde uernaculam linguam dici-
mus uulgarem, hoc eſt dominatam, & Vernaculum morem
domeſticum. uernaculum etiam pro proprio, & peculiari ca-
pimus. Plynius, potiſſima nobilitas datur uuis peculiaribus,
atq; uernaculis Italiæ. Vernaculi etiam dicuntur malis mori-
bus homines, & lingua proterua, quod uernarum ſimiles ſint,
quibus ars eſt adulari, & maledicere. Hinc ueteres Vernili-
tum pro adulatore poſuere. Cæcilius, credo nimis tandem hic
ſit uernilitus. Et uerniliter ſcurriliter, ſiue adulatorie, quoni-
am hac arte uti uernæ ſolebant. Quidam etiam Vernilita
tem pro ſcurrilitate uſurparunt. A' 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 an
guillarum modo, aut uernatione, quam exuunt pota. idem,
anguinæ uernationis membrana cum oleo, tedæq; reſina ca-
lefacta auribus prodeſt. Eadem dicitur ſenectus. Idem, anguĩ
nus adeps æruginĩ miſtus, ſiue earum ſenectus exuta, ſi affri
cetur ruptas oculorum parteis ſanat. item à uere Verto, quia
uere annus incipit uerti, cuius frequentatiuum eſt Verſo. Vir
gilius. Gorgona deſecto uertentem lumina collo. aliquando ta-
men 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
uerſitus, ac diſſimulator. Plautus, uerſipellem ſe facit, quan
do lubet, & Verſutus hinc dicitur, qui aliquando ponitur pro
perito. Plautus, nec magis uerſutum, nec quo careas ægrius.
Proprie tamen uerſuti dicuntur, qui mentem crebro ad ma-
litiam uertant, ſiue (ut Cicero inquit) quorum tanquam cæ-
ler rota mens uerſatur. Hinc uerſutia caliditas. malitia. &
Verſute. callide. malitioſe. & uerſutiloquus. ac uerſutilo-
quax. qui uerſute loquitur, & cum uerſutia blatterat. Non-
nunquam etiam uerto ponitur pro muto. Virg. quæ te geni-

tor ſententia uertit? Interdum pro traho. idem. et uerſa puluis inſcribitur haſta. Sæpe etiã uerto & uerſo pro conſydero. uolno. agito accipiuntur. Idem, Nunc fluctus habent, uerſant́q; in littore uenti. idẽ, Quid inuenis magnum, cui uerſat in oſſibus ignem. Hinc ſit animaduerto, quod eſt conſydero. intueor. & requrit accuſatiuum ſine præpoſitione. Plau. animaduerto hominem ſubalbidũ. tremulũ. aliquã do 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 cũ in. Gellius, uerebatur. n. ne nimia ira patus in eũ grauius animaduerteret. Hinc ſit animaduerſio, quod modo conſyderationem ſignificat, modo pœnam, hoc eſt punitionem. à uerto deducitur ueru, & uerutũ, de q̃bus ſupra diximus. et Vertumius deus, qđ in portandis, ac uertẽdis rebus præſit, et ueratrũ elleborũ, qđ mentem uertat. Perſius, hebria ueratro. herba eſt cuius duo genera ſunt, album et nigrum. utrũq; radicæ fibratæ cæparũ modo. Nigro, equi. boues. ſues necantur, cum candido ueſcantur ſine detrimento. plurimũ naſcitur in Octa monte. & in uno eius loco, quẽ uocant Pyrãnigrũ purgat per inferna. Alij euchymon à bonitate ſaporis, alij Polyrrhizon à radicum multitudine uocant. Nã πόλυ radicem ſignificat, πολὺ multum. à quo Polypus. polymita. polymnia. polyphagus. polygrãmus. polytrichus. Polydectes. polydora, polypodiũ, de q̃bus partim ſuperius diximus, partim dicemus inferius. Itẽ 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, moxq; ad Hecubam profectus, illius unguibus obcæcatus eſt. Et Polyphemus Neptuni filius ex Thoa filia Phorci, ad quẽ cum Vlyſſes in Siciliam profectus cum duodecim comitibus pueniſſet, treſcentos optimi uini ſecum portans admiratus eſt magnitudinem, formaḿq; 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 reſpõdens, non timere ſe Iouẽ (inquit) duoſq; ex comitibus Vlyſſis apprehendens, ritu feræ immaniter deuorauit, totideḿq; poſtridie abſumpſit ſummo mane. idem etiam ueſperi fecit. Quãobrem Vlyſſes ſibi iam, et reliquis timens, cædum 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. Hũc igitur Vlyſſes uino, ſomnó́q; ſepultum animaduertens immiſſo in oculo telo excæcauit. Sed exurgens tandem Cyclops, cum aperire antri hoſtium gregibus cogeretur, immanem exinde lapidẽ amouit. Verumtamen exeuntes 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, habet́q; accentum in antepenultima. Ouidius, placet Achilleos mactata Polyſſena manes. & polypotes Perithoi, et Hippodamæ filius. et Polyptoton, quaſi multorum caſuum figura eſt cum diuerſis caſibus ſermo uariatur, ut Littora littoribus contraria fluctibus undas. Polyſyntheton quaſi multipliciter coniunctum. alia figura, cum ſermo multis coniunctionibus concatenatur. Virg. Tectuḿq;, laremq;, armaq;, Amyclæum q̃ canem, craſſaḿq; pharetram. & Polygonus, qđ ueteres pro eo, quod eſt fœcundus uſurparunt. et polygonius multorum angulorum, & polydeuces, quem nos dicimus pollucem & Polymorphus multiformis. & polyloquus uerboſus. & Polygonaton herba ſine foliis aſparagi caule, in cacumine aculeũ habens, unde et leucacanthã noĩant. et Phynion et Iſcada radicæ Cyperi, quæ commanducatæ dolorẽ dentium ſedat. Nõnulli etiã Scorpion appellant, q̃uis et alia herba Scorpius dicatur, ſemen habens ad ſimilitudinẽ caudæ ſcorpionis, et folia paucæ, quæ aduerſus animal nomnis ſui plurimum ualet. & polytrichon, qđ multitudinem capillorũ faciat. πρίχες enim capilli dicuntur. herba eſt quã græci adiantum uocant, quia non madefiat humore ab α primitiua particula, & βάπτειν, qđ ſignificat madefacere. etenim æſtate uiret, bruma non maræſcit, aquas reſpuit, pfuſum, mrſuḿq; ſicc ſimule eſt, et topiarijs operibus idoneũ. Quidã etiã Callitrichon uocant, quod pulchros faciat crines. Nã in uino cœctum cum ſemine Apij adiecto oleo copioſæ et defluere prohibet capillũ, et criſpum, denſuḿq; facit, propter qđ nonnulli à luxuria capillorũ Trichomanes appellãt. Vulgo autem Capilli ueneris dicuntur. caret radice, pariẽtuḿq; aſpergines, ac fontium maxime ſpecus ſequitur, ſaxáq; manantia. qđ certe mirũ eſt, cum aquas nõ ſentiat, calculos è corpore mire pellit, frangit́q;, præſertim qđ nigrius eſt, qua de cauſa potius, q̃ qđ in ſaxis naſcatur, ſaxifragũ à nobis appellatum exiſtimamus. Bibitur èuino quãtum terni decerpunt digiti, urinam ciet. Serpentiũ uenenis reſiſtit, capitis dolores corona ex ijs ſedat. Foliũ in urina pueri impubis tritum cum aphronitro, et illitum uentri mulierũ præſtare dicitur, ne fiat rugoſus. dicitur etiã à quibuſdã herba hæc polythrix, et callithrix. Plynius, polythrix in uino data morbo regio medetur. Idẽ, Callithrix decocta in aqua, humidis ulceribus prodeſt, et polyonemon, quaſi multarum tibiarum herba cuiulæ ſimilis, ſemine pullegij, ſuculoſa, multis geniculis, corimbo odorata, acri, & dulci odore. Hæc ferro factis uulneribus cõmanducata imponitur, quinta die ſoluitur. Et polygonum à geniculorum multitudine herba, quã noſ quinariam uocamus foliis rutæ, et gramini ſimilis, à terra nõ attollitur, ſuccus eius infuſus naribus ſupprimit ſanguinẽ, alij hanc calligonon appellãt 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 foliis lenticulæ, quæ potæ 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 caprarũ multitudine, & Polycarpus propriũ uiri nomen, quaſi multi fructus. Et Polymedia troadis oppidũ, quæ Helleſpõto adiacet. Et Polyenei eiuſdem troadis populi, cuius primus locus amaxitus dictus eſt, deide Crebenia, ipſáq; Troas antigonia dicta poſtea Alexandria Colonia Romana. Scamander amnis nauigabilis, et in promontorio Sigeũ oppidũ, dein portus Achæorum, in quem influit Xanthus Simoenti iunctus, ſtagnuḿq; prius faciens Palæſcamander Granicus diuerſo tractu in propõtidẽ fluit, eſt tñ et nũc Scamãdria urbs parua, ac mille gentis paſſibus remota à portu Ilij, unde omnis rerum claritas extra ſinum fuit. Achilleon oppidum iuxta tumulũ Achillis à Mityleneis conditum, ubi claſſis eius ſteterat. Inſigeo fuit

Aeantion à Rhodijs conditum in altero cornu Aiacæ ibi sepul
to, qui græcè aïas dicitur, & ipso instatione classis suæ
supra Aeolida, & partem Troadis Teutania, quam Mysi anti
quitus tenuere, nam Aeolis quòdã 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 Po
lypodra Indiæ oppidũ, & Polyteba oppidum Mesopotamiæ.
Est etiam nigri genus ellebori, quod melanpodion nominant,
à Melanpode quodam, qui eo uti in diuinationibus artis sole-
bat, uel à pastore eiusdem nominis, qui primus hanc herbam
inuenisse dicitur, dum capras eo purgari animaduertit, datoq;
earum lacte furẽtes parotidas sanari. candidum purgat uomi
tione, & morborum causas extrahit quondam terribile habi-
tum, postea tam promiscuum, ut plerique id studiorũ gratia sum
psisse 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 Se
samoides admiscent, hoc genus herbæ in Anticyra nascens simi
lis erigeronti, quidam à loco anticyricon uocant. Farina ueri-
usq; ellebori admista radiculæ, qua lanceæ lauantur, sternu-
tamentum facit. Durare uim eius triginta annis ferunt. Tra-
dunt etiã si cum albo elleboro caro coquatur, carnem absumi.
Antiquorum error fuit, elleborum propter metum parcius da
re, cum celerius crumpat, quo largius sumitur. Themison bi-
nas non amplius drachmas donauit, alij quaternas dedere, el
leborum fortissimi ducis similitudine æquãtes, concatatis enim
intus omnibus constat ipsum primũ exire. Mures polentæ ad
mistum necat, Galli sagittas uenenato elleboro tingunt, circun-
cisoq; uulnere teneriorem sentiri carnem affirmant: Muscæ
quoq; necantur albo trito, & cum lacte sparso. Eodem et phthi
riasis curatur. Ita enim uocatur morbus pedicularis. Nã græ-
ci phthiria pediculũ nominant. unde phthirophagi dicti sunt
populi iuxta pontum Euxinum solis piscibus uiuentes, à te-
nuitate 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 noscentes, quàm piscium, quos un
quibus dissectos torrent, sole, panemq; ex eis conficiunt. Item
à uerto uersus deducitur, quod aliquando est nomen, aliquan
do 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, tri
plici pubes quam dardana uersu Impellunt. Aliquando etiam
cantum. Plynius, cantum imitãtur luscinie iuniores, uersumq;,
quem imitentur accipiunt. Quando uero est aduerbium ali-
quando accusatiuum requirit, & ferè semper postponitur, ut
Italiam uersus. Plau. Ego portum uersus pergam, et perquirã,
quem si non inuenero, domum uersus reuertar. Item quoq; uer
sus, quaq; uersus, utroq; uersus. i. in unãquanq; partem, &
quocunq;, & in utranq; partem. Aliquando adiunctam ha-
bet aliquam præpositionem, ut ad ocidẽtem uersus, ad castra
uersus. in forum uersus. interdum aduerbium, ut sursum uer
sus, siue susum uersus, & deorsum uersus. reperitur etiam uer
sum, unde aduersus, & aduersum deducimus, quæ aliquando
significant contra. Terẽtius, nec seruulorum quisquam, qui ad
uersum 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 res cõ
trouersa dicitur, de qua est controuersia. & controuersari est
contendere. Prorsus, quoq;, quod & prorsum ueteres dicebant
nonnulli, inter quos Marcellus, quasi porrò uersus, seu porro
uersum dictam existimant, significat autem qñ aduerbium est
modo recte & uere. Teren. eo pacto prorsus illic alligaueris fi
lium, modo omnino. Nonius. prorsus et à radicibus euulsa est
arbor. Quando uero est nomen significat rectum. Vnde pror
si limites dicuntur in agrorum mensuris, qui ad orientem dire
cti sunt. Item à uerto fit Versura. antiqui Versurã facere di-
cebant, mutuo pecuniam sumere, quod initio, qui mutuabantur
ab alijs, non ut domum ferrent, sed ut alijs soluerent, id face-
bant, & uelut uertere creditorẽ uidebantur. Donatus uero uer
surã facere dicat eum, qui æs alienũ ex ære alieno soluit. Terẽ
tius, uersurã solues, idest creditorem mutabis. & Verticulum,
cuius diminutiuũ est Verticillum, significatq; instrumentum
illud, qđ fuso adhibetur, ut facilius uertatur. item uertebra, si-
ue Vertibulum, ubi summæ ossium partes non æqualiter fini
unt, sed quibusdã crassioribus nodis conglobatæ, & subtrin
guntur facilius neruis, & tutius uertuntur, & Anteuorta, et Po
stuorta Deæ Romanorũ, qđ præterita nossent, et futura prospi
cerent. & uertigo conuersio. rotatio. Item morbus capitis, cum
uerti ea uidentur, quæ cernimus, & Vertex siue Vortex, uento
rum rotatione effracta nubes, de qua supra diximus. item con
torta in se aqua, et quicquid aliud similiter uertitur. unde pars
summa capitis propter flexum capillorum dicitur Vertex, ex
quo natum est illud prouerbiũ. A uertice usq; ad Calcem, hoc
est à principio ad finem. ab huius similitudine, qđ in monti
bus eminentissimum est, Vertex appellatur. itẽ altissimæ par-
tes 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 ahenus, qđ nomen ex eo tractum pu
tant, 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 sum
ma rei est. Vnde Cardineum, siue Cardinalem pro præcipuo
ponimus. Hinc Cardinea Dea, de qua supra diximus. Et pri
mi sacerdotes Sacrosanctæ Romanæ Ecclesiæ Cardinales uo-
cãtur, quamuis aliæ quoq; Ecclesiæ suos habeant Cardinales,
ut Rauennãs. Aquilegiensis, & Beneuentana. Carduus uero
herba est uulgo nota olim tã celebris, ut Carthagini in Hispa
nia, Cordubæq; sestertia sena millia redderet. ita aliquando ẽ
graneam uertimus ea quoq; quæ à feris non tanguntur. Sylue-
strium duo genera sunt. Vnum fruticosius. Alterum unicau-
le, utriq; folia spinosa mucronatis cacuminibus. Alterum florẽ
purpureum mittit, inter medios aculeos celeriter canescentem,
& abeuntem cum aura. Græci scolimon uocant. utriusq; ra-
dix ex aqua decocta potatoribus sitim mirum in modũ exci
tare dicitur. Stomachum corroborat, & uuluis mulierum pro
dest ad gignendos mares. Manducatus hic carduus odorem
oris mirificè commendat. A carduo carduelis dicta est, qđ car
duorum semine pascatur. parua auicula est, capite rubro, alis
luteo, albo, nigroq; distinctis. imperata facit, non uoce tantum,
sed pedibus, & ore pro manibus. Est quæ bonũ mugitus imita
tur, & hinnitus equorũ, ob id à quibusdã taurus, ab alijs an
thus noiata, q flore, q græce ἄνθος dicitur, pascatur. cœli car
dines ẽt axes uocantur, quoniã linea, quæ ab uno mundi Car
dine in alterũ tendit, dicitur axis, à similitudie axis, q 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 ꝑte ponunt, qđ hic polus duntaxat nobis notus, sit circa quem orbis uertatur. Assis uero tabula sectilis appellatur. Plyn. uer nisq; assibus cõtabulare pauimenta oportet. Hinc fit coassare, quod est contabulare, & coassatio contabulatio. Vitruuius. ge liadia, & prunæ non patiuntur pauimenta integra permane re. Itaq; si necessitas coegerit, ut minime uitiosa fiant, sic erit fa ciundum. Cũ coassatum fuerit super altera coassatio struatur, clauisq; fixa duplicẽ præbeat contignationi loricationẽ. Ply. subdialia pauimenta græca inuenere, talibus domos contegen tes facili tractu, et tepente, sed fallax ubicunq; imbres gelant. Necessariũ binas per diuersum coassationes substerni. Capita earum præfigi, clauis ne torqueantur. coaxare autem factitiũ uocabulum est, ac propriũ ranarũ, ut balare ouium. crocita re coruorum. Barrire Elephantorũ. A quo elephanti ipsi bar ri dicuntur, et os dentiũ 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 q- dam putant. Nam ueteres axit pro egerit usurpauere. Axis er go circa quem aliqd agitur, hoc est mouetur, unde actiosi factio si dicebãtur. qđ una qd agerent, facerentq;. Item axies mu lieres, siue dij una aliquid agentes. axamenta uocabantur car mina saliaria, quæ à Salis sacerdotibus in uniuersos homines componebantur. Nam uersus in deos singulos facti à nomini bus eorum appellabantur, ut Lanuli. Iunonij. Mineruij. Axa re etiã antiqui pro noiare posuerunt. Axius Paphlagonum flu uius est. Axon Ionum in minori Asia. axus 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 eẽ existimant. Quippe à græcis ἄξον, sed hoc quoq; ἀπὸ τῦ ἄγω derivatum esse manifestum est, quod significat duco. Assis uero ab assidendo dicitur, sicut asser, quod eiusdem est si gnificationis. et ab eo fit diminutiuum assula, hoc est tabella. A quo fit assulatim aduerbium, quod ueteres pro minutatim usurpauerunt. Plau. priusquam pulsando exitium foribus as sulatim dabo. Idẽ. nisi dedolabo assulatim uiscera. Itẽ à uer to siue uerso Versicolor, quod apud iurisconsultos significat id, qđ 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 ta men uersicoloriæ, siue uersicolores dicuntur, quæ uarijs cõstãt coloribus, quasi eos mutare inuicem uideantur, ut est cauda Pa uonis, & collum columbæ. Liuius, punico bello interdictum fu isse nulieribus, ne uersicoloribus uestirentur, qđ quomodo acci piendum sit, Valerius Maximus declarat. Quã fœminæ tol lere 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 alte ri magnitudine eximiũ uersicolore uestẽ, pictisq;, & auro cæ latis refulgens armis. Plyn. uersicoloribus uiperarũ maculis. Idem primũ (ut arbitror) uersicolores istas maculas Chiorum lapidicinæ ostenderunt, cũ extruerẽt muros. Idẽ, ingens præ terea turba primorum uersicolorum nigra. candida, ordearia appellata, & comitatu frugis eius et eodem colore. illud quoq;. Virgilianũ, uersicoloribus armis, exponit Seruius depictis, pro pter quod bellicosus ostenditur. Item ueruex ab inuersis testicu lis dicitur, est. n. mas inter oues, cui inuersi, siue adempti sunt testiculi, nã qui ad generandã sobolem integer tenetur, dicitur

Aries. hoc itaq; differt Veruex ab Ariẽte, qđ Cãterius ab equo. maialis à uerre. Capus à Gallo. Caper ab Hirco. Est enĩ pro prie Caper mas inter capras castratus. Martialis, Dũ iugulas hircum factus es ipse Caper. Nã Virgilius improprie caprũ pro hirco posuit, dũ inquit, Vir gregis ipse caper, sicut etiã im proprie brutum animal uirũ appellauit. ponitur tamen Caper pro masculo caprarũ. et Aries pro masculo ouiũ, dũ sunt adul ti, nec tamen coierunt. nam qui minores sunt, inter capras he di. inter oues Agni dicuntur. Sed qui post cal. Augusti concepti sunt, uocantur Socordes. Nã ouius ouiũ optimus est à III iduũ Maij usq; ad Calendas Augusti. Sectarius Veruex à sequen do dictus, qui gregem agnorum præcedens ducat, quemad- modum superius ostendimus. Caper et Capra à cerpẽdis uir gultis dicuntur. Rodit enim hoc aĩal omne uirgultum. et in pri mis uites, propter qđ Baccho immolari caper solebat. Ouidius. Rode caper uitem, tamen hinc cum stabis ad arã. In tua qđ spargi cornua possit, erit. A Capra caprea dicta, qđ quãdã (ut Varro inquit) capræ similitudinem habeat. sunt. n. sylue stres Capræ, unde capreoli dicti. Virg. Capreoli sparsis etiã nunc pellibus albo. Capreoli etiam uitium ueluti cmanni di- cuntur, qđ arbores, siue pedamenta capiant, qbus inuoluuntur. Item à Capra Capricornus cœleste signum, de quo superius diximus, et Capreus, siue Caprinus, qđ ex capra est. unde ca preũ uellus, & caprinum seuũ dicimus. & capero uerbũ, qđ est rugis frontem contraho, & asperitatem multus ostendo, tra ctum à caprorum frontibus crispis. Plautus, qd illud est? qđ ille caperat frontem seueritudine. hinc caperatũ rugosum dici mus, siue à cornuũ caprinorũ similitudine. item à capreis ca preæ dictæ. insula est ultra Surentũ Cãpaniæ urbem erater 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 con diunt, adipem liquant, seruantq; in alabastris, condiẽdis epu lis iucundissimum. qđ genus Ganeæ antiqui ignorarunt. Itẽ à capris alia insula in Africa una ex fortunatis, de qua supra diximus. itẽ alia ultra Corsicã capraria, quã græci Aegimu ron dixere insidiosa naufragijs. iuxta quã alia Insula, quæ à specie Planaria uocatur, æqualis freto, ideoq; nauigijs fal- lax, & aliquãto amplior gorgona. Item contra Cossanũ litus Igilium & Dianium, quam Artemisiam uocant. & contra magonem Menaria, à piscium, qui Menæ dicuntur multitu- dine. Colubraria, à multitudine serpentium, quibus abundat. uenaria à uenis metallorum. & Ilua, quæ clara est fodinis ferri, à græcis Aetalia dicta. ab ea Planasia. & ultra Tiberi na ostia in Antiano Stura, & mox Palmaria, & Sinonia, & aduersus formias Pontia, et in Puteolano sinu Pandataria. De inde Prochyta, quam quidam ab Aeneæ nutrice appellatam falsò existimant, quasi procacta. dicta est autem Prochyta, quia profusa est ab Aenaria insula. nã græci προεχύθην dicunt profusum esse. Aenearia ipsa à statione nauiũ Aeneæ uocitata est, ab Homero. Virgilio. Lucano, Inarime dicta. Vir. Tum sonitu Prochyta alta tremit, durumq; cubile Inarime Io uis imperijs imposita Typhoeo. Lucanus, Cui saxa uaporat cõ ditus Inarimes æterna mole Typhoeus. græci Pithecusam uo cant, non à simiarum multitudine (ut quidam ignari existi marunt) quia πίθηκος græce Simia dicitur, sed à fi gulinis doliorum. Fiebant enim in ea insula dolia ex Cre ta. græce uero dolium πίθος uocatur. in huius sumita- te oppidum fuit, quod pluratiuo numero Pythecusæ dicebantur. Ouidius. In Arimẽ, Prochytemq; legit, sterilique locatus ol le Pythecusas. inter Pausilippum et 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 uocauere 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 fruticæ, qui ibi frequens pineo. & græce πίτυς nominatur. Colubrariam. de qua ſupra diximus, græci Ophiuſam nominant. Inter hanc & Pytiuſam eboſus eſt cuius terra ſerpentes fugat omnium uenenoſorũ animalium expers, eadem cuniculos gignit, populantes meſſes duarum propinquarum inſularum, quæ à noſtris Baleares uocantur, à græcis gymnaſiæ. Ab ijs mare ipſum balearicum uocatur. Item à Capra caprimulgi dicuntur, aues ſunt merulæ aſpectu aliquanto grandiores fures nocturni in tenebris non uidentur, nec ipſi uident. intrant paſtorum ſtabula, caprarumq; uberibus propter ſuccũ aduolant. qua iniuria emoriuntur ubera caprarum, & capræ ipſæ, quas mulſere cæcæ fiunt. Simulis huic eſt alia auis nomine Platea, quæ ad eas aduolat, quæ in mari merguntur, & capita earum morſu corripit, donec capturam exterqueat. Eadẽ cum ſe impleuit conchis, calore uentris coctas euomit, atq; ita carnem ſumit teſtas excreãs. Dicta eſt autem platea à latitudine corporis. græci. 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 plane 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. Oleas lambendo quoq; ſterileſ faciunt, ob quã 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 frõtibus 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 fere ruptis ſaxis aut parietibus ſolet erumpere. Ab hoc fit Caprificor. à quo caprificatio. Eſt autem caprificari adhibita caprificio, 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 caprificio 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, atq; ita penetrantes ſolem primo ſecum inducunt. mox lacteum humorẽ abſumunt. atq; ita maturitatem, quam matres non habent cognatæ arbori in

ducunt. A caprificio caprificia appellati ſunt caniculares dies, quod eo fere tempore mulieres Romanæ liberæ ſimul atq; anillæ ſub arbore caprificio ſacra faciebant. Erat autem initium caprificorum poſt exortum canis, qui dies Vulcano ſacer erat. Ouidius, Nocte ſequente diem canis Erigoneius exit. Eſt alioſi gnũ reddita cauſa loco Proxima Vulcani lux eſt, ubi luxtria dicunt. Luſtrantur pure quas facit ipſe tubæ. Plyn. æſtiuæ mellis uindemiæ attici ſignum dederunt initium caprificorũ, diẽ Vulcano ſacrũ. idẽ, Chamæleonti figura et magnitudo eſt lacerti, niſi quod crura habet recta, et excelſiora latera uẽtri iunguntur, ut piſcibus & ſpina ſimili modo eminet roſtrum ſimile ſuillo, cauda prælonga, intenuitatem deſinens, et implicans ſe uiperinis orbibus unges adunci, motus tardior, ut teſtudinũ corpus aſperũ, ut Crocodillo, oculi in receſſu cauo tenui diſcrimine prægrandes & corpori conolores nunquam eos operit, nec pupillæ motu, ſed totus oculi uerſatione circũ aſpicit. ipſæ celſus hianti ſemper ore, Solus animaliũ nec cibo, nec potu alitur nec alio quàm aeris alimento, et coloris natura mirabiliormutat nãq; eum ſubinde, & oculis, et cauda & toto corpore, redditq; ſemper quencũq; 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 fit caprificorũ tempus oſtendit alibi Plyn. cum inquit. Alterũ genus eſt mellis æſtiui ipſo Syrio explendeſcente poſt ſolſtitiũ diebus triginta fere. Quod uero eodem tempore ſub caprificio mulieres ſacrificarent. Macrobius teſtatur his uerbis. Nonis Iulijs diem feſtum eſſe ancillarum tam uulgo notum eſt, ut nec origo et cauſa celebritatis ignota ſit. Iunoni enĩ Caprotinæ die illo liberæ pariter, ancillæq; ſacrificabant ſub arbore caprificio 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 reliquas ſuæ ciuitatis manere, matres familias 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 hoſtes 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 caprificio, quæ caſtris erat proxima, ſignum Romanis dederũt, qui cũ repẽtina incurſione ſuperaſſent, memor bñficij Senatus, omnes ancillas manu iuſſit emitti, dotemq; eis ex publico feat, et ornatũ, quo tunc erant uſæ, geſtare cõceſſit, diemq; ipſum Nonas caprotinas nuncupauit, ab illa caprificio, ex qua ſignum uictoriæ cæperunt, ſacrificiumq; ſtatuit annua ſolẽnitate celebrandum, cui lac, quod ex caprificio 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; incœperit. quidam ab hirſuto dictum opinantur. Vnde hirſutili 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 hiranus adiectiuum. Apuleius, homo ſordidus,

& hircana 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. Virg. transuersa tuentibus hirquis, ideſt oculis in hirquos, hoc est in angulos oculorũ retortis. tractum est autem ab oculis hircorum, qui ob libidinis ardorem trasuersum semper aspiciunt. hirci cyniphij dicuntur à flumine Africæ, qui Cyniphis, siue Cyniphos uocatur iuxta Oensem ciuitatem. quo nomine etiam regio appellatur, in qua maximi sunt hirci. hinc grex cyniphius, hoc est grex hircorum dicitur. & cyniphia pellis hircina. Martia. de udonibus, Non hos lana dedit, sed olentis barba mariti. Cyniphio poterit planta latere sinu. uestis quæ ex hircorum, seu capellarum pilis fit, cilicium uocatur, 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 q dam 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 muicem, 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 reducat caput, modo profert, ita huiusmodi machina interdum reducat trabem, interdum effert, ut uehementius feriat. Item aries cœlestę signum est. quidam hunc existimant esse, quem Hesiodus, & Pherecides scripserunt habuisse auream pellem tradunt Phryxum Athamãtis regis Thebarum ex Nephele uxore filium una 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, et pontum ea parte, qua angustior est, transfretare cœpisse. Hellem puellari timore exterritam decidisse in Pontum, unde q prius Pontus dicebatur, Hellespontus est uocatus. Phryxum uero incolumem in Colchos ad Oetam regem peruenisse, hic arietem, quo uectus fuerat, immolasse Ioui, & pellem auream in templo fixisse. arietẽ ipsum in cœlum à Ioue translatum, et inter sydera locatum, pristinam effigiem tenuisse, qui à Phryxo Phryxeus est uocatus. alij hunc esse arietem dicunt, qui libero patri per desertæ Libyæ exercitum ducenti, & siti laboranti, apparuit, fontemq; amœnissimum ostendit, ut superius diximus. quapropter liber pater templum Ioui Ammoni co in loco constituit, & 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 peremptem 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, Ammonẽ

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, et 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, et 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. Νε. οὐκοῦν ἔχρῆν αὐτὸν μητέρα αὐτῷ περέλαυν βοηθῆσαι πτηνούσῃ, πρὸ ἐχρῆν, ἀλλὰ μόρῳ πολλῷ τῆς περέλης δυσαποτέρᾳ. Ner. Itaq; oportebat matrẽ Nephelen ferre opem cadenti. Nept. oportebat, Sed parata multo Nephele ualidior. aries etiã marinus pisces, siue marina bellua 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 ueru ex fit uerueinus. Plyn. & hircanus, 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 circunlato uerendis palumbo (murum 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 ulceres dicuntur, quæ uermes intus habent. oriuntur enim quandoq; in auribus uermiculi, qui si iuxta sunt, protrahendi auriculario specillo sunt, si longius, medicamentis euocandi, cauendumq;, ne postea nascantur. Martia. de auriscalpio. Si tibi morosa pruriginе uerminat auris, Arma damus tantis apta libidinibus. à uermis fit diminutiuũ uermiculus. à quo uermiculor uerbum, quod est uermes facio. Plyn. uermiculantur magis, minusue quædam arbores, omnes tamen ferè, idq; auibus cui corticis sono experiuntur. hinc etiã uermiculare ueteres dixerunt, minuta opera facere, & uermiculata opera paruis testiculis elaborata, qualia sunt quæ nunc à museis museata uocant. musea. n. dicuntur, quæ mædificijs ex pumicibus depẽdentia fiunt ad imaginem specus arte reddendã. Plyn. uermiculatis ad effigiem rerum, & animalium crustis. Lucil. arte pauimento, atq; emblemate uermiculato, & uermiculatim ad uerbium dicamus minutim. nobis placet hoc genus operis, qđ græce ἀπὸ τῦ ἐμβάλλω, quod est interfero, 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. multæ sunt autem uermiũ 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 face uermes dicuntur binis branchijs, sexagenta cubitorum, cærulei, quibus tanta uis est,

ut elephantus

ut elephantes ad potum uenientes mordicus comprehẽsa pro-
boscide abstrahant. Teredines uermes sunt in ligno nascen-
tes à terendo dicti, siue à græco. nam & græci τερεδόνας
uocant. quatuor earum genera sunt. primum capite ad porci-
nem grauissimus rodunt dentibus. hæ tantum in mari, hoc est
nauibus sentiuntur. & hæc proprie dicatur teredo. terrestres
uero tineæ uocantur & quæ culicibus similes sunt, thripes.
thrips autem ἀπὸ τῦ θρύπτω appellata est, quod significat
terere. quartum genus est ex uermiculorum genere, quorum
alij putrescente materia gignuntur, alij pariuntur ex eis, qui
uocantur ceraſtæ, cum tantum eroserit, ut sese circũagat, gene-
rat alium. ceraſtes autem à cornuculis appellatur, quæ gemi-
nas habet in capite. est & ceraſtes serpentis genus quadrigemi
nas præferens cornicula, quorum ostentatione ueluti esca illi-
cto solicitatus auceps perimunt. nam reliqua corporis de indu-
stria arenis tegunt, nec ullum indicium sui præbent, nisi ex ea
parte, qua inuitatis dolo pastibus necem auium aucupentur. di
cta ceraſtæ ἀπὸ τῶν κεράτων, hoc est à cornibus. cossus
uermis est, qui in robore nascitur. hoc ueteres pro delicatiori
cibo uesci solebãt, a' q; etiã farina saginare, ut uermiculi quoq;
altiles fierent, ab huius similitudine antiqui cossos uocauere
homines rugosos, atque asperæ cutis. intra hominem tineæ gi-
gnuntur, triennium aliquando pedum, & plurium longitudi
ne, & in capillo, ac nonnunquam intra uestes pediculi, qui
tanta multitudine interdum gignuntur, ut morbum faciant, q
à græcis phthiriasis, à nobis pedicularis dicitur, qua fœdita
te Sylla dictator & apud græcos Alcman clarissimus poeta
obisse traduntur. Lacedæmonius hic fuit, uel (ut Crates refert)
è Lydia Sardẽsis poeta lyricus filius Damãtis, claruit xxxij.
Olympiade, cum apud Lydos regnaret Ardys pater Aliatæ,
& cum nimio amore puellam quandam deperiret, amatori
os cantus primus inuenit. è sordibus aridi soli pulex gignitur
à polluendo dictus saltu, & posteriorum cruru lasciuia in
signis tarmes genus uermiculi est, carnem exedens. est & ali-
us uermiculus, quem uulgo non mele ganter pedicillum uocãt,
quasi paruum pediculum, qui inter pellem, carnem q; pnitio-
so morsu hominem lædit. est & aliud genus infixo semp san
guini capite uiuens, cui uni ex omnibus animalibus cibi exitus
non est, sed usq; adeo intumuscit saciatate, ut ipso alimento mo-
riatur, hoc græci πρότυτα uocant. latini rediuium à re-
diuiendo, hoc est soluendo, quod carnem animalium suctu re-
soluat. ceræ quoq; uermiculum gignunt, qui animalium omni
um minimus existimatur, & ab Aristotele dicitur Acar. Item
animalia in esculis nascuntur, quæ appellantur galbæ mi-
exilitatis, unde qui primus Sulpitiorum cognomen Galbæ tu
lit, ab exilitate ita uocitatus est, quãuis alij econtrario, quod
præpinguis fuerit, ita nominatum scripserint. talem. n. Gal-
li uocant Galbam. alij quod oppidum Hispaniæ frustra diu
oppugnatum illatis demum Galbano facibus succenderit. non
nulli quod in diuturna ualetudine Galbeo, hoc est remedijs la
na inuolutus assidue uteretur. in lanis quoq; & uestę pului
neas gignit, præcipue si araneus unà ĩcludatur. sitit enim,
& omnem humorem absorbens auget ariditatem. hic & in
chartis nascitur, habet & canis in lingua uermiculum, quem
supra diximus Lyttam appellari. Item aliud peculiare ma-
lum, uermẽ alatũ q lancinat aures, quæ defendi morsu non
possunt. Ricinus à nostris dicitur. Aristoteles κυροφάγους
uocant. Var. Quidam nucibus græcis in aqua tritis perun-
gunt 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 medica
mento contacti ricini concidunt. Ab huius animalis similitudi-
ne Ricinus dicitur herba instar arboris, quæ alio nomine Ci-
cy appellatur. Alij uocant scrotonem. Alij Chibim. Alij Sisa-
mon syluestre. Alij Siselin cyprion. Nonnulli Pentadactylon.
Alij Helioscopium, quia semper ad solem uertitur ἀπὸ τοῦ
σκοπεῖν τὸν ἥλιον. Dioscorides arboroſum fruticem uocat
similem ficui, sed minorẽ, folia similia Platano, sed maiora.
lenia, & nigriora, ex qua exprimitur oleum acynum semen
producat huic animali simillimum, ideoq; nomen quoq; ab eo
sumit. est è genere tithymalli, quam nostri herbam lactariam
uocant. alij lactucam caprinam, cuius lacte inscripto corpore
cum inaruerit, si cinis inspergatur, apparere literas tradunt,
& hoc modo adulteras quosdam alloqui maluisse, quàm odi
cillis tithymalli multa sunt genera. primum Charatias, q ma-
sculus existimatur ramis digitali crassitudine quinq;, aut sex,
cubitali longitudine, à radice foliis ferè oleæ, semen eius cum
melle decoctum in usu est ad cataposia, hoc est pillulas facien-
das soluendi alui gratia. ideo medici nostri temporis herbam
hãc corrupto (ut in pleriſq; alijs) uocabulo cataplasiam uocant.
alterum quod Myrsinitem nominant. alij Caryotẽ foliis myr
ti acutis, & pungentibus, fructus eius nux uocatur. ideo her-
ba ipsa caryotes appellata est, nam κάρυον græca nucem
uocant. tertium quod paralius nuncupatur, siue tithymallis fo
lio rotundo, caule pilulum alto, ramis rubentibus. quartum
simili modo heliosopium, semine albo columbis gratissimo.
quintum cyparissum propter foliorum similitudinem cum cu
presso. sextum platyphyllon uocant. alij corymbiten. alij amy
gdalitẽ, à similitudine, nec ullius latiora sunt folia. septimum
dendroides, hoc est ramosum, & codion, & leptaphyllon à te
nuitate foliorum, comosissimum ex omnibus, & cauliculis ma
xime rubentibus, & semine copiosissimum. est & alius uermi
culus cimex uulgo dictus, odore fœdus, ex ligno nascẽs, char
ti q;, & paleis. Item alius tunicas suas trahẽs cochleæ modo,
sed ita ut pedes eius spectentur. Aristoteles Xylotrophon uo-
cat, & processu temporis transit in chrysaliden, spoliatus stra-
tum expirat. cantharides uermiculi ficorum sunt. & pyri, et
pinus, & cynacanthæ, quæ arbuscula est, ueluti acinos uuæ
producens. latini caninam sentem, & uulgo unam spineã no
minant. rursus culices aceſens, uinum gignit, quos Aristoteles
culices uinarios uocat. nam generali nomine & alij uermicu
li parui alati dicuntur culices, inter quos sunt q muliones ap-
pellantur, arborarij pica rostrum habentes, & plus uno die nõ
uiuentes. culices græci κώνωπας uocant, unde conopeum
uocitatum est tentorium, ad arcendos culices con xtum, quod
supra lectum explicari consueuit. quinetiam in niue uermicu
li nascuntur, qui niuales tineæ dicuntur. Aristoteles, uermes in
niue uetustiori, quibus birti sunt pili, & rubidi & ipsa nix ue
tustate rubescit, sed in niue mediæ terræ candidi, & grandio
res inueniuntur, torpent omnes, ac difficulter mouentur. &
ignis uermẽ gignit uolucrẽ maioris muscæ magnitudine, qui
pyralis, & a quibusdam pyrausta nominatur, uiuens quan-
diu in igne est, cum primũ euasit, moritur (ut supra diximus)
hypanis fluuius in ponto circa solstitium defert tenues mem-
branas acinorum instar, quibus erumpit uermiculus ad simi
litudinem supradicti, nec ultra diem uiuit ob id hemerobion
uocatur, quod uitam unius diei habeat. ἡμέρα enim
græci diem dicunt. βίον uitam est & aliud genus culi-
cum, quos uocant cẽtrinas, sues apum similes, ignauia, mali
tiaq; cum perniciei uerorum, & utilium. interimunt enim il-
los, atq; ipsi emoriuntur, à pungendo autem nomẽ sumpsere,

quod græci dicunt κάνθαρον. Conuoluolus uermis eſt minor Eruca corrodens pubeſcentes unas, quem alij uoluorem appellant, quod uitium frondibus bombicum more ſeſe cõuoluunt. remedium eſt falces, poſtquam exacutæ ſunt, fibrina pelle detergere, quemadmodum & cõtra erucã, quæ puſillus & ipſa uermis eſt, ab erodendo uocata, remedium eſt uiſco uitem ambire. conuoluolum etiam herbam uocant naſcentem per frutta, 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 in uoluat. Eruca quoq; herba eſt ita dicta, quod beſtiolas omnes corpori innaſcentes erodat, huius in condiendis obſonijs tanta eſt ſuauitas, ut græci eucomon appellarint, ob bonitatem iuris, εὖ enim bene dicunt ὀμὸν ius, uenerem mirifice ſtimulat (ut ſupra diximus) raucæ uermes ſunt terreni, radices arborum lædentes. Plyn. olea, ubi quercus effoſſa ſit, male ponitur, quando uermes, qui raucæ uocantur, in radice quercus naſcuntur, & tranſeunt. Multipeda animal eſt è uermibus terræ piloſum, multis pedibus, arcuatim repens, 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, hortenſeis 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. Ply. hippocampinus canis 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 πίτυος κάμπτας πίτυος ἐσθίοι κανθαρίδες βουπρήστεις δυνάμεως. Rotundæ tineæ in hominum corporibus dicuntur ad differentiam aliarum, quæ non ſunt rotundæ. Plyn. Aiſoi ſuccus aluũ 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. alterũ genus mylochon uocant, quod erat molas fere ſoleat naſci. græci enim μύλον molam uocant. tertium genus eſt odoris tædio inuiſum. hanc quidam putant à cimice, de quo ſupra diximus, non 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 ſimo bouis, aut iumenti creatis. ſunt etiam ex ſcarabæorum genere grandiores cornua prælonga biſulcis dentata forficibus in cacumine habentes, quos Nigidius lucanos appellat. alij è ſimo ingentes pilas auerſi pedibus uoluntant, 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 ſullo 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 fere tactu necatur. is, qui lucernarum luminibus aduolat, inter mala medicamenta à magis præcipue numeratur. lucet ignium modo noctu, laterum, & clunium colore candela, à græcis lampyris dicta. quidam noctilucam. alij nitedulam uocant, non ante matura pabula, aut poſt deſecta conſpicitur. nunc pennarum hiatu refulgens, nũc compreſſu obumbrata. huius animalis ſtellantes uolatus maturitatis hordei ſignum ruſticis præbent mira benignitate naturæ. ab hac lychnus penſilis, quẽ uulgo lampadem uocant. candela appellatur, quæ nocte tota ſeruatur accenſa, & lampyridis inſtar lucet. Martialis de candela, Ancillã 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 canomyia, 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, naturaq; ibi mel naſquam 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, qđ excluſum eſt primũ uermiculus uidetur candidus. græca hoc malũ œſtrum nominant. Vir. Eſt locus ſilaris ceræ, ilicibuſq; uirentẽ plurimus Alburnũ uolitans, cui nomen aſilo, Romanũ eſt, œſtrum Graij uertere uocantes. Aſper acerba ſonans, quo tota exterrita ſyluis Diffugunt armentæ. crabrones ueſpis ſimiles ſunt, degunt ſylueſtres in arborũ cauernis. uita bimatũ non tranſit. ictus eorum non fere ſine febri eſt. ſunt qui putent ter nouenis punctis interfici hominem. Mittorum minores opifices uocantur, qui hyeme moriuntur. maiores dicuntur matres, hæ biennio durant. nidos uere faciunt fere quadrifores, in quibus opifices generentur. his educatis, alios deinde nidos maiores faciunt, in quibus matres futuras producant. opifices tunc munere funguntur, et paſcunt eas. et cicadæ uermes ſunt, quarum duo genera. minores quæ primæ proueniũt, & nouiſſimæ pereunt, hæ mutæ appellantur, nõ quod nihil canant, ſed quod parũ canant. & maiores, quæ canunt, eædemq; nouiſſimæ proueniũt, & primæ intereunt, hæ uocantur acheteæ, 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 oriẽte 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, ſurcularem, quæ grandior eſt, & frumentariam

mentariam, quam alij auenariam uocant, quoniam ſimul cum frumentis areſcentibus apparet. Cicadæ nõ naſcuntur, ubi ra re arbores ſunt. in regino agro ſilent omnes, in locrenſi ul tra flumen cantant. formicæ quoq; uermes ſunt, & ex puſilibus uermibus naſcuntur. condunt æſtate cibos, qui hyeme ſuſ ſicant. ſi quis 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. made facta imbre ad ſolem proferunt, atq; exſiccatæ, deinde reponunt, operãtur & noctu plena luna inter lumina ceſſant. ſilices itinere earum attriti ſpectantur, & in opere ſemitæ factæ, tantum in omni re poteſt quantula cunq; ſedulitas. ſe peliuntur inter ſe, quod nulli alteri animali præter hominem accidit. aliquando pennatæ reperiuntur. Indicæ formicæ cornua habent, hægerunt aurum ex cauernis terræ in regione ſeptentrionalium Indorum, qui Dardæ uocantur, colorem felium habent. magnitudinem Aegypti luporum. auru ab his hyberno tempore erutum Indi per æſtatem fierantur illis propter feruorem ſolis in cuniculis latentibus, quæ tamen odore ſollicitatæ prouolant, & crebro raptores lacerant, quãuis uelociſſimis camelis fugientes, tanta eſt eius animalis cum amore auri feritas, atq; pernicitas. ob eã 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 ſoli fugæ nominatur. concitatur enim acrius feruore ſolis, ideoq; eum fugit quantum poteſt. non nouit eas Italia Betica ſolpugas appellat. Lucãus, 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 afficat, lenta morte triduo conficiens. ictus eius fœminis letalis eſt, præſertim uirginibus, uiris tantum matutino tempore, priuſquam aliquo fortuito ictu ieiunum uenenũ emittat. idem 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 quoq; cœleſte ſignum eſt. nam cum forte Orion inter uenandum Dianæ dixiſſet ſe quid ex terra oriretur facile interficere poſſe, ferunt terram ea temeritate permotam ſcorpionẽ produxiſſe, q necaturus Orionem uidebatur. Iouem autem utriuſq; 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, quocirca Iouem ita conſtituiſſe, ut oriente ſcorpione Orion occidat. huius ſcorpionis chelæ ita præmuntur ab æquinoctiali circulo, ut eũ ſuſtinere uideantur. chelæ autem ſcorpionum, & cancrorum brachia dicuntur. Virg. Qua locus Erigonẽ inter chelas q; ſequentes. cauda autem contingit hyemalem circulum. occidit inclinato capite. oritur erectus à chelis. in his ſtellas habet binas in ſinguli, 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 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 picе 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, atq; 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 τῦ βάλλειν dicta eſt, hoc eſt à iaciẽdo. ſcorpionem qdã arcubaliſtã uocant. eſt etiam ſcorpius herba ſemen habens ad ſimilitudinem caudæ ſcorpionis, folia pauca. valet aduerſus animal nominis ſui. hanc herbam Theophraſtus nepam uocat, quod nepa ſcorpion apud græcos ſignificat. quãuis enim aliqui putauerint nepam camarum eſſe decepti, eo quod apud Plautũ ſcribitur, retrouerſum cædam imitabor nepam. conſtat tamen nepam ſcorpium eſſe, qui & ipſe aliquando retrogreditur mordendi gratia. Cicero, ſerpere anguem, natare anaticulas, uolare merulas, cornibus uti uidemus boues, nepas aculeis, ſuã denique cuiq; 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. Plaut. neq; tipulæ leuius pondus eſt, quàm fides lenonia. quidam etiam leontophonen exiguum uermem eſſe dicunt, cuius anis cum carne in cibo datus leonem necat, quod falſum eſſe inferius oſtendemus. item gurgulio uermis exiguus, de quo ſuperius diximus, frumenta in horreis, ſatis'ue deuorans, dictus ita ob paruitatem, quod nil aliud ſit, quàm guttur. Virg. populatq; ingentem farris acerum 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, & eos, q ederint, interimit. idem facit, ſi in puteum cadat. ſaliua eius quacunq; parte corporis, uel in pede imo reſperſa omnis in toto corpore defluit pilus. eſt animal lacerti figura ſtellatum, nunquam niſi magnis imbribus prouenient, & æſtate deficiens, cui tantus rigor, ut ignem tactum extinguat, non alio modo, quàm glaces, 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 uiderẽs 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. itaq; catuli eorum per ſe erumpunt. ranas quoq; quidam parum inter uermes adnumerãt. multa earum genera. ſunt ranæ terreſtres, licet in dulcibus aquis uiuant. ſunt & marinæ. in mari rana

piſcatrix dicitur, quoniam eminentia ſub oculis cornicula turbato limo exerit, atq; ita aſſultantes piſciculos pertrahit, donec eam prope 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. maxime omnium geminis ueluti cornibus, plenæ ueneficiorum. tradunt oſſiculo eius, quod eſt in dextro latere in aquam feruentem deiecto ſtatim uas refrigerari, nec poſtea feruere niſi exempto. & contrario aliud eſſe in ſiniſtro latere, quo deiecto feruere aqua uideatur, id apocynon uocari, quoniam canum impetus eo cohibeantur aliæ inter harundines, fruticesq; ueſſantur, ob id à calamis dictæ calamitæ. hæ inter omneis et 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, ipſam q; 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 muliĕri dormienti, quæcunq; interrogauerit uera reſponſuram. inter uermiculos poſtremo apeis quoq; ponũt, & certe uermiculi ſunt, dum naſcuntur, ideo apes dictæ, quod ſine pedibus ſunt. Virgilius, truncæ pedum primo. quamuis aliqui apeis ab eo dictas uolunt, quod ſe pedibus inuicem tenent. ab hoc fit diminutiuum apecula, ſiue apicula, quoniam & apes, & apis dicamus 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 foliis eſt, ſimile helioſelino, id & petroſelinum, & olus atrũ, ſiue oliſatrum nuncupant, ut ſupra oſtendimus. tertium oreoſelinum, quaſi montanum apium. cicutæ foliis, radice tenui, ſemine anethi, minutiori tamẽ, his ferè omnibus apes ueſcuntur. item ab apibus apiaſtrum, quod non eſt ſylueſtre apium (ut Valla ſcripſit) ſed herba quæ à Meliſſis meliſſe phyllõ appellatur, hoc eſt apum foliũ, & à melle dicitur mellitena, nullo magis flore gaudent apes. copia ipſius facillime examina cõtinentur &, ſi ea purgantur aluearia, non fugunt apes. in Sardinia hæc herba uenenatæ ẽ. item ab apis apiarius deducitur, qui curam apium habet, & alueos tenet. Plynius. prouentum. n. ſperant apiarij large floreſcente thymo. & apiana una prædulcis, quam præcipue inſectantur apes. ueſpæ. muſcæq; nunc uulgo à muſcis muſcatula dicitur. græci ſfican uocant. item ab ape apiaſtra auis apeis comedẽs, 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, aliaq; uolucres. manifeſtus hic Seruij error notatur, qui meropem inquit uiridem eſſe, & uiridiores pennas habere. creantur autẽ apes ex bobus, ſicut crabrones ex eqs. 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 iis ſobolem fouent, fingunt primo cera, dehinc melle implent. ceram ex floribus faciũt, 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, ſuco gummi. reſina. his primum alueum intus totum, ut quodam tectorio illinunt, & alij amarioribus ſuccis, ne aliarum beſtiolarum auiditates ijs uocãt. his fores quoque latiores circunſtruunt, melligo hæc uocatur primum fundamentum operis dicitur merys, 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, propolim (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 quæ omnes frigoris, aut iniuriæ aditus obſtruuntur. odore etiam uſq; adeo graui, ut quidam pro galbano utantur. poſt hæc conuehitur erythacæ, 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, aliam ue rem oblinunt hoc admiſto apiaſtro. Ariſtoteles. aggerunt apes ſuis cruribus ceram, atq; erythacen. idem, ſed reconditum aliud quoq; cibarij genus, cui durities ceræ proxima, quod σανδαράχην, hoc eſt ſandaracham nonnulli appellant. Idem, habent etiam quo ſecundo cibo alantur, quod κήριθος, hoc eſt cerinthus uocatur, uerum hoc deterius eſt, & dulcedine propè ficus, nam & cerinthe herba eſt folio candido. incuruo. cubitalis. capite concauo, melli ſuccum habente. erythacæ à coloris rubedine dicitur. græcè enim ἐρύθημα robur appellatur. cera ex omnium arborum, ſatorumq; floribus confingitur, excepto rumice. & 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 quoq; Thaſius uſq; adeo has in deſertis coluit, ut agrius, hoc eſt agreſtis fuerit cognominatus. apes intra ſexaginta paſſus opus ſuum faciũt. conſumptis autem in proximo floribus, ſpeculatores ad pabula ulteriora tranſmittunt. noctu deprehenſæ in expeditione, ſupinæ excubant, ut alas à rore defendant. interdiu ſtationes ad portas faciunt more caſtrorum. noctu uſq; ad auroram quieſcunt, donec una excitet omneis duplici, aut tripli cibombo quaſi tuba, aut cornu aliquo. tum cæteruatim 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. neq; enim ſeparatim ueſcuntur, ne operis, aut cibi, aut temporis inæqualitas fiat. primos ferè tres ordines inanes ſtruunt, ne promptum ſit, quod inuitet feruantem. 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 animantium mundiſſimæ

ssimum 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 aduesperascat nunus, ac minus in alueo obstrepunt, donec una circumuolet, eodem, quo exatuerat bombo, quasi somnū indicens, instar castrorum. nunc 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 fucsinæ aculeo uelut imperfectæ apes, nouissimeq; à fessis, & iam emeritis inchoatæ, serotini fœtus, & quasi seruitia uerarum apium alimenta non congerunt, sed ab alijs connectta 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, latæ aluo ad furandū pronos ita appellatos, quia furtum deuorant mella. alij fucos ex apibus fieri putant. aculeum enim apibus uētri insertum esse, qui si adunum ictum infixus fuerit, illas statim emori, sed cum intantum fuerit adactus, ut intestinum sequatur, sic fucos ex apibus fieri, nec mel la facere, uelut castratis uiribus, sed sola frequētia fœtui prodesse. fucus etiam herba est, quæ græce φῦκος θαλάσσιον, latine fucus marinus dicitur. tria eius genera, latum, & alterum longius quadamtenus rubens. tertium crispis foliis, 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 uerita occultatur. Terentius, & p alienas tegulas uenisse clanculum per impluuium fucum factum mulieri. hinc fucalis 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 Inuenere ē solusunt, aut fœtus nuxibus ædunt. Verum ipsæ è foliis natos, et suauibus herbis, Ore legūt, ipsæ regē, paruosq; gyrites Sufficiunt, uarasq;, & cerea regna refigunt. alij coitu unius, qui rex dicitur, generari apes existimant, hunc esse solum marem præapua magnitudine, ne fatisfat, ideoq; fœtum sine eo non ædi, apesq; reliquas, nó 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 cæreat aculeo maiestate tantum armatus, an aculeum quidem ei natura dederit, sed usum eius negarit, quod regem decet clementē 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 finit. alijs temporibus cum plebs in labore est, ipse intus opera circuit, exhortanti similis, solusq; imunis. satellites quosdam, & quasi lictores circa se continue habet, qui imperato

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 abos comebit, 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 mellcus est, quasi electo flore, ex omni copia factus, neque uermiculus nascatur, ut cæteræ apes, sed statim penniger est. cæteræ, cum formam capere cœperunt. nymphæ appellantur. Aristoteles, ὁ μὲν κάμαρος ἐν πᾶσι τοῖς πολυπόροις ἔνεστιν ὀλίγος· ἀλλ' ἐνίοις μὲν ἤδη μεγάλα ἔνεστιν, ὥστε καὶ πέτεσθαι· ἐνίοις δὲ σμύμφαι· ἐντοῖς δὲ σκώληκες ἔτι, hoc est, non æquus in omnibus alueis fœtus. in quibusdam enim magni iam sunt, ut uolare queant, in alijs nymphæ. in alijs etiam uermiculi. sirenes & cephenes imperfectæ apes sunt, & inutiles operi, nisi quod multitudine, quæ ad calorem multum confert, fœtus adiuuant. quo enim maior eorum turba est, eo maior fit prouentus. Aristoteles, fœtus apium sirenum, & cephenum albi quádiu uermiculi sunt, postquam creuere fiūt apes sirenes, & cephenes. clerum abortum apium esse Plynius scribit, cum fœtum morbo, aut ignauia, aut naturali infœcunditate non eduxere. in quo certe miror uirum alioquin doctissimum errasse. clerum uermiculum esse constat nocentem aluearibus. Aristoteles. exa mina infestantur clero sic enim uocant uermiculos, qui in pauimento nascuntur, ex quibus crescentibus uelut aranea abducitur alueo, & fœui cærie pereunt. hinc morbus quoq; eiusmodi clerus uocatur, hoc est fœus cum fœtu putrefactus. cum uero alia causa, ut puta morbo, aut ignauia, aut infœcunditate naturali fœtum nō peragunt, blapsigonia dicitur, quasi prolis detrimentum, ἀπὸ τῦ βλάπτω, quod nocco 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 iniecto pulueris, aut fumo tota dirimitur. Virgilius. Hi motus animorū, atq; hæc certamina tanta, Pulueris exigui iactu compressa quiescent. gaudent plausu, ac tinnitu æris, atq; euocantur, postquam effecto opere, & educto fœtu, functæ sunt omni munere, exercitationem nihilo minus solennem habent, spatiatæq; in aperto, & gyris in alto æditis, tum demum ad cibum redeunt. uita eis longissima septem annorum est. alueum nunquam ultra decennium durasse produnt. sunt qui mortuas, si intra tectum hyeme seruentur, deinde sole uerno torreantur, ac ficulneo cinere toto die foueantur, reuiuiscere existiment. quando uero in totum amissæ sunt, uentribus bubulis recentibus cum fimo obrutis, uel (ut Virgilius scribit) iuuencorum corpore exanimato reparantur. odere fœdos odores & infectos, fugiunt procul. itaque unguenta redolentes infestant. Vnam apibus dicitur, quando examen conglobatum botri instar dependet. Virgilius. Hic uero subitum, ac dictu mirabile monstrum Aspicitur, liquefacta boum per uiscera toto Stridere apes utero, & ruptis efferuere costis, immensasq; trahi nubes, atque arbore summa confluere, & densis unam dimittere ramis. Seruius. Vnam dimittere, ideſt in morem unæ botryonem defluere, quod græci dicunt βοτρυδόν. Columella. deinde cum examen glomeratum in proximo frondentis arbusculæ ramo consederit, animaduertito, an totum examen in speciem unius unæ dependeat. Iuuenalis. Sollicitus tanquam lapides effuderit imber, Examenq; apium longæ consederit unæ. Plynius, tunc ostenta faciunt

priuata, ac publica una dependente in domibus, templis ue ſæpe expiata magnis euentibus. ſedere in ore infantis Platonis, tum etiam ſumtatem illam prædulcis eloquij protendentes. græci quoque hoc ipſo loquendi modo utuntur. βοτρυδὸν ἐξηρτῆσθαι τὰ σώματα 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, & armis 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 cera 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 melpartiuntur, quod ſi mel tantum ſine cera conſignent, fraudant ſocium, nec agunt integre. ſunt qui tradant ſocietate fraudata alueos mori. ſyncerum itaque dictum, quaſi ſimul cum cera. σὺν enim apud græcos ſimul ſignificat in compoſitione, quemadmodum apud nos Con. unde ſynæreſis dicitur figura, quæ diuerſa coniungit, ut cum dicimus Antoni gladios, pro Antonij. & derit pro deerit. & ſynagoge coadunatio. & ſynalœphe, quaſi compreſſio, cum de fine dictionis uocalis 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, Treis notus abreptas in ſaxa latentia torquent, Saxa uocant Itali mediis 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. à toto pars, ut Quammultæ 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 o Calliope precor aſpirate canenti. & ſynodus conuentus, ſiue conuenticulum. & ſynonyma, quæ ſub diuerſis uocabus idem ſignificant. & ſynatrœſmus figura, quæ & ſingulis uerbis, & plurium uerborum coniunctione fieri poteſt. ſingulis hoc modo, ſed cum ad ſupplicium ſumendum ſe confirmaret, multa ſimul eum reuocabant officia conſuetudo. tempus. exiſtimatio. periculum. religio. plurium uerborum coniunctione ſic, nemo enim nocens ſine ſummo mœrore eſt iudices, ſed multa ſimul eum perturbant, quod adeſt ſolicitudinis plenum, quod futurum eſt formidoloſum. lex paratum ſupplicium oſtentans, uitia ex uitijs coacta, occaſionem arguendi maleficij captans inimicus, quæ quotidie uehementer eius animum excruciant. & polyſyntheton figura, cum ſententiæ multorum articulorum conuenienti copia continentur, ut ille hunc pœna conſtrictum trahebat, hic autem uoca ferabatur, concurſus uero non mediocris erat, cum tamen omnes opitulari uellent, ſed nemo auderet, neque ibi magiſtratus aderat, nec circunſpicientes, quo potiſſimum confugeremus, reperiebamus. & ſynæreſis 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. affixit. perculit. & aſyntheton, quod incompoſitum, ſiue ſolutum à latinis dicitur, cum demptis diſiunctionibus, & propoſitionibus, diuerſa proferuntur. Cicero. expecto uim edicti ſecuritatem prætoris. ſiueo 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 inſtructa ſecant, & turba ruunt. ſyntheſis etiam ueſtis genus eſt, de qua ſupra diximus. & Symmachus nomen proprium, quod ſignificat concertatorem, auxiliatorium. & ſymmachia. auxilium. concertatio. & ſymmetria commenſuratio, cuius tamen latinum nomen in uſu non eſt. 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 conœnatio. & ſympotes, compotor. & ſympotria compotrix. & ſymphitum herba, de qua alibi diximus. coagulum, ſiue conſerua latine appellatur, & 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 ideo eſt, quoniam paruo diſcretæ interuallo, ex aduerſo intrantibus geminæ cernebantur, pauloq; deflexa acie, cœuntium ſpecaem præbebant. & ſympudearia funera à ueteribus dicebantur, quibus ludos adhibebant, quaſi ſimul pudendauerunt, 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 acceſcit. ab hoc fit ſyncerites, 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. Procœneſſus urbs fuit in minori Aſia. item à cera cerinthe, herba eſt folio candido incuruo, cubitalis, capite concauo, melli 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, terráq; conſtabat, nec ex omni quidem terra, ſed ex quibuſdam eius generibus, quibus robuſtiora fieri corpora, & ad tolerandos æſtus, atq; algores firmora arbitrabátur, 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, & ad uerſus æſtum firmandos adiungebatur. Statius de palæſtris. poſtquam oleo grauiſa cutis, petit æquor uteráq; Procurſu medium, atq; auſta ueſtitur arena, Tum madidos artus alterno pulſuere ſiccant, Collaq; demerſere humeris, & brachia late Vaſtæ 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 lutetum ceromate corpus Perfundit gelida uirgine, ne ceat. 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 ſtrigli, 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 etiam aliquando ceroma pro loco, in quo paleſtritæ ungebantur. Martialis. Si lentum ceroma teris. Plynius. idem, palæſtras athletarum imaginibus, & ceromata ſua exornant. & multus 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 corruptí, 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, ſub pallidus, craſſitudinem mellis, aut uiſci referens. ſi inciditur uiridis intus ætro apparet, dolor, & inflammatio ingens eſt. Plynius. ramorum fici teneri cauliculi cum melle ulceribus, quæ ceria uocantur illinuntur. idem. groſſi illitæ cum melle, & foliis ceria ſanant, & canis morſus. item à melle, & cera melliceris mellicerides. ganglia. atheromata. ſtratomata. tubercula ſunt eiuſdem fere 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 parnulo, & diu, paulatimq; increſcunt, ac tunica ſua includuntur, quædam ex his dura, ac renitentia, quædam mollia, cedentiaq; ſunt, quædam ſpatio nudantur, quædam tecta cutillo ſuo permanet, 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 deferue factus 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 libri 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, & μέλιττα, ſiue μέλισσαι apes. mel optimum eſt, ubi optimorum florum copia abundat, hinc mel atticum cæteris præferunt, quod & hymetium 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, aliq in inſula Cho, ut Eumenes. nonnulli in Creta temporibus Saturni, ut Mæander. Virgilius. ſemper frondentis Hymeti. Iuuenalis. dulcíq; ſenex uicinus Hymeto. Martial. Hoc tibi The ſei populatrix miſit Hymeti, Pallados à ſyluis nobile nectar opus. ex hoc monte marmora etiam pulcherrima cauabantur. Plynius. L. Craſſus orator primus peregrinis marmoris columnas habuit hymetias. poſt atticum mel primum locum obtinet ſiculum ex hibla. Hic mons eſt & regio Sialiæ, in qua thym, & ſalicum copia. idem Mons Megara uocatur. Apium ibi magna copia, quæ ab eo Hyblæa 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 ceræ 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. Vernum mel anthinum uocatur, quod ex floribus faui cõstruantur, 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, appellaturq; tacitum. Tertium genus mellis syluestre est, eximiturq; post primos autumni imbres. Ericæum id uocant ab Erica fruticę, quam & Sisarum nominant. Folia habet tamarici similia. Hæc tum herba sola floret in syluis, ideoq; melli nomen præbet. Plurimi syderiten eam appellant. Athenienses tetraditen. Cum eximenda sunt mella, apes abigi fumo debent, ne uel irascantur, uel ipsæ auidius uorent. Acraton mel purum, atque integrum dicitur, quod neque æscere 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. αἴγα quippe græci capram nominant, ὀλέθριον pernitiosum, exitiale. huius flore concipiunt mella, noxium uirus, cum aquoso uere maræscit. quapropter non fit hoc omnibus annis. Aliud quoque mellis genus in eodem Ponti situ, quod ab insania, quam gignit μανόμενον uocant, id existimatur fieri flore rhododendri, qui fruticis est, quem & rhododaphnen nominant. & nerium folio similis amygdalæ, sed maiori, pinguioriq; semine patenti, ut cornu, intus lana, similis hyacintho, radicę oblongę, gustu salsa. angustia folia eius, quadrupedum sunt uenenum. Capræ, si aquam biberint, in qua folia eius maduerint, mori dicuntur, & in persida, & 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 succum. 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. Æstiua mellatione decimam partem apibus relinqui placet. idem. Hæc ergo mellatio idibus fere Nouembris includitur. Item melligo, quæ proprie significat succum illum è lachrymis arborum, siue florum, quem apes deuorant. postea ad alueos regressæ, euomunt, operaq; 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 succo. gummi, resina. His primum alueum ipsum intus totum, ut quodam tectorio illinunt, & aliis amarioribus succis contra aliarum bestiolarum auiditates. Ponitur tamen melligo pro succo cuiuscunque fructus floreſcentis adhuc, atque immaturi. Idem. omphacinum è uite fit pistia, aut amnea, cum sine acini ciceris magnitudine ante canis ortum. In prima lanugine demetitur una, eiusq; melligo, & reliquum corpus sole coquitur nocturni rores cauentur. In fictili condita melligo colligitur, subinde Cyprio ære seruatur. Item à mel le Mellonia, mellis dea est. & melleum, quod mellis, ut melleus color. melleus sapor. aliquando etiam dulce, ut mellea uox. melleus puer. & mellitum, quod melle conditum est. & melliſluum, ex quo fluit, aut fluere uidetur mel, hoc est dulce. iucundum, ut melliflua 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, fatuaq; marisca. 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, mordaxq;, magnitudine Vulpis. colore felis. capite albis, ac nigris ueluti lineis distincto rostro, instar Suis oblongo. pelle aspera, atque prædura. qua propter 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 suffiatæ cute distincte ictus hominum, & morsus canum arceant. ignorauerunt hoc longissimis temporibus Latini omnes, Græcq; 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, & Mellissus proprium nomen, fuit rex Cretensis antiquissimus, qui primus dijs sacrificauit, habuitq; filias duas Amaltheam, & Melissam, quæ Iouem infantem caprino lacte, ac melle nutriuerunt. Item à melle Melite insula, melle abundans in Africa uersus Pachynum Siciliæ promontorium. unde cattelli afferebantur Melitenses, siue Melitæi appellati. Errasse in hoc Plynium constat, qui Melitem insulam, ex qua Melitenses catuli feruntur, scribit inter Cureuram 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. Phariæi secta quædam iudæorum fuit, religioni indulgens. præterea insulæ in Dalmatia Curcura, Melæna cognominata. Meliten uero in Africa fuisse idem Ptholemæus apertissime scribit, & Strabo τῆ δ' ἐπιχώρου πρόσκειται νῆσος μελίτη, ὅθεν τὰ κυνίδια, ἃ μελιταῖα καλοῦσι, μέχρι τῶν. Hoc est Pachino 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, gnq; congijs austeri musti, cõgio mellis, & salis cyatho sufferue factis. differtq; à mulso, quod mulsum eodem quidem modo, sed ex ueteri uino fit, quod facillimè

quod facillime cum melle concorporatur. Reuocat hoc auiditatem cibi, aluum mollit frigido potu calido sistit. corpora auget. Multi longitudinem senectæ mulsi tantum potu sine alio cibo tolerauere, cum diuus Augustus Pollionem Romulum centesimum iam annum excedentem interrogasset, qua nam ratione uigorem illum animi, corporis q; 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 melle reddere. Pacuuius. Quid me obtutu terres, mulces laudibus? Hinc demulceo fit, hoc est delinio. & mulceber dictus Vulcanus, quod molliat ferrum, ac mitius reddat. Mulsa etiam aqua, siue hydromeli dicitur, quæ fit despumato in ea melle, præclaram q; utilitatem habet, in cibo ægrotantium leui. uiribus recreandis, ore, stomacho q; mulcendo ardore, refrigerando. Tradunt etiam hunc potum utilem esse hominibus anum humilis, atque præparci, quos micropsychos appellant. Est etiam melitites lapis, qui succum emittit dulcem, mellitum q; tussus. & ceræ mistus eruptionibus. pituitæ, maculis q; corporis medetur, & faucium exulceratoni. Item à melle thalassomeli, quod fit æquis portionibus maris, mellis imbris, sicilici q; uase, & p' cato conditur. & è læomeli 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, inueterabant q; item à melle mellaria, de quibus supra diximus, quæ & apiaria dicuntur, & alueria. & melisones uocantur. & mellarij, qui opus mellis exercent, & ab apibus dicuntur 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 transfiguratus, propter quod t myrteam uirgam in templo eius haberi nefas erat & super caput eius extendebatur uitis, qua maxime eam pater decipere tentauerat, & uinum in templum eius non suo nomine solebat inferri. item meliceria, de quibus paulo ante diximus, à melle, & cera. item melilotos, quasi dulcis, & mellea lotos, herba est notissima & ubiq; nascens, apium cibus. Laudatissima tamen in Attica, ubicunq; uero recens, nec candicans. & croco quam simillima, quanquam in Italia odoratior, & candida est. Dicitur latine sertula regia, à sertis, quæ ex ea fiunt. Oui dius. Pars thyma, pars rores, pars melilotos amant. Lotos proprie herba est in Aegypto, quam Homerus inter herbas subnascentes deorum uoluptati primam nominauit. Hæc recedentibus aquis Nili prouenit simillis fabæ, in cuius capite fructus est papaueri similis intus grana, ceu milium, ex quo incolæ faciunt panem, radicem habet mali cotonei magnitudine opertam nigro cortice, qualis est, qui castaneas tegit. interius candidum corpus gratum cibis & crudum, & coctum. Ab hac satu 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 Libia nascitur hastæ duobus cubitis longa ramos plurimos proferes, folia simillima trifolio, semen minus, quàm fœno græco gustu uenenosa. Quidam etiam loton milium uocant

uere. Eadem Africa loton aliam insignem arborem gignit, quam uocant celtin, magnitudine piri, incisuræ in foliis crebriores faciunt, ne ilices uideantur. Fructui magnitudo fabæ, color croci. Tam dulcis ibi cibus est, ut nomen etiam genti dederit. Siquidem Lotophagi appellantur. Quintili. sunt qui tradantur à poetis gustu cuiusdam germinis apud lotophagos, & sirenum cantu deliniti uoluptatem saluti prætulisse, dū laudis falsam imaginem persequuntur. ferunt uentris non sentire morbum, qui eo uescantur. uinum quoque ex eo exprimitur, simile mulso, bacæ q; contusæ, cum siliqua ad cibos in dolis seruatur. 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, fructu q; copiosa est. Exceratum 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 cerasorum pene' natura loton appellat, præcipue q; domibus expetitur ramorum petulantia breui caudice, latissima expatiantium umbra, & in uicinas domos sæpe transilientium. Nulli opacitas breuior, nec aufert solem hyeme decidentibus foliis. nulli cortex iucundior, aut oculos excipiens blandius, nulli rami longiores, nalidores q;, aut plures, ut dixisse totidem arbores liceat. cortice pelles tingunt, radicæ lanas. item à melle melicraton, quo aliqui utuntur pro mulso. Item melculum. hoc est paruum mel, quod uerbo blandiendo utimur. Plau. meum corculum, meum melculum. Item mellifico, hoc est mel facio. A' quo mellificus, & mellificator, & mellificatrix, & mellificatio deducuntur. Diocles panicum mel frugum appellauit à frugis dulcedine, & quod dysenterias, & ad tormina prodest, quemadmodum mulsum. Item à melle, & eleo, 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, excitantur q; crebro. Pugnatores, dum certaturi sunt, cyathum unum ex eo præsumunt. Item à uerto uerro deducitur, quod aliquando significat traho. Virgilius, Quippe ferant rapidi secum, uerrantq; per auras. Aliquando idem, quod uerto. idem. Ad nixi torquent spumas, & cærula uertunt 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 acepta hæreditate iusta facere defuncto debet, quæ si non fecerit, seu quid in ea re turbauerit, suo capite luat. Exuernæ sunt, purgatio quædā 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, facundum, 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

eminentes habentia. & uerrucaria herba, quæ uerruas tollit, alio nomine heliotropium uocata, de quo inferius dicemus. item à uerro uerpus, hoc eſt medius digitus à uerrendo podicæ. iudæi enim quia patiuntur hæmorroidas, hoc eſt ſanguinis fluxum, hoc digito uerrendo utuntur podica. Vnde & ipſi uerpi aliquando uocati inueniuntur. idem digitus & impudicus ob eandem cauſam dicitur, et infamis, et quando porrigebatur, ſignum deriſionis, & contumeliæ erat. Martial. Oſtendit digitum, ſed impudicum Alconti, Daſioq; Symmachoq; idem. Nam mea iam digitum ſuſtulit hoſpitibus. Iuuenalis. ipſe minaci præberet laqueum, mediumq; oſtenderet unguem. Perſius. frontemq; 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 æquivaleo. Græci ἀντὶ χεῖρ nominant, quaſi pro manu, quod non minus in officio ſit, quàm manus, & quaſi manus altera uideatur, alio nomine appellatur hallus, ἀπὸ τῦ ἅλλομαι ſalto, quod conſtricta manu proximum digitum ſolus ſcandat. A pollice polliciaris deducitur. Plyn. craſſitudine polliciari. Pollicis uicinus, index, ſiue ſalutarius uocatur, quod eo res, quas uolumus oſtendimus. Qui autem inter minimum & medium eſt medicinalis, ſiue à geſtione annuli, annularis, quod neruus quidam de corde natus ad eum digitum in manu ſiniſtra deriuatur, et deſinit. implicatus cæteris eiuſdem digiti neruis. Poſtremus, quod omnium paruiſſimus ſit, minimus, uel auricularis, quod eo ad mundandas aures uti ſolemus. Item à uerto compoſita fiunt anniuerſarius, quod ſingulis uertentibus annis fieri ſolet. Aduerto, qđ eſt conuerto. Aduerto enim, et auerto contraria 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. Cic. & aduerſus, et auerſus impudicus es. Sed auerſus ponitur aliquando metaphoricè proirato, quod à rebus, quas deteſtamur, auertere oculos ſolemus. Virgil. iandudum auerſa tuetur. Nam, ſi intuetur, quomodo auerſa niſi iratam intelligas. Circumuerto notæ ſignificationis. iteruerto, quod proprie eſt rem aut accommodatam, aut creditam callide, doloſeq; 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 puerſus, qđ pro improbo accipitur, hoc eſt eo, qui mores puerſos hẽt, Obuerto, cõtrauerto Virg. cornua uelatarum obuertimus antennarum. Tranſuerto, in obliquum uerto. unde tranſuerſi oculi dicuntur. Euerto, conuerto. extrauerto. eruo. demolior, à quo euerſio, præuerto, prætereo, quod etiam præuertor dicatur. Virgil. Veterem'q; fugæ præuertitur Hebrum. Aliquando reuoco. Plau. flebilis præuertitur metus, accuro, ut ſciam quid uelit. Nonnunquam ante pono. idem, illuc redeundum eſt mihi, ne me uxorem præuertiſſe dicant præ republicæ. 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 domalia in uia, ad quæ diuertendum ſit. Vnde & diuertere proſtabulari, ſiue hoſpitari accipimus. A quo diuerſorium ſtabulum & diuerſito frequentatiuum. Gelli. Ad ipſa Platonis penetralia, ipſarumq; rerum pondera, & dignitates pergendum eſt, non ad uocularum eius amœnitatem, nec ad uerborum uetuſtates diuerſitandum, hoc eſt deflectendum. Item diuortium ſeparatio omnium rerũ. Cic. ſic doctrinarũ facta diuortia. Vir. obijcunt equites ſeſe ad diuortia nota, hoc eſt ad deflexus uiarum. Proprie tamen diuortium dicatur diſtractio matrimonij, differíq; 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 nõ 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 diuerti ſignificat, modo cõuerſor. Item reuerto, quod et 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, et conſuetudinẽ habeo. A quo conuerſatio pro conſuetudine. Itẽ animaduerto, quod ex anima, & uerto componitur, quaſi animam conuerto, ideóq; aliquando hoc uerbũ ſignificat inuenio, attendo, quaſi animam, hoc eſt mentem conuerto, et tunc 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 cuiuſcunq; Plautus. is, cum in herum animaduertiſſet grauius, hoc eſt iram conuertiſſet, ideóq; accuſatiuũ exigit cum præpoſitione. in Anima enim aliquãdo pro mente accipitur. i. pro animo Macrobius, tunc enim anima libera eſt, et nulla corporis contagione impedita. Aliquando pro ira. Plau. animam comprime. Vnde animoſi, iracundi dicuntur, et animati. Actus. egone auxilio motus temere hoſti me animato offerã Virg. quos animoſi euri aſſidue, frangunt'q; ferunt'q; Cicero, ego uero nihil ita animato homine miſerius ducerem. & ea pars animæ, in qua iræ ſedes eſt, uocatur animoſa. Proprie tamen anima ſpiritus eſt. Virgi. animas in uulnere ponunt. dicunturq; ἀπὸ τῦ ἀνέμου, quod uentum ſignificat. quippe uentus ſpiritus eſt. Hinc et prouento ſæpe uſurpatur. Idem, quantum ignes, animæq; ualent. Plau. nequid emittat animæ dormiens. Nonnunquam ponitur pro alitu oris. nam et ipſe ſpiritus eſt. Virg. animas, et olẽtia Medi, Ora fouent illo, et ſenibus medicãtur anhelis. Plau. an fœtet anima tuæ uxori. idẽ. iciunitatis plenus animam fœtidat. idem pro aquâ poſuit. Ni ego illi puteo ſi occæpſo animam omnem intertraxero. Aliquando pro ſono. Varro. et phrygias audire animas. Quandoq; etiam pro ipſo homine ſecundum opinionem Platonis, qui uult non coniunctum, hoc eſt animam, corpusq; ſed ſolam animam hominem eſſe. Virgilite ait egregias animas, quæ ſanguine nobis, hanc patriam perere ſuo. Quidam animam ab animo ita diſtinguunt, ut anima ſit, qua uiuimus. animus, quo ſapimus. Macrobius. animus enim proprie eſt mens, quâ diuiniorem anima nemo dubitauit. idem ſecundum ergo hoc, cum ex ſummo deo mens, et ex mente anima ſit, anima uero & cõdat, et uita compleat oía. Frequenter tamen hæc duo confunduntur. unde & pro ira tam animum, q animam dicimus ſed rectius animâ. Plyn. de ira. ergo et hæc animi aſperitas, ſeu potius animæ dulciore ſuco mitigatur. item de uẽto utrúq; uſurpatum inuenimus. Virg. mollítq; animos, et temperat iras. Animas in hoie quatuor eẽ 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 & cogitare, et iudicare possunt, quæ in fra omnes est physicam, hoc est naturalẽ, quæ est in herbis, atq; arboribus, quæ, & si non mouentur, uitam tamen habent, cum nascantur, crescant, & pereant. Quidam existimauerunt animum cor esse. Vnde ex cordes, 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 tripliçm finxit animam, cuius principatum, ideſt rationem in capite sicut in arce posuit, & duas partes iram scilicet, et cupiditatem locis discluſit iram in pectore, cupiditatem subter præcordia locans. Dicæarchus nihil esse animum scripsit, præterquam nomen tantum inane, frustráq; animalia, & animantes appellari. neque in homine esse animum, uel animam, neq; in bestia, uimq; omnem, eam, qua uel agimus quid, uel sentimus in omnibus corporibus uiuis æquabiliter esse fusam, nec separabilem à corpore esse, quippe quæ nulla sit, nec sit quicquam nisi corpus unum, & simplex ita figuratum, ut temperatione naturæ uigeat, & sentiat Aristoteles, cum quatuor nota illa genera principiorum esset complexus, ex quibus omnia orirentur, quintam quandam naturam censuit esse, ex qua fit mens. Cogitare enim, & præuidere, & discedere, & docere, et inuenire aliquid, & tum multa alia meminisse amare. odisse. cupere. timere. angi. lætari, & similia in horum quatuor generum ineſſe nullo, sed quitum genus esse uacans nomine. Itaq; ipsum animum ἐντελέχειαν appellant nouo nomine, quasi quã dam continuatum 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, & anumalis 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 uiui fico animam præsto. à quo exanimo, interficio. neco. & inanimus, qui anima caret. exanimus, siue exanimis, qui sine anima est, hoc est, qui mortuus est. Virgil. Exanimumq; auro corpus uẽdebat Achilles. exanimatus uero timens. conturbatus. idem, exanimata sequens impingeret agmina muris. Semianimus, qui semiuiuus est unanimus, qui unius animi, hoc est unus uoluntatis est. Pusillanimis qui paruum animum habet, quem græci uocant Micropsychon. & e contrario 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 compositæ fiunt aduenio, quod aliquando idẽ significat quod uenio. cæcilius. ædepol senectus, si nihil aliud apportes tecum, cum aduenis. aliquando uenire incipio. & ad manimata etiam transfertur. Plau. aduenienti morbo succurrere. ab hoc fit frequentatiuum aduento, quod significat ueniendo proximus sum. Cicero, non dum erat auditum te ad Italiam aduẽtare. et aduena, qui non est ciuis, aut inquilinus, sed externus, et ex alieno loco aduenies. et aduentitius, qui casu in aliquẽ locum uenit, non morandi gratia, neque consulto, Vnde aduẽtitij morbi dicuntur, qui forte, & nulla nostra culpa ueniũt. item aduentitia bona, quæ non ex recta successione, ut puta patris, aut aui, sed aut ex legatis, aut aliter casu aliquo nobis adueniunt, in qbus pater uiuens habet usumfructum, et 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 hominum, qđ 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. et auena, quod ad fructum non ueniat. Est enim auena frumenti uitium, quamuis et ordeum in eam degenerat, frumenti tamen est instar. Quippe cum Germaniæ populi edant eã, neq; alia pulte uiuant, sole maxime, cœliq; humore hoc uitiũ accidit. aliquando etiam imbecillitate feminis, cum diutius terræ retentum est, prius quã erumpat, uel si cariosum fuit, cum seueretur. Est & aliud auenæ uitiũ, cum granum inchoatæ amplitudine, prius quã roboretur à flatu noxio cassum et inane, quasi quodã abortiuo à spicæ euanescit. ponitur aliquãdo auena prosapula, siue calamo, ut superius diximus. Circũuenio, quod interdum est circundo, interdum decipio. Seneca, nõ sum passus eum ab æmulis suis circumueniri, hoc est decipi. intervenio, 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, & 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 casus euentorũ magis mouent, quam ipsa euenta. Reuenio. reuertor. Prouenio, producor. Vt ex bona arbore boni fructus proueniunt. Vnde proventus dicuntur redditus. Veteres tamen non solũ bonarũ rerum, sed etiam malarum proventum dici uoluere. Plau. calamitatum, & miseriarum tot proventus. Præuenio, anticipio. à quo præuẽtio anticipatio dicitur. inuenio. cõperio, quasi in aliquid uenio. Vir. inueni Germana uiã. Hinc inventiones, et inventa dicuntur, et inventores, atque inventrices. Subuenio, opitulor, Plau. qui toties tibi misero subueni. Conuenio, quod proprie est congregor, cœo. Vir. Conueniunt, quibus aut odiũ crudele tyránj, aut metus acer erat. Sallustius, postquam unum in locum omnes conuenere. Hinc fit conuẽtus hoc est congregatio hominum, uel supplicationis gratia in templo, uel iudicij causa, cum à magistratibus congregatur, 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. Conuẽtus etiam is dicitur, qui in iudicium ab aliquo uocatus est. Conuẽticula quoq; deducitur, et ferè semp in malã ptem, hoc est pro cõuẽtu seditiosorũ, aut scelleratorũ accipitur, et conuena, qđ ab aduena differt, qđ aduenæ proprie dicũtur, q ex uno loco i alĩ

quod oppidum ueniunt. Conuenæ uero, qui ex pluribus locis. Conuenio etiam capitur pro iudicium uoco. Cicero non dubitat, quin si ipse Verrem conueniat, æquitate causæ authoritate sua commouere hominem possit. Item pro alloqui. Terenti. conuenu 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 quam primum 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 aduersis 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. Abre, 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 abre 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 filicē nuda cōnixa reliquit. idem. Ah tibi ne teneras glacies fecet 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 seperatim 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, quantum mutatus ab illo Hectore. Cicero, hei mihi nō possum hoc sine lachrymis commemorare. Item heheu. ah. aha. prō. quæ tria postrema interdum etiam admirationis, aut indignationis sunt, quemadmodum pape, & uah, & hem. Plau. Prō sancte Iuppiter quod uideo? Terentius. Pape hæc superat ipsam Thaidem. Plau. uah homo imprudens. Apuleius. Hem hominis audatiā. timoris ut attrisus, ut Aha he. aliquando eadem uox et aduerbium est, & interiectio, & nomen, ut ō quando indignationem, uel dolorem significat, interiectio est aliquando uero optandi est, ut modo ostendimus, aliquando ipsius literæ nomen. Item prō aliquando præpositio. Virgi. pro Latio obtestor, pro maiestate tuorum. idem. Pro se quisq; uiri depromunt tela pharetris. Modo interiectio. idem, Prō si remeasset in urbem. Aliquando etiam aliæ partes orationis solent interiectiue proferri. Virgilius, Na

uibus infandum amissis unius ob iram. infandum pro interiectione protulit. proprie tamen interiectiones primitiuæ sunt, ut hæ, quas superius memorauimus, & ohe, euhoe, quæ exclamationis sunt, & aliæ simles. 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 perhibē tur, 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 celebratu 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, pascuntur q; lacte equino, unde quidam eos ἱπποβόλγους, hoc est equorum mulsores. Alij, γαλακτοφάγους, hoc est lacti phagos uocant. Sunt etiam quidam interius habitantes, q sanguinem equinum lacte mistum potant, quos uocant Gelonos. Virgilius, Bisaltæ quo more solent, aceq; Gelonus, Cū fugit in Rhodopen, atq; in deserta Getarum. et lac concretum cum sanguine potat equino. Item Sarmatæ alij sunt, qui cruda fœrina equino sanguine mistæ 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 eximus habetur. sunt etiam in Scythiæ extremis Sarmatæ, qui carne equina uescuntur, alij, qui humanæ carnis alimento uitam ducunt, propter quod uocantur anthropophagi. ἀπὸ τῦ 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 depastæ 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, atq; animum pictura pascit inani et pascere oculos, est uisu alicuius rei græ 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 bruterum 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, Martia. Venit et 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 cœrceo, quaſi intra paſcua contineo, nec uagari permitto. & e contrario diſpeſco, diuido. & proprie pecus à paſtione deduco. item à paſco paſcua dicuntur, in qbus pecudes paſcuntur, ſiue ager paſcuus ſit, ſiue pratum, ſiue mons, aut collis. paſcuam ſyluam appellat Paulus, quæ in paſcuis pecudum deſtinata eſt. Item à paſco paſcales oues, & gallinæ uocantur, quæ paſſim paſcuntur ſiue à paſcuis, quaſi paſcuales. Item à paſco panis, à quo panifex, panificat panificium, & paſtillus, & pando cum derivatis ab eo, de quibus ſupra diximus. paſtoris ferreum, ſiue ligneum inſtrumentum eſt, quod ad cohibẽdam equorum tenaciam naribus, uel morſui imponitur. Lucilius, Paſtoridis huic de naribus ingentes pendent. EPOTO EQVO. Ebibito lacte equino ſiue cruore. potare bibere eſt. & à græco deducitur ποτὸν enim potio eſt. ποτίζω poto. irrigo. πότης, bibax. A poto potus dicitur, & potio, quæ inter ſe differunt, quod potus proprie eſt uini, ſimiliumq; portio uero, quæ à medicis ægrotantibus datur interdum tamen potio pro potu ponitur. Cice. 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 furorẽ uerterit. Item à poto potatio, ipſe potandi actus, à quo compotatio, quam græci συμπόσιον dicunt. & Compotor, qui σύμπότης & compotrix quæ συμπότρια appellatur, & poculum, quod ab illis dicitur ποτήριον, quorum diminutiua ſunt pocillum, & ποτηρίδιον, et potabile, quod illi πότιμον nuncupant, & potius, qui ſacra Herculi facebat. Nam, cum Euãder aram maximã Herculi, ubi nunc Roma eſt, ædificaſſet, Herculeſq; de ſuo armento boues ad ſacrificia dediſſet, inuenti ſunt ſenes duo, à quibus ſe æqualiter colli uelle oſtendit, ſtatuitq; ut mane, & veſperi ſacrificarent. Sed cum peracto matutino ſacrificio ararat ſolis orta ſum eſſent ſacra repetenda, alter prior aduenit, qui ἀπὸ τοῦ ποτίζω, hoc eſt a potando potitius cognominatus eſt. Alteri propter negligentiam iratus Hercules ſtatuit, ut ſacr. ficanti, atq; epulãti potitio miniſtraret. Quapropter ἀπὸ τῆς πείνας, hoc eſt à fame pinarius, quaſi famelicus appellatus eſt. Hoc modo hæ duæ familiæ cognamina adeptæ ſunt, ut illa potitiorũ, 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, cum poſtridie nuptias apud nouum maritum cœnatur, quia quaſi reficitur potatio. Et ab eodem compoſita fiunt perpoto, hoc eſt ualde poto, ſiue frequenter poto, & præpoto antepoto, & epoto. potando exhaurio, cuius paſſiuum eſt epotor, à quo eporus. & compoto, ſimul poto. EQVO. Equus notum animal eſt, qui et caballus dicitur. A quo caballinus. Perſius. Nec fonte labra prolui caballino. Mira ei docilitas eſt. Alexander Macedo equum habuit, q ab aſpectu toruo ſiue (ut aliqui uolunt) ab iſigni tauri capitis armo impreſſi Bucephalos, hoc ẽ 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 trãſilire. propter quæ & alia multa huiuſmodi Alexander defuncto ſo lanneq; exequias fecit, & urbem ex nomine eius uocatam Bucephalon ſepulchro circundedit. Caius quoq; Iulius Cæſar equum habuit, qui nullum, præter eum, dorſo recipiebat, eius priores pedes facie uelut 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 æquum à Semiramide usq; ad coitum adamatum. Scythæ equis maxime gloriantur. tradunt occaſo aliquando ex prouocatiõe eorum regẽ, cum hoſtis ad eum ſpoliandum ueniſſet, ab equo eius ictibus, ac morſu interemptum fuiſſe. Alium cum detracto oculorum operimento cum matre ſe coiſſe intellexiſſet, per præruptа ſeſe præcipitem dediſſe, atq; ita eſſe exanimatum. Quippe affinitatum cognitionem habet hoc animal. itaq; in grege prioris anni ſororem libentius, quàm matrem equus comitatur. Tanta præterea in ijs docilitas eſt, ut uniuerſus Sybaritani exercitus equitatus ad ſymphoniæ cantum quadam ſaltatione moueri ſolitus tradatur. Sybaris urbs eſt ſita in ſinu Tarẽtino apud Cratim amnem, quæ quondam gentibus quatuor imperauit, urbes quum decim numero ſubditas habuit, trecenta militum millia contra Crotoniatas armauit. Sed mox luxuriæ, & uoluptati dediti, in tantam laſciuiam deuenere, ut omnem ſuã felicitatem breui tempore amiſerint, & à Crotoniatis ſeptuaginta dierum ſpatio uſq; ad internitionem fuerint deleti. Ex quo uice prouerbij Sybariticæ, & Sybaricæ delitiæ dicuntur, & Sybaritica ludi, cum modum excedunt, & ſybariticum carmen, & ſybarĩtici libelli, hoc eſt laſciui improbi petulantes. Martialis. Muſæi pathicoſſimos libellos, qui certant ſybariticis libellis, et tinctas ſale pruriente chartas inſtanti lege Rufe, ſed puella ſit tecum tua, ne Thalaſſiõe mãdicas manibus libidinoſis. Et fias ſine fœmina maritus. à Sybari etiam Sybaritanus deducitur. Fuit et aliud oppidum nomine Sybaris, duodecim paſſuum millibus diſtans ab urbe. Viſi præterea ſunt equi amiſſos in prælio dominos lugere, et lachrymas ſæpe effundere. interfecto Nicomede rege, equum eius media uitam finiſſe compertum eſt, et Circenſibus ludis excuſſo auriga, cui Ratumenna nomen erat, equos cum palma, et corona in Capitolium peruenire 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, fœmnæ minore ſpatio. Eædem quinquennio creſcere deſinunt, mares anno adito. qualis debeat eſſe equus præclare Virgilius oſtendit. Continuo pectoris generoſi pullus in aruis, Altius egreditur, et mollia crura reponit. Primus & ire uiam, & fluuios tentare minaces Audet, & ignoto ſeſe committere ponti. Nec narios horret ſtrepitus, illi ardua ceruix Argutumq; caput, breuis aluus, obeſaq; terga. Luxuriaq; thoris animoſum pectus, honeſti Spadices, glauciq; color deterrimus albis. Et gluo, tum ſiqua ſonum procul arma dedere, Stare loco neſcit, mutat auribus, & tremit, artus, collectumq; premens uoluit ſub naribus ignem. Denſa iuba, & dextro iactata recumbit in armo. Ac duplex agitur per lumbos ſpina, cauaq; tellurem, & ſolido grauiter ſonat ungula cornu. Partum undenis menſibus ferunt. duodecimo q gignunt. generant ſecundo anno ſed tertio firmior eſt partus. Item mares generant uſq; ad annos triginta tres. quoſdã etiã ad quadraginta durare tradunt, dũmodo iuuentur in attollẽda priore parte corporis. Equarũ libido tonſa iuba extinguitur

Vix iſſe equum ſeptuaginta quinque annos produnt. Innaſcitur equis in fronte caricæ magnitudine uenefici um colore nigro, qđ Hippomanes appellatur. id ſtatim æditio partu mater deuorat, aut partum ad ubera non admittit, ſiquis præripuerit, habeat'q; in rabiem aliquando id genus agitur. Amiſſa matre reliquæ fœtæ educant orbũ. 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 pernicíſſimum, ſed triennium non excedere. Ego fabulam eſſe exiſtimo ex equarum fœcunditate, & gregum multitudine natã, 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 flaminì Diali non licebat, ne ſi longius digrederetur negligi ſacra uiderentur. Ab equo equinus deducitur, ut equina caro. equinæ iubæ. equinum uirus. Item eques, qđ modo hominem equo inſidentem ſignificat. unde egtes à peditibus diſtinguntur, modo equum, cui inſidetur. Vir. Dorſoq; eq tem docuere ſub armis Inſultare ſolo, et greſſus glomerare ſuperbos. Propterea equitare etiam, quod ab equitate deriuatur, et homo equo utens, et equus ſub homine gradiẽs dicebatur. itẽ eques dicitur, qui equeſtrem habet dignitatem. Equeſtrẽ enim ordinem medium fuiſſe conſtat inter patricios, & plebẽ. Principio equites, iudicesq; ijdem habebantur, & geſtandi annuli aurei ius eis erat. Poſtea M. Cicero in cõſulatu 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; adjci Senatui, populoq; romano equeſter ordo ob quam cauſam poſt populum ſcribebatur, qa nouiſſime cœperat adjci imprudenter quidam hoc tempore huius dignitatis uiros, qui geſtandi auri ius habent, mulites uocant, cum ſint equites iure optimo appellandi. hi olim ſub Romulo, regibusq; celeres dicebãtur, 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, flexumnes uocitati, poſtea Troſſuli, à Troſſulo oppido Thuſciæ circa Vulſinios nouem millia paſſuum, qđ ſine ullo peditum adiumento equites æpiſſent. Varro. Nunc emunt Troſſuli nardo nitidi uulgo attico talẽto 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, in uiti 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 equatus, pro equeſtribus copijs, ſicut peditatus pro pedeſtribus. Item ab equo equuleus diminutiuum. Cicero. Vt igitur domitores equorum nõ uerbera ſolum adhibent ad domitandum, ſed cibum etiam ſæpe ſubtrahunt, ut fame debilitetur equuleorum nimis effrenata uis. Et ab equa equila. Varro, nemo eſt tã negligens, quin ſumma diligentia eligat aſinum, qui ſuam' ſaliat equilam. Item ab equo equiria ludi, quos Romulus Marti inſtituit. In his enim ludis currere in martio campo eq ſolebant. et equitium, quod ſignificat equorum armentum. Vlpianus. equitij uſu legato uidendum, an & domare poſſit, & ad uehendum ſub iugo uti. & equiſo, equorũ domitor. Varro. nã ut equus, qui ad uehẽdum eſt natus, tamen traditur magiſtro, ut equiſo doceat tolutim incedere. idem, neq; furentem equuleum inſanus eqſo exhibeat, maris fluctibus. Veteres tamen omnes, quibus alicuius rei regimen committebatur, eqſones uocabant. Item ab equus fit eqſetum. 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, tradunt'q; iuxta arbores naſci, & ſcandentem, eas dependere comis iunceis multis nigris. ut eſt equorum cauda geniculatis ramis. Item equire uerbum, quod eſt citum equæ appetere ſicut ſuire ſuis, & catulire canis. Græci equum ἵππον uocant. Vnde ephippium dictum tegmen, quod equo ad inſidendum imponitur, propter molliorem uecturam paratum, uulgo ſellã nominãt. Cato, mihi puero modica fuit una tunica, et toga ſine faſceis calciamenti, equus ſine ephippio, balneum non quotidianum, alueus rarus. Ab hoc equites ephippiati, et equi ephippiarij dicuntur, de quibus ſupra diximus.

Et hippopotamus, quaſi equus fluuialis, animal ẽ in Nilo præcipue naſcens binis unguls, quales ſunt bubus. dorſo equi, et iuba. & hinnitu. roſtro reſino. cauda obtorta. dentibus aprorum aduncis. tergore ad ſcuta, galeasq; impenetrabili. Depaſcatur ſegetes, & ex agro ferentibus ueſtigijs aſtu doloſo, ut ſallente ueſtigio, nullæ reuertenti inſidiæ præparentur. Primus hũc, & quinq; crocodilos Romæ ædilitatis ſuæ ludis M. Scaurus temporario Euripo oſtẽdit. Ab hoc medici eximere in morbis ſanguinem, quod Phlebotomam uocant, didicere. etenim aſſidua ſatietate pinguior factus exit in litus, & recentis arundinum cæſuras ſpeculatus, ubi acutiſſimum uidet ſtypitem, corpus imprimit, & uenam quandam uulnerat, atq; ita profluuio ſanguinis morbidum aliâs corpus exonerat, plagamq; limo rurſus obducat. Mirum quam 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 redditorum onera conſueuere. Hinc clyſterem fecere medicinæ dicerunt. Dictamum herbam extrahendis ſagittis, cerui cetelo percuſſi hominibus oſtenderunt. ijdem percuſſi à Phalãgio, eſu cancrorum ſanari ſe poſſe monſtrauere. Eſt & ad ſerpentum ictus præcipua dictamus, quas ſe lacerti refouent, quoties cum illis pugnam conſeruerunt. Chelidoniam uiſu ſaluberrimam eſſe docuerunt hirundines, uexatis pullorum oculis illã adhibentes. Quapropter indium 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 et alia cunila, quæ ſatureia appellatur à noſtris, à græcis Origanũ Heracleoticũ, tertia à græcis maſcula, à noſtris cunilago uocatur odoris fœdi, radicis lignoſæ. foljs aſperis. cuius manipulũ ſiqs in domo poſuerit, omnes à tota domo blattas ad eam tradunt conuenire. prodeſt aduerſus omnia uenenata. Econtrario quæ mollis uocatur, piloſioribus ramis, & aculeatis, mellis odorem habet, ſi digitis teratur. Muſtella in anguinũ uenatu ruta ſibi ſalutem quærit. Cicuia origano. Apri edera ægritudines ſuas curant. Anguis ueterem corporis membranam ſucco fœniculi facilius exuit, qđ 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 quæ-

rit. Vrſi deguſtatis mandragoræ malis, formicas lambunt. Pa-
lumbes. graculi. merulæ. perdices. Lauri folijs annuum faſti-
dium purgant. Columbæ. turtures, & gallinacei, herba, quam
ſupra diximus uocari Helxinẽ. Anates. anſeres, cæteræq; aqua
ticæ, herba ſyderite, quæ & aſteriſcum dicitur, folio ſimilis oci
mo, nigrior tamen naſcens in tegulis, parietinisq; . grues iunco
paluſtri. Coruus occiſo chamæleonte, cuius uenenum etiam in
terfectori nocet, lauro infeſtum uirus extinguit. Item ab hippos
fit Hippocamptus, hoc eſt equus marinus. à flexu caudarum.
κάμπη enim græce, latinæ flexus dicitur. piſcis eſt eq effi-
gie in piſcis caudam deſinens. Plyn. leporis marini uenefi cium
reſtringunt poti hippocampti. Equus (ut quidam putant) ab
æqualitate dictus eſt, prima litera detracta, quæ diphthongũ
faciebat, quia pares eligebantur, qui bigis, quadrigisq; iunge-
rentur. A equus uero ab aqua deducatur, quia ſumma eſt aquæ
æqualitas, dum quieſcit, ita ut imaginem tanquam ſpeculum
reddat ſignificatq; æquus planum proprie. Sed per metapho-
rã ponitur pro iuſto, quia nullã in partem inclina. 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. Virgi. operumq;
laborẽ partibus æquabat iuſtis. Aliquando pro continuo. idẽ.
Felix, ſi protinus illum æquaſſet nocti ludum. Et æque aduer
bium, quod modo iuſte ſignificat. Seneca. iudex, qui parte mu
dita altera aliquid ſtatuit, etiam ſi æque ſtatueret, haud æquus
fuit. modo tam Vir. Negant alios æque ſerpentibus agros Dul
cem ferre cibum, & æquor, quod proprie planicem ſignificat,
unde de campo dicitur. idẽ, At prius ignotum ferro, quàm ſcin
dimus, æquor, modo de mari. idem. Aequora ponti, modo de flu
mine. idem. Miratur nemus in ſuetum, fulgentia longe Scuta ui
rum fluuio, pictaſq; innare carinas. Olli remigio, noctemq; di
emq; fatigant. Et longos ſuperare flexus. uarijsq; teguntur ar
boribus, uiridesq; ſecant placido æquore ſyluas. Aliquãdo nõ
pro planicie maris. ſed pro ipſo mari ponitur, idem, biſdenis
phrygum conſcendi nauibus æquor. ab hoc æqureus deduci-
tur, & æqualis, quod modo pro ſimili accipitur. Plyn. cum &
ipſe æqualem fortunam expertus fuiſſem, modo pro cœtaneo
qui & cœuus dicitur. & ab eodem æquo æquæuus. Cicero.
nec cum æqualibus ſolum, qui pauci admodum iã reſtant, ſed
cum noſtra etiam ætate, atq; nobiſcum. à quo æqualitas, hoc
eſt ſimilitudo, paritas. & æqualiter aduerbium. i. ſimiliter, pa
riter. item æquabilis, idem quod æqualis in priore ſignificato.
Cice. Vix reducat in ſonum quendam æquabilem, ac conſtan
tem. A æquæuus ab æqualitate æui dictus ẽ, hoc ẽ ætatis. æuũ
enim proprie tempus, & ætatem ſignificat longam, quam ſe
culum dicimus, & per ſynopẽ ſeclum. Virg. Magnus ab inte
gro ſeclorum naſcatur ordo. à quo ſeculares ludi, de quibus ali
bi diximus. Tractumq; à græco eſt æuum. illi enim αἰὼν
dicunt. unde longæuos dicimus longæ ætatis, hoc eſt ſenes. idẽ,
Quem tibi lõgæuo ſerũ Lauinia coniux Educet ſyluis. et pri
mæuus, primæ ætatis. & grandæuus, grãdioris ætatis. à quo
grandæuitas. Accius. quia nec nos, nec illæ impune, irrident
meam grandæuitatem. Hinc æternum dictum (ut Varro ſen
tit) quaſi æuiternum. à quo ſempiternum, quaſi ſemper æter-
num. & æternitas. & ſempiternitas, quo Apuleius, et nonnul
li alij utuntur. & æterne, ac ſempiterne aduerbia. & æterno
uerbum, hoc eſt perpetuum facio. Varro. literisq; ac ludibus
æternare. Item ab æuo ætas, quaſi æuitas. ætates uarie ab anti
quis diſtinctæ fuerunt. Seruius Tullius rex Romanorum pue
ros appelluit 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 infan
tiam, pueritiam. adoleſcentiam. iuuentam. ſenectam, quarum
tamen ſingulæ trifariam diuiduntur, ut prima pars uiridis ſit,
deinde adulta, poſtrea præceps. Hinc eſt, quod Virgi. ait, uiri-
disq; iuuenta. ætas etiam aliquando ponitur pro uno anno.
Varro. ætatem uix decimam egreſſus. Aliquando pro trigin-
ta. Cice. tertiam iam ætatem hominum uiuebat. Nonnunquam
pro centum. Ouidius. annos uixi biſcentum, nunc tertia uiui-
tur ætas. Ab hoc diminutiuum fit ætatula. Plau. ætate aduer-
bialiter pro diu poſuit. Aetate ambo ambobus ſint obnoxij.
idem. ætate uelim ſeruire, Libanum ut conueniam modo. item
ab æuo cœuus dicatur, hoc eſt eiuſdem ætatis. Aetatem malam
ueteres pro ſenectute poſuerunt. Accius. an mala ætate mauis
male multari exemplis omnibus. Turpil. miſerum puto, ſi etiã
iam iſtuc ad malã ætatem acceſſit mali. Pacuuius. parum eſt,
quod te ætas male habet, ni etiam ad malam ætatem adiungas
cruciatum reticenti. A franius ſi poſſent homines delinimentis
capi omnes nũc haberent amatores anus. Sed ætas, & corpus
tenerum, & morigeratio. Hæc ſunt uenena formoſarum mu
lierum. Mala ætas nulla delinimenta inuenit. Plau. Conſitus
ſum ſenectute, onuſtũ gero corpus, uires reliquere. ut ætas ma
la eſt, mors mala eſt ergo. Econtrario uero bonam ætatem dici-
mus adoleſcentiam, uel iuuentutem. Cicero. Quod ſi ipſis uolu
ptatibus bona ætas fruitur, libẽtius primum paruulis fruitur
rebus. Hinc prudẽtiſſime Virgi. dicit partiẽs primas partes,
quaſi eius ætatem puberem, meliorem dixit. Nunc adeo melior
quoniam pars acta diei eſt. Finem ſecundæ ætatis ſecundũ Var
ronem hoc eſt finem pueritiæ, pubertatem uocant. Pubes enim
proprie dicitur lanugo, quæ maribus quartodecimo anno, fœ-
minis duodecimo erat pudenda oriri incipit, quod quia matu
ritatis eſt ſignum, factum eſt, ut mas pubes dicatur, ſiue puber
quam primum ad generandum aptus eſt factus, & fœmina ſi
militer ad concipiendum. à quo impubes, ſiue impuber q non
dum eam, quam diximus lanuginem emittere incepit, ſiue quĩ
nondum ad pubertatis annos peruenit. Pubem etiam honeſte
pro parte pudenda uſurpamus. Virgi. Prima hominis facies, et
pulchro corpore uirgo Pubetenus. Itẽ pro iuuenum multitudi
ne. interdum etiam pro populo. Vnde pube præſente dicamus,
hoc eſt populo præſente. ab ijs, qui puberes ſunt, omnem popu
lum ſignificantes. Quando autem pubes pro lanugine, ſiue
multitudine, ſiue parte corporis pudẽda accipitur, hoc eſt quan
do ſubſtantiuũ eſt, pubis facit ĩ genitiuo, quãdo uero adiectiuũ
eſt, facit puberis. A pubes pubis fit pubeſco, qđ eſt lanuginẽ il
lã emitto. A pubesuero puberis pubereſco, qđ ſignificat creſco
et puber fio. Pubes aũt à græco deducatur, quaſi ἐπὶ ὄψεως.
Vnde Ephebus dictus qđ iam ſit in pube, hoc eſt qđ iam iã ad
pubertatis annos puenit. Terẽ nã is, poſtquã exceſſit ex Ephe
bis Soſia, hoc eſt poſtq exceſſit ex ea ætate, qua pubem prio emi
ſit. Hinc ephebia appellata eſt prima ætas adoleſcẽtiæ. adole
ſcẽtia poſtrema pueritia. econtrario uero depuberem dicamus,
qui ad pubertatis annos non potuit peruenire. Hinc depuberem
porcũ uocamus, quẽ lactentẽ occidimus. Præterea ab æquis æq
uocum, et æquocatio, et æquoce, et æquinoctiũ, et æquoctiale, et
æqdiale, & æquamentum, & æqlibrum, & æqmentũ deducuntur, de qbus ſupra diximus, et æquatio, qđ ẽ (ut ita dicã) pa
rificatio rei alicuius, ſiue diuiſio cũ æqualitate. Item ab æquo
cõpoſita fiũt adæquo, exequo, et cœquo, einſdẽ pene omnia ſi
gnificationis, & æquipolleo, et æquiualeo. à quibus æquipol
lentia dicuntur, ſignificantq; parẽ poteſtatem. & æquanimis,
hoc eſt animi æqui, & ſedati. à quo æquanimitas. & æqui-
melium, locus in urbe, ubi Melij domus fuerat. P. Melius
ex equeſtri ordine fuit, qui cum frumenti largitionem in

urbe feciſſet, T. Quintus Conſul L. Quintium dictatorem fecit. Seruilium Halam magiſtrum equitum dixit. miſſus à dictatore Seruilius ad Melium, ut eum ad ſe duceret. Melius obpauorem ad ſuos fugere. fidem populi Romani implorare. opprimi ſe conſenſu patrum dicere. quod Plebi benigne feciſſet, orare ut opem ſibi ultimo in diſcrimine ferrent, ne ue ante oculos ſuos trucidari ſinerent. hæc uociferantem aſſecutus Seruilius Hala, obtrũcauit. ſed non ſatis eſſe ſanguine eius expiatum putarunt, niſi tecta, parietesq; intra quæ tantum amentiæ conceptum eſſet, diſſiparentur. domus igitur diruta eſt. area æquatum uelium appellata. & iniquus, qui proprie eſt non æquus, in iuſtus. à quo inique aduerbium, iniuſte. et iniquitas, quaſi iniuſtitia. aliquando tamen iniquus pro magno accipitur. Virg. iniquo põdere raſtri. modo pro anguſto. idem. Verũ hæc ipſe quidem ſpatijs excluſus iniquis Prætereo. BIBIT. Potauit. bibere proprie potare eſt. aliquando tamen pro haurire ponitur. Virg. ſat prata biberunt. nonnunquam etiam ad ea transfertur, quæ hauſtum non habent, & ſignificat trahere. idem. Haſta ſub exertam donec perlata papillã Hæſit, 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 ẽ Biberius ſicut pro Claudio Caldius, pro Nero Mero. Item bibulus, qui facile ſorbet, unde bibulorum cognomen inuentum, et meribibulus, qui uinum aqua non miſcet. Aurelius, cum Temeti auidior eſſet, quadam die ab irata ancilla per comitium appellata eſt meribibula, quæ res tantum ei pudorẽ iniecit, ut poſtmodum ſobria prorſus fuerit. & bibula papyrus dicitur, quæ ſorbet atramentũ. & propterea inter paginas adhuc madentes, ne liturę fiãt, interponitur. Veteres quondam foliis tantum palmarum ſcripſiſſe manifeſtum eſt. unde folia librorum dicta, quæ à græcis uocẽ Phyluræ etiam appellantur. deinde quarundam arborum libris, hoc eſt corticibus, ex quo libri appellati, & per diminutionem libelli, & codices, à codice, qui & caudex uocatur ex quo cortex extrahitur. Codex enim proprie prima pars arboris eſt, cui radices adhærent. Iuuenalis pro ſede meretricia poſuit, quæ ferè è trũcis fieri ſolet. Horrida quale facit reſidens in codice pellex. à codice dũ pro caudice capitur, codicariæ naues dicuntur, de quibus inferius dicemus. cum uero pro libro codicillus deducatur, quod proprie epiſtolam ſignificat. poſtea publicæ monimenta plumbeis uoluminibus, mox et priuata luteis conficere cœperunt, deinde ceris. etenim pugillarium uſum ante troiana tempora fuiſſe teſtatur Homer. γράφαι δὲ πίνακι πυκτῷ δυμοφθόρα πολλά, hoc eſt cum ſcripſiſſet in pugillaribus fictis corruptilia multa. ſed poſt Alexãdri magni uictoriam, condita in Aegypto Alexãdria, inuẽta ab eo rege papyrus eſt, Varrone teſte, quæ fiebat ex fruticę, qui naſcitur in paludibus Aegypti, aut quieſcentibus Nili aq̃s, ubi euagatæ ſtagnant, nec gurgitum altitudo duo brachia excedit. frutex ipſe Papyrũ, Siue fœminino genere papyrus uocatur, radicem habens obliquam, triangulis lateribus decem nõ amplius cubitorum longitudine in gracilitate faſtigiatum, thyrſi modo cacumen includens, ſemine nullo, nec alio uſu, quàm floris ad deos coronandos. radicibus uiuolæ pro ligno utuntur, ex ipſo Papyro nauigia texunt, et ex libro uela, tegetes, ueſtes, ſtragula, funes, aliaq; huiuſmodi. Lucanus. Conferitur bibula Memphitis cymba papyro. præparabantur ex eo chartæ diuiſæ acu in prætenues, ac latiſſimas phyluras, quæ eo nulio res erant, quo medio papyro propinquiores, atq; inde ſecundũ ſciſſuræ ordinem hieratica appellabatur ſubtilior, religioſis tã

tum uoluminibus dicata, quæ 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 cõficiebatur, quam poſtea Fannius miro artificio emendauit, uocauitq; è nomine ſuo fannianam. ultima, emporetica, inutilis ſcribendo, et inuolucris duntaxat chartarum, ac mercium uſum præbẽs. propterea ἀπὸ τῶν ἐμπόρων, hoc eſt à mercatoribus emporetica dicta. unde emporiũ quoq; appellatum locus, in quo mercatus, et nundinæ fiunt, et bibula, de qua ſupra diximus ſicandæ tantum utilis ſcripturæ. primatum deinde mutauit Claudi Cæſar, et quoniam Auguſtæ tanta tenuitas erat, ut uix calamum ſuſtineret, præterea uiſu translucida literas emittebat, auxit, & craſſitudinem, & latitudinem, menſurãq; ubi pedalis erat cubitalem faciens. à papyro igitur fruticę charta eſt papyrus appellata, qđ s. ex papyro fieret. poſtea uero id genus chartæ inuentum eſt, quo nunc paſſim mortales utuntur, fitq; ex linteolis contritis, & nihilominus priſtinũ papyri nomen remanſit, & diſtinctio generum. nam ſubtilis illa epiſtolaris & auguſta uocatur, & altera communis, ſiue amphitheatrica, ſiue fanniana. & groſſior illa, atq; inutilis emporeticæ, & ultima bibula. claudia uero illa grandior, craſſiorq; à rege nunc regalis dicitur. hæc dẽ te propter ſcabriciẽ, aut concha leuigatur. propter quod minus ſorbet. & ob id caducæ literæ fiunt. Quæ cauſa impulit nos, ut genus aliud chartæ inueniremus, quæ tenuitate, denſitate, candore, leuore, phyluræ longitudine & commodior eſt, & aſpectu gratior hanc opifices è noſtro nomine Perottam nũcupauere. charta uero ab urbe Tyri, cui charta nomen fuit, appellata eſt, ex qua Dido ducta eſt. ideoq; urbem à ſe poſtea ædificatam ab illius nomine Chartaginem nuncupauit. græci ab eadem urbe χάρτην nominant. à quo χαρτοφόρον librarium. & χαρτοτίμιον chartularium nominant. membranas Varro ſcribit poſt inuentas ab Alexandro, chartas per æmulationem circa bibliothecas Ptolemæi, & Eumenis regum, Pergami inuentas fuiſſe, unde nunc quoq; uulgo pergamenæ uocantur. Pergamum oppidũ eſt in Aſia. Pergama uero dicta ſunt arces troianæ, quæ quoniam altiſſimæ fuerunt, omnia alta æd ficia pgama ſunt appellata. membranæ à tectu membrorum uocitatæ ſunt, pro prieq; corium ipſum ſignificant, unde fiunt ad ſe ſcribẽdum aptæ. chartam, membranãq; ſæpenumero authores pro foliis, ſiue phylluris uſurpant, ut ſi dicam codicem triginta chartis, ſiue triginta membranis contineri. Clau nulla eſt mẽbrana ſine ipſo. Quintil. cum aperto codice chartas explicaret. à membrana membraneus dicitur à charta charteus ſiue charta ceus, ſicut à papyro, papyraceus, contra Varronem qui chartarum uſum non niſi condita in Aegypto Alexandria fuiſſe ſcribit. Caſſius Hemina cõra ſentit uetuſtiſſimus annaliũ author. tradit enim Cn. Terentium ſcribam agrum ſuum in aniculore paſtinantem inueniſſe aram, in qua Numma 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 quidã putant) à quo Papyria tribus appellata. Item à bibo compoſita fiunt perbibo, quod eſt uſq; ad finem bibo, uel into tum bibo. Ebibo, exhaurio. Plau. Qui mihi miſero totum ebibit ſanguinem. Imbibo, haurio. & per metaphoram apprehẽdo. Aure. Vt poeta optimus maximus teneris imbibitus annis non facile memoria aboleretur. Cõbibo, 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 Mauritaniæ monte, ex

quo Nilus.

quo Nilus fluit, ſpectatores ad urbem uenerint. primus aliqñ ad numerum refertur, ut primus. ſecundus. tertius. Nonnunq̃ ponitur pro Princeps. Virg. Prima quod ad Troiam pro cæris geſſerat Argis. Aliqñ pro optimus. Idẽ, Et primos iuuenum tot inſerit orco. & pro præcipuus. Idẽ, Q uátos primus patiare labores. interdum ẽt pro eo, ante quem nullus eſt. Idem, Hic mihi reſponſum primus dedit ille petenti. Hinc primogeniti dicuntur filij, qui primo nati ſunt, et ante quos nullus genitus ẽ, etiam ſi poſtea alij orti fuerint. Et apud grammaticos, primitiua, & primogenia uerba dicuntur, quæ per ſe inuẽta ſunt, nec aliunde deriuantur. Primitiuũ ẽt, & primogenium dici põt, quicquid aliunde non habet originem. quod etiã primarium uocamus. Vnde primarius lapis appellatur, qui primus in templi, aut alterius ædificij fundamentis imponitur. & primarij Ciues dicuntur, qui primi ſunt, & ueluti principes in ciuitate, qui ẽt primates, & à quibuſdam Summates, ab alijs Optimates appellantur. & primæuus, de quo ſupra diximus, à primo deducitur, & primigenius ſulcus, qui in condenda noua urbe tauro, & uacca deſignationis cauſa imprimitur. et Primipara mater, quæ primo pepit. & primordia, quæ primo ordimur, hoc eſt initia. & Princeps, quaſi primum caput. A quo principium. & principale, qđ primũ, atq; præcipuum eſt. Principalis caſtrorũ porta nominatur, qđ in eo locо eſt, in quo principes ordines tendunt. & principior uerbum, qđ eſt inchoo. auſpicor. & principor, dominor. A quo principatus pro impio. et primigenus ſecundum quoſdam, quod prius, q̃ mater ſecundo nuberet, eſt genitus, & primanus Tribunus, qui primæ legiõi tributum ſcribebat. & primiores ſummæ quæq; res. Lucil. Cum gallus gallinaceus digitos, primioresq; erigit ungues. Turpilius, Sãdalo innixa digitis primioribus. hinc primiores aliquãdo pro optimatibus cæpimus. Sue. Scripta famoſa, uulgoq; edita, quibus primores uiri, ac fœmnæ notabantur aboleuit. & prime. primo. primũ. principio. primitus. primiter. aduerbia. omnia fere eiuſdem ſignificationis. & apprime. et In primis, hoc eſt præcipue, quæ ueteres Cũprime. & Cũprimis dixere. Q. Claudius. Nam M. Manlius, quem capitolium ſeruaſſe à Gallis ſupra oſtẽdi, cuiuſq; operâ cũ M. Furio dictatore apud Gallos Cũprime fortem reſp. ſenſit, is & genere, & uirtute bellicâ neminẽ concedebat. Apuleius. Hic cũprimis nobilis, ac facundus. Virg. In primis regna petum Accipit in Teucros aium. & priſcum, ac priſtinum, quæ ita inter ſe differunt, q̃ priſca ſunt, quæ ſuperioribus ſeculis, aut ſuperiori ætate fuerunt, ut priſci latini, qui proprie hi ſunt, qui prius q̃ Roma conderetur, fuere, & priſcus Tarquinius Superbus. priſtina uero, quæ ſuperioribus annis. menſibus. diebus, & noſtra memoria fuerũt, ut priſtina noſtra amicitia. priſtina beneuolentia noſtra. Aut ſi de rebus, quæ non ſeneſcunt, ſermo habeatur, nõ priſcũ, ſed priſtinum dicimus, ut Pharos, & Tyrus nunq̃ in priſtinũ ſtatum redibunt. Padus poſt quingentos, & eo amplius annos reuerti ſolet in priſtinũ curſum. et pridie, de quo ſupra diximus, quaſi primo die. & primitiæ primi fructus. Item primitium, quod primum in aliqua re, & principale eſt. Ouid. Ecce rapit mediis flagrantem Rhetus ab aris, primitium torrẽ. & primipilus Centurio. Liuius, Centurio erat, quem nunc primipilum appellant. Veteres, quia ſciebant commiſſo prælio acies facile turbari, ut hoc incommodũ euitarent, cohortes in centurias diuiſere, & in ſingulis centurijs, ſingulos centuriones præfecerunt, qui primo centurioni uocabantur, quemadmodum decurriones Decurioni. Centurio à numero centum militum uocatus, quia ſingulæ curiæ centum militibus conſtabant. Cohortes in exercitu decem erant in ſingulis legionibus. Sed prima cohors reliquas, & numero militum, & dignitate præcedebat.

Aquilam habebat, quod præcipuum erat ſignum in Romanorum exercitu. Centuriones huius cohortis cæteris centurionibus digniores habebantur. Prima Centuria primum pilum uocabatur, quod circa ſigna grauis armatura conſtituta erat, in qua inter cætera armorum genera haſtile erat pedum quinque ſemis, qđ pilum nominabant. à quo pilati dicũtur pilo armati. Mart. Et pilata redit, iãq; ſubitq; cohors. hinc propilare acuere eſt. & propilatum acuminatum, & quaſi ad pilæ formã factum. Centurio ipſe Primipili centurio dicebatur, & primipilus uocabatur. hic non modo Aquilæ præerat, ſed quatuor centurias, hoc eſt quadringẽtos milites in prima acie gubernabat, & tanq̃ princeps totius legionis merita conſequebatur, & commoda. Martial. Grata pudens meriti tulerit cum præmia pili. Mos enim Romanorũ 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 pene commoda percipiebant. A primipilo primipilaris dicitur. primipilares milites erant, q̃ ſigna circumſtabant. hi poſtea mutata re militari pilani ſunt appellati. pilũ, ab eo inſtrumento nomen accepit, quo pinſunt far. illud uero à pinſendo dictum. Pinſere, tundere eſt. A quo pinſores diẽti ſunt, q̃ nunc piſtores nominantur. & piſtrinum locus in quo pinſitur. Varro, nec pinſorem ullum noſſent niſi eum, qui in piſtrino pinſeret farinam. A pinſo ẽt pilæ dictæ, quæ uaſa ſunt conicua, qđ antiqui ſiccata frumenta in pilas immiſſa pinſebant, & hoc erat unum genus molendi. Item Pilũnus, q̃ ſtercorandorum agrorum uſum inuenit, & pinſendi frumenti. Iouis (ut putant) filius & Dauni pater, qui Appuliã, in qua regnabat, Dauniam appellauit. Hic Ardeã traditur condidiſſe. Item Piſonum cognomen. Pila ẽt dicitur, quæ parietem ſuſtentat ab opponẽdo (ut Varro ſentit) ita uocata. Itẽ pila qua ludi tur, ob id pila luſoria, qđ pilis impleri ſoleret. pilæ & effigies tã uiriles, quã muliebres ex lana ſuſpendi olim cõpitalibus ſolebant in compitis, quæ eſſe deorum inferorũ, quos uocabãt, lares putabantur, quibus tot pilæ, quot capita ſeruorum, tot effigies, quot eſſent liberi, ponebantur, ut parcerent uiuis. Pilus uero à pelle, ex quo prodidit, uocitatus eſt. A quo & capillus, quaſi capitis pilus, q̃uis & pro omni pilo ponatur. Virg. quã ſunt mẽtula quos habet capilli. et Pileus tegmen capitis, ſiue qđ ex pilis fieri ſoleret, ſiue qđ pilos capitis tegeret. Vnde pileati ſerui dicebantur, q̃ pileo impoſito uendebantur, quorum nomine uenditor nihil præſtabat. pileus enim impoſitus demonſtrabat eiuſmodi ſeruos uenundari, quorum nomine emptori uenditor nihil præſtaret, ſicut antiquitus mãcipia iure belli capta, coronis induta uenibant. Corona enim ſignum erat ſeruorũ uenalium, ideoq; ſub coronis uenire dicebantur. Pileũ ẽt raſo capite accipiebant ſerui, qui manumittebantur, hac de cauſa, q̃ uidebãtur è ſeruitute, tanquã è tempeſtate liberati. Plau. Vt ego hodie raſo capite cælnus accipiã pileũ. Pileos ẽt Caſtori, et Polluci ueteres dedere, q̃a Lacones fuere, q̃bus cum pileis militare mos erat. Item à pilus uerbũ pilo, qđ aliqñ ſignificat pilos emitto. Accius, tum primũ pilabant genæ. Afranius, Meũ præterea corpus nunc pilare primũ cœpit. Neuius pilantem puerum uocat nũc primũ pubeſcentem. Aliqñ pilos detraho. Martialis. Quod pectus, qđ crura pilas. A pilo fit compilo, qđ eſt cogo, & in unũ condo. et expilo, diripio, ac deprædor, quaſi ne pilum quidem relinquo. Vnde compilare. et expilare hæreditatem dicimus, hoc eſt fraudare, diripere. et cõpilati, furtũ paſſi dicuntur. conpilo uero ueteres uſurparũt pro eo, qđ eſt corripio, & inuolo. expilatæ hæreditatis crimẽ apparet eo caſu intendi poſſe, quo caſu furti agi non põt, hoc eſt ante aditam hæreditatem, uel poſt, ante, q̃ res ab hærede poſſeſſæ ſint. Quidã

tamẽ hæc nõ à pilus deducta exiſtimant, ſed à græco πιλῶ, qđ eſt ὀπιλῶ, ideſt complano, qđ q aut è facie pilos, aut è domo ſupellectilem detrahunt, æquare, aut cõplanare oĩa uidentur. A quo & pilam luſoriam appellatam potius, quàm à pilis qdam exiſtimant, qđ forma ſphæricæ ſit, quæ ex omni parte æqua eſt. Ab eodem ĕt fit depilo, qđ aliqñ eſt pilos detra ho. Mart. cum depilatos Chreſte cœleos portes. iterdum rareſa cio. 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 diminutiuũ pilula. Plyn. Robur præter fructũ plurima alia gignit. Nãq; fert & galleas utrũq; genus, & quædam ueluti mora, ni diſtarent arida duritie, plerunq; tauri capiti imitantia. Naſcuntur in eo & pilulæ nucibus nõ abſimiles, intus habẽtes floccules molles lucernarum luminibus aptos. Nam & ſine oleo flagrant, ſicut galla nigra. Fert & aliam utilẽ pilulam cum capillo. Gignũt & alij ramorum eius pilulas. Idem, Scarabæus, q pilulas uolui uit, & ea quidem uenena, quæ hac forma ſumimus, uulgóq; pilulas nominamus, recte dici pilulæ poſſent, niſi uſus obtinuiſſet, ut græco uocabulo Catapotia nominaremus. Aliquã do 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 aliquã do exercuere. Scæuola optime pila luſit, atq; ad hoc diuerticulũ animũ forenſibus negotijs fatigatum trãſferre ſolebat. Huius pilæ in uentorem tradunt Pythum fuiſſe. cũ his ſimilitudinem nominis hẽt Pilates lapidis genus candidiſſimi. Cato. Lapis candidi or, q̃ pilates. Pylæmenes dux Paphlagonum fuit, quem in auxilium Troianorũ ueniſſe ſcribit Home. Dicitur ĕt aliquando à poetis Pylæmeneus. Pilæus ſiue Pylæus nomen eſt propriũ. Pylartes uir Troianus fuit. Pylene Aetoliæ oppidum. Pilẽtum uehiculi genus, quo ferri matronæ ſolebant. Pylos oppidum fuit iuxta Theſſaliam à Neleo conditum. Vnde Neſtor dictus eſt Pylius. Ouidius, Illius attactu Pylius inueneſcere poſſet. φίλος græce, amor dicitur. Hinc philoſophus. philoſophia. philoſophicus. philoſophicè. Philomela nomen proprium. Philippus equorum amator. Philargyria argenti cupiditas, auaritia. Philolaus proprium nomen, quaſi amor populi. Philortium proprium nomen muliẽris. Páphilus propriá uiri, quaſi totus amor. philtra amatoria. Iuu. Hic theſſala nẽdit Philtra, qbus ualeat mentem uexare mariti. Ouid. Philtra nocent animis, uimq; furoris habent. Philoponus amator laboris. Philadelphus amator fratris. Philoctetes propriũ nomẽ, quaſi amoris poſſeſſor, Pœantis filius, et Herculis comes fuit, cũ in Oeta monte defunctus eſt. Huic enim mãdauit Hercules, necui cor poris ſui reliquias indicaret, idq; iurare eum adegit, deditq; ei pro munere ſagittas Hydræ felle intinctas. Aduenientẽ uero tempore cum Delphico Oraculo moniti eſſent græci ad expugnationem Troiæ ſagittis Herculis opus eſſe, inuentus Philoctetes negauit ſe primo aliqđ de Hercule ſcire, tandẽ 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 mũ

dus. politus. philologus amator uerborũ. philonicus, iurgioſus, contentioſus, uictoriæ amator. philoxenus hoſpitalis. philoxenia hoſpitalitas. philopæs puerarius, pædico. primus à pridẽ deducitur, & eſt ſuperlatiuum, ſicut prior nomen, & prius aduerbium comparatiua. Notandum autem q aliud eſt, prius te uocaui, & aliud prior te uocaui. Nã prius te uocaui, tẽpus ſignificat. i. prius, q̃ nunc uel tunc. prior te uocaui ſignificat pſõnã. Sigidem ego et hic te uocauimus, ſed ego prior, hic aũt poſterior. Vocaui ergo te prior, ſi nos ſumus duo, uocaui te priorẽ, ſi uos eſtis duo. Eadem ratio eſt ſuperlatiui. Vocaui te primus, ſi nos ſumus multi. Vocaui te primum, ſi uos eſtis multi. Nonnunq̃ ex neutra parte ſunt duo, ſed utrinq; ſinguli, & tamẽ 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 Phylacæ oppido Theſſaliæ Iſiphili filius, uxorem q; habuit Laodomiã Acaſti filiã. Oui. Vix ſocer Iſiphilus, uix me grãdæuus Acaſtus, Vix mater gelida mœſta refecit aqua. Hic initio belli Troiani ab Hectore interfectus fuit. & Proteus Oceani filius, de quo diximus. & Protogenes, quaſi primi generis. Iuue. non eſt Romano cuiquam locus hic ubi regnat Protogenes aliquis. et Protheus unus ex ducibus græcis, qui ex Magneſia uenit ad Troiam. & Prothœnor, unus ex Bœotiorum ducibus. et Protogenia Deucalionis, & Pyrrhæ filia. præterea protomus, de quo ſupius diximus. protomedicus primus medicus, qui & archiatrus dicitur. protomartyr primus teſtis. protonotarius prius notarius. protologia primus ſermo, antelogium, et protocollũ, quaſi prima concinnatio. Eſt. n. proprie protocollum, qđ breuiter & ſuccincte notatur à tabellione, ut extendi deinde, atq; abſolui poſſit. κόλλα græce glutem, ſiue colla dicitur. κόλλησις glutinatura, κολλήτης concinnator, glutinator. κολλαμὸς concinnus. κολλῶ glutino. κολλῶμαι hæreo. prototypus, quem ſupra diximus 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 nouercã ſuperinduxiſſet, ſtuprauit eam, propter quod, cum pater eum perſequeretur, ad Turnum confugit. Virg. Et Rhœti de gente uetuſtæ 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 ſerpẽte uulneratus periit. 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, et fuit auditor, ſucceſſorq; Anaxagoræ, ac primus ex Ionia phyſicen Athenas inuexit, ob id phyſicus dictus. Alius fuit geographus, qui terram omnem ab Alexandro peragratam deſcripſit. Alius de rerum naturis carmine ſcripſit. Alius oratoriam docuit. Archeptolemus filius Iphiti, auriga Hectoris Enipeo interfecto à Diomede ſuffectus. Archias poeta, de quo extat præclara illa Ciceronis oratio. Archigenes medici nomẽ,

in quem ſæpe inuehitur Galenus. Inu. tunc corpore ſano Ad uocat Archigenem. idem ſignificat Protogenes, de quo paulo an te diximus. Archilochus Neſtoris filius, de quo inferius dicemus. Alius fuit Siculus, qui Ariciam urbẽ condidit. Alius poëta Lacædæmonius Tullo hoſtilio Romæ regnante, in quo ſummauis elocutionis fuit, tum breues, uibrantesq; ſententiæ pluri mum ſanguinis, ac neruorum. huic Licambes Neobolen filiã ſponderat ſe connubio iuncturum, quam cum poſtea alteri tradidiſſet, adeo id moleſte Archilochus tulit, ut inuenerit metrũ iambicum, quo Lycamben, & filiã, atq; uxorem uſq; adeo inſectatus eſt, ut præ nimio angore laqueo ſe ſuſpenderit. Horat. Archilochum proprio rabies armauit iambo. Hunc ſocci ſumpſere pedẽ, grãdesq; cothurni. Hos libros propter in uerecundiam, atq; obſcœnitatem uerborum iuſſerunt Lacedæmonij ex urbe tolli, authoremq; eorum in exilium miſere. Ouid. Vtq; repertori nocuit pugnantis iambi, Sic ſit in exilium lingua proterua tuum. poſtremo Archilochum conſtat interfectum fuiſſe in bello à quodã, cui nomẽ erat Corax. Hic, cum forte conſcitatum Apollinis oraculum ueniſſet Delphos, ab eo tanq; impius, ac ſceleratus eſt reiectus. Verum cum ille multis uerbis ſeſe excuſare conatus culpam omnẽ in fortunã, & uarios bellorum euentus reiecíſſet, ueniamq; à Deo poſtulaſſet, flexit numen, acceptoq; ab Apolline reſponſo, iuſſu eius Tænarum profectus eſt, ac manibus Archilochi parentauit. Tanta erat eo tempore uatum, ac poëtarum authoritas, atque maieſtas. Archimedes Syracuſanus fuit eximus mathematicus, & in primis geometra inſignis. Hic quomodo quadrari circulus poſſet, primus inuenit, quod Ariſtoteles ignorare confeſſus eſt. Et cũ expugnatæ à M. Marcello Syracuſæ fuiſſent, adeo in contemplandis quibuſdam liniamentis, oculis, ſtudio, cogitatione intentus fuit, ut non diſcurrentes Romanos, nõ captum urbem ſenſerit. Cum uero repente miles quidam aſtitiſſet, & ut ſeſe ad Marcellũ ſequeretur, iuſſiſſet, moræ paululũ rogauit, donec rem propoſitam inueſtigaret. Quamobrem ira percitus 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) Aeſthei filius, patria Tarentinus, eximus pythagoricus philoſophus fuit. floruit quo tempore Plato ad Dionyſium in Siciliam uenerat, Platonemq; per literas monuit, ut inde abiret, ſi qdem Dionyſius de eo necando cogitabat. ſummæ in oĩs uirtutis genere admirationis fuit. præter hunc alius quoq; Architas Mitylenæus in muſica floruit. Itẽ alius, q 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. ſiqdem 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, priusq; ad flumen Rhodanum peruenit. Flumen à riuo magnitudine diſcernendum Vlpianus ſcribit, aut æſtimatione circũcolentiũ. Item flumina dici, quæ perennia ſunt, hoc eſt continue fluunt. Quæ uero æſtate ſiccantur, à torrendo uocari torrentia. Græci econtrario ab hyeme, quæ χειμάῤῥους dicitur, χειμάῤῥους ποταμοὺς uocant, hoc eſt flumen hybernum, qm æſtate nõ eſt flumen. Torrere proprie urere eſt. Vnde fit torrens participium, qđ eſt adurens. Virg. Iã rapidus torrẽs ſitiẽtes Sirius Indos. Aliq̃n tamen pro ignoſcere uſurpatur. Lucil. Vt arida ſæpe torrent ad ſolem. Aliquando tamẽ pro uerto. miſceo. Lucã. Ingentes fato torrẽte ruinas. Hinc torrum, & torridum pro arido capimus. Vnde æſtas torrida dicitur. & torris fax appellatur. A quo torridare. & torrefacere, cõburere 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 protitione uſurpant falſo. Nam torris ardet. Titio eſt torris (ut ita dicam) extinctus. Firmanus. Titionem enim nullus appellat extractũ foco torrem ſemuſtũ extinctum. A torreo fit ſupinũ toſtum, hoc ẽ torrefactũ. à quo Teſtæ opus figulũ, de quo inferius dicemus. & teſtus quartæ declinationis. tegmen teſtaceũ, ſub quo placentæ, ſpiræ, & alia huiuſmodi coquuntur. Cato. in foco calido ſub teſtu coquito leuiter. Quidam torrere ἀπὸ τοῦ τορεύειν deductum, qđ eſt ſcalpere, cælare. A quo uaſa cælata dicuntur toreumata. Sall. Signa toreumata emunt, quoniã quæ cælantur, torrere prius, hoc eſt ignefacere, & candentia reddere oportet. Græci quoq; τορεύματα dicunt uaſa cælata, & τορευτὴν cælatorẽ. & τορύνην tudiculam, hoc eſt inſtrumentũ, quo naſis 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 τορνῶ, cuius paſſiuum eſt tornor. & tornatile opus torno factum. Vbi notandum eſt, qđ mediocris longitudinis lignum rotundum, quod loro circumuolutum circumagunt fabri in operibus tornãdis, Mimphur appellatur. Aliquando tamẽ p metaphoram tudiculare pro cũmouere uſurpamus. Varro. Hecine nobis cernis hanc mala tudiculaſſe uetulam? Tuditare uero eſt negotium agere lucri gratia. Ennius, Nec tuditãtes rem ceſſãte extrinſecus ullam, tractum à fabris, q malleis ſæpe percutiendo opera faciunt. Tudites enim mallei à tundendo appellantur. Vnde & cuidam cognomentum Tuditano fuit, quod caput malleo ſimile haberet. Tundere percutere eſt, tractum à ſono, quem percuſſores faciunt. Hinc fit tus ſecundũ quoſdã, quod glebæ tunduntur, ut inferius dicemus. & retundere, hoc eſt repercutere. & contundere, frangere. percutere. friare. unde contuſum, confractum, ac friatum dicimus. & contus, ſudes eſt, ſiue haſta longior, duriorq;, & acuta, ſine ferro ad percutiendum apta. Virg. Ac duris detrudere contis. Idẽ, Aſſueti lõgo muros defendere conto. Item obtundere, quod eſt uoce, uel ſono, uel ſtrepitu aliquo aures hebetare, translatio facta à fabris, qui ſæpe tundendo aliquid malleo offendunt, atq; hebetant. Terẽ. Obtundis tametſi intelligo. Hinc obtuſum ingeniũ, & obtuſa acies dicitur, hoc eſt hebes, & ſine acumine. & ptundere, percutiẽdo frangere. à quo ptuſa uaſa dicimus, quæ non ſunt integra. pertuſum etiam dolium cum dicimus, uentrẽ 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, æriſq; 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 Exercet impia, & ramos compeſcere 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. Idẽ, 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

ſcer·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·et fluctuatio,agitatio·& fluctuatim,iactanter,ſolutè· Afranius, Volo fluctuatim ire ad illum·Accipe hoc tegmen tu,& ſuſtine·& fluctuagus,qui fluctuando uagatur·& fluctuoſum undoſum·procelloſum· inquietum·& per translationem,fluctuantem animum dicimus,quemadmodum æſtuantem,cum ira,aut curis,aut libidine,alio'ue morbo agitatur·et fluſtrum, quod eſt ſtatum maris, cum nullis fluctibus agitatur·& flemina,quaſi fluomina,cum ex labore uiæ ſanguis effluit circa talum·& flutæ anguillæ, ſiue murenæ dicũtur,quas græci plotas,quaſi nauigabiles 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, et Murenam ſcribit uariam,atq; infirmam eſſe·Myrinum unicolorem,& robuſtum,dẽtes'q; extra os habentem·Varro·in Sicilia quoq; manu capi murenas flutas conſtat·& hæ in ſumma aqua præpinguitudine fluitant·Macrobi·Accerſebantur murenæ ad piſcinas, ab uſq; freto Siculo·illæ enim optimæ eſſe creduntur, præſertim quæ græce plotæ, latine flutæ dicuntur,qđ in ſummo ſupernatantes ſole torrefactæ curuare ſe poſſe,& in aquã mergere deſinunt,atq; ita facile capiuntur·Iun·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 colorẽ ſimul pdentes·Vedius Pollio eques Romanus unus ex diui Auguſti amicis hoc animali ad ſæuitiam uſus eſt, uiuarijs earum immergens dãnata manapia,quæ mox ab eo piſce in totũ ab ſumu cernebantur·Ferunt eas aceti guſtu in rabiem præcipue agi·His tenuiſſimum tergus eſt,ſicut 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 Meſſãa 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 uinarium prĩmatim excogitauit Chirrus, qui cœnis triumphalibus Cæſaris dictatoris ſex millia murenarum mutua appendit, nam uẽdere 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 inaures addidit, cuius fama pmoti nonnulli Baulos uidere cõ cupiuerunt·Qui primus murenæ cognomen meruit,à neuoſo corpore ita appellatus eſt·item à fluo compoſita fiunt affluo, hoc eſt abundo·à quo affluentia,abundantia·& affluenter, abundanter·Circũfluo,quod ſignificat circùm aliquid decurro·Plyn·id oppidum circũfluit amnis·Mõ concurro·idẽ·poſtq; uariæ undiq; gentes circũfluxere·Hinc circũfluxus pro concurſu accipitur·& circũfluus dicitur,qui circũfluit· interfluo·interlabor·interluo·Perfluo,ſpargor·nõ 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,ante fluo·à quo præfluxus·& præfluuiũ,profluore alicuius rei antefacto·influo·influxus· à quo influxus·Superfluo,ſuperabũdo·à quo ſuperfluum·ſuperfluitas·& ſuperfluo, et ſuperfluo aduerbia· ſubterfluo,inferius fluo·& refluo,retro fluo,ſiue rurſus fluo·Hinc fluxus, et refluxus maris·Confluo,conuenio·& ſimul fluo·A pule·pleriq;,qui ad mercatum confluxerant,interuenere·Hinc confluxus amnium dicitur,& confluuium,ubi multi riui,aut amnes ſimul fluunt·& conflui ſimul fluẽtes·et confluges locæ,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 capillorũ· Effluo,extra fluo·effundor·diffluo·luxurior·prodigus ſum·itẽ 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 imbres,hoc eſt aquas ferat·unde Nilus à poetis imbrifer dicitur·et imbrex canale curuũ,atq; obtortum,quod in tecto ponitur,ut per id defluat aqua·itaq; ab imbre recipiendo dicitur imbrex·A quo fit imbricum eiuſdem ſignificationis·Mart· Cũ ſint crura tibi,ſimlent quæ cornua lunæ, Imbricio potras Sexte lauare pedes·Ab hoc imbricoſus,hoc eſt ſcaber ad modum imbricis·Eſt autem imbrex maſculini generis,ſed & fœminini aliquando reperitur· Plautus, Fregiſti imbrices meas, dum te dignam ſectaris ſimã· Licet uero imber proprie pluuia ſit, ponitur tamen pro omni aqueo humore·Virg·ipſe feraces Figat humo plãtas,et amicos irriget imbres·Lucr·Exigui terraq; animæ naſcantur,& 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·Idẽ,Et qua uectus 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,locæ ad hybernandum parata·Liuius,in eo loco milites hybernacula ſibi conſtituerunt.Item ab hyeme hyematio, hoc eſt traductio hyemis·Priſcianus hyemem ab imbre deductam exiſtimat·Varro·Ab hyatu hybernum non ab imbre, ſed ab hyeme deduci,aſpiratio indicio eſt· Quidã 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,et Axanthos,de quibus inſulis ſcribunt dies continuos triginta ſub bruma eſſe noctes· 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·iterio res pleriq; non multo ante tempore frumenta ſerere non ſolebant,ſed lacte uiuebant,et carne,pellibuſq; induebantur,m-

ficiebant

faciebant se glasto, quo in pugna aspectu horridiores uiderentur. Capillo erant promisso, atq; omni parte corporis rasa præter caput, & suius labrū, uxores hēbant deni, duodenique; inter se communes, & maxime fratres cum fratribus, parentes cum liberis. Qui ex his nascebantur, eorum filij hēbantur, a' quibus uirgo primo deducta est. & post has insulas ultima omnium est Tyle, in qua nullæ solstitio noctes sunt. Sole cancri signum transeunte, nullosq; econtrario per brumam dies. A' Tyle unius diei nauigatione mare concretum est, quod à nō nullis Cronīū appellatur. Ab Hybernia hybernicus derivatur. unde Mare hybernicum dicimus. & hybernicè aduerbium, quod significat secundum ritum eius gentis. Similiter a' Britānia britānicus, & britānicè. Item britānus pro homine eius insulæ. Virgilius, Et penitus toto diuisos orbe Britānos. A' pluuia fit pluuiosus, ut pluuiosum tempus, hoc est aptum ad pluuiam. & pluuiosus annus, in quo fuerunt frequētes pluuiæ, & pluuius, ut pluuia aqua. & pluuialis eiusdē 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 fluēs ad septentrionem longo tempore incertus ortus est, fontibus. Tandem uero Neronis tempore, cum Paulinus dux exercitus quartus castris fere' 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 non longe ab Oceano, stagnante ibi lacu, quē uocant Hilidem, deinde condit se itinere aliquot dierum, rursumq; erumpit alio lacu maiore in Mauritania Cæsariensi, iterumq; arenis receptus per deserta uiginti dierum fertur ad proximos Aethiopas, & denuo prosilit fonte, q Niger dicitur. inde Africam ab Aethiopia dispermi nans' medios secat Aethiopas cognomine Astaplus, quod gentium illarum lingua significat aquam e' tenebris profluentem, sic plerasq; insulas facit, quarum clarissima est Meroë, cuius metropolis etiam Meroë uocatur, condita à Cambise, & à matris nomine ita uocitata, forma scuto similis, cæterarum Nili insularum maxima patet enim longitudine stadijs tribus milli bus, latitudine mille. Effodiunt in ea aurum. argentum. æs. ferrum. Hebenum præterea fert, & lapidum multiplex genus. distat a' Syene quinque millibus stadiorum. A sinistrorum leuo alueo nominatur, hoc est ramus aquæ uenientis e' tenebris. dextro, A sinistrapes, 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 Aegyptiū, Aegyptiq; inferiorē partē dextra, lævaq; 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. Iccirco multi Aegyptum Δ græcæ literæ similitudine Deltæ uocauerunt. Alterum quoq; eius ostium Saiticum dicitur, quod in eo urbs sit, quæ Sais uocatur. Alterum Sebenniticum. 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, et ob id fontem eius exsiccans, tunc altius abit, et plenissimum, integrumq; finit ef-

fluere, seu quod per ea tempora flantes uenti, quos uocant Etesias, aut actas a' septentrione in meridiē nubes super fontem eius in imbres præcipitant, aut ueniēti 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, quā 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. Quidā huius rei rationem subtilius inuestigantes cō munem cum cæteris aquis causam adducunt. quemadmodum tertianæ, & quartanæ febres ad certum diem ueniunt. quē ad modū ad tempus podagræ rūdent. quemadmodū purgationes in mulieribus, si nihil obsistit, statutū diē seruāt. quēadmodū præsto' sunt ad mensem suū partus, sic aquas internalla habere, quibus retrahant se, & quibus exhibeant. Ex his internalla quædam minora esse, & ideo magis notari, quædam maiora, propterea minus certa. Existimandum esse quicquid supra terram cernimus, etiam infra terrā esse, patere illis uastos specus, ingentes extendi recessus, spatia maxima suspēsis hinc & inde montibus trahi. Abruptos esse in infinitum hiatus, qui sæpe illapsas terræmotu urbes deuorarūt, hæc spiritu plena esse tum nihil in rerum natura detur inane, stagnis quoq; & fluminibus abundare. inde (ut Theophrastus scribit) pisces qui busdam locis erui, & quod uix credibile uideatur, aliquando non cum hamis, & retibus, sed cum dolabris iri piscatum. Cū crescit Nilus, reges nauigare, siue præfectos, nefarium putatur, iustum eius incrementum est sexdecim cubitorum. minores aquæ non omnia rigant, maiores tardius abeunt. ideo ha serendi tempus impediunt madente solo. illæ sitiente non præbent, in duodecim, & tredecim cubitis famē Prouincia sentit, quatuordecim cubita hilaritatem. quindecim securitatem. sexdecim delitias afferunt. Maximum omnium incrementum sub Claudio principe decem & octo cubitorum fuit, munimū Pharsalico bello, quasi prodigium quoddam fuerit mortis Pompeij magni. Recedentibus Nili aquis feritur tellus. Mirum hoc unum ex omnibus flumen nullas auras emittere. A' Nilus niliacus derivatur. Martialis, Niliacas primum puer hic sit natus in oris. & Niloticus. Vnde nilotici pisces dicuntur. Dictus autem Nilus, quasi νεὸς ἰλύς, hoc est nouus limus, a' fœcunditate, quam facit. Virgilius, Et uiridem Aegyptum nigra fœcundat arena. Antea Melo uocabatur. a' quibusdam etiam Gæon appellatus, quasi terra. Græca enim γῆν καὶ γαῖαν terram nominant. A' quo geographia, terrarum descriptio. & geometria, terræ mensura. & georgus, colonus. Georgia, agricultura. Georgicæ, quæ ad agrorum culturam pertinent. DEPREHENSI. Tandem inuenti. Proprie enim deprehendi dicuntur, quæ latent. A' quo deprehensa uocitata est genus animaduersionis in mulites, qui certo in errore deprehensi fuissent. æstigatione maior, ignominia minor. Aliquando tamen deprehensus pro periclitans ponitur, quod in crimine deprehensi sæpe periclitari solent. Virgilius, Deprehensis olim statio tutissima nautis. deducetur 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; perapio, 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 & Britāni. Virgilius, Extremíq; hominum Morini. idem, Et penitus toto diuisos orbe Britānos. SVPREMAE. Extremæ. Supremum enim aliquando extremum significat. Virgilius, qui supremum comitentur honorem. aliquando summum. maximum. Idem, clamore supremo Implerunt fontes. & à supra præpositione deducatur. Supra uero à super, quod deriuatur à græco ὑπέρ. 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, Multæ 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 reliquias 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 fugæ iam super. & pro ultra. Apuleius, iá. n. super oppidum profectus, nos citra reliquerat. Ab hoc fit supernus, quod supra est, ut superna regio. & superne aduerbiũ, quod significat desuper, & supero uerbum, quod proprie significat super gredior, & quasi supra eo ascendo. Virgilius, superant montes, & 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? superátne? & uescitur aura Aetheria. Nonnunquam pro occido. Idẽ, Clàm ferro incautum superat. Aliquando pro resto. Sallustius, Is plerunque à rege exercitum ductare, & omnes res exequi solitus erat, quæ Iugurtæ fessо, aut maioribus astricto superauerant. Cicero, Déq; 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 abundantia. & exuperanter, abundanter. Ab eodem fit superior comparatiuum. & supremus superlatiuũ, quorum aduerbia sunt superius & supreme. superiorem, & inferiorem dicamus 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 cœlestes 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, Iatio 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. Iuuenal. aulam resupinat amica. Idem, Et resupinati cessantia tympana gelli. 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 quæstum misit, hoc est qui quererentur. Idem, Non mea culpa sæpe ad uos oratum mitto Patres Conscripti, hoc est qui orent. Item do filiam nuptum dicamus, 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. Acceptenser piscis rarus in uentu, hoc est, qui raro inuenitur. Nam quod imperitum uulgus grammaticorum uenio lectu dicunt, & uenio uisu, & re uerto auditu, plane barbarum est, nec apud probatos scriptores unq; inuenitur. Sed his tantummodo modis hoc supinum usurpatur, dignum siue indignum relatu, quod referatur. impium factu, si fiat. horrendum aspectu, si aspiciatur. obscœnũ 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 per syncopen fit summus, de quo supra diximus. supra morem. supra modum. supra iustum, pro ualde sæpenumero usurpatum inuenimus. Virgilius, Rara sit, an supra morem, sit densa requiras. Illud notandum, q 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. Aliquãdo tamen confunduntur. intra etiam, & infra differunt, quod intra ad numerum, & ad spatium refertur, infra uero ad dignitatem, & ad locum, ut intra uiginti dies. intra muros. infra dignitatem. infra tectum, hoc est subter tectum, intra habet relatiuum extra. infra uero supra. subter habet super. iõ rectum ferè rei significat. ut hic mirifice natat, duratq; subter aquam. TETHYOS. Maris. ita enim Tethyn, quo Dea maris est, sicut Neptunum, q deus est, poëtæ pro mari frequentissimæ ponunt. Hæc secundum quosdam Cœli, et Vestæ filia fuit, coniux Neptuni, & nympharum mater. Ouidius Titani filiá uidetur ostendere, q frater fuit Saturni, natu maior. Dixerat Oceani quondam Titanida Tethyn. huius etiá Doris filia fuit, una ex nymphis maris, quæ similiter pro mari accipitur. Virgilius, Sic tibi, dum fluctus subterlabere Siculos, Doris amara suam nõ intermiscеat undam. Declinatúrq; 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 dives, & beatæ cognomine inclyta, quamuis triplex Arabia est. felix, petrea, & deserta. hecatabanum, & estonitarum, & scenitarũ sterilis uocatur, præterquam ubi Syriæ cõfinia contingit. A Peluſio usq; Arsinoẽ rubri maris oppidũ desertum esse scribit Agrippa. Arabia Iudeam ab Aegypto disterminat. Ab eo Arabs & arabus deducuntur. item arabicus. & arabice aduerbium. Arabicè 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 Panchaiam, & Sabæorum gentem eandē esse existimant, in qua thus nascatur. Virg. Solis est thurea uirgo Sabæis. Idem, Totaq; thuriferis Panchaia pinguis arenis. ab arabis ēt fit cōpositum Arabarches, hoc est Arabū princeps. Iuue. Atq; triūphales 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; atius, neq; serius facit, sed medium quendam seruat modum, ac temperatum. Vnde matura poma dicuntur, quæ neq; cruda, hoc est immatia sunt, neq; caduca, et 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, & 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 lētitudine, & ueluti quadam maturitate discedite. alioquin nimis festina celeritas maiorem sæuitiā maris exactasset. à maturo fit maturus, hoc est matis. Vnde matura ficus, & maturum pomum dicimus. à quo præmaturum, præcox dicitur, hoc est quod præter morem cæterorum atius maturescāt, quod & præcoquum appellatur. Immaturum immite, nondum 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, aliquādo grauiter significat. A quo immature & præmature. Veteres ēt 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 non dū grauis est, sed iam incipit esse grauis. Matureſcere etiam suppuratio, siue (ut græci uocant) Apostema dicitur, cum non discutitur, hoc est dissoluitur, sed perducatur ad maturitatem, ut uel frangi per se, uel ferramento aperiri possit. & maturari, ac matura esse ipsa suppuratio dicitur. Plyn. Vitis nigras suppurationes incipientes discutit, uetres maturat & purgat. A festino uero festinus, hoc est celer et Festinantia, ac Festinatio, celeritas. et Festinanter celeriter. qđ ueteres & festine, & festinatim dixere. Et ab hoc ultimo perfestinatim. Sisenna. idemq; perseueraret, uti lex perueniret ad quæstorem, ac iudices, quos uellent, instituerent perfestinatim, & cupide. SABAEI. Populi, qui felicem Arabiā 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 felices Arabiæ. Sabate uero locus est. à quo Sabatinus (ut Pōpeius testatur) Sabbatum dies est septimus apud Iudæos festus, quorum lingua sabe septem significat. sabe Syrorū lingua mensis februarius appellatur. CILICES. Cilicia prouincia est Asiæ iuxta Taurum mōtem. Hæc olim usq; ad Peluſiū Aegypti protēdebatur. Lidis. Medis. Armenis. Pāphilia. Cappadocia sub impio Cilicum constitutis, Mox ab Assyrijs subacta, in breuiorem modum circunscripta est. magna pars in Campis iacet. Nomen trahit à Cilice, quem ætas pri-

sca pene ultra æuum memoriæ abscondit. Phœnice ortum, qui antiquior Ioue de primis terræ alumnis habetur. Metropolim habet Tharson, quam interfecat Cydnus incerto ortu (ut qdā putant) ut alij, orignem habens in monte Tauro, cuius aqua podagris medetur. Sunt qui hunc amnem derivari putent ab alueo Coaspis, cuius aqua tam dulcis est, ut Persici reges, qđiu intra ripas Persidis fluit, solis sibi ex ea aqua pocula uendicauerint, & cum eundum peregre foret, aquam eius secum uectitarint. Gentili lingua Syri cydnum candidum dicunt. unde amni huic nomen datum, tumet, cum niues soluuntur, reliqua parte anni tenuis est, & quietus. in Cilicia oppidum est nomine Corycum, ubi etiam specus est, qui montem impositum mari cauat, à summo uertice patulus hiatu amplissimo. in eo est sacrū Iouis fanum, in cuius recessu intimo Typhonis gigantis cubile impositum mœlæ credebant. Circa Corycum oppidum crocum nascitur plurimum, & hoc ex omnibus præstantissimum habetur. spirat fragrantius, colore plus aureo est, sucoq; atius proficit ad medelam, & ab oppidi nomine crocum, corycum appellatur, siue à monte potius, qui & ipse Corycum dicitur. Corycus etiam portus est appellatus. Crocū herba est notissima, folio angusto, pene in capillamenti modū, seritur radicis bulbo, floret uergiliarum occasu paucis diebus, folioq; florem expellit, gaudet calcari, et atteri pede, pereundoq; melius prouenit. ideo iuxta fontes, & semitas lætissimū. Vsus eius in coronis nunquam fuit. Prima nobilitas alicio croco semper fuit, ibiq; in Coryco monte, à quo Corycum appellatū, deinde Lycio in monte olympo, mox Centuripino, hoc est qđ nascitur in agro urbis Siciliæ, quæ dicitur Centuripe. Quidam Phlegræo secundum locum dedere. A croco deriuatur croceus, & croceus lutei coloris. & Crocota, ac Crocotula uestis, de qua superius. A qua Crocotarij dicti eius generis uestium infectores. & crocinum unguentum. et crocomegma, de qbus mox dicemus. & epicrocum genus amiculi croco tinctum. A Cilicia uero alix adiectiuum pro eo, qui ex Cilicia est, & alicū uestis genus, de quo superius diximus. & alicina uestis, quæ ex ipso alico, 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 dicūtur, q pluuia ex toto balneati sunt. Notat hoc loco liberalitatem Domitiani, qui ita hoc unguento theatra spargebat, ut maderent eo, hoc est undiq; pfunderentur spectatores. NIMBIS SVIS. Vnguētis, continēs pro contento. Nimbus enim modo repentinam, & præcipitem pluuiam significat. Interdum uasis genus, quo uina, unguēta, & 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. Nimborū in patriam loca fœta furentibus austris Aeoliā uenit. aliqn pro nube diuina, qua dij solent in terras descendere. Lucil. Cum nimbo cœlitus descendit Iuppiter. Ab hoc fit nimbosus, hoc est uentosus, siue pluuiosus. Virg. nimbosus orion. & nimbifer, hoc est ferens nimbos. Vtebantur aūt Cilices crocino unguēto, qđ crocomegma appellatur. id ita fiebat. Terebāt crocū, & uino præcipue dulci miscebatur. hoc Romani didicere non modo corpora, sed pulpita ēt, et tota theatra madefacere. Martial. Hoc rogo non melius, quàm rubro pulpita nimbo, Spargere, & effuso pmaduisse croco. Idē, Lubricat corycio qūis sint pulpita nimbo. Proptius, Pulpita solēnes nō oluere crocos. Croco Troianis quoq; temporibus honorem fuisse constat.

Tyros enim præcipue flores laudauit Home. λωτὸν δ' ἐρόεντα, ὑάκινθον τε, hoc eſt, Lotoq; roſcidum, cro eumq; atq; hyacinthũ. SICAMBRI. Populi ſunt Germaniæ Menapis finitimi, q ad utranq; ripã incolunt Rheni. hi crineꝰ habẽt natura flauos, quos creſcere ſinunt, et artificio quodam intorquent, atq; in nodos cincinnant. CRINIBVS INNODVM 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, rotãue. Virg. aſt illã ter fluctus ibidẽ Torquet agens circum. Aliqñ pro torquẽdo iacere, ac mittere. Idem, In medios telum torſiſti primus Achiuos. nonnunquam ẽt per metaphoram pro regere, gubernare. Idẽ, Cœlum, & 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 uncleatum eculeum, ubi tollutim tortor. & Tormentũ, qđ ſignificat oẽm machinã ad torquẽdum ſaxa, qđ ueteres ẽt tortũ appellauere. Itẽ quæſtionẽ, hoc eſt dolores corpus ad eruendã ueritatẽ Pacu. Nam 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 iacat. & tormen, qđ eſt genus morbi, cũ dolore torquentur inteſtina, uel exulceratione ſecuta. Ci. Quã uis idẽ forticulũ ſe in torminibus, & ſtrãguria ſua præbeat. Plyn. Mentaſtrum torminibus cholericis efficaciſſimum. Tormina cholericа uocat dolores, qui in inteſtinis ex bili, ſeu cholera fiunt. Cholera enim cõeſtomachi, 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 cæro lota eſſe uideatur, interdum alba, nonnunq; nigra uel uaria. A torminoſus torminoſus uocatur, qui patitur eum morbum, quem ẽt grauidinoſum appellant. Cic. itaq; dicamus grauidinoſos quoſdã torminoſos. et torus lectus ab intortis herbis ita uocitatus. Virgil. Inde toro pater Aeneas ſic orſus ab alto. Aliqñ tamẽ torus pro pulpa accipitur. Idem, Luxuriaq; toris aioſum pectus honeſti. & torus, terribilis, à torto aſpectu, quãuis alij à fero cia taurorũ deductum ueliut. 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 ipoſuit. Hæ igitur ex auro torquis mduuiæ, 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; immitia. A torque ẽt torquati palumbi dicti ſunt, ſiue torquatæ palumbes. Multa enim ſunt huius uolucris genera, quorum noĩa lõgiſſimis tẽporibus ignorata ſunt. Sed nos, ut pleraq; alia, in lucem 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 turres, in quas ex agro euolant ſuapte ſpõte, ac remeãt. Hoc genus græci πελειάδα nominant, à liuore, cum πελιδνὸν eorũ lingua ſignificet liuidum. narj. n. ſunt coloris, ac liuidi. propter qđ è noſtris quoq; nõnulli eas liuias appellauere. Paucæ inter eas albæ ſunt, isq; color improbatur, q eũ facillime ſpeculantur accipitres. pedes hñt plumis nudos, eosq; rubidos, ſcabroſoſq;. Alterũ genus illud cõlũbarũ eſt clementius, qđ cibo domeſtico contentũ itra limina ianuæ ſolet depaſci. tõ domeſticæ, ſiue cællares columbæ uocantur, à græcis proprie περιστεραί. quo in genere color albus nõ improbatur. Superant magnitudine liuias, pedibuſq; ſunt ita plumatis, ut uix al. qñ ingredi poſſint. in utroq; genere mares, cõlũbi dicuntur. Ex cõlũbo agreſti, & cõlũba domeſtica, ſiue ex domeſtico maſculo, et Liuia fœmina, dũ ſimul cœunt, naſcitur genus tertiũ cõlũbarum, quæ magnitudine inter utranq; cõlũbam ſunt, natura ad blandiendũ natæ, pronæq; ad laſciuiã. Corrũpunt qppe alias, furtoq; commutatiores domũ reuertuntur. Vñ publicõ edicto uetantur aliMiſcellæ à noſtris ob duarũ generũ cõmiſtionẽ appellantur. Magnitudo cõlũbis pro locorũ diuerſitate uaria eſt. in Campania grandiſſimæ naſcuntur, & in Teranẽ, cum aliogn Spoleti ſint pexiguæ. Mirũ inter duodecim millia paſſiũ tantã eſſe differentiã. Viuunt oẽs huiuſmodi cõlũbæ octonis annis, quẽadmodũ turtures. A columbis cõlũbaria dicta, in quibus cõlũbæ agreſtes tenentur. Domeſticarum uero, quæ græce periſteræ dicuntur, ſtationes periſtereones appellamus. Ab eodẽ cõlũbinus deducitur. Ply. Et cõlũbinus fimus in aqua decoctus. Itẽ cõlũbatim aduerbiũ, hoc eſt ad ſimilitudinẽ cõlũbæ. Cn. Martius in memãbris. Sinuq; amicã recipere frigidã caldo olumbatim labra conſerens labris. Palũbes aũt ſunt, quæ in arboribus, ſepibuſue nidificãt. Palũbi ẽt maſculino genere dicti, & fœminino palumbæ. Duo horũ ſimiliter genera ſunt. Alterũ omniũ huius generis maximũ, qđ Ariſtoteles φάσσαν uocat, à noſtris de torque, quo inſignitur, torquata appellatur, ſiue torquatus palũbus. Mart. Inguina torquati turdãt, hebetantq; palumbi. Nõ edat hanc uolucrẽ, q cupit eſſe ſalax. Proptius, Sed cape torquatæ Venus ó Regina palũbæ. Traditur cæro eius ob glãdiũ eſum uenerẽ hebetare, cũ cõlũbæ potius ſimulẽt. alterũ genus eſt, qđ græci dicũt οἰνάδα, Latini uinagnẽ interpretati ſunt abuſu, ut puto, labruſcæ, qua ueſcitur. Hæc utroq; cõlũbarũ gne maior, Torquata minor eſt. Viuũt palumbes ad uigeſimumqntũ & trigeſimũ annũ, quaſdã ẽt ad quadrageſimũ uixiſſe Ariſto. author eſt. Vnguiũ tm incommodũ patiũtur, q argumẽtũ ẽ ſenectæ, ſed citra pniciẽ recidi poſſunt. Antiq quoq; has cællares hẽbant, quas paſcẽdo ſaginabãt noſtris tpibus aucupij dũtaxat gratia aluntur. A palumba palũbula. & palũbinus derivantur, ſicut cõlũbinus à cõlũba. Itẽ à torqueo cõpoſita fiũt itertorqueo, qđ ẽ in medio torqueo. Obtorqueo, cõtra torqueo. Abſtorqueo, torquendo aufero. Extorqeo, torquẽto 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. Virgilius, 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, groſſior ille

er ille, quaſi callus ubi ueluti caligati ſimul rami eſſe appare-
bant. Hinc eſt uetus illud prouerbium. Nodū in ſcirpo quæris,
de quo ſuperius diximus, et nodoſa res dicitur, quæ nodos ha
bet frequentes. e contrario uero enodis, quæ nodos non habet.
Vir. Enodes trúca. Nodus etiã aliqñ per metaphorã pro ænig-
mate, ſeu quæſtione aliqua difficili ponitur. Vnde enodare,
explanare, ac declarare eſt. Cicer. Hæc igitur nobis explanan
da ſunt, ſed ſi enodatis uos, ignoſcetis. Nodus etiam in exercitu
dicitur denſa peditū multitudo. ſicut turma equitum, quod nõ
facile poſſit reſolui. Turmam uero dictam exiſtimant, quaſi ter
mã, quod ter deni equites ex tribus tribubus Tatientiũ, Ramni
um, & Lucerum eligebantur, itaq; primi ſingularum decuria-
rũ decuriones dicti, ex eo quod ſingulis turmis præerant trini.
A turma fit Turmatim, de quo ſupra diximus. Nodus Herc
lis dicitur, in quo neq; principium, neq; finis conſpicitur, quaſi
indiſſolubilis ſit, qualis erat in cæduceo, de quo ſupra diximus,
ATQVE. Et. Atq; enim interdū coniunctio copulatiua eſt,
ut hoc loco. Interdū ponitur pro aduerbio quàm, ut non aliter
ego fec, atq; tu, hoc eſt quàm tu, et ſi gemmetur, auget, itendit q;
rem, de qua agitur Ennius. Atq; atq; aſcendit muros Romana
iuuẽtus, quaſi dicat, ſedulo. diligenter. intrepide. Nõnũquam
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 iandu
dum ſaucia cura differentiam. n. rerum ſignificat, ſicut cum
dicimus, Scipio bellator eſt. At M. Cato orator quãdoq; pro ſal
tem accipitur, ut ſupra oſtendimus. interdum pro uerum, ſicut
aſt. ſed autem. Quod ſi ita duplicatur at at, fit interiectio expa
ueſcentis. AETHIOPES Aethiopia duplex eſt Aſiæ,
& Africæ, Altera ad orientem uergit, Altera eſt ſub ipſo me
ridie. Aethiopes cura Petronij, qui Aegypti præfectus erat,
ſub Auguſto principe in poteſtatem Romanorũ uenere. Plyn.
ſcribit Aethiopas ab Aethiope Vulcani filio ita uocitatos. Nos
utroſq; potius ἀπὸ τοῦ αἴθω cremo καὶ ὤψ facies appellato-
os exiſtimamus, quod facie atq; aſpectu exuſti ſint. ab Aethio-
pia 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 Aethiopum crines intorquet, redditq; nigerri
mos, quẽmadmodum e contrario candificat dentes. Nigredo cri
nium ex cute, quæ nigra eſt, prouenit. Dentium aũt candorẽ
facit detractio humoris à ſole nihil ſuperinficiente, quomodo
etiam ceram candificari uidemus, quæ cum uitio careat, ſu-
perinficiẽ non poteſt. Cutem certe ſuperinficit calor, dentes ue
ro minime, ſed totus eorum humor in uaporem à calore con-
uertitur, atq; exhalat. VOX DIVERSA SONAT
POPVLORVM, VRBS EST TAMEN VNA,
CVM VERVS PATRIAE DICERIS ESSE
PATER. Senſus & ordo eſt, quando omnes uocant te pa
trẽ patriæ, quod facere in ſpectaculis mos erat, linguæ quidẽ
diuerſæ ſentiuntur, & tamen una urbs eſt. Tãgit autem poẽta
hiſtoriam. nam Domitianus (ut Sueto. refert) inani uoce dele-
ctabatur populi clamantis in theatris. domino feliciter, &
non ſolum pater patriæ, ſed dominus & deus noſter dici uo-
lebat. 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
diſtinguunt, 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 ſignifica-
to fit dictio, quæ eſt uocabulum, ſiue uerbum. Aliquando ta-
men per translationem dicere ponitur pro uocare. nominare.
Virgilius. Eſt locus Heſperiã Graij cognomine dicũt. Martia.
Dicor ab indoctis lingula grãmaticis. Aliquando pro conſtitue
re. Terẽ. Hic nuptijs dictus eſt dies. interdũ pro denuntiare.
Idẽ. Dico ne temere facias. Nonunquã pro indicare. Virg. Dic
mihi Damœtæ, cuium pecus? an Meliboei? plerunq; pro dica-
re. idẽ. Iunoni iſtic næ dictus ſacer. item pro promittere. Afra.
igitur qeſce, quoniã inter nos nuptiæ ſunt dictæ. Et pro dare.
Cicer. Cõmode autem qcunq; dixit pecuniã. & pro intelligere.
ſcire, ab eo, qđ præcedit id, qđ ſequitur, ut memorẽ me dices.
Teren. Dum cũ idẽ facunt ſæpe, ut poſſis dicere hoc licet ipu-
ne 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, Repitur tamen aliqñ
dicere ſniam, pro ferre ſniam, hoc eſt pronuntiare, determina
re. Quint. Apud iudices quidem ſecundũ legem dicturos ſen-
tentiam de confeſſis, præcipue ridiculũ eſt. Dicere leges, aliud
eſt, quàm ferre leges. etenim feruntur leges ad ſuos, dicũtur fe-
re ad uictos, ut dicere leges, ſit imperare. Liuius. Quãdo per
inde ac uicto iam ſibi leges dicerentur. Dixit ueteres pro di
xerit uſurpabant. A dico duo frequentatiua oriuntur, dicto,
& dictito, ſed poſterius potius frequentatiuum eſt. ſiquidem
dictitare eſt frequentibus temporibus, ac frequentibus locis di
cere. Dictare autem eſt dicere, quod alter ſcribendo excipi-
at, ut Cicero ad Atticum quadam epiſtola teſtatur, ſe illam
non ſcripſiſſe, ſed reparandi lateris gratia deambulantem di
ctaſſe. 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 tñ facetias ſignifi
cat. item dicax. dicaculus dicacitas, de qbus ſupra diximus. Et
aduerbia dicaciter, ac dicacule. item dicteria, quæ proprie ſigni
ficant breuiter, & acute dicta. Præterea dictator, qđ à conſu
le dicebatur, cuius dicto audientes oẽs eſſent (ut M. Varro teſta
tur). Erat autem dictator extraordinarius magiſtratus, quem
habuiſſe Albanos prius q̃ Romanos cõpertum eſt, ut de Metio
Suffetio T. Liui. teſtatur. Primus Romæ dictator factus eſt T.
Largus latino bello. Sũma hæc poteſtas erat, hñs ius aĩaduer
tendi in cuiuſq; ciuis Romani caput, nec ab ea prouocandi ius
erat. Lictores, et uniuerſa regũ inſignia habebat. nec alio pa
cto creari ſolebat, q̃ cũ uis aliqua maior repẽte obortа ingen
tẽ urbi cladẽ minitari uideretur. Dictatori cæteros magiſtra-
tus eligere licebat, à qbus dictã dis qdã uolũt dictatorẽ appel
latũ magiſtratus eius ſex tãtũ menſibus durabat. Dicebat ſibi
magiſtrũ equitũ, qui talis apud dictatorẽ erat, quales apud re
ges tribuni equitũ, celerũq;, et ut dictatori ius ſummũ in popu
lũ erat, ita magiſtro equitũ in omneis mulites, atq; accẽſos. Pri
mus magiſter equitũ Caſſius fuit, à T. Largio primo dictato
re 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 et
de plebe hoiem L. Plautũ dixit. Magiſtratus eius dictatura
appellatur. itẽ ab hoc dico fit aliud uerbũ dico dicas, qđ primã
ſyllabã correptã habet. Eſt aũt dicare offerre, cõſecrare. Vir
gilius. Atq; hic mea ſacra quotannis Vrbe uelit poſita tẽplis
ſibi ferre dicatis. Aliquando tradere. Cicer. Balbum quãti fici
am, quãq; me totum dicauerim ex ipſo ſcies. Hinc dicatus dica
tur, in alicuius obſequium datus. à dico dicis compoſita fiunt
addico, quod eſt deſtino, deuoueo. Cicero. Et is, qui mor-

ti addictus esset, paucos sibi dies commendandorum suorũ cau sa postulasset idem. Qui certis quibusdam, destinatisq; quasi addicti, & consecrati sunt. iurisconsulti tamen addicere capi unt pro eo, quod est per licitationem uendere, & quod in uen ditione huiusmodi dicatur liberare. Nam liberationis uocabu lum Paulo placet eandem uim habere, quã solutionis, hoc au tem fit, cum multi sunt emere uolentes, et alius alio maius pre tium offert. Plyn. Tabulas inde omnes ex publico propter æs alienum ciuitatis addictas Scauri ædilitas Romam transtulit. Addictas, hoc est publicæ uenditas. Hinc titulus est de in diem addictione. Vlpianus. Si res eius uenierit, & existat qui plus liceatur, an in integrum propter lucrum restituendus sit. Et quotidie prætores restituunt, ut rursus admittatur licitatio. Pau lus. Si uenditor simulauerit meliorem allatam conditionem, cũ minoris, aut etiam tantidem alij uenderet, uterq; emptori inso lidum erit obligatus. Sed si emptor alium non idoneum subie cit, eiq; fundus addictus est, non uideo quemadmodum prio ri sit emptus, cum alia conditio, & uera subsecuta est. Sed si neuter subiecat emptorem, maiore autem pretio addictum est prædium ei, qui soluendo non est, abitum est à priore empto re, quia ea melior conditio dicatur, quam uenditor approbauit, cui licuit non addicere. Quint. Omnes facultates in pretio col legi, rus, seruulos, & omnia utiliora properanti festinatione parentis addixi. Addicti etiam dicti sunt à ueteribus, qui præ toris p. onuntiatione, cum soluendo non essent, creditoribus uẽ debantur. Interdico, prohibeo. In quo notandum quod dici mus interdico tibi aqua & igni non autem interdico tibi aquã & ignem, neq; interdico te aqua et igni. Et in passiuo, tibi in terdictum 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. et ab exhæredo ita separatur, quod abdicare est expellere à bo nis filium, dum uiuit pater. Exhæredare uero post mortẽ. Sed abdicare grauius est. cum exhæredationem quoq; in se contineat. At præterire testatores dicuntur, cum testamento non no minant eos, qui uiderentur inter hæredes connumerandi, cum exhæredare sit nominare quidẽ, sed priuare hæreditate. Ab dicare 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. pronũ tio. decerno aliquid literis. unde edicta consulum sunt literæ, quibus consules aliqd imperant. et ædilitia edicta, iussu ædi lium, de quibus supra diximus. Item ædilitij iudices dicuntur, quos una pars elegit. Cicẽ. Neq; enim quid est aliud in hac le ge non ædilitios iudices seruans. Prædico tertiæ coniugationis, hoc est futurum aliquid ante denuntio. Prædico uero primæ coniugationis dico. celebro diuulgo. à quo prædicatio, dictio, æ lebritas, laus. Et apud logicos decem prædicamenta, quæ de o mnibus prædicantur. & prædicatum, quod grammatici appo situm 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 bellũ. Liui. indicta deinde finitimis spectaculum iubet. Virg. templis mdicat honorẽ. Ab hoc indictiuum finus dicebatur, ad quod per præconem aduocabantur. et in dictio, spatium quindecim annorum, quod indicebatur, ut tri bus lustris, tributa toto orbe Romanæ Reip. soluta essent. et in dico primæ coniugationis, qã proprie est ostendo. à quo index dicitur, qui conspirationem, crimen ue, aut aliam rẽ secretam detegit. & indicium ipsa detectio. Index etiã secundus in ma

nu digitus, quia per eum res indicamus. indicasse reum scribit Vlpia. est detulisse. arguisse. accusasse. conuicisse. Donatus in dicat (inquit) is, qui de se aliquid uolens, atq; etiam alijs pro dit. confitetur, qui de se tantum, & ob hoc inuitus aliquid pro mulgat. unde & index pro accusatore accipitur. Martia. in dicẽ non opus nostrus, nec iudicẽ libris. Et indicatiuus modus à grammaticis dicitur, quia eo indicamus, hoc est ostendimus quid agatur. Indigito quoq; ab indico deriuatum quidam exi stimant, quasi indicato. Est autem indigitare uocare, nominare. & quasi per nomen ostendere. Macro. Náq; uirgines uestales ita Apollinem indigitant. Apollo medicẽ, Apollo Pæan. idẽ. Nam ita ab inœlis indigitantur. Indicare etiã aliquando pro addicere, hoc est liberare rem emptam usurpatur. Cicẽ. Scæ uola Publij filius, cũ postulasset, ut sibi fundus, cuius emptor esset, semel indicaretur. Redico rursus dico. Cõdico simul dico. simul determino. à quo condictum dicimus, quod in commu ni dictum est. & condictio, de qua supra disseruimus. Bene dico. laudo, bene loquor. à quo benedicus. et benedicentia. Ma ledico, male loquor. à quo maledicus, & maledicentia. et ad uerbia benedicæ, & maledicæ. Plautus. Cum illiciebas me ad te blande, ac benedicẽ. Vindico. undex. uindicta. uendico. uẽ dicatio, de quibus supra diximus. iudico, quasi ius dico. à quo iudex. iudicium. iudicialis. Item adiudico, quod est per senten tiam, & iudicium tribuo. Diiudico idem, quod iudico, & iu ridicus, quod secundum ius est. unde iuridicus dies, quo ius dici potest, & iuridica actio, quæ secundum ius est. et res iudicata, quæ finem controuersiarum pronuntiatione iudicis accepit, quod uel absolutione, uel condemnatione contingit. et præiudico, quod est ante iudico. & præiudicium, quod in ea dem causa uel simili prius est latum, & alibi dicitur iudicatũ. alibi par appellatur. Quint. Præiudicia autem sunt à rebus iudicatis, quæ pares fuerunt, aut ex iudicijs ad ipsam causam pertinentibus, aut ab eiusdẽ causæ pronuntiatione. Cõfirman tur præcipue duobus, authoritate eorum, q pronũtiauerunt, & similitudine rerum, de quibus quæritur. Refelluntur autẽ raro per contumeliam iudicum. Vlpia. interdũ euenit, ut præ iudicium iudicio publico fiat, sicut in actione legis aquiliæ, et furti, & in bonorũ raptorum interdicto. et adiudico, quod est per sententiam aliquid ab aliquo aufero. Aliquãdo tamen iu dicare pro existimare accipitur. Item à dico iurisdictio, facul tas atq; potestas iurisdicendi. Nã ius dicere est præesse iuri di cundo, et legibus gubernare, ac iustitiã ministrare. Quidam tamen uolunt iurisdictionẽ definiri, iudicis dãdi licentiã. Itẽ causidicus, qui causas agit. Veridicus, qui uera. Falsidicus, qui falsa consuenit. VERVS. Non fictus, nõ simulatus. Verũ enim & falsum contraria sunt. à ue particula, quæ uehemẽ tiam significat, et res deducitur uerus, quasi non uerborum so nitus inanis, sed solida res. A' uerus uerax deducitur, qã men dacis contrariũ est. et ueritas, et uero uerbũ, ac uerifico eiusdẽ significationis, & Verificus. & uere aduerbium, idest certe. & ueridicus, qui uerum dicit, & ueriloquus, qui uerũ loqui tur. A' quo ueriloquẽtia. et ueriloquax. qui licet multa loqua tur, tamen non mentitur. et uero coniunctio, qã proprie signifi cat uere. Ponitur q; fere in principio orationis. Vir. Egregiã ue ro laudẽ, & spolia ampla refertis Tuq; puerq; tuus. Cicero. Ego uero Serui uellem (ut scribis) in meo grauissimo casu affu isses. 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, honestam tibi prouinciam delegaueram, tu uero tanquã turpẽ recusasti. Est quãdo nusquam referantur, sed tantum à sententia sententiæ

distinguunt, ut ego scribo, tu uero legis. interdum nescio quid differentiæ habent in utendo, & auribus duntaxat seruiunt. Etenim neq; uero eleganter dicamus. Quint. neq; uero Lacedæmonij atq; Athenienses magis nouerunt, quàm populus Romanus, apud quem summa semper oratoribus dignitas fuit. Itẽ cum propter hoc, tum uero propter illud, latine dicimus. Sed cũ 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 idẽ uerbum repetitur, hoc modo. Quint. pro patre mori possum, coràm patre non possum. Cic. tu, cum principem senatorẽ auum culum domi habeas, ad eum non refers. ad eos refers, qui suam domum non habent, tuam exhauriunt. hoc poëtæ non seruant. Virgil. Nõ erit auxilio nobis Etholus & Arpi, At Messapus erit. Ouidius, Nõ formosus erat, sed erat facundus Vlysses. Verum autem semper in principio orationis ponitur. & aliquando cum tamen. aliquando cum enim uero. ut uerunta men. uerum enim uero PATER PATRIAE. Magnalaus est principis, ut pater patriæ uocetur, quasi populos suos non terrore, non armis, non præsidijs militaribus tanquã 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 gratulãtes, 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, faces q; 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 uocandum censuit, quod ei primum contigit, & quod glorioſius existimandum est, in libera ciuitate. Iuuena. primum Roma patrẽ patriæ Ciceronem libera dixit. Post hunc idem cognomen Diuo Augusto uniuersa ciuitas repentino, maximoq; consensu detulit. Primo plebis legatione Antium missa, sed cum id præmo destinato non recepisset, ineunti paulo post Romæ spectacula, nõ decreto Senatus, neq; acclamatione populari, sed per Valeriũ Messalam, id mandãtibus cunctis rursus delatum est. Quod bonum inquit, faustumq; sit tibi, domuiq; tuæ Cæsar Auguste (Sic enim nos perpetuam felicitatem reip. & lætã huic præcauri existimamus). Senatus te consentiens cum populo Romano cõ salutat patriæ patrẽ. Cui lachrymans Augustus his uerbis respondit. Compos factus uotorum meorum patres conscripti, quid habeo aliud deos immortales precari, quàm ut hũc consensum uestrum ad ultimum finem uitæ mihi perferre liceat? Multis præterea imperatoribus hoc cognomen, sed adulatione potius blanditijsq;, quàm meritis & uera gloria inditum est. Tandemq; 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 parùis 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, ϕ πάντα τυρεῖ, hoc est omnia seruat. Atq; hoc nomine quidam iurisconsulti putant nõ 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. Cic. Ego meis maioribus uirtute mea præluxi, ut si prius noti non fuerunt, à me incipiant habere initiũ memoriæ suæ. Tu tuis uitã, quam turpiter egisti, magnas effudisti tenebras, ut etiam si fuerunt egregij ciues, certe uenerint in obliuionem. Virgilius. Hũc 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, qui 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 iubẽte 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 usq; ad trecentos, quos Brutus, quo plus uirium in Senatu frequentia ordinis cædibus regis deminuti faceret, elegit, à quo Patres Conscripti uocitati sunt. A patre patrimus dicitur, qui patrem adhuc uiuentem habet, & pater patrimus, qui 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 patrius pro eo, qui patris est, sicut auitus pro eo, qui est aui Cicero patrẽ tam illam & auitam (ut ait Theophastus) philosophiam & patriam, 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. & patrueles à patruo, quippe patrueles dicuntur patruorum filij, hoc est duorum, aut plurium fratrum filij. Nam sororũ duarum, aut plurium inter se sobrini, quasi sororini appellantur. & patriarcha nouum quidem græcum, ueruntamen elegans uocabulũ, qui princeps est patrũ, hoc est pontificum primus. hi quatuor principio fuere Romanus, Antiochenus, Alexandrinus, Hierosolymitanus. Poste a translata By Zantiũ ipe rij sede, additus est et Cõstãtinopolitanus. A patriarcha patriarchatus appellatus, sicut à põtifice põtificatus. & patrimoniũ bona paterna, hoc ẽ hæreditas à patre relicta. et paterfamilias

qui primus eſt, & imperium habet in familiam. & patronus. à quo patrocinor. et patrocinũ, de qbus ſupra diximus. & patricida, qui patrem interficit à quo patricidium. Nam patricida is eſt, qui uel cognatum, uel ciuem, aliquem'ue aliũ interficat, uel aduerſus patriam machinatus eſt. & patronymi cum 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 fœdum facinus patratum. Hic 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. Plaut. & 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 iuſtirãdũ patrandum, hoc eſt ad fœdus ſanciendum eligebatur. Fecialis cum 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 βοᾶν, quod eſt uoco. Virg. fractaſq; ad littora uoces. Ab hoc fit uocula diminutiuum. & uoco uocas, cuius frequentatiuum eſt uocito. Significat autẽ clamo, muito. 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 proferri non poteſt. Item ſemiuocales, quæ quaſi dimidiatum uocalium ſonum habent, & uocatiuus caſus, quod per eum uocamus. & uocabulum, quo res ſingulæ nominantur. & uniuocum, atq; æquiuocum cum ſuis derivatis, 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. Plyn. Non fuerat Apelli gratia cum Ptolemæo, quo regnante Alexãdriã ui tempeſtatis expulſus, ſubornato fraude æmulorum Planoregio, inuitatus ad regis cœnam uenit. Indignãtiq; Ptolemæo, ac uocatores ſuos oſtendẽti, ut diceret, à quo eorũ inuitatus eſſet, ille arrepto è foculo carbone extincto, imaginem in pariẽte delineauit. Agnoſcente rege inultum 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 dicatur, ſicut à τιμῶ, quod eſt honoro, Timæus. Hic Lagi gregarij militis filius fuit, maximæ apud Alexandrũ 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 Alexãdrinorum, & Romanorum bellum durauit. Regnauit annis XXXVIII. Cui ſucceſſit Ptolemæus, cognomine Euergetes, qđ latine dici beneficus poteſt. Hic ſex et 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 uiginti uem. poſtea Ptolemæus Philon, 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 diutijs 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, propatrocinio. 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 nõ milites, ſed pro militibus uocabantur. Salluſt. Neu qs miles, neu pro milite idem. Ab his omnes euocatos, & centuriones. Martia. 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. Cic. Tuis literis amantiſſimis ſum prouocatus. Ponitur etiã prouoco pro appello, et 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 audeãt, nos illos reuocare timemus. Aliquando reuoco retraho. unde & reuocare pedem dicamus, non modo de animalibus, ſed etiam de fluminibus. Virgilius. cunctatur & amnis Rauca ſonans, reuocatq; pèdem Tyberinus ab alto. Conuoco, ſimul uoco. concieo, congrego. Ab his omnibus uerbalia nomina deducuntur. ut uocator. uocatio. ut cõuocator. circumuocatio. 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, & per Lyram, ut omnia crepitantia. Ab hoc fit ſono uerbum, cuius frequentatiuum eſt ſonito. à quo ſonitus, hoc eſt uehementior ſonus. dicamus aũt ſono ſonas. & ſono ſonis. Accius. clamore & gemitu templum reſonit. Ennius, ſonit franguntur haſtæ, madet terra ſanguine. à ſonus ſonorus dicatur graue ſonans. Eſtq; proprie Epitheton tempeſtatis. Virgilius. Luctantes uentos, tempeſtateſq; ſonoras. Ab hoc ſonoritas, & ſonore aduerbium. Sunt qui fontem 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, et ſonticus qui cuiq; rei nocet. Venuleius. Quoties morbus ſonticus nominatur, eũ ſignificari Caſſius ait, q noceat. nocere autem intelligi, qui perpe-

tuus est, non qui tempore finitur. Marcus. Quæsitum est, cum alter ex litigatoribus febricitans decessisset, & iudex absente eo pronuntiasset, an iure uideretur pronuntiasse. Respondi, morbus sonticus etiam inuitis litigatoribus, ac iudice differret diē. Sonticus autem morbus existimandus est, qui cuiq; rei agendæ impedimento est. Porrò qd 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 differētiam. Nam siquis sanus aliàs, ac robustus, tempore iudicandi leuissima febre correptus fuit, aut siquis tam uehementem quartanam habet, ut in ea omnibus negotijs suis superesse soleat, poterit dici morbum sonticum non habere. Plynius. Gagates lapis nomen habet loci, & amnis gagatis Lyciæ, niger est, planus, puncosus, non multum à ligno differens, leuis, fragilis, odore si teratur, grauis. fictilia ex eo inscripta nō delentur, cum uritur, odorem sulphureum reddit. fugat serpentes, deprehendit sonticum morbum, & uirginitatem suffitus. Deprehendit (inquit) sonticum morbum, hoc est utrum perpetuum sit, an internalla 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 compositæ fiunt absonum, hoc est parui, & fere nullius soni. Cic. Sed sunt quidam aut lingua ita hæsitantes, aut ita uoce absoni. Circunsono, undecunq; sono. intersono, in medio sono. insono, sonitum reddo. Dissono, discordo, dissentio. à quo dissonantia, discordia uocum. Sicut ecōtrario consono. concordo. cōsentio. à quo consonantia, concordia uocum, quæ & uocalitas latine, græce ἀφωνία dicitur. Ab his etiam dissonum, et consonum derivatum. Vnde cōsonantes literæ à grāmaticis dictæ, quod non per se, sed simul cum uocalibus sonēt. Resono, sonando aliquid repræsento. Virg. Formosam resonare doces Amaryllida sylvas. Resonare etiam, sonum reddere. Apuleius Et cicadarum cantu agri resonarent. Item à sono armisonum. et 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 crocare uerbum. Plautus. Simul reddebat pedibus terram, & uocē crocabat suā. à quo crocitare frequentativum deducitur. EST VRBS TAMEN VNA. Magna laus urbis Romæ, quod intra una mœnia tantam populorū uarietatem habeat. Sed hoc datur gloriæ spectaculorum, quod illorum gratia tantus sit in urbem omnis generis hominum concursus. TAMEN. Nihilo minus. Hoc enim proprie significat tamen. Sed aliquando pro statim ponitur. Virg. Hic hœdos depone, tamē uenienus in urbem. Aliquando pro tandem. Plautus. ita faciam, ita placet, quid tum tamen? Ab hoc composita fiunt attamē. & ueruntamen eiusdem ferè significationis.

IN DELATOREM EPIGRAMMA QVARTVM.

TVRBA GRAVIS PACI. Laudat Domitianum, quod & delatores castigat, & tamen cum ijs clementer agat, non mortis sæuitia, sed exilio eos puniens. Sumptum q; ex hi storia. Nā Domitianus initio principatus sui acriter delatores compescuisse dicitur, uocē etiam illa additā, Princeps, qui delatores nō castigat, irritat. TVRBA GRAVIS PACI, PLACIDAE QVE 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 multabātur. idcirco calūniæ eorū fiscales calūniæ uocabātur. TVRBA. Multitudo. Turba, & rixa proprie idem significant. Proprie enim turba perturbatio est. Sed quia multitudo ferè non uacat perturbatione, factum est, ut eam quoq; turbam appellemus, quemadmodū homines uiles, & abiectos aliquando dicamus fecem ciuitatis, non quod homines sint sordes, sed quod uitam agunt sordidā, atq; abiectam. Teren. Sed si tu denegeris ducere, culpā in te tibi omnem trāsferet, tum illæ turbæ fient, idest perturbationes fient, inter Simonem & te. De rixa, Liuius, eo anno Romæ, cum per ludos à Sabinorum iuuentute per lasciuiam sortæ raperentur, concursu hominum rixa, ac proprie prælium fuit idem. Cum cōuersus in patres impetus esset, consulum intercursu rixa sedata est. Iuue. miseræ cognosces præmia rixæ. Est autem factitium nomen à ringendo. Ringere, siue ringi, est rostrum torquere, quod canes faciunt, dum latraturi sunt. Hinc ringi pro irasci, caput, & tractum stomachari. Teren. ille ringitur, tu rides. Hinc rictus, quod nonnulli ferarum tantum esse uolunt, dum rostrū quasi indignabūde intorquent. Sed de hominibus quoq; dicit Titinnius ostendit. Caue frontem hanc, et semper patentes rictus. Rictus etiam rostra ipsa dicuntur. Vnde nonnulli à græcis deductum uolunt, apud quos ῥίγχος rostrum dicitur. Ringo autem siue ringor, à nariū 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, et turbulenter aduerbium. & turbo uerbum, quod est confundo. cōmoueo. impedio. Deturbo, deorsum uiolenter deijcio. Virgil. puppi deturbat ab altæ. Exturbo, similiter è loco deijcio. Disturbo, dissipando, diruendoq; deijcio. Cicero. Vt dicere in hoc ordine auderet se publicis operis disturbaturum publicæ ex Senatus sententia ædificatam domum. Conturbo, idem quod perturbo. Ab ijs interturbatio. perturbatio. deturbatio. exturbatio. disturbatio. conturbatio deriuantur. et interturbator. perturbator. deturbator. exturbator. disturbator. conturbator, et aduerbia pturbate. deturbate. exturbate. disturbate. conturbate. item à turba deducatur 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 ēt turbinem uocari quicqd turbinatæ est forma. Ply. de Aloe. Scyllæ simlitudinē habet aloe maior, & pinguioribus foliis. Caulis eius tener est. rubens medius. non dissimilis Antherico. radice una ceu palo in terra demissa. graui odore, gustu amara, in turbinibus cadorum eā ferunt, ut Aloum maius, in turbinibus cadorum inquit,

hoc eſt in parte turbinata. Ouidius. Caua buccina ſumitur illi. Tortilis in latum, quæ turbine creſcit ab imo. Reperitur tamẽ Turbo pro nomine proprio uiri. Hora. Turbonis in armis. GRAVIS. Moleſta. Graue ſuapte natura ponderoſum ſignificat, ut graue ſaxum. grauis ſarcina. grauia arma. Virg. Vomis, & inflexi primum graue robur aratri. Teren. Hui tam grauis hos quæſo, qđ. ſ. grauent nos, æ greq; ac cum moleſtia ferantur. Hinc per abuſionem ad ſenectutem transferimus ad morbum, ad dolorem, quoniam ij, qui moleſtiã 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 quodã ponderis premunt. itaq; unus modus eſt, quæ corpori, aut aio moleſtæ ſunt ea grauia appellare, eoq; moleſtia à mole. i. à re magna, magniq; ponderis uocitata eſt. Alter modus eſt, quod quemadmodum grauia, et grandia ſaxa, ac grandes trunci, non facile loco mouentur, ſed ad omnẽ temporum mutabilitatem hærent, ita homines conſtantes, ac prædita ſapientia merito per figuram graues nominantur, qui nec precibus, nec minis, nec uanitate, nec promiſſis ab æquo, & iuſto ſubmouentur. ut ij faciunt, quos leues 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 gratiter, 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. Cice. Quod nunquam ſenectutem tuam tibi graue 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, difficilius q; curantur. Graue, forte. robuſtum. Vir. Ferit enſe grauem Tymbræus Oſirim. Graue, ſolidum. firmum. conſtans. plenum authoritatis. ſeuerum. Cice. Vt iam ſint alia grauiora, atq; meliora, tamen nos ſtudia noſtra naturæ regula metimur. Idem. Vnde ad agendum, aut dicendum copia depromi maior grauiſſimorum exẽplorum, quaſi incorruptorum teſtimoniorũ 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 graues tentabunt pabula fœtas. Idem. Tum pietate grauem, ac meritis ſi forte uirum quẽ Conſpexere, ſilent. Item pro fœcundo, et frugifero. idem. Quid labor, aut bene facta iuuant? quid uomere terras Inuertiſſe graues? et pro grandæuo. idem. Hic grauis Entellum dictis caſtigat Aceſtes. Et pro multo. Salluſt. 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 iã conceptoſœtu grauatur, quemadmodum prægnans, quæ iam occupata eſt in generando quod conceperit. & incens propinqua partui, quod incaluerit ſit fœtus eius. Grauidus etiam pro pleno ponitur. Vn

de & grauidare ueteres uſurparunt pro implere. Cæcilius. Myſteria hic honeſte grauidauit, probo. item à grauis graue ſtellus deducitur, hoc eſt ſenex. Plaut. Quis eſt graueſtellus iſte, qui aduenit. & grauedinoſus, torminoſus, de quo ſupra diximus. et 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. et grauiloquentia, ſicut grandiloquẽtia. et graueſco. grauis fio, hoc eſt ponderoſus. PACI. Tranquillitati ciuitatis. Pacem eſſe quidam definiunt tranquillam libertatem. Virg. Pars mihi pacis erit dextram tetigiſſe tyranni. Metaphorice tamen interdum pro uenia accipitur. idẽ. Sed uotis, precibus q; iubent expoſcere pacem. interdum pro propitiatione. idem. Exorat pacem Diuũm. idẽ. pacẽm q; per aras Exquirunt. Dicta eſt autem Pax à pactione. Eſt enim pactio (ut Vlpianus inquit) duorum plurium ue placitum, & conſenſus. Antiqui pactionem dicebant. Nunc pactio dicitur à uerbo paciſcor, quod ſignificat conuenio. Vnde pactus mercedem dicamus, 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 deſiti. 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 etiã à pacificor pacificatorem deducunt. item pacificatorium. Cicero. poſtquam nos pacificatoria legatione implicatos putant. Veteres in plurali paces uſurparunt. Varro. Animaduertendum primum quibus de cauſis, et quẽadmodum conſtituerunt paces. Secundum, qua fide, & iuſtitia eas coluerunt. Piſcator 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, & idem ſignificat, quod pactus. Terẽ. ita me Dij bene ament, ut mihi liceat tandiu, quod amo frui, iam depeciſci morte cupio. Cice. Quidam, cum circunſederetur, neq; effingere 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, et pacandos ciuium animos in ciuitate præficitur. Martianus tamẽ iuriſcõ. eos Irenarchas appellat, qui diſciplinæ publicæ & corrigendis moribus præficiuntur. INIMICA. Aduerſa, hoſtis contraria. Amicus dicitur, qui amat. & indiſſolubili familiaritatis iure coniũctus eſt. Eius contrarium eſt inimicus. Ab amando autem amicus appellatus. et honeſtæ quidem res eſt, ſignificatq; eum, cũ quo uera amicitia coniunctus ſumus, cum amica, quando ad uirum refertur, inhoneſta res ſit, ut hæc amica mea eſt, hoc eſt cõcubina, ego uero eius non amicus ſum, ſed amator. Amatorem quippe dicimus, qui ad tempus, et ueneree amat. Vñ amor eiuſmodi amatio dicitur. Plau. Nimis pene inepta atq; odioſa eius amatio eſt. & ab eo fit diminutiuum amatorculus. Plau. Nã 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. A mare aliquando in bonam partem accipitur, & plus est, quàm diligere. Cicero. quis erat, qui putaret ad eum amorem, quẽ erga 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 respõdisse adolescentulo cuidam quærenti an sapiens amaturus esset. De sapiente (inquit) uidebimus. Mihi et tibi, qui adhuc longe à sapiente absumus, non est committendum, ut incidamus in rem commotam impotentem alteri emancipatam, uilem sibi. Siue enim nos respicat, humanitate eius irritamur, siue contemnit, superbia accendimur. Aeq; facilitas amoris quàm difficultas no cet. facilter 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. incẽsus sum amore incredibilium uirtutum tuarũ. 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, et cæca stimulos auertere amoris. Idem. Omne adeo genus in terris hominumq;, ferarumq;, Et genus æquoreum, pecudes, pictæq; uolucres In furias, igneq; ruunt, amor omnibus idẽ. Hinc amor etiam pro cupidine, quem ueteres amoris deũ 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 Scurus, & frequens Phœnix. Ab amico amicitia deriuatur, quæ definitur studiorum omniũ, uoluntatumq; consensus. Cuius contrarium inimicitiæ sunt plurali numero, quamuis ueteres etiam singulari aliquando protulerunt. Ennius. Amicitiam, atq; inimicitiã in fronte promptã gero. Item ab amo amatorius, hoc est ad amorẽ pertinens. Vnde amatorij uersus dicuntur. & amatoriæ epistolæ. Item amatorium poculum, uenefic̃ium, quod conciliandi amoris gratia porrigitur, quod etiam substantiue amatorium dicitur. et amatorie aduerbium, hoc est ad similitudinem amantis. est etiam Amatorie nomen proprium Nymphæ, & (ut quidam putãt) 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, q̃ fratres diligi solent. Sunt tamen qui amitã 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 amicè. amicius. amicissime. Sicut ab inimicus. inimicior. inimicissimus. inimicè. 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, & si dei 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, neue 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 cupeas, facies. Vale. Antiqui pro amico, & amicat ametum, & ametam dicebant. Laberius, in lacu auerno mulierem fuisse ametabundam 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 Emussitata 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. Virgil. et amaris intyba fibris. idem. et amara pausia baca. Aliquando tamen ponitur pro acerbo. idẽ. Isq; amẽs animi, & rumore accensus amaro. Aliquando pro sæuo. crudeli. nocente. idem. Hostis amare qd increpitas, mortemq; minaris. Amaritudo, hoc est insuauitas. asperitas. et per metaphoram anxietas animi, & solicitudo. & amare aduerbium. & comparatiua, & superlatiua eorum. & amaror pro amaritudine. Lucre. Dilutaq; contra Cum tuimur miseri 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 quacunq; 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, et hoc esse, quod terras saturat, accidensq; corpora implet abscedens inanit. ideo cum incremento eius uidemus conchylia augeri, cũ etiam sanguini est hominum cum lumine eius crescere, ac nunui. Hinc solis sydus masculum esse philosophi scribunt torrens cuncta, sorbensq; sic mari late patenti saporẽ inæqui salis, quia exhausto inde dulci, tenuiq;, quod facillime trahit uis ignea omne asperius, crassiusq; liquatur. Econtrario lunæ fœmineum, ac molle sydus esse, nocturnumq; soluere humorem, & trahere, non auferre. Altissimum mare quindecim stadiorum esse nonnulli tradiderunt, ex aduerso oraxorum gentis uocant bathea ponti, hoc est profunda trecentis à continẽti stadijs, ubi nada nunq̃ reperta sunt. A mari marinũ dicimus, qd mare inolit, uel ex mari est, ut marinum piscem. marinã aquam. & maritimum, quod ad mare inolit, uel ad mare est, uel ad mare sit, ut ora maritima. gens maritima. bellum maritimum. Transmarinum autem dicimus, quod trans mare est. Vnde transmarinum triumphum uocamus. & Transmari-

nas merceis. Maris fluuius eſt. A gathyrſarum in Hiſtrum defluens. Maris mons Thraciæ. Cõpoſita 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, idẽ eſt quod obligo. Ciceron. Qui enim ſerius honores adhamauerunt, uix admittuntur ad eos, nec ſatis commendati multitudini poſſunt eſſe, deducituŕq; ab hamus, quod cathenam ſignificat. Virg. 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, atq; hamiotarum, aucupumq;. item hamotrahones, modo piſcatores, modo qui uncis cadauera trahebant, præſertim peſtilentiæ tempore. Hamum quidã à græco deductum putant. Nam græci ἄμματα dicunt ligamenta unde amentum dictum, quod quidam eſſe id exiſtimant, quo iacula, ut mitti poſſint, iungantur, 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 iſi gnis in Metelli publica porticu. ideo autem aſpirationem aſſumpſit hamus, ut in datiuo, et ab 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, aliorumue ſimilium congregationem, quod hæc ita uniantur, ut ſimul uideantur ligata. PLACIDAE. Mitis, ſedatæ, epitheton quietis eſt placida, et 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, et 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 quadam rerũ, quas auditurat, affectus. item à placeo perplaceo, quod eſt uehementer placeo. Plautus. Perplacet. et 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 mediocrium placitis nouitate aliqua ſeſe commẽdãtium. idem. Eadem ætas Neronis principatu ad Theſalium tranſiliuit delentem cuncta maiorum placita, & rabie quadã in omneis æui medicos perorantem. item à placidus placo derivatur, 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 cõpoſita fiunt ſemperuiuum herba. & ſempiternus. et ſempiterne aduerbium, de quibus ſupra diximus. Sẽpiternum ab æterno ita diſtingunt, quod ſempiternum dicunt deũ 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 injcere, ut hoc loco. Ab hoc fit ſolicitatio, quæ ab altero

fit. et ſolicitudo, quæ mentibus inhæret, hoc eſt cura, et inquitudo mentis. Teren. Tum nuptiarum ſolicitudo. et ſolicitus, inquietus, ac curis plenus. Solicito autẽ à ſolo deductum eſt, quaſi ſolo cito, hoc eſt loco dimoueo. Solũ. n. neutro genere dicitur, quicquid alicui rei ſubiacet. Vnde nauis ſolũ eſt mare. Virg. 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, quẽadmodum idem exterris 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 habẽs. Virg. Solidoq; adamante columnæ. Hinc fit ſolido uerbum, qđ eſt roboro, firmo. à quo conſolido. et ſolidatio. à quo conſolidatio. & ſolide aduerbium. & conſolida herba, quæ & conferua. & cõagulum dicitur. & græce σύγχυτος. Quidam etiam ſtrumum appellant, quod ſtrumis illita ſanandis peculiaris eſt. alij conferuam uocant aliam herbã, à conferuminãdo, quæ in aquis dulcibus naſcitur. Spongia uerius aquarum, quàm muſcus, aut herba uilloſæ denſitatis, ac fiſtuloſæ. Curatum ea legimus prolapſum ex alta arbore putatorem quendã, omnibus ferè oſſibus cõfractis circundata uniuerſo corpori, et aqua ſua inſperſa, quoties in areſceret. item à ſolidum inſolidum dicimus aduerbialiter, hoc eſt in integrum, ut oẽs pro miſerunt inſolidũ ſe ſatis facturos, hoc eſt integre unuſquiſq; 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 ædiũ quoq; miniſtros mediaſtimos uocabant, quod medij eſſent ad præſtanda officia. de tripudio ſoliſtimo dictum eſt à nobis ſuperius. & ſolidus nummi 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. Alij ſolidum, non à ſolo, quod terram ſignificat, ſed ab Oſcorum uocabulo dictum uolunt. Oſci. n. 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. Intertiſſimus. Inertia. & ſolẽne, quod omnibus annis præſtari debet, à quo ſolẽnitas appellata. & ſolor, quaſi ſolidũ redintegro. à quo ſolatium, & quo poetæ potius utuntur, ſolamen. Virg. Solamenq; mali de collo fiſtula pendet. & conſolor. & conſolatio. & conſolabundus. & conſolamen. et conſolatoriũ. unde conſolatoriam epiſtolam dicimus. et conſolatorium carmẽ. Quidam ſolatium à conſolatione ita diſtinguunt, ut ſolatium re fieri dicant. conſolationem uerbis. & conſolari, oratione ſolari. et ſolium armarium è ligno factum, in quo reges ob corporis ſui tutelam ſedebant, dictum quaſi ſolidum. Ponitur tamen abuſiue pro ſella regali, & pro naſe, in quo uel balneamur, uel condimur. Quidam tamen ſolium à ſedendo deductum putant, ut ſupra oſtendimus. unde & ſoliſternia. et ſolaria appellata. et ſolox lana craſſa, quaſi ſolida. Item pecus lana contectum. Titinnius. Lana ſoloca ad purpurã data. Lucilius. Montano hirco, atq; ſoloce ſicut econtrario oues, quæ nẽtrem lana nudum habent, apicæ dicuntur. Item à ſolon, qđ 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, et ſolitarius paſſer.

literius passer. & soliloquus, qui solus loquitur. & soliloqui um, quod per nos contemplando loqui solemus. & solitudo, quam ueteres etiam solitatem dixere, & solea, quod sola pedi bus subjiciatur, genus calciamenti est plantis subiectum. nam cætera propè nuda teretibus corrigijs nectuntur, quæ dicuntur amenta, eo quod aptantes ea ad mentum trahunt. Plyn. Corneliæ Gracchorum matri sedēs statua posita fuit, soleis q; sine amento insignes in Metelli publicæ porticu. A menta etiam dicuntur, quibus uincuntur iacula, ut mitti possint. unde amentatas soleas, & amentata iacula dicimus. Quidam putāt hoc uocabulum à græcis acceptum, qui hæc ἄμματα uocant. Soleas uero uocē græci crepidas nominamus. & per diminutionem latinam crepidulas, earum q; sutores crepidarij 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 uocabulū 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 soni tus 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, mortem q; minaris? Idem. A estatem increpitans seram. & increpatio huiusmodi reprehensio. à crepo fit frequentatiuum crepito, quod proprie est cimbalorum, tympanorum q;, & aliorum huiusmodi. à quo fit crepitaculum, quod sistrum dicitur, frequens in sacris Isidis. Est enim sistrum æneum crepitaculum, cuius per angustam lamnam in modum balthei recurnatam traiectæ mediæ paucæ ungulæ, crispante brachio trigeminos ictus reddunt argutū sonum. Virgilius. Regina in medijs patrio uocat agmina sistro. Martia. de crepitaculo, Siquis plorator cōlo tibi uernula pendet, Hæc quatiat tenera garrula sistra manu. & crepitulum ornamentum capitis est, q̄ in capitis motu crepitum facit. Crepitus etiam turpis uentris sonitus appellatur. Concrepo quoq; à crepo deducitur 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 incuso. Turpil. Age tu, Hymenæum increpa. Nonnunquam pro frangor. Virg. et acuto muricē remi Obnixi crepuere. à quo crepido derivatur, quæ proprie est prærupti saxi altitudo, & moles. Idem. Forte ratis celsi coniuncta crepidine saxi, Expositis stabat scalis, & pōte parato. quā doq; pro ferio. Ennius. Sed sonitus aureis meas pulsu pedum increpat. Cicero. itaq; uir bonus habeat hanc uim, ut si digitis concrepuerit, possit in locupletem testamenta nomen eius irrepere. à crepo etiam capræ, & à principio crepæ sunt appellatæ, quod cruribus crepēt, ut supra diximus. & crepi lupercà crepitu pellicularum, 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; aliquando pro deserto usurpant poetæ. Vir. Heu magnæ tum Libyæ solis erratur in aruis. & à solus deducitur sol, q̄ tantam claritatem solus obtineat. Vnde Assyrij quoq; huic nomini adad nomen addiderunt, quod eorum lingua significat solum. Abeo 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 quinq; diebus. Sicut lunaris annus dicitur, qui mense uno suum cōficit 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 cæruleos flores. Magnus est mediorū 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. Alij pancration, quod πανκράτιον omnipotens sit. Magi putant huius succo cū 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 fulgentes radios spargit. Item à sole solanus. unde subsolanus uētus, de quo supra diximus, quod sub sole oriente nasci uideatur. & solanū herba, quam alij strichnium, alij haliacabum. alij quod uesicæ medeatur, & calculis uesicariam uocant, hac coronarij utuntur in Aegypto, quod ederæ folio similis sit. Siquis eam drachmæ folio sumpserit, uariæ species, ac lætitia plenæ animo obseruantur. Duplicatum pondus insaniā facit. ideo μανιὸν quidam è græcis, è latinis Furialem herbam nominant. Quicquid ponderi adiiciatur, mortem repræsentat. Sunt qui dorion appellent, quod cuspides ea in prælijs tingerentur. Strychnis etiā, & halicallios, & erythros, & neuris nuncupatur. Xenocrates nullum esse corporis malum scribit, cui hæc 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 Ancensus consulum pronuntiabat, cum è curia inter rostra, et 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, rostris q; earum suggestum in foro extructū adornare placuit, Rostra q; 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. Ancensus præco erat ita dictus, quod ad cēnsum solitus esset uocare. Consul enim, qui exercitui imperaturus erat, dicebat Ac censo, Calphurni uocā illicium omneis quirites huc ad me. Ac cēnsus dicebat sic. omnes quirites ite ad conuentionem huc ad iudices. dehinc consul loquebatur ad exercitū. Impero qua cō uenit ad comitia centuriata. Censor uero sic, Ancenso impabat,

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 accianturueluti accersiti. Pompeius uero Accensi (inquit) dicebantur, qui in locum mortuorum militum subito subrogabantur, dicti ita, qa ad censum adijcebantur. Manifestus est error utriusq;. Item a' sole solstitū dicitur, quasi solis statio, cum sol ultra non progreditur, sed retrocedere incipit. Singulis quippe annis duo solstitia sunt. Vnum æstiuum in principio Cancri, cū sol ad inferiores incipit circulos cōmeare. Alterum hyemale in principio Capricorni, quando sol ad nos incipit reuerti. Virg. Humida solstitia, atq; hyemes orate serenas. Præterea a' sole solifugæ, quæ & solpugæ dicitur, de qua superius diximus. & insolo uerbum, quod significat ad solem sico, sicuti insumo, sico ad fumum. ab hoc insolatio dicitur, quemadmodum a' fumo, Infumatio. Plyn. Ceram uinaceo crate sub diuo siccant sole, lunáq;. hoc enim candorem facit, si sic siccatur, et ne liquefaciant, protegunt tenui linteo. Candidissima uero fit post insolationem, etiā humi recocta. Plauatq; hillas infumatas, & sumē. Hillas hoc est farta intestina tenuissima. Veteres enim hillas intestina tenuiora dixerunt. unde Bouillæ oppidum uocitatum, quasi bouis hillæ non longe ab urbe, qđ eò uulnerata bos sua trahens intestina deuenerit. Laberius, Ne'ue aliter hūc 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. Plyn. Sic & solatis prosunt. sol græce ἥλιος dicitur. a' quo Helius proprium nomen. & Heliogabalus, qui Antonij Caracalæ filius fuit natus ex Semamira formosissima fœmina apud Phœnices, quo tempore pater eius cum Parthis bellū gerebat. Hic matris ingenio apud Antiochiam ad imperium assumptus est, impetrauitq; a' 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. a' quo monas monadis deducitur, quod significat unitatē. & monachus solitarius. & monarcha, unicus omnium princeps. A' quo monarchia unius principatus. & Monacris Arcadiæ mons, quasi solus uertex, siue sola summitas. & Monychus propriū nomen, quasi μόνος ὄνυξ, hoc est solus unguis, quod pedem instar equi habuerit. & monomachia singulare certamen. & monosceli homines Indici singulis cruribus miræ perniciatis 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 habuisse Plynius refert. μόδους enim dens dicitur. Itaq; monodos dictus, quasi unicus dens. & monophthalmus, unius oculi. Solidurius non a' sole, seu solido, aut solo derivatur, sed ita uocatur lingua gallica deuotus. Cæsar, cum sexcentis deuotis, quos Galli solidurios appellant, quorum est conditio, ut omnibus in uita commodis una' cum ijs fruantur, quorum se amicitiæ dediderunt. Si quicquam per uim accidat, aut eundem casum una' ferant, aut sibi mortem consciscant. Item a' solus soli uagus dicitur, qui solus uagatur. & soleo, quod significat consueui, quasi solus, hoc est totus eo. Cuius præteritum est solitus sum. a' 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. Cic. Nec erat uertendum, ne uera prædicans se nimis uideatur aut insolens, aut audax. Hinc insolētia pro arrogantia deducitur. & insolenter aduerbium, arroganter. Veteres insolū pro insolitum usurparunt. Afranius. orbitatem senectuti tuæ malum metui, quod insolum non uenit cæco, ac dementi idē. ne ueniret, quod non agitur insolum. a' soleo fit compositum assoleo. Pla. 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 Veste 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 loca, ideſt agri plenos. & pecunia ipsa a' 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, et duabus ouibus quēquam multari. existimabatur q; 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 ideirco 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 a' pœna, quod pœna generali nomine dicitur omnium delictorū cœrtio, multa uero est specialis peccati, cuius animaduersio pecuniaria est. pœna autem (ut Vlpia. ingt) non tm pecuniaria, sed capitis, & existimationis irrogari solet. Et multa qdē ex arbitrio eius uenit, q multam dicit. pœna autem non irrogatur, nisi quæ lege, uel quo alio iure specialiter huic delicto imposita est. qnimmo multa ibi dicitur, ubi specialis pœna nō ē 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. a' multa fit multo uerbū, qđ est punio, condēno. Veteres tamen aliquando pro augeo usurparunt, & uoti cōpotem reddo. Nonius. & uobis qdem gratias ago, cū uotis me multatis meis. ab hoc multatio, hoc est cōdemnatio derivatur. Multatitia pecunia uocatur, quæ ex multa capitur. Ex his apparet, quàm ridicula sit opinio eorū, q multam p c scribi debere, & a' mulgeo uerbo derivari scripserunt. Est enim mulgere lac e' mammis exprimere.

unde mulctra dicitur ipſa extractio lactis. Virg. Bis uenit ad mulctram, binos alit ubere fœtus. à quo mulctrale uas appellatur, in quo lac colligitur. idē. 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. Teren. Emulſi argento ſenē. Præterea à multus fit multitudo, quod ſignificat frequentiam, ac copiam. Ci. Sed ut pontifices ueteres propter ſacrorū multitudinem tres uiros epulones eſſe uoluerunt. et 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, multolutus, uarius, multas plicationes habens. & multiplico. à quo multiplicatio. & multificio. magni exiſtimo. & multiuolus, qui multarum rerum deſyderio tenetur. & multiloquus, qui multa loquitur. & multifidus, multis modis fidens. multum, & ſatis hoc diſtant, quod multum infinitum eſt. ſatis finitum. auaris illud, hoc paras, & ſe continentibus applicandum eſt. Lucil. Nam ſi quod ſatis eſt homini, id ſatis eſſe poteſſet, hoc ſat erat. Nunc, cum hoc non eſt, quid credimus porro à diuitias ullas animum mihi explere poteſſe. Ludos præterea celebrantes Bubecos appellabant. Seruius Rex ouium, boumq; effigie primum æs ſignauit. frugem aratro quæſitam ſiquis nocte depaſtus eſſet, aut ſecaſſet, puberi quidem capitale erat, ſuſpenſusq; Cereri grauius necabatur, quàm homicidio conuictus. impubes prætoris arbitratu uerberabatur. quies, ſomnusq; in ſtramentis erat. Dona ampliſſima imperatorum, ac fortium ciuium erant, quantum q; quis 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 agricolā, bonumq; colonum. ampliſſime laudari exiſtimabatur, qui ita laudabatur. Imperatorum manus colebāt agros, & ſāndi 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 adorian ueteres appellarūt. Ador. n. farris genus eſt. Edor quondam ab edēdo 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 quoq; far nuncupatur. ab opibus opulentus dicitur diues, quaſi diuitiarum plenus. à quo opulentia, quam ueteres etiam opulētitatem dixere. Plau. Quaſi quæ eius opulētitatem 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. Virg. Aut ſpoliis ego iam raptis laudabor opimis. & opime aduerbium abundanter. & opiparum, magnarum opum. unde opiparum œuium dicimus. à quo opipare aduerbium abundanter. copioſe. ops quoq; 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, inopē conſilij dicimus, hoc eſt ſine ope animi, ſine ope conſilij. Virg. 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. Teren. 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 eā 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 τῆς κύβαλον, quod & κύμβαλον dicatur, atq; inſtrumentum eſt, quo in ſacris eius utebantur, propter quod aliquando p ſimplex. l. ſcribitur, corripiturq; à poetis. Martia. hinc Cybeles uiduæ, illinc ſacraria Veſtæ. aliquando p duplex. ll. & producitur, ut apud Propertium, & Lucretium frequenter. & terra, quod dea ſit telluris, propter quod curru uehi fingitur à poetis, 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 deūm, quia omnia gignit. & mater alma, ab alendo. & mater Phrygia, à monte Phrygiæ, quem pluratiuo numero Dindyma uocant. Virg. ite per altæ Dindyma. in eo ſacra ſibi per Corybantes inſtituit. à quo Dindyme, & Dindymene à nonnullis uocatur. & Berecynthia à monte Phrygiæ, qui Βερέκυνθος appellatur. & Pales, qđ ſit pabulorū dea. unde eius feſta parilia dicta ſunt, quæ ſi 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 traiicio ex trans, & iacio. Duco manifeſtæ ſignificationis eſt, differtq; à traho, quod ducimus eum, qui ſponte ſequitur. Trahimus autem nolentem ſequi. Seneca. Fata uolētem ducunt, nolentem trahunt. Virg. Ducatur infelix æuo confectus Aletes. Per metaphoram tamen duco aliquando accipitur pro auoco, & delectatione quadam demulceo. Cic. Dantq; ſe ad ludendum, fabularumq; auditione ducuntur. Aliquando pro ago, ſiue patior. Vir. 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 exacto. Cic. 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. Virg. 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 multus, & non legis iſta libenter. A duco dux derivatur, q alios ducit. unde & ducem gregis dicimus, & ducem belli, q etiam ductor appellatur, cuius fœmininum eſt ductrix. Item

ducto frequentatiuum, cuius aliud frequentatiuum eſt ductito. ueteres quoq; à ducendo dubenum dicebant, quem nunc dominum dicimus. Item à duco ducatus pro ipſo ducendi officio. Iuſtinus. Cum uarijs fruſtrationibus non ſine riſu deferretur, & honoratum inſuper ducatu aduerſarium cerneret, iram in ipſum Philippum uertit, ultionemq; quam ab aduerſario non poterat, ab iniquo iudice exegit. & ductus pro ipſa ductione. Vnde aquæductus dicuntur deductiones aquarum. & ductile, quod facile ducitur, attenuatur q; . Vnde æs ductile appellatur, quod malleis obſequitur, tenuatur q; in laminas, cuius contrarium eſt æs cældarium, quod funditur tantum, & malleis fragile eſt. Compoſita quoq; 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. Adducimus tuam Bachidem. aliquando pro cogo. Cic. 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. Nõ nunquam pro torqueo. roto. Idem. Ipſe ter adductas circùm caput egit habenas. plerunq; etiam pro produco, extendo. Idem, 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) principiũ eruditionis, quam græci εἰσαγωγὴν, hoc eſt iſagogen uocant. Vnde Porphyrius opus ſuum, quod de dialecticæ principijs ſcripſit, iſagogen uocauit, quamobrem & iſagogicon introductorium dicamus. Obduco, modo tego. idem. obducat paſcua iunco. modo econtrario detego, aperio. Luca. Vos interea lumen afferte, atq; aulam obducite. Nonnunq; etiam facio. contraho. Plyn. Iam callum obduxerat. perduco uſq; ad finem duco. Apule. Iamq; familiam ad ſtabulum perduxerat. Abduco. aufero. abigo. Curtius. Armentum omne abductum. interdum tamẽ 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 aliquando pro erigo. idẽ. aramq; ſepulchri Cõgerere arboribus, cæloq; educere certant. aliquãdo 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. Virg. Abnegat exciſa uitam producere terra. Hinc producta ſyllaba dicitur longa. & pro ductio elongatio. & producte abuerbium longe. modo pario inſtituo. facio, ut bona arbor bonos fructus producit. Teren. Sed ni animam primum extinguerem ipſi illi, qui illud produxit ſcelus. Aliquando pro proſequor uſurpatur. Vir. nec te tua funera mater Produxi. Aliquando pro extraho, & foras duco. Teren. Produxi, ac uendidi. induco, quod proprie eſt introduco. Plau. Induc eam in domum, & quid agat obſerua protinus. Aliquando tamen induco ponitur pro immitto, fingo. Cic. Hinc ille Giges inducitur à Platone. Aliquando pro perſuadeo. Luca. Huius ego animum ſi induco, ut ab amore meretricis deſiſtat. Nonnunquam etiam inducere eſt quibuſdam ueluti fallacijs decipere. idem. Miſerum ſenem ſirenum cantu inductum. Hinc Rhetores inductionem uocant argumenti genus, cum per interrogationem ſimilium cogimus aliquem aliquid fateri, ueluti manu in id, quod uolumus, eum ducentes. Vt ſi ſit interrogatio talis. Quod eſt pomum generoſiſſimum, non'ne quod optimum? concedetur. Qui equus generoſiſſimus, nõne q optimus? & plura in eundem modum, tum id ſubiungitur, cu

ius rei gratia rogatum eſt. Quid homo nõne is generoſiſſimus, qui optimus? Fateri hoc illis conceſſis, proculdubio oportebit. Quidam inductionem ita definiunt. inductio eſt oratio, quæ rebus non dubijs captat aſſenſionem eius rei, quæ inſtituta eſt. Alij inductionem dicunt eſſe orationem, p quã fit à particularibus ad uniuerſalia progreſſus. Diduco. diuido. ſeparo. Callum. Egium, qđ tripartito diducatur. Reduco, iterũ 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, q picula euaſerunt. Virg. Vt reduces illi ludunt ſtridentibus alis. Aliquãdo etiã reduco pro replico accipitur. à quo reductũ, replicabilem dicimus. idẽ. inq; ſinus ſcindit ſeſe unda reductos. Seduco, quod proprie ſignificat ſeorſum duco. Accipitur tamen frequenter in malã partem, pro eo, qđ eſt à recto ad uitiũ traho. Vnde ſeductores dicuntur, q ad uitia homines hortantur. Traduco, modo trajcio, ut traductis in Africã copijs. Modo ad ulteriora duco. Plau. Traduce adhuc lineã pluſculã. aliquando tranſfero, ut hoc loco. Traducta eſt Getulis, hoc eſt translata ad Getulos. Vnde etiã traducere librũ ex una lingua in aliã qđã dicũt, hoc eſt interpretari. ab hoc traduces dicuntur, q alii unde tracti, ac propagati ſunt. Conduco, quod modo ſignificat colligo. congrego. Varro. Mane ſuſcitat roſtra, populũ in foro conducit. Modo locatum accipio. Cic. Vt ſæpe in noſtra repu. uidemus mercede conducti. Hinc derivatur cõductio, ſicut à loco locatio. interdũ emo. Plau. Cædendũ cõduxi ego illũ. Aliquando conuerto. Lucil. Et uirtute tua, & claris conducere chartis. Modo proſum. Cic. Poteſt autem, qđ Reip. inutile ſit, id cuiquã conducere? idem. Facillimã autem in ea Rep. eſſe poſſe conardiã, in qua idem conducat omnibus. Vnde conducibile dicimus utile. Plyn. Quo nihil cõmodius, nihil rei, de qua agimus, conducibilius cogitari potuiſſet. GETVLIS. ad Getulos. hi Africæ populi ſunt. Africã initio Libyes habuerũt, 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 Cãpaniæ. Vel Getulis dixit, ut remotiorẽ Africæ partem, ac magis infeſtam nominaret. Africa una eſt ex tribus orbis terrarũ partibus. Quicquid terrarũ iacet à freto ad Tanaim Europa dicitur. Quicquid à freto ad Nilum Africa. Vltra quicquid eſt Aſia eſt. Africa ab orientis parte Nilo terminatur, à cæteris partibus cingitur mari. breuior ẽ, quàm Europa, & ubi flumen attingit, latior, unde in iugã exurgens pgit incurua ad occaſum, faſtigata q; ſe molliter, & fit paulatim adductior. Vbi finitur anguſtiſſima eſt. quantũ colitur ſertilitate præſtat, uerũ maxima pars inculta eſt, et uel arenis ſterilibus obducta, uel ob ſitũ cœli deſerta, uel multo, ac maleſico genere animaliũ infeſta. Mare, quo à ſeptẽtrione cingitur, Libycũ uocatur, à meridie Aethiopicum, ab occidẽte Atlanticum. Ea pars, quæ Libyco adiacet, Cyrenea dicitur à Cyrene urbe, quã ibi Battus Cyrini regis filius cõdidit, & à Cyrene uirgine ita nominauit, quæ Penei regis Arcadiæ filia fuit, ſiue (ut poëtæ dicunt) Peneifluminis, quæ ob formæ præſtantiã è Pelio monte Theſſaliæ rapta fuit ab Apolline, & in Libyã ducta, ex qua quatuor filios ſuſcepit. Ariſtæũ. Nomiũ. Auctonũ. & Argeũ. Proxima totius prouinciæ nomine Africa dicitur, poſtea Numidia. deinde Mauritania. Sed Mauri in Atlanticũ pelagus expoſiti ſunt. Vltra eos ſunt Troglodytæ, et Caruſij uſq; ad Aethiopas. hi & reliqua huius, & totum latus, quod meridiem ſpectat, uſq; in Aſiæ confinia poſſident. At ſuper ea, quæ Libyco mari abluuntur, ſunt Libyes & Leucæthiopes, & natio frequens, ac multiplex Getuli, quorũ regio Getulia uocatur,

uocatur, quæ proximos habet Garamantes, de quibus ſupra diximus. Getulus primas duas ſyllabas correptas habet. Oui. Quid dubitas umctam Getulo me tradere Hiarbæ. Sed ab hoc ſit Getulus adiectiuum, quod eaſdem ſyllabas productas habet. Virg. Et Getulæ urbes, genus inſuperabile bello. Virg. Vbera cui dederint getulæ in ualle leænæ. Iuue. Cum getula ducē portaret bellua luſcū. Hiarbas Iouis filius fuit ex Garamante nympha, & Getulorū rex, quē Virg. ſcribit in conuiuiū petiſſe Didonem. Libyā à græco dictam 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 libycū mare. & libyes. & libs uentus. & libanotus, de quibus diximus. & libyſſi libyci. Item quando ſubſtantiuum eſt, oppidū Bithiniæ, in quo Annibalis tumulus fuit, & libyſſis libyci. Virg. et pelle libyſſidis urſæ. & libyſſimus. Martianus. Graui, ac libyſſino calore exuſtus. à quo libyſſinus dictus eſt Apollo ab ijs, qui Pachynū Siciliæ promontoriū incolebant, quē admodū ſuperius diſſeruimus. Item libycus cāpus in agro argeo appellatus eſt, quod in eo fruges ex Libya allatæ ſunt. Quam ob cauſam & Ceres ab Argis Libyſſa uocitata ē. Africa uero dicta eſt, quod ſine frigore ſit. gppe græci φρίκην horrorem dicūt. 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 circūm. Cum uero prouinciam ſignificat, correptam. idem. Europa a. q. Aſiæ 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 ab hinc triennium ex Andro cōmigrauit huic uicinæ. Titinni. Vbi Ambitioni uirtutem uideas antecedere. Var. Tanta porrò inualuit cupiditas honorū pleriſq;, ut uel cœlum ruere, modo magiſtratū adipiſcantur, exoptent. NEC CEPIT ARENA NOCENTES. Senſus eſt, non ſunt puniti delatores in amphitheatro, ſed acti in exilium, in quo præponit tempora Domitiani temporibus Titi. Nā Titus quēadmodū Sueto. refert, licet aliquando in aſperrima inſularum delatores miſerit, frequentius tamen in foro flagellis, ac fuſtibus cæſos nouiſſime traduebat p amphitheatri arenam, & aliquando ſubijcia in ſeruos, ac uenire impabat. Domitianus uero, ut eā peſtem omnino ex urbe tolleret, eos ad Getulos uſq;, & ſyrtiū locā relegauit. ARENA. Amphitheatrum Contentum pro continente. Arena enim ſpargi amphitheatrum ſolebat, ne uel pugnantes fœdarentur cruore occiſorū, uel cruor ſparſus ſpectantibus eſſet horrori, præſertim in gladiatorū dimicatione, propter quod parata ſemp erat inuentum multitudo cū ſcopis, qui arenam uerrerēt, cruoremq; ob tegerent. ſtulte quidam ætate noſtra p arenam putarunt theatrum intelligi, in quo nec belluarum, nec gladiatorum ludi celebrabantur. Sed ſtultius arenæ amphitheatralis cauſam longe aliam, quàm nos diximus, auguarati ſunt. Arena puluis eſt minutiſſimus, aridus. ideoq; ab ariditate dictam nonnulli exiſtimant, & ſine aſpiratione ſcribunt. Alij ab hærendo appellatam putant. & ideo addunt aſpirationem, uel quod ſibi inuicem propter tenuitatem cohæreat, uel qđ per eam cum cæmentum, & cæmenta inter ſe, & tectoria parietibus hæreāt. hæc ſi groſſior eſt, Sabulum appellatur. à quo ſaburra dicta arena immunda, 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 derinatur. unde Iupiter arenarius, de quo ſupra diximus. item arenoſus, ſicut à ſabulo ſabuloſus. & à glarea glareoſus. Plyn. Litus non arenoſum, ſed algæ, & 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 ſabuto quoque ſabuletum dicitur locus, in quo ſabulum abundat. CEPIT. Acepit. Capere enim proprie accipere eſt. Vir. Tu genitor cape ſacra manu, patriosq; 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. Cic. Ob eam credo cauſam, quod inſit aliquid probi, quod capiat ignaros. Virg. Ante locum capies oculis. Capere æſtu, uel dolis, decipere. idem. captiq; dolis, lachrymisq; coactis. Capere, muneribus, aut beneficijs propitiare. Lucil. Non bene pro meritis capitur, nec tangitur ira. Capere animo, aut uoluptate, delectare. Virg. Carmine quo capta. interdum etiam capere pro facere metaphoricè uſurpatur. Teren. Non ſi capiūdos mihi ſciam inimicos omnes hominēs. 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 ingt) initiū capiant ſenſus, & nerui, de quo, & eius derinatiuis inferius dicemus. & capulū qcqd aliquā rem intra ſe capit. Vnde id, quo mortui efferuntur, capulū uocatur. Plaut. 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 capiatur. Apule. Enſemq; capulo tenus infixit. et catinū (ut Varroni placet) qđ pultē, & iurilenti qđ capet. Et capunculū uas fictile, non qđ anſis capiatur, ſed qđ capax ſit. in eūdem ſenſum hoc uerbo uſus eſt Teren. Dij boni, qd turbæ eſt? Aedes noſtræ uix capient ſcio, hoc eſt uix ſufficient ad tātā turbā capiendā. interdū etiā capere accipitur pro occupare, & ſuū facere. Virg. Certantq; illudere capto. Varro. Quid hic uenator nō capit? Cic. Nauem quandā piratarū præda onuſtam cepe. Hinc capi uirgo dicitur, qa apud ueteres pōtificis maximi manu prehēſa ab eo parēte, in cuius poteſtate erat, ueluti bello capta abducebatur. Hinc ēt umcti captiui dicuntur, qđ non ſui iuris ſint, ſed in poteſtatē noſtrā redacti. & captiuo uerbū, quo nōnulli iuniores ſunt uſi. & captiuitas proipſa uēdicatione. Quoniā autē q 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, q mentis cōpotes nō ſunt. & capti oculis, q officio oculorum, hoc eſt uiſu priuati ſunt. Virg. Aut oculis capti fodere cubicula talpæ. Et pro amore accendere. unde capti amentes dicuntur. Lucilius. At metuis porrò, ne aſpectu, & forma capiare altera. Et pro

ſuſcipe, ſiue id ſponte, ſiue inuiti faciamus. Vnde cæpe dolorẽ. cæpe ſolicitudinẽ. cæpe moleſtiã. cæpe uoluptatẽ dicimus. in quo notandũ eſt, qđ hoc uerbum recaprocũ quendã ſenſum habet, ut idem ſit cæpi uoluptatem, & cæpit me uoluptas. Cicero. Magnã cæpi ex literis tuis uoluptatem. Quĩnt. Nec me tanta cæpie bat uoluptas, quod fluentia ceris mella cõderem. Nõ tamen in omnibus habet hunc uſum. Capere cõſilium eſt deliberare. Cic. Cum aũt cõſilium hoc princeps cæpiſſet. Caperõnem eſt modum inuenire. Plau. Rõnem cæpi, ut & amanti obſequerer, & patrem non offenderẽ. A cæpio fit cæpſo, qđ ſignificat prehendo. a quo cæpſa, qđ res in ea recõditas cæpiat. Cuius diminutiuum eſt cæpſula. Põpeius tamẽ a græco potius deduci hoc uocabulum putat. Græci enim cæpſas κάμπας appellãt. A cæpſa fit cæpſarius, qđ (ſi Vlpiano credimus) ſignificat eũ, qui mercedis gratia ſeruanda in balneis ueſtimenta ſuſcipit. Item a cæpiendo cæpunculũ uocitatum uaſis fictilis genus. Itẽ cæpto, cuius aliud frequentatiuũ eſt cæpito. Verum hæc non ſignificant frequenter cæpio, ſed blanditijs quibuſdam, & illecebris, obſequijſq; aliqđ (ut ita dicam) uenor, ut hic obſequẽdo cæptat auram popularem. ideſt quærit. uenatur. Martia. Capto tuã, pudet heu, ſed cæpto Maxime cœnam. Tu cæptas alias, iam ſumus ergo pares. Declarat hoc idem Martia. alibi, cum ingt. Laudantem Seliũ, cœnæ dum retia tendit. hoc eſt enim cœnam cæptare, laudationibus quibuſdam, & blanditijs cœnæ retia tendere, hoc eſt uenari. Hinc huiuſmodi uenatores cæptatores dicuntur. & uenatio ipſa cæptatio. Cic. Captator ille popularis auræ. Item cæptus ſubſtantiuum, hoc eſt deceptio, cuius diminutiuum eſt cæptiuncula, quæ & cæptio dicitur. Aliquãdo tamen cæpto pro cæpio accipitur. Martia. Si cæptare feras aucupis arte placet. Locus cæptus uocatur ad ſacrificandũ legitime conſtitutus. item cæptus percæptio. Seneca. Quod cæptu quidem difficile eſt, ſed facile memoria retinetur. Aliquando etiã cæptus pro delectatione accipitur. Cic. Non poſſum adduci, & ſuſcipere e pecunia cæptum. Item à cæpio cæpitium (ut Varroni placet) quod pectus cæpiat. ideſt cõprehendat, quamuis alij ob id potius appellatum putent, quod ſit cæpitis tegmen. Et cæpis poculi genus, cuius diminutiuum eſt cæpidula. & cæpula uas uinarium, quo ueteres utebantur, anſatum, quod facile cæpi poſſet. et cælpar, quo nomine ueteres doliũ ſignificabant. Varro. Quia ante, quàm nomen dolij prolatum eſſet, id genus uaſorũ cælpar diceretur. & cæpulum. a quo cæpularis, de quibus ſupra diximus. Et cæpeſſo uerbum, qđ proprie ſignificat cæpio. Apule. Dum ſimul illi & gratias agerem, & dona cæpeſſerẽ. Aliquando tamẽ ponitur pro perficio, impleo. Vir. Mihi iuſſa cæpeſſere fas eſt. interdũ pro immitto. Plau. Quo magis te in altum cæpeſſas, æſtus te in portum refert. Nonnunq; pro recipio. Idem. Nunc pergam heri imperium exeq, & me domũ cæpeſſere. & cæplũ nodi genus in ſune, quo indomita iumenta cæpiuntur. & cæpedo ſpatioſum aliquid, & alicuius rei cæpax. a quo intercæpedo proſpatio, atq; iteruallo, qđ inter aliqua interpoſitum eſt. item a cæpio nõnulli cõpiam dictam putant, quaſi cæpiam, qđ multa cæpiat. Eſt autem proprie cõpia facultas, poteſtas, ut faciã tibi cõpiã ſpectandi ludos. ideſt dabo tibi facultatem, uel faciam tibi poteſtatem. Nec fere apud oratores cum alio uerbo iungitur. Apud poëtas uero etiam cũ alijs uerbis, & præcipue cum do. Virg. Poſtquam intrograſſi, & coràm data cõpia fandi. Sine his autem duobus uerbis cõpia plerũq; pro abundantia accipitur. Vnde cõpiã orationis dicimus, quem admodũ ubertatem. cõpiã pecuniarũ. cõpiam frumenti. in plurali uero pro eodẽ ſignificato quandoq; accipitur, ut nouæ cõpiæ tuas, & omniũ rerum cõpias habeo. peculiariter tamen in plurali multitudinem cõpias appellamus, ut Copiæ Pompeij.

Copiæ Cæſaris, pro quo multi noſtri temporis latinæ linguæ parum periti genteis uſurpant, quẽadmodũ etiã cõpiã in ſingulari ponunt pro exẽplari. Sed pro multitudine militum etiam in ſingulari aliquando reperitur. Pompeius ad Domitiũ, nec ſolus cum iſta cõpia tantã multitudinem ſuſtinere poteris. Idem. Etiam, atq; etiam hortor, ut cum omni cõpia q̃primum ad me uenias. a cõpia cõpioſus deducitur, hoc eſt abundans. & cõpiari caſtrenſe uerbum, hoc eſt cõpias cogere, quemadmodum lignari. pabulari. aquari. & cõpioſe aduerbium, abundãter. ueteres cõpem pro cõpioſum dixerunt. Pacuuius. O multis modis uarie dubiũ, & proſpere cõpem diem. Plau. Atq; ego nunc, ut glorioſum faciam, & cõpi pectore. Hinc cõpona primo. deinde Caupona, taberna uinaria propter cõpiam rerum, quæ ibi uenduntur. Item mulier ipſa, quæ tabernæ præeſt, ſicut cõpo, & caupo ipſe tabernarius. Vlpia. Caupones, & ſtabularios æque eos accipiemus, qui cauponam, uel ſtabulũ exercent, inſtitutores'ue eorum. cæterum ſigs opera Mediaſtini ſignificat, non cõtinetur hoc nomine. A caupone fit cauponor uerbum, qđ eſt lucri cauſa, quaſi ad cauponẽ uẽdito. Ennius. Non cauponantes bellum, ſed belligerantes. Ferro nõ auro uitam certamus utriq;. item cauponaria, ars cauponandi, ſicut cõgnaria, ars cõquendi. item a cæpio cõpoſita fiunt accipio, qđ à cæpio Vlpia. ita diſtinguit, ut cæpere ſit, quando cum effectu accipitur. Accipere uero, ſigs non ſic accipit, ut habeat. ideoq; nõ uideri quempiã cæpere, quod ſit reſtituturus. Paulus tamen iuriſcon. etiam eum cæpiſſe exiſtimat, qui alteri acquiſiit. accipere etiam aliquando pro audire uſurpatur. Virg. Accipe nunc Danaũm inſidias, & crimine ab uno Diſce omneis. Ci. Accipe nunc aliud eius facinus nobile. & pro ſentire. Apule. Neq; tu ita accipis, ut res ſe habet. & pro tractare, capiturq; & in bonã, & in malam partem. Cicẽ. Rogo ipſum, quemadmodũ ego eum Arimini acceperim. Terẽ. Ego abs te miſeris ſum acceptus modis. & pro cõuiuari. idem. Accipit homo nemo melius prorſus, atq; prolixius. Aliquando etiam pro decipere. Luci. Sic in quam ueteratorem illum ueterem lupũ Annibalem acceptum. Quid ſit accipere cõditionem. accipere fidem. acceptum ferre. & acceptilatio, ſupra demonſtrauimus. ueteres accepſo pro acceperim uſurparunt. Pacuuius. haud ſinam q̃quam 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. Circõ claudum altero pede nominant, Triorchen a numero teſtiũ. Romani hũc buteonem appellant, eſalona græci uocant, q̃ ſolus omni tẽpore apparet. cæteri hyeme abeunt. Nocturnus accipiter cymindis uocatur, rarus etiã 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 ingt, Chalcida dij perhibent homines dixere cymindin. Hæc hybris eſt, quã alij non aliã eſſe, quàm pygargum uolunt, die minus apparet, q̃ nõ clare uidet, ſed nocte uenatur more aglæ. pugnat etiã cum agla adeo acriter, ut ſæpius ambæ implexæ deferantur in terrã, et uiuæ a paſtoribus capiantur. in Thraciæ parte ſup Amphipolin homines, atq; accipitres ſocietate quadã aucupantur. hi ex ſyluis, & arundinetis excitant aueis. illi ſuperuolãtes deprimũt. Rurſus captas aucupes cũ accipitribus diuidunt. Ii enim miſſas in ſublime accipiunt unguibus. nec deſunt qui accipenſerem piſcem ab accipiendo deriuatũ exiſtiment, qđ frequens menſis accipiatur. a q̃buſdam dicitur Elops piſciũ apud antiquos nobiliſſimus habitus, unus omnium ſquamis ad os uerſis. Ci. Nã cum eſſet apud ſe ad Lauernium Scipio, unaq; Pontius, allatus eſt forte Scipioni acpenſer, q̃

penſer, qui admodum raro capitur, ſed eſt piſcis (ut ferunt) in primis nobilis. cum autem Scipio unum & alterum ex ijs, q̃ eũ ſalutatum uenerant, inuitaſſet, pluresq; etiam inuitaturus uideretur, in aurem Pontius Scipio (inqt) uide quid agas. Ac capenſer iſte paucorum hominum eſt Martia. ad palatinas Ac apenſera mittite menſas, Ambroſias ornant munera rara dapes. itẽ ab accipio præaccipio. à quo præaceptio deducatur. Eſt enim præaceptio figura, quæ & præſumptio à noſtris dicitur, à græcis prolepſis, cum poëta aliquid præaccipit, ad eãq; ſubſequitur qualitatem, ut Virgilius, cum dicat Panchaiam tellurem ſteuiſſe, Eurydicẽ Orphei uxorem, quæ cũ Ariſtæum Apollinis filiũ, à quo amabatur, à ſerpente calcaneo læſa occubuerat, dixit Panchaia Rheſi, quã ſcilicet ille longe poſt Orpheum tenuit. fuit & alia Eurydice Climeni filia, uxor Neſtoris, ex qua ſeptem filios, & filiã unã ſuſcepit. Ariſtæus è Cyrene filia Penei Arcadiæ regis ab Apolline genitus eſt. Hic primus apiũ, ac mellis uſum, coagulum lactis, & alia multa inuenit. occipio, quod ſignificat incipio. Terentius. Siquid narrare cœpi. Nec mihi probabile uidetur, quod Donatus ſcribit, occipere ab occipite deductum, q̃d ſit, quaſi rei caput inſtituere. ueteres quoq; occepſo uſurparunt pro incepero. Plau. Ni ego illi puteo, ſi occepſo, animã oẽm intertraxero. occupo etiam ex ob, & capio cõponitur. eſt autem occupare, ui aliqd capere. Liuius. Nã & ipſis uocantibus urbẽ hanc accepi, nõ occupaui. pro prie tamen occupare eſt, quod in cõe poſitum erat, ante cæteros capere. Quint. Multa nihilo minus, quæ libera fuerant, erũpunt in uius occupantiũ, ſicut uenatio aucupatio. Hinc occupatiuus ager dicitur, q̃ deſertus à cultoribus proprijs, ab alijs occupatur. & occupatus homo, q̃ ante negotio aliquo detentus non põt alteri opam dare. Cice. Nemo me cõuenire uoluit, cui eſſem occupatus, hoc eſt, cui me excuſarẽ, q̃d q̃buſdã alijs negotijs eſſem præuentus. Hinc occupatio uocata, cũ neceſſariæ rei, & cui ante omnia dare opam debemus, cum diligentia uacamus. Ab occupo fit cõpoſitum præoccupo eiuſdem ſignificationis. à quo præoccupatio, ſiue occupatio apud rhetores ſchema quoddã, cũ aliqd nos reticere dicimus, & tamen tacitum intelligitur, q̃d fit uel cũ rem notã eſſe putamus auditoribus, uel cũ ſuſpitionem excitare maiorem reticẽdo poſſumus. à græcis paraſiopeſis uocatur. Quale eſt illud, In præſentia iudices imuſſu populi quæ improbiſſime geſſerit, retrebo. De falſis eius literis, quas ad Senatũ miſerit, nihil dicã. q̃d illi ſæpe interrunati ſitis, omittam. Nam & hæc uobis nota ſunt, et quæ nouiſſime multo indigniora cõmſit, q̃ primum cognoſcenda. Item illud, Cogis me iniuriæ tuæ cauſam proferre, nihil agis, nõ dicam ſed ipſum tempus eam patefacet. itẽ à capio, capio, q̃d eſt intelligo. ſentio. à quo ceptio. & decipio. deludo. defraudo. à quo deceptio. & decapula, q̃d genus laquei eſt ad decapiẽdas, ac capiendas feras. item excapio, q̃d interdum pro ſuſcipio capitur. Vir. Heu qs te caſus deiectam cõiunge tanto Excapit? iterdũ pro ſeparo ſeiungo. Idem. Clypeũ, criſtas q̃ rubentes Excapiã ſorti. Aliquando pro colligo. Martia. Ventris onus miſero, nec te pudet, excipis auro. Item pro cælo, abſcondo. Plau. Nec̃ partẽ tibi ab eo indipiſces, neque furem excipies. Nonnunquam pro capto, ĩdago. Ci. Quædam dari ad ptractandos animos hominum, & ad excapiendas eorũ 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? & alibi. Scelerũ furijs agitatus Oreſtes Excipit incautũ. Hinc excapula deriuatur, ſicut à decapio decapula. Eſt autem ſeptum ex arundinibus contextis ad capiendos piſces. Plyn. Hyemato lacu fluctibus glomeratæ uoluuntur anguillæ, in tantũ mira

bili multitudine, ut in excipulis eius fluminis ob hoc ipſum fabricatis ſingulorũ millium globi repiantur. Item exceptio. & excapuum, q̃d excapitur ſicut præcapuum, q̃d ante capitur. exceptionem appellat Vlpianus, quaſi quandam excluſionem, quæ interponi actioni cuiuslibet rei ſolet ad excludendũ id, q̃d in intentionem, condẽnationem'ue deductum eſt. replicationes nihil aliud ſunt, quàm exceptiones, & à parte actoris ueniũt, quæ q̃dem ideo neceſſariæ ſunt, ut exceptiones excludat, ſemper enim replicatio ideirco obijcitur, ut exceptionem oppugnet. illud tenendum eſt, oẽm exceptionem, uel replicationem excluſoriam eſſe. exceptio actorẽ excludit. replicatio reũ. Item à capio anticipo, hoc eſt, præuenio. præoccupo. à quo anticipatio. et interapio, q̃d eſt aliquẽ iter aliqd agendũ occupo. aliquando ẽt capio. Et præcipio, q̃d modo ſignificat, anteuideo. Virg. 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. idẽ ipſi numerũq;, modumq; earinis Præcipiant. Aliquando monere, inſtruere. Idem. Nanq; ita diſcedens præceperat optimus armis Aeneas. Hinc artiũ magiſtri, præceptores appellantur. & placita eorum præcepta, & præceptiones dicuntur. Virgilius præcepta pro reſponſis poſuit. Nam ſine ui non ulla dabit præcepta. & Recipio. q̃d modo ſignificat admitto, accipio. Cicero. Quẽdam ſuadẽtem, ut in urbe manerent, Xerxem q; recaperent, lapidibus obruerunt. Marti. Tu magnus, q̃d das, immo ego, q̃d recipis. modo reuoco. Cice. Qui cum ad diem ſe recepiſſent, admiratus eorum fidem Tyrannus. Vir. ſic ore effata recepit Ad ſeſe. Aliquando promitto, quam ſignificationem græca uſurpant. Cecinna ad Ciceronem. Sed tamen ego filio dixeram librũ legeret. & ea conditione daret, ſi reciperes te correcturum. Nonnunq; in tutum reduco, libero. Virg. fruges q; receptas. idem. medioq; ex hoſte recepi. Hinc receptus, reductio. & receptui canere dicimus, cum tuba exercitus è prælio reuocatur. & receptaculum uocatur locus, in quem ſe tuto recipiunt. Ci. Omnium bonarum artium receptaculum. Et recipere ſeruum Vlpianus eſſe dicat refugium abſcondẽdi cauſa ſeruo præſtare, uel in ſuo agro, uel in alieno loco, ædificato'ue, q̃d receptũ dare, ſiue receptũ præſtare uulgo hodie dicitur. Quando q; etiam pro proſterno accipitur. Vir. totum cui cõmunis enſem Condidit aſſurgenti, & multa morte recepit. Sed mihi magis placet recepit hoc loco pro accepit exponere, ut ita ſit dictũ 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 uenderet. recepit (inqt) hoc eſt excepit. Hic receptitius ſeruus appellatus eſt nuptæ muliẽris proprius, quem ſcilicet cum dotem marito daret, ſibi reſeruauit. Quoties enim mulier in danda uiro dote aliqua ex ſuis bonis retinet, neq; ad uirũ tranſmittit, recipe ea dicitur, quemadmodum in uenditionibus fit, cum quid uenditor ſibi reſeruat. Seruus ergo receptitius mulieris proprius, quem cum reliqua pecunia recepit, hoc eſt nõ dedit doti, ſed retinuit. A recipio recupero deriuatur, hoc eſt rẽ amiſſam rurſus acquiro. Recuperatia à ueteribus dicebatur, cum inter ciuitates pegrinas lex conuenit, 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. Virgil. Tum Stygio regi nocturnas inchoat aras. Ab incapio fit inceptor. inceptrix. inceptum. quod & ceptum dicitur, hoc eſt initium. Ab inchoo inchoator. ichoatrix.

inchoamen inchoatio. item a 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 faciendũ. & herbæ concipere, cum coaleſcunt. & cõceptus fœtus, dum genitura coaluit. & conceptio ipſa apprehenſio. Item conceptio apud grammaticos ſchema, cũ unũ genus concipit, hoc eſt ſimul apprehendit aliud genus, uel una perſona aliam perſonam. Aliquando tamen concipio ſignificat deſtino. delibero. Seneca. iandudum animo conceperat qd eſſet acturus. unde conceptum dicimus prædeſtinatum. Virgilius. Aut tu bella cie, conceptumq; excute fœdus. hinc conceptiuæ feriæ a ueteribus dicebantur, quæ certis diebus obſeruabantur quotannis, ut ſementinæ, & compitalitiæ. Quandoq; etiam concipio pro comprehendo, & contineo accipitur. Quintilianus. Nec tm concipere animo ſcelus potui. Hinc conceptus 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 a capio uſucapio componitur, de quo ſuperius copioſe diſſeruimus. Ab eodem etiam deducatur Cœpio, quo ueteres utebantur pro incipio. Cato. Cœpiam ſeditioſa uerba loq. Nunc præteritum tantum eius uerbi eſt in uſu cœpi cum ſuis derivatiuis 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. & aucupatur. Item forceps, de quo inferius dicemus, quod forcum capit. Item ircapes (ut quidam putant) genus raſtrorum ferreorum, quod plures habet dentes, ad extirpandas herbas in agris. Irceus ucro genus eſt faraminis. 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, a noceo uerbo, qued eſt obſum, & a 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 Roma factus, diffidere, at tum demum ueram deditionem facere conatus eſt. Ab hoc ſit aduerbium innocenter. Dicimus etiam innocuum, & innocue. Sed hoc aliquando actiue pro innocente accipitur. Virg. Littuſq; rogamus Innocuum. idem. ſic grandine tecta Innocuo pcuſſa ſonant. Aliquando paſſiue pro eo, cui non nocetur. idem. & ſedere carinæ Omnes innocuæ, hoc eſt ſine detrimento. A noceo etiam noxius derivatur pro nocente. & innoxius pro innocente. & noxia pro culpa, quod uir alioquin doctiſſimus Valla Feſtum Pompeium hoc aſſerentem reprehendens negauit reperiri. Non legerat opinor Plautum, alioſq; antiquos multis in locis hoc uocabulum in eum ſenſum uſurpantes. 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 genus 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, quarum actionum uis, & poteſtas eſt, ut ſi damnati fuerimus, liceat nobis de ditione ipſius corporis, quod deliquerit euitare litis æſtimationem, dando 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, q 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. A deo 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 a noxa, ſed a noxius hoc uocabulum deducatur, & idem ſignificat, quod ſuum ſimplex. unde obnoxius, & innoxius ſunt contraria. Ennius. Sed uirum uera uirtute uiuere animatum adiecit fortiter, eumq; innoxium uocare aduerſus aduerſarios. Ea libertas eſt, qui pectus purum, & firmum geſtitat. Aliæ res obnoxiæ nocte in obſcura latent. Quandoq; obnoxium pro obſcurum ponitur. & tunc non a noxa, uel noxius, ſed a nox deducitur, faciq; aduerbium obnoxie. Plautus. Nũc ego hercle perij plane non obnoxie. Hic enim plane, & 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 lucæ bibuntur. Noxitudo apud ueteres pro noxa in uſu fuit. A noceo etiam nux dicatur, quod dentibus dum frangitur, noceat, ut multi ſentiunt, ut nos exiſtimamus, a nucis iuglandis nocumento, uel quod ſatis noceat. Ouidius. quoniam ſæta lædere credor, Cultus in extremo margine fundus habet. Vel imitatione græcorum, qui eam κάρυον uocant, a grauedine capitis. κάρα enim caput ſignificat. Conſtat ſane arborum ipſarum, foliorumq; uires 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, infantum capite peruncto, nutrit capillum. in ſcrinijs Mithridatis maximi regis deuicti Cn. Pompeius inuenit manu illius ſcriptum in peculiari commentario compoſitionem antidoti, e duabus nucibus ſicis, totidem ficis, & rutæ foliis uiginti ſimul tritis, addito ſalis grano, quam qui ieiunus ſumpſerit, nullum uenenum ei illo die nocaturum. iuglandem magno errore hactenus putauerunt auellanam eſſe, ſed nos hunc errorem, ut plerosq; alios ſuſtulimus. iuglãs ea eſt, quã cõi nomine nucem 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 a 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 punicis, quæ

nucis, quæ foris dura ſunt, & quod eſui eſt intra ſe continent, nec tamen mala eſſe ab aliquo negantur. Quis præterea ſicus mala eſſe affirmet? & tamen foris habent quod eſui eſt, et quod durum eſt, intus includunt. Seruius hæc aliter diſtinguit, nuces inquiens generaliter dicit 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 miſerum noſtra ruina caput. Et Cato præneſtinas nuces poma appellat, idemq; facit Varro. Columella. Plynius, aliiq; permulti. Dicendum igitur pomum generale omnium fructuum, quæ ex arboribus eſui aptæ proueniunt, nomen eſſe, ſiue mollium, ſiue durorum. Nuces ea duntaxat poma uocari, quæ duro operimento teguntur. Mala autem non quodcunque pomi genus tenuioris, atque carnoſi, ſed ea tantum dici, quæ ſui nominis arboribus producuntur, iis ſcilicet, quas malos uocamus, quemadmodum pira, quæ pirus producit, hoc modo mala cotonea, mala punicat & 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 glandes. Vnde Cloacus Verus diuglandem primo uocatam ſcribit, quaſi διὸς βάλανον. Poſtea detractione primæ literæ iuglandem. Conſtat ſane priſcis illis temporibus ante, quàm mortalium genus ad delitias ſeſe, luxuriamq; conuerteret, maximo in honore glandem fuiſſe, ut quæ ſola ſimplicitatæ, 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 cædendo tripudium, ac ſonum facerent. Sed illa uerior eſt, quod gemino operimento proteguntur, puluinati primum cortices, mox lignei putaminis, tum leui corticula, lignea nucleum intercurſante membrana. Quoniam enim tot modis munitum fœtum hębant, merito nuptijs religioſas eę uoluere. Græci hanc nucem ob excellentiam Baſilicam appellant. Plyni. Et iuglandes è Perſide à regibus translatas indicio ſunt græcæ nomina. Optima earum genera ſunt, quæ perſica, atque baſilica uocant. Perſica quidem intantum augentur, ut putamen rũpant. ideoq; moluſcæ nuces à putaminis mollitie 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 animaaduertit poetam 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 iuglandes, & pineas molleis habeat, ac ſimiliter ouers. 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, exiles nucleos habens, quamuis totius corporis magnitudine alias ſuperet. Eſt genus earum, quod tarentinum uocatur, putamen habens fragile digitis, & auium furto ſemper expoſitum. Hæc ſyluęſtris pinus dicitur, ad differentiam alterius, quæ uocatur urbana. Eſt & tertium genus, quæ pinus picea uocatur, quod picę potius, quàm pino ſimilis ſit, itaque 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 numerantur 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 iis Præneſtini abundent. & pontice, 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 cælicæ, quæ et heracliotica uocatur. Varia eius genera ſunt. Quædam triangulari forma in aqua naſcuntur. Nigræ, quæ magis in uſu ſunt, octiuæ 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 dedu ctum malunt, quod eſt νύξ. à quo Nyctilicus dictus eſt Bacchus, q eius ſacra noctu celebrarentur, & Nyctimene puella, quæ, quoniã cum patre concubuerat, fugiens recognoſcens in ſyluas aufugit, & in noctuam conuerſa lucem odit, nocte tantum uolitans. à græcis νλαῦξ appellatur. Quæ auis quoniam Athenis maxime abundat, factum eſt prouerbium: νλαῦκας ἐς Ἀθήνας, hoc eſt noctuam Athenas, de iis, q uel inutilẽ meraturã exercent, uel laborãt in aliqua re inutili, aut ea uerbis exaggerãt, quæ notiſſima ſunt audiẽti. Itẽ aliud ſimile prouerbiũ νλαύκιον ὠόν, hoc eſt noctuæ ouũ. & ny-

eticorax alia auis noctu ſimiliter uolans, quæ nocturnus cor
nus interpretatur. A' nocte nocturnus deriuatur, ſicut à die di-
urnus. 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 cerol
la 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 ſum-
mo lucis ortu ad ſolem alterum orientem inconniuens, immobi
lis, iiſdem in ueſtigijs, & ore, atque oculis eúdem in locum di
rectis, cogitabundus, tanquam quodam ſuæ ſſu mentis, atque
animi facto à corpore. Seneca. Id perdius, pernox q; agebat. Li
uius, 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 fre
quens apud eum pernoctarem. Pomponius. Pernoctare extra
urbem dicitur, qui nulla parte noctis in urbe ſit. & noctiua-
gus, qui nocte uagatur. & noctua auis, de qua diximus, quæ
in Creta inſula non eſt. et ſiqua inuehatur, non multo poſt mo
ritur, inimica paruarum auium, & (ut Ariſtoteles refert) Cor-
nicis. Hæc græce γλαῦξ dicitur, à quo glaucus color. et ny-
eticorax, hoc eſt coruus nocturnus. & nocteſco, quod eſt obte
nebror. Furius. Omnia nocteſcunt tenebris caliginis atræ. &
noctiluca luna, ſiue nitedula, de qua ſuperius ſcripſimus. Noc-
tipuga Lucilius uocauit obſcœna, quod noctu pugnant, atq;
excitent uenerem. Veteres noctu pro nocte nominaliter ute-
bantur. Ennius. Hac noctu filo pendebat Hetruria tota. Clau
dius Quadrigarius, conuenit Senatum noctu multa domũ di
mitti. Decemuiri quoque in duodecim tabulis nox pro noctu
dixerunt. Si nox furtum factum ſit, ſi im aliquis occiſit, iure
cæſus eſto. in quibus uerbis hoc etiam notandum eſt, quod ab
eo, quod eſt is, non eum accuſandi cauſa, ſed im ueteres dixere.
& occiſit pro occidit. Item à nocte binoctium. trinoctium, qua
drinoctium. pro duæ. tres. quatuor nocles. 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 cantent.
Poſtea aurora, ab aura ita uocata, quoniam tunc ſplendeſcere
aër incipit. Aura enim ſplendorem ſignificat. Virgilius. Diſco
lor unde auri per ramos aura refulſit. Horatius. Tua ne retar
det aura maritos. Hinc aurum deducitur propter ſplendorem
eius metalli. Aliquando etiã aura pro uento ponitur. Virg. at
illi Dulcis compoſitis ſpirabat crinibus aura. Interdum etiam
pro afflatu, & fauore. idem, Nunc quoq; iam nimium gaudẽs
popularibus auris. Vnde auratij fautores dicuntur. Auram
uero ab aëre dictam exiſtimant, quod motus aer & ſplendo-
rem faciat, & uẽtum. Aurum tamen ſunt qui à græco dictũ
putent, quaſi ὡραῖον, hoc eſt pulchrum, decorum. Alij, qa
præcipue cuſtoditur. Græci enim ὀρᾶν, cuſtodire dicunt.
à quo & theſaurus dictus. nam θύω pono ſignificat,
ὀρῶ cuſtodio. Hippocrates medicus à nomine inuentoris au-
rum appellatum exiſtimat, qui ἄυριος uocitatus eſt. nonnul
li ab auertendo deductum arbitrantur, qđ mentes hominum
auertat. Virgilius. quid non mortalia pectora cogis Auri ſa
cra fames? Ab hoc fit auro uerbum, à quo inauro, et deauro.
unde auratum dicimus, & inauratum, & deauratum, & au
reum, quod ex auro eſt, & aurifex. faber aurarius. à quo au-
rificina taberna aurifices. & auraria, fodina auri, & aurife
rum, quod fert aurum. unde aurifera flumina dicuntur. Ta-
gus ĩ 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. Gã
ges in India. & auricomus, quod aureos crineꝛ habet, ſiue
auream comam. & orata dicta quaſi aurata, quod nulgo orũ
pro auro dicunt, ſicut oriculum pro auricula, piſcis genus à co
lore auri. & auripigmentum, de quo ſupra diximus. & auri
chalcum, quod ab auro, & ære appellatum eſt. Græci enim
æs χαλκὸν nominant, hoc & orichalcum a nonnullis uo
catur. & auripigmentum, quod in Syria foditur ad pictorum
uſum, in ſumma tellure, auri colore, ſed fragili, lapidum ſpe
cularium modo. Ex eo fieri aurum poſſe manifeſtum eſt, inuita
uiri q; ea ſpes Caium principem auidiſſimum auri. Quamob
rem iuſſit excoqui magnum pondus, & plane fecit aurum ex
cellens, ſed ita parui ponderis, ut detrimentum ſentiret. Propter
quod à nullo poſtea tentatum eſt. et aurigo regius morbus, de
quo ſupra diximus, à calore luteo. à quo aurigineſus, qui eũ
morbum patitur. Auroram etiam diluculum nuncupauere,
quod tum dies luceſcere incaperet. hinc mane, cum dies clarus
eſt ab omne boni nomine. Manum enim ueteres bonum dice
bant. unde dij manes appellati, hoc eſt boni, quos etiam metu
mortis ſupplices uenerabantur, quẽadmodum econtrario im
manes 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 manãdo,
quoniam Dij manes per omnia manare exiſtimabãtur, ideóq;
ab auguribus uocari ſolebant. Qui ſint Dij manes, dictum ẽ
ſuperius. A' manibus manæ dictæ, turpes, deformeſq; perſo-
næ. itẽ Mania Dea mater larium, cui humano capite aliquan
diu ſacrificatum fuit, ſed poſtea, authore Iunio, Bruto Cõſule
allij, & papaueris capitibus ſacrificari cœptum, ut Apollinis
reſponſum ſeruaretur, qđ fuerat, ut capitibus pro capitibus
ſupplicaretur. Sunt q; Maniam Laruarũ matrẽ, aut auiã pu
tent. Alij manias ipſas laruas appellant, quas nutrices pueris
minitari ſolent. Manias etiam ueteres appellabant ficta quæ
dam ex farina in hominum figuras, qđ formes ſint, quas
etiã maniolas appellabant. Manare proprie dicitur, cum ali-
quid ex integro quidem, ſed nõ 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 mana
lem 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 lapidẽ dictum
exiſtimant oſtium orci, per quem animæ inferorum ad ſu-
peros manant. Alij manare à mane tractum uolunt, et de ſo
le proprie dici, cum orientes radij ſplendorem iactare incipi-
unt. Manius prænoẽ eſt, ab eo, quod mane ſit natus ſicut Lu-
cius ab eo, quod luce. Quidam manum quoq; à manãdo ap
pellatam exiſtimant, quod ex brachijs manet. Eſt autẽ mem-
brum corporis decentiſſimum, ex quo manant digiti. Aliquã
do tamen pro multitudine accipitur. Virg. Hic manus ob patri
am pugnãdo uulnera paſſi. aliqñ pro poteſtate, ut cũ dicimus,
hæc res mihi in manu eſt, nõ mõ ſignificat in promptu, ſed etiã
in poteſtate. Inde (teſte Vlpiano) manumiſſio dicta ẽ datio li-
bertatis. Nã quãdiu qs in ſeruitute eſt, manui, hoc eſt poteſtati
ſubditus eſt, & manumiſſus, liberatus à poteſtate. Erat au-
tem 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. Plyn. Elephanti tanta narratur clementia contra manus ualida, ut in grege pecudum occurentia manu dimoueat, nequid obterat imprudens. Manum conferere, est prælium incipere, et contendere. Sed apud iurisconsultos, cum de aliqua re disceptatur in iure præsenti prætore, siue ager, siue quid aliud sit, manum conferre dicitur, cum manu apprehẽdit rem, de qua agitur, quod manus correptio & uindicatio, & uindicia dicitur, quod tantum præsente prætore fieri solebat. Sed postquam prætores pro pagatis Italiæ finibus, multitudine negotiorum occupati uindiciarum dicendarum causa longius ire grauabantur, institutum est, ut litigantes, non ex iure apud prætorem manum conferrent, sed ex iure manum consertum uocarent, id est alter alterum ex iure ad conserendum 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 urbem ad prætorem deferrent, & in ea gleba tanquam in toto agro uindicarent. Ennius. Miscent inter se se inimicitias agitantes, Nõ ex iure manu consertum, sed magis errore Res pereunt, regnum q; 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, acrudis. Plau. itur ad manus, arma sumuntur. Marcel. iurisconsultus libro quadragesimo octauo de pœnis. Delinquũt aũt aut proposito, aut impetu, aut casu. proposito delinquunt latrones, q 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 prosignis gerebat. Hinc manipulares milites dicti, & manipulatim aduerbium, hoc est per manipulos. Ouidius, Perticæ suspensos portabat longa maniplos, Vnde manip'aris 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, cruris q; sinistri Dimidium tegmen. item mansuetus mitis, quasi manu assuetus. et mansueso mutesco. et mansuefactus. & mansuetudo. & mansuete aduerbium. item quod ueteres pro mansueto usurparunt, manfues. et malluuium, uas, quo manus lauantur, sicut pelluuiũ, quo lauantur pedes, quod etiam peluis appellatur, & fœminino quoq; genere malluuiæ, & pelluuiæ uocatur. et manceps, qui aliquid à populo emit, conducit ue, quia manu sublata significat se authorem emptionis esse, qui idem præs dicitur, quia tam debet præstare populo, quod promisit, quàm is, q pro eo præs factus est, et emptio mancupi, quæ solennitate quadam fiebat, adhibitis non minus quinque testibus Romanis cuibus puberibus, & alio eiusmodi conditionis, qui libram æneam teneret. Emptor ita dicebat, hoc ego ex iure quiritum meum esse aio, hoc, quod emptum est hoc ære, æneaq; libra, deinde libram ære percutiebat, idq; æs dabat ei, à quo rem emptam accipiebat, & hæc mancipatio uocabatur. Hinc seruus. equus. ouis, aliaq; huiusmodi mancipia

dicuntur, quod manu capiantur, siue mancupi emptione acquirantur. & mancipare, quasi manu capere, à quo emancipare, hoc est manumittere, et liberare. Emancipati autem duobus modis intelliguntur, aut ij, qui ex patris iure exeunt, aut qui alio rum fiunt domini. qui emãcipat, dicitur emancipator. Aliquando tamen econtrario emancipatus ponitur pro debito, & uelut in mancipium ascripto. Cice. ita senectus nimis honesta est, si seipsam defendit, si ius suum retinet, si nemini emancipata ẽ, si usq; ad ultimum spiritum dominatur in suos. item à manus
10 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 cœmula parabatur. & manuriæ tunicæ dicuntur, quæ manicas habent. Item manuor, quod est furor. Accius, manuatus uestem amicæ. & mantile, quod manibus tollatur. Sũt enim mantilia, quibus manus tergũtur. Virg. tonsis q; ferunt mantilia uillis. item quibus mensæ tegũtur. Martia. de mantilibus, Nobilius uillosa tegunt tibi lintea citrum, Orbibus in nostris circulus esse potest. et manubiæ,
20 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 percepta est à quæstoribus, uel ærarij præfectis. Manubias etiã in libris Hetruscorum legimus fulminum iactus appellari. & mancus proprie, qui sine manu est quasi manu carens, ponitur tamen pro debili, et ad res etiam inanimatas transfertur. Cicero. Sed etiam alteris tribus, qui mancam fore putauerunt, sine aliqua accessione uirtutem. & minister quasi manister, de quo, & eius deri
30 uatiuis 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 eẽt. Neminem autem patriciæ familiæ hoc nomine uocari licuit post eum Mãlium, qui Gallos à capitolio depulit, quod is regnum occupare conatus, necatus q; sit. & Manilius similiter proprium nomen. item Mancinus. A quo Mancinati dicti sunt damnati. Quod Man
40 cinus insignem domum habuit, quæ eo interfecto, publicata est. & mantissa additamentum, quod manu fit rei, quæ uenditur, hoc est pauxillum illud, quod additur póderi. Quidam hoc uocabulũ ex hetrusca lingua sumptum putant. Lucilius. Mantissa obsonium uinat. & 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
50 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. & centumanus, 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
60 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 inaniſſa gnauamentientes, & quia ſciunt triti, ac ueterana mancipia difficile poſſe corrigi, & ad ſuos mores formari, propterea q; decurri ad nouitiorum emptionem, icirco interpollant ueteratores, & pro nouitijs uendunt. Græci hos ab equis componendis Hippoconios uocant. Nec mares tantum ſed etiam fœminæ mangones uocantur. Plyni. Mago obſtetrix erat. Suetonius de Domitiano. Caſtrari mares uetuit, ſpadonum, qui reſidui apud mangones erant, pretia moderatus ē. Plyn. Reſina corporibus illinitur mangonum maxime cura ad gracilitatem emendādam. Idem. Ne ſint male hirſutæ formicarum ouа pueris infricata præſtant. Item mangonibus ut lanugo tardior ſit pubeſcentium ſanguine agnorū, 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. Idē. Decuſſi fragmenti paululum, quod in lamna ferrea teratur, efficaciſſimum experimentum excuſant mangones gemmarum. à mangone fit mangonicus ad mangonem pertinens. Idē. Radix hyacinthi bulbacea eſt. et in mangonicas uenalitijs pulchre nota, quæ in uino dulci illita pubertatem cœrcet, nec ſinit erū pere. Sueto. Neceſſariōq; ad mangonicos quæſtus ſuſtinendæ dignitatis cauſa deſcendit. & mangonium, quod ſignificat artificium, quod ad res facilius uendendas adhibetur. Plyn. De re & Parthi cœcis ſuis mores. Nec tamen in hoc mangonio quicquam totum placet, hic clune, alibi pectore tantum gallinarū laudans. & mangoniço, 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 pēſiles, 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. Virg. manet imperterritus ipſe Hoſtem magnanimū oppiens. Interdū pro expectare. Plau. Ego hic te manebo. Virgilius. te Turne nefas, te triſte manebit Supplicium. Cicer. Sin autem me aliud fatum manet. à maneo compoſita fiunt p maneo, quod eſt perſeueranter maneo. Ommaneo, diu maneo. Emineo, quaſi extra alios, hoc eſt præ alijs maneo. Is enim eminere dicitur, qui cæteris altior eſt. Item emaneo extra maneo. A quo emanſor (ut Modeſtinus inquit) dicitur, qui diu uagatus ad caſtra regreditur, ſicut deſertor, qui per longa tempora uagatus reducitur. Promineo, ultra aliquid emineo. Vnde Promontorium quaſi prominēs mons appellatus eſt. Immineo, impendo. Remaneo, quaſi retro maneo. Veteres mantare pro frequenter manere pſerunq; 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 ignarū ſolet, execratio non ſalutatio eſt. Nihil enim aliud ſignificat, quàm ut ſero, hoc eſt tarde ueniat, q̄ bonum eſt. Mox ſuprema tempeſtas, hoc eſt diei nouiſſimum tempus. Hinc in duodecim tabulis legitur. Solis occaſus ſupprema tempeſtas eſto. Hic 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. Poſtremo à nocte æquinoctium deducitur. à quo ægnoctiale, de quibus ſuperius diſſeruimus. DELATOR. Calumniator, de quo ſupra diximus. HABET. Habere aliquando ſignificat, quod græci dicunt ἔχειν, ut hoc loco. & apud Virgilium, Ille meos, primus qui me ſibi iūxit, 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 omnem Appuliam. Aliquando pro habitare. Salluſtius. Credo fālſa exiſtimans ea, quæ de inferis memorantur, diuerſo itinere malos à bonis locat tetra, inculta, fœda, atq; formidoloſa habere. Virg. Quæ locat, qui'ue habeant homines. Nonnunquam pro intelligere. Teren. Habet omnem rem, pergam quo cœpi hoc iter. Interdum pro facere. Cicer. Nam cum quæreretur ab eo, quo ſcelere impulſus mare haberet infeſtum uno myoparone, eodem (inqt) quo tu orbem terræ. Præterea habere iter, eſt proficiſci. Habere uerba, eſt loqui. Habere rationem, reſpicere. Habere rē. cœre. Item habere rem cum duro aduerſario, litigare. Bene habere, inolumē 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. Adeoq; ludibrijs miſeræ ſum aduerſitatis implicatus, ut impetrandum à uobis habeam odij mei fauorem, ideſt ut impetrandus mihi ſit odij mei fauor. Auguſtus. Quid aliud habeo deos immortales precari? Solet poſtremo hoc uerbum in extremo materiæ elegantiſſime poni, cum pro intelligere capitur. Cicer. Habes, quæ ſentas Brute de ratione dicendi. idem. Hæc habui de amicitia quæ dicerem. idē. Hæc ſunt, quæ hoc tempore commemorāda habui. Quintil. Habes Marcelle Victori, quibus præcepta dicendi proprie adiuuari poſſe per nos uidebātur. idē. Nihil habui amplius, quod in uniuerſum præciperem. Ab habeo fit frequentatiuum Habito, quod modo ſignificat colo, et quod alio modo dicimus inhabito. A quo habitaculum. habitatio. habitator, habitatrix. cohabito deducuntur. Varro. Vtrunq; locum mulieres, & uiri pariter habitarunt. Modo habeo. idem, Hoc modo antiquos ſecundis rebus Cumas habitaſſe. itē ab habeo Habentia, ſicut à ſapio Sapientia. ſignificat autem ipſum habere, & diuitem eſſe. Ennius. Verebar enim, ne animos eorum inſolentia habentia. & Habilis, hoc eſt prouiribus aptus. Virgilius. Nanque humeris de more habilem ſuſpenderat arcum Venatrix. à quo habilitas, hoc eſt aptitudo. et habiliter, apte. & inhabilis, ineptus. et 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 tā prolixus. Plyn. Quid ad nos lugubri habitu ne

uerat, & capillatior ſolito. Virg. Ventos, & uarium cœli præ diſcere morem Cura ſit, & patrios cultus, habitusq; locorum. item habitus, qui à philoſophis ita definitur. Habitus eſt alicuius rei ſiue in animo, ſiue in corpore à natura conceptæ, ſed uſu corroboratæ, & plena perfectio. Ab hoc Habitudo deducatur pro ipſo corporis habitu. et Habitior, quod ueteres pro pinguiori uſurparunt. item ab eo compoſita fiunt Adhibeo, quod eſt accommodo, adjcio. Perhibeo, qđ eſt dico. loquor. affirmo, quaſi pro comperto habeo. Exhibeo, profero, & in publicum deduco, ut uidendi, tangendiq; 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, πράγμα uero negotium. Hinc pragmatici dicuntur, qui in foro, ac iudicijs uerſantes litis dirimunt. Iuue. Inde cadunt partes in fœdere pragmatorum, 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 Venerẽ Gnidi, quæ in toto orbe terrarum præcipua habita eſt, multiq; 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. Dubitat quid agat. & dubitabundus. & dubie. ſubdubie, atq; indubie aduerbia. Item dubitanter. et dubitatim. Cæcilius, imperator clamat de medio, ut uelites à ſiniſtro cornu remoueant, et Gallis non dubitanter immittant. Siſenna. Quod hoſtem non dubitatim cum pluteis, & ſcalis, iter facere cernebat. Item ab habeo prohibeo, quod ſignificat nego, uerto. Virgi. prohibe infandos à nauibus ignes. & 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. Virgi. Quod genus hoc hominũ? quæue hunc tam barbara morem Permittit patria? hoſpitio prohibemur arenæ. Idem. Parate iam Rutuli, & tela inhibete Latini. Hinc nautæ inhibere remis dicuntur, cum nauem retrouertere uolentes currentis impetum remorum impreſſione retardant. Iuſtinus. ite cæſſum, 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, et 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. Præbitere pro perire uſurpauit.

Redhibeo, quod proprie eſt (ut ſentit Vlpianus) facio, ut rurſus habeat uenditor, quod habuerat. Vnde redhibitum definiũt, quod redditum eſt, improbatumq;, & qui reddidit, rurſus coactus eſt habere id, quod habuit. & redhibitio dicitur actus ipſe reſtitutionis. Peſtremo 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 poëtæ cœlum dixerunt à chaos, ex quo putabant eẽ formatum. Varro autem cohum pro loro à cauo, quaſi cauum dictum exiſtimat, dicitq; eſſe ſub iugo medio cauum, quo buris extrema iugo copulatur. EXILIVM. Relegationem. Exul enim dicitur, qui extra ſolum natale, hoc eſt extra patriam electus eſt. Hinc fit exulo uerbum, quod eſt extra patriam electus uiuo. & exilium ipſa exulatio. & exilia cauſa, quæ aduerſus exules agitur. & exulabũdus in exilio uitam agens. PROFVGVS. Procul à finibus ſuis uagans, quaſi porro fugatus. Fugare enim expellere eſt, & in fugam conuertere, quod à fugio deducatur. Fugio autem à græco φώγω. Eſt autem fugere cum curſu, & celeritate relinquere. Virgi. Nos patriam fugimus. Dicturq; etiam de nauigantibus. idem. Non fugis hinc præceps, dum præcipitare poteſtas. Idẽ. Tẽdũt uela noti, fugimus ſpumãtibus undis. Plau. Remigio ueloq; quantum potes feſtina, et fuge. Item de auibus. Virg. Celeriq; fuga ſub ſydera lapſæ, Semeſam prædam, & ueſtigia fœda relinquunt. A fugio fuga deducitur, qđ modo ſignificat actum ipſum fugiendi, modo pro curſu ponitur. Virg. uel qualis equos Threiſſa fatigat Harpalice, uolucrem q; fuga præuertitur Hebrum. modo pro impetu. Idem. Ille uolat ſimul arua fuga, ſimul æquora uerrens. Item à fugio fugax, qui propter timiditatem facile fugit. Ponitur etiam pro celeri, & uelocis. unde fugacem equum dicimus uelocem. Ab hoc fit diminutiuum fugaculus, & comparatiuum fugacior, ac ſuperlatiuũ fugaciſſimus. & nomen fugacitas. & Fugia, dea lætitiæ, à fugatis hoſtibus. & fugitiuus ſeruus, qui à domino ea mente diſcedit, ne ad eum redeat, etiam ſi mutato conſilio ad eum reuertatur. Nemo enim tali peccato pœnitẽtia ſua nocens eſſe deſinit. Fugitiuæ uero aquæ dicuntur, quibus ex publico riuo fluenti bus furtim quis, ac non ſuo iure utitur. Præterea à fugio compoſita fiunt perfugio, quod eſt auxilij gratia ad aliquem cõfugio. unde perfugium dicitur locus, ſiue perſona, ad quam confugimus. Apule. Perfugium facinoroſorum hominum. & confugio eiuſdem ſignificationis. à quo confugium. Virgil. Ad te confugio, & ſupplex tua numina poſco. Veteres pro confugium confugelam frequentiſſime uſurparunt. & refugio ſimiliter. à quo refugium. & aufugio, atque effugio eiuſdem cum ſuo ſimplici ſignificationis. à quibus aufugium. & effugium, & fœmnino genere effuga. & profugio, longe fugio, à quo profugus. Virgi. Italiam, fato profugus, Lauinaq; uenit Littora. & transfugio, quod proprie ſignificat ad partem hoſtium fugio. Hinc transfugium, hoc eſt fuga ad hoſtes facta. & transfuga, qui ad hoſtes fugit. Sallu. 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 peruenit. AB VRBE AVSONIA. Ab urbe itala, hoc eſt ab urbe Roma, quæ non modo Italiæ, ſed terrarũ caput eſt. Auſonia eadem uoce et 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, et mare auſonium, pars maris tyrrheni, à Campania Sicilia uerſus.

IMPENSIS VITAM PRINCIPIS ADNVMERES. *Ad cætera inquit, beneficia principis illud adnumerandum eſt, quod uitam nobis dedit, quoniam delatores eieçit, 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 ſit, 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. Nummus autem à numiſmate appellatus eſt. Græci enim nummum νόμισμα uocant, quo uerbo & latini eodem modo utuntur. Horati. Regale nomiſma Philippos. Nomiſma autem ἀπὸ τῦ νόμος, quod eſt lex deriuatur, quia cum per mutationem 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, acceptaq; ſcribuntur, quos græci Colybiſtas appellant. Numerus uero non modo de ijs, quæ numerantur, dicitur, ſed aliquando de ijs, quæ menſurantur. Cicero, ſi exempli gratia uir bonus Alexandria Rhodum magnum frumenti numerum adduxerit. interdum etiam pro ordine metaphoricè accipitur. Virgilius. Digerit in numerum, & quoniam omnis concentus, & omnis harmonia numeris conſtat, frequenter etiam pro ratione harmoniæ ponitur. quam græco uocabulo rhithmos appellamus. Virg. numeros memini ſi uerba tenerē. Idem, Tum uero in numerum faunoſq; ferasq; uideres Ludere, ideſt in rationem, & rhithmum. Quintil. ſunt rhithmi, ut et ipſe Cicero conſtituit, et ſe cutus 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, qcquid 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 prōptu, ut habeo pecuniam innumerato, hoc eſt non ualorem, ſed pecuniam ipſam promptam, paratamq;. Vnde de actore dicente ex tempore, dictum eſt ingeniū eum innumerato habere, hoc eſt ſemper promptum, paratumq; ad omnia, ſicut de Pollione Aſinio ſerijs, iocisq; pariter' accommodato, dictum eſt eſſe eum omnium horarum. Item à numerus Numerius prænomen deducitur. & numerabile, quod numerari poteſt, ſicut innumerabile, quod non poteſt numerari, & numerarium, quod ex numero eſt. ſicut ſupernumerarium, quod ſupra numerum additum eſt. & numeratim aduerbium, hoc eſt per numerū, & unum compoſitum ſæpenumero, quod ſignificat frequenter. Item numerale, quod ad numerum pertinet. Vnde numeralis ſcientia, quæ de numeris eſt. Græcè Arithmetice uocatur.*

nam ἀριθμὸς numerus eſt. & apud grammaticos numeralia nomina dicuntur, quibus utimur in numerādo, ut unus. duo. tres. ſinguli. bini terni. & numeralia aduerbia, ut ſemel. bis. ter. atque alia eiuſmodi. in quibus notandum, qđ ut maximus quiſque numerus, ita primo loco ponitur, ut uiginti-quinque. triginta-ſex, ſed ſi copula interēdat, is numerus præponitur, qui minor eſt, quoties infra centum, & ſupra uiginti loquimur, ut unus & uiginti. duo & uiginti. Cicero. Plato uno & octogeſimo anno ſcribens eſt mortuus. Iſocrates quarto & octogeſimo eum librum, qui Panegyricus inſcribitur, ſcripſiſſe dicitur. uixitq; quinquennium poſt, cuius magiſter Leontinus Gorgias centum & ſeptem compleuit annos. Ex quibus Ciceronis uerbis manifeſte colligitur ante centum præponi numerum minorem. Poſt centum uero poſtponi. Eodē modo loquemur ſupra uigintimillia uſq; ad centum millia, ut milites noſtri ſex & uigintimillia erant, uel milites noſtri erāt uigintiſex millia, uel milites noſtri erant uicies & ſexieſmille. uel militum nobis erant uigintiſex millia. 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 tamē 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, quātum ſementis acceperat. Plyn. admiſcetur huic far, ut mitiget amaritudinem eius, & tamen ſic quoq; ingratiſſimum uentri eſt, naſcitur qualitercunq; ſolo cum centeſimo grano. ipſum q; pro lætamine eſt. cum centeſimo grano inquit, hoc eſt cum centum granis, ſiue cum centuplo grano. hoc modo appellata eſt quadrageſima, quod quadraginta dies contineat, quo uocabulo eloquentiſſimi noſtræ religionis uiri utuntur. Hanc ſignificationem habent nomina illa numeralia, ſimplus. duplus. triplus. decuplus, & ſimilia, hoc eſt ſemel tantum bis tantum. ter tantum decies tantum. Sunt præterea numeralia. unarius. binarius. ternarius. uicenarius. centenarius & ſimilia, quæ denotant non multiplicationem ſui, ſed numerum aliarum rerum, quæ non nominantur, ut lapis centenarius, non qđ 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 numerū annorum ingreſſus eſt, non autem centenarium annum, et millenarium numerum pondo uehit, non autem millenaria pondo. itē ſingulum. binum. trinum, ſiue ternum. quaternum. quinū. ſenum. octonum. nouenum. denum. undenum. duodenum. ternundenum. quaternunderum. quinundenum. ſenundenum. uel denunquaternū. denunquinū. denunſenū. denunſeptenū. denumoctenū. denunnouenū. uicenū. uicenūſingulū. uicenum binū. uicenunternum. ſiue ſingulū & uicenū. binum & uicenū. ternū et uicenū. et ita deinceps, tū tricenū. quadragenū, qđ

quagenum. ſexagenum. octogenum. nonagenum. centenum, quibus oratores utroque numero utuntur, ſed frequentius plurali, præſertim ubi ſubſtantiuum nomen, cui adduntur, tantum pluraliter declinatur, ut binæ literæ. binæ nuptiæ. bina arma. bina caſtra. Neq; enim recte dicæremus duæ literæ. duæ nuptiæ. duo arma. duo caſtra. Poëtæ uero frequentius ſingulari utuntur. Sed oratores fere propriam uſurpant ſignificationem horum nominum. Binus enim ſiue bini ſignificat ſingulis duo. Ternus ſiue terni ſingulis tres. Quaternus, ſiue quaterni ſingulis quatuor, ut creabatur olim bini conſules. ideſt per ſingulos annos, ſiue ſingulis annis duo, & accepimus omnes à Cæſare bina talẽta, hoc eſt ſingulis nobis data ſunt à Cæſare duo talenta. At poëtæ non ita accipiunt, ſed pro ſuis fere primitiuis hæc nomina uſurpant. Virg. Gurgite ſepteno rapidus mare ſubmouet amnis, ſepteno gurgite, hoc eſt ſeptem gurgitibus. Idem. Per duodena regit mũdi ſol aureus aſtra. pro duodecim aſtra. Verum non modo poëtæ, ſed alij quoque ſcriptores nõ nunquam hoc modo accipiunt. Plyn. Prodigioſa ſunt, quæ circa hoc tradit Theophra. author aliquin grauis, ſeptuageno cõitu durare libidinem contactu eius, ſeptuageno cõitu inquit, hoc eſt ſeptuaginta cõitibus. Sed in his nominibus notandum eſt, quod à triginta tricenum dicimus. g. litera in c. mutata, ſicut pro uigeno uicenum. Vicenum uero à trecentum dicimus, quia hæc nomina ſupra centum qdem ſyncopantur, infra uero non ſyncopantur, quippe ducẽi dicimus pro ducenteni. Trecẽi pro trecenteni. Quadringeni. quingeni. ſexageni. ſeptingeni. octingeni. Nongeni, uel noningeni, pro quadringenteni. quingenteni. ſexcenteni, ſeptingenteni. octingenteni. nongenteni. uel noningenteni. Centeni autem, & milleni propter dictionum breuitatem nõ 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 uigenties. Tricies pro trigenties, & ſimiliter quadragies. quinquagies. ſexagies. ſeptuagies. octogies. nonagies. Cætera uero non ſyncopantur. Quinquies. ſexies. ſepties octies. nouies. decies. centies. ducenties. tricencies. quadrigenties. quingẽties. ſexcenties. ſeptingenties. octingenties. noningenties. millies. biſmillies. termillies. quinquieſmillies. decieſmillies. uicieſmillies, & deinceps. Mille ſubſtantiuum nomen, & neutri generis aliquando eſt, cuius pluratiuus numerus eſt millia. Declinatur q; hoc mille, huius mille. Et in plurali hæc millia, horum millium, ideo q; cum genitiuo iungitur. Cicero. Ante fundum Clodij, quo in fundo propter inſanas illas ſubſtructiones, ſæcle mille hominum uerſabatur ualentium. idem. Qui unquam in illo inuentus eſt, qui L. Antonio mille nummum ferret expenſum. Quadrigarius. ibi occiditur mille hominum. Quinetiam declinatum hoc nomen à ueteribus inuenitur. Lucil. Hunc milli paſſuum qui uicerit atque duobus Cãpanus ſonipes ſub cuſſor nullus ſequetur. Maiore ſpatio, ac diuerſus uidebitur ire. idem, Tu milli nũmum potes uno quærere centum, Vno milli nummum, inquit, hoc eſt mille numis, hoc eſt quod græci χιλιάδα uocant, dicunt q; 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 cõ

hærent ſine copula. Dicimus tamen decem millia & ducenti homines, quod ita intelligitur, decem millia hominum, & ducenti homines. A mille (ut quidam putant) Millus derivatur, collare canum uenaticorum, factum ex corio, multis clauis ferreis eminẽtibus 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 canis. Nos millum potius quaſi mellinum dictum exiſtimamus, quod ex pelle animalis, quod melis dicitur, fere hæc collaria fiant. Varro. Ne mulnerentur canes à beſtijs imponuntur ijs collaria, quæ uocantur melium, ideſt angulum circum collum, ex corio firmo cum clauis capitatis. Quod autem animal ſit melis, nos prius hac ætate, ut pleraq; alia tenebris ignorantiæ obducta aperuimus. Taxonem id uulgus uocat. Plynius Frontinus q; tegi ſcuta melium pellibus ſcribunt, eamq; eſſe huic animali in metu ſolertiam, ut ſuſſiſtat certe 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, erantq; 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 lanam 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, totum q; 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, diuellitq; Quercus autem, cum ille quaſi perfecto, quod erat connixus, manus laxaſſet ceſſante ui, redijt in naturam, manibusq; eius retentis, incluſiſq; ſtricta denuo, & cohæſa dilacerandum hominem feris, atque alitibus præbuit. A Milone milonianus dicitur. unde miloniana Ciceronis oratio dicitur pro Milone acta. Milo etiam Indiæ mons eſt, in quo homines naſcuntur auerſis plantis octonos digitos in ſingulis pedibus habentes. IMPENSIS. Beneficijs. meritis. ut ſupra diximus. PRINCIPIS. Domitiani, qui delatores caſtigans, uitæ ciuium conſuluit.

AD DOMITIANVM EPIGRAMMA QVINTVM.

IVNCTAM PASIPHAEN. Laudat Domitianum, qđ 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, deteriorẽ aliquando apposuit, quapropter indignatus deus uxorem illius compulit in tauri amorem. Alij hoc à Venere factum tradunt, qđ oẽm 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 homnis 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 alte 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 ẽ in Attica regione. Icarion uero sæuissimus pirata fuit. Dædalus in Sicilia peruenit, ubi tum Coatlus imperabat, quem persecutus Minos à Cocali filiabus (ut Aristoteles refert) iuxta Camerinam urbem interfectus est, & apud inferos iudex animarum factus. Virgil. Quæsitor Minos urnam mouet, ille silentum Concilium uocat, uitamq; & crimina discit. A Minos fit Minoius. Idẽ. 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 mulierem inire conspexerint. Icarũ primo statim conatu iuxta cubiculũ eius decidere, ipsumq; Neronem cruore respergere. Dædalus patria Atheniensis, Mitionis filius fuit, nobilis architectus, fabricam materiam primus inuenit, & in ea ferram. asciam. perpendiculum. terebrã glutinum. lithocollam. Quidam falsò scribunt Talaum sororis filium, ab eo interfectum inuidia ingenij, quoniã figuli rotam, & ferram primus inuenisset. Nã figulinam primus inuenit Chorœbus Atheniẽsis. 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. Portentosissimũ hoc humani ingenij opus fuit, itinerum ambages. occursus, ac recursus mexplicabiles continens. crebris foribus ad fallendos exitus, redeũdumq; in errores eosdem. Quatuor hi fuisse memorantur. Primus in Aegypto, qui (ut alij sentiunt) regia Mothæ rudis princeps fuit, ut alij, sepulchrum Meridis. Plures honcri solis extructum fuisse existimant. Hinc Dædalum sumpsisse constat exẽplar eius labyrinthi, quẽ fecit in Creta, sed centesimã 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 et 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, quo siquis impropteret sine glomere lini, exitum inuenire nequeat. Supra id quadratum Pyramides stant gnq;, quatuor in angulis, & in medio una. in uno latere pedum septuagenum, altæ centum quinquagenum. ita fastigatæ, ut in summo orbis æneus, & petasus unus omnibus sit impositus, ex quo pendent 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 ἀὸ τὸ δαιδάλλειν, quod est uariare. Alij hoc uerbum potius à Dædalo derivatum putant, ob multiplex, uarijq; ingenium hominis, propter quod græci Dædalon uariũ dicunt. & Lucre. terram ob rerum, artificiorumq; uarietatẽ Dædalam nominat. Eo simili modo Minervam. Virg. Circẽ. 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 nõ unquam credita Teucris. A quo creduli dicuntur, q quæcunq; facile credunt. & credulitas ipsa facilitas credendi. Sicut econtrario, Incredulus, qui non facile credunt et incredulitas credẽdi difficultas. Aliquãdo credere est fidei committere. Cic. Vitam, ac fortunas cui crediderim meas. Interdum seruandum committere Plau. Vbi is obijt mortem, qui mihi id aurũ credidit. plerũq; 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, qbus mutuata pecunia debetur. Vlpi. tamen creditores dicit eos esse, qbus debetur ex quacunq; actione, uel persecutione, uel iure cuiuscunq; sine ulla exceptionis perpetuæ remotiõe, siue honorario, siue ordinario, siue extraordinario, siue pure, siue in diem, siue sub conditione. Creditum etiã à credo deducatur, significatq; id, quod nobis debetur. et hoc differt à mutuo (ut Plau. sentit) quo genus à specie. Nam creditum consistit extra eas res, quæ pondere, numero, mensurãue continentur, sicuti si eandem rem receperi sumus creditum est, non autem mutuum. Item mutuum non potest esse nisi pecunia, aut alia res proficiscatur. Creditum autem fit interdum etiã 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 nõ est credendum, et credibiliter aduerbium, quasi uerisimiliter. & incredibiliter contrarium. IVNCTAM. Coniunctam, copulatam, hoc est cum tauro cœuntem iungere, copulare est, quasi in unum agere. Hinc iunctura dicitur, qđ significat coniunctionem. & iunctim aduerbium, sine interuallo. Suetoni. Magistratus & maturius inchoauit, et penè iunctim percurrit. & iugum, quod modo est arduitas montis, & ut supra diximus, procliuis, ac prona supinitas, qđ arctetur, simulq; iungatur. Vnde dicitur iugosus, hoc est procliuis. Virg. Dum iuga montis aper, fluuios dum piscis amabit. Modo instrumentum rusticum, quo colla boum, siue aliorum animalium arando, currumue, aut aliud onus ducendo terunt, quod eo colla iungantur. Hinc iugerũ dictum, quod est mensura terræ ducentorum, & quadraginta pedum in longitudinem, & dimidij in latitudinem, quod tantum spatij arari uno die abuno pari boum consueuit. Itẽ iugo uerbũ, quod est coniungo, et quasi ad unum iugum alligo. Vnde iugatum dicimus, coniectum. Cic. Hoc quidem est commune uitiatum, omnes enim inter se iugatæ sunt, & adiugare pro coniungere accipimus. Plau. Mater est terra, ea parit corpus. Mater anima adiugat uolũtatem,

& iuges

& iuges eiuſdem iugi pares. A quo iniuges boues, qui nunquã ad iugum adhibiti ſunt. & coniuges uirum, atque uxorem. et coniugum matrimonium. Virg. Coniugio iungam ſtabili, propriamq; dicabo. & coniugalem torum, in quo nuptiæ fiunt. & coniugus, a, um, quod coniungit. & coniugatio apud grammaticos, quod per eam multa uerba ad unam formã, quaſi ad unum iugum coniungantur. & apud rhetores coniugata, quæ ab uno genere ueluti iugo flectuntur, ut a iuſtitia iuſtus. iuſta. iuſtum. Hinc locum a coniugatis dicimus, cum ita argumentamur, ſi riſus gaudium eſt, & ridere gaudere. et iuga Iuno, qđ matrimonia coniungat. a qua iugarius uicus Romæ appellatus eſt, in quo ara fuit Iunonis iugæ. & iugalis nodus, ſiue iugale uinculum, copula matrimonij. Virg. cui uincla iugalia curæ. idem, Sicui me uinclo uellem ſociare iugali. & iuge auſpicium eſt, cum uinctum iumentum ſtercus facit. & iugis aſſiduus. continuus, quaſi ſemper, & ſine aliqua intermiſſione iugo affixus. a quo iugiter aduerbium, hoc eſt continue. & coniugatio apud grammaticos, hoc eſt declinatio uerborum, quod paria ſint, & uno iugo quaſi aſtricta. Bigæ quoq; & quadrigæ a iugo dictæ, q illæ duorum, hæ quatuor equorũ iugo agantur. illi bijugi, ſiue bijuges equi dicuntur, hi quadrijugi, ſiue quadrijuges, qđ bini, ſiue quaterni ad unum iugum alligati ſint, et quoniam ſex aliq̃ equi ad unum currum adhibebantur, qđ primũ a D. Auguſto factum legimus, hi ſeiugi, ſiue ſeiuges appellati ſunt. Nã q ſoli ſine curru ad curſum adhibẽtur, græca uoce κέλητες, hoc eſt celetes uocantur. Plyn. Antiqui celetas tantũ dicebant in ſacris. poſtea uero et qui bigis, uel quadrigis uiciſſent, latine dicuntur deſultorij, a deſiliendo, quod ex iis facile deſiliatur. Sueto. de Cæſare. Quadrigas, bigasq;, & equos deſultorios agitauerunt nobiliſſimi iuuenes. A quadrigæ Quadrigarij cognomen deductũ. iugum ẽt a ueteribus id dicebatur, ſub quo ignominiæ gratia uicti hoſtes mitti ſolebãt. id hoc modo fiebat, fixis in terra duabus haſtis, ſuper eas ligabatur tertia, tum uicti hoſtes diſcingebantur, & ita diſcincti ſub illa tranſire cogebãtur 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 ſummutatem quandã faciunt. a quo uites ipſæ ſeu uineæ iugatæ dicuntur. qđ ſi haſtilibus in terra defixis ſingulæ tranſuerſæ perticæ in unã tantum partem ordinis adnectantur, Vnijugæ uineæ dicuntur, & genus ipſum iugi. anterium ruſtici uocant. Plyn. Salices quædam in procerita tem magnam emittunt iugis uinearum perticas. Idem, Seriora fere anno ad fructum arbuſtiua, qua uitis iugata. Idẽ, & ſi luxuriauerint palmites, intorqueri debent, ut quatuor materias, uel duas, ſi unijuga erit uinea, emittat. Idem, Simplici iugo conſtat unijuga, porrecto ordine, quem anteriũ appellant. Hinc iugari uineæ dicuntur, quæ in iugum conſtituuntur. Columel. Segnior iã adminiculandæ, iugandæq; uineæ cura. Quæ uero uineæ quadruplici ordine perticarũ inſtructæ ſunt, compluuiatæ dicuntur, a cauis ædiũ compluuijs. Quippe in qua ternas pteris totidem iugis diuiſa eſt. Sex certe uinearũ genera memorantur. Vnum cũ ſparſi per terram palmites ſunt. Secundum, cum per ſe uitis ſubrecta eſt. Tertiũ, cum adminiculo continetur ſine iugo, quæ ſi in longum extendatur, et ad quartum uſq; pedamentum (ſic enim adminiculum uitis uocamus) pueniat, Draco dicitur, ſiue iuniculus a iungendo. Ex quo fiunt quæ maſculeta uocantur. Quartum genus eſt, cum pedata uinea eſt ſimplici iugo, quã diximus unijugam uocari. Quintum, cum quadruplici, quæ uocatur cõpluuiata. qm uero iugum, aut per hæc, fit ſine arundine, aut crine, funiculo'ue, ut in Hiſpania,

atq; Brũduſio, aut cum breuiores palmites ſunt ſarmentis ipſis inter ſe iunctis funium modo. hoc genus in arcus ſpeciẽ formatum, Funetum dicitur. Sextum genus ẽ, cum uites arboribus maritantur, idq; dicitur uitis, ſiue uinea arbuſtiua. Iuga etiã dicuntur tabulæ nauium, in qbus ſedent, quæ tranſtra dicuntur. & hoc ad græcorum imitationem, qui hæc ζυγὰ appellant. Virg. Inde alias animas, quæ per iuga longa ſedebant, Deturbat, laxatq; foros. Item a iungo iũcus deducitur, qm 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 Mærem appellant. Erugifer, quem græci melancranim, nos atriſerum uocitamus, qm ſemen nigrum ferat. Et tertius magnitudine, carnoſitateq; inſignis, qui Mariſcus appellatur. Commodior autem ad texẽdum 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 cõburũtur. ἐλλύχνιον græcum uocabulum eſt. Vnde nimium ſtudium in orationibus componendis Demoſtheni quondam obijcientes τὰ τοῦ ἐλαίου ἐλλύχνια ὄζειν dicebant, hoc eſt operam illius ellychnium redolere. Eſt et aliud iunci trianguli genus, quod cyperon uocant iuxta terram candidus, cacumine niger, pinguiq;, radix oliuæ nigræ ſimilis, quã, cum oblonga eſt, cyperida uocãt. Hæc pſilotri uim habet. ſed cauẽdum, ne affinitate nominis decipiamur. Nam ciperus qdem iunci genus eſt (ut diximus) Cyperus uero alia herba eſt, quæ Gladiolus dicitur, radice bulboſa. & odore uiano Nardo. Apollodorus tradit barbaros ſuffitum huius herbæ ore excipiẽtes conſumere lienes. et nõ egredi domibus, niſi hoc ſuffitu percepto. uegetiores. n. firmioresq; hoc modo fieri. Eſt & per ſe indica herba, quæ cyperis uocatur, gingiberis effigie cõmanducata croci uim reddens. Eſt & aliud iunci genus, quod tropicẽ 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 aũt rotundus uinoſæ mordacitatis ad linguam. In confricando odorem roſæ emittit rubentibus fragmentis, reliquo aſpectu nihil fere a cæteris ſui generis differens. A iuncus iunceum dicimus, quod ex iunco eſt. Item à iungo deducitur iugulus anterior colli pars, unde uox, alituſq; procedit, q per eam pectori caput iungatur, & qa in Iugulo mortifera ſtatim plaga eſt præ cæteris membris. ideo ueteres petere iugulũ, & ferire iugulum dixerunt, pro eo, qđ eſt petere mortem, uel inferre mortem. & iugulare pro interficere. Item a iungo compoſita fiunt adiungo, quod eſt addo. et ad iugo etiam dicitur, quaſi ad unum iugum appono. Abiungo ſeparo. alieno. hoc et abigo dicitur. Pacu. Quæ te res ab ſtabulis abigat, certum eſt log, Circuniungo notæ ſignificationis. interiungo, ſubſiſto, tractum a curru, cuius rotæ interiecto ſude iunguntur, ut quieſcat. Mart. Et cum currere debeas Bouillas Interiungere quæris ad camœnas. iniugo demando. ſubiugo, addo. unde ſubiũctiuus modus a grammaticis dictus, qa 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, dulceſq; meorũ Reliquias colerem. & ſubiunctiuæ coniunctiones, quia cæteris partibus ſubiunguntur, ut rex, hominumq;, deũmq;. Diſiungo, ſeparo. a quo diſiunctiuæ coniunctiones appellatæ, quia res, uel perſonas diſ-

iunxunt, 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 a malis, fortes a timidis, iuſtos ab iniquis. coniungo, ſimul iungo. a quo coniunctura. coniunctio. & coniunctiuus modus pro ſubiunctiuo. et coniunctim aduerbium, ſicut a diſiungo quidam uſurpant diſiunctim. TAURO. Taurus proprie bos eſt ad procreandum ſobolem reſeruatus, ſicut in capris hircus, in ouibus aries, in pullis gallus. dicitur autem a græco, quod eſt ταῦρος. Huic animali in aſpectu generoſitas eſt. Torus eſt fronte. auribus ſetoſis. cornibus in procinctu dimicationem poſcentibus. ingens prioribus in pedibus communatio. Gliſcente ira alternos replicat, ſpargens q; in altum arenam eo ſtimulo mirifice ardeſcit. Minora huic, q̃ boui cornua, tenuiora q; Generationem quadrimus implet. Singulis tauris denas boues eodem anno tradunt. Si poſt cœtum in dextram partem abeunt tauri, generatos mares eſſe exiſtimant, ſi in læuam, fœminas. Conceptio uno initu p ficitur. Tauri non ſæpius, q̃ bis die ineunt. Boues animalium ſoli etiam retro ambulantes paſcuntur. Vita fœminis XV annis longiſſima, maribus XX. Robur q nto anno. Q uibus minimum corporis, plus laboris. Lauatione calidæ aquæ traduntur pinguiores fieri, & ſiquis incaſa cute ſpiritum uiſcera per arundinem adigat. Syriacis bobus non ſunt paleariæ, ſed gibber in dorſo. Domitura boum in trimatu optima, poſtea fera eſt, ante præmatura. Aptiſſime cum domito iuuẽcus inſtruitur. Hoc animal tanquã laboris, & agriculturæ ſocium quodammodo uenerantur. Q uapropter damnatus olim Romæ fuiſſe legitur, q̃ concubino procacis uxori ſe omaſum ediſſe negãti 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 nuntiato ſenatum ſub diuo habere 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 hẽt, quem cantharũ appellant. Nõ eſt fas eum certa uitæ ſpatia excedere. Merſum in ſacerdotum fonte enecant, aliũq; multis lachrymis, & luctu, quẽ ſubſtituant quærunt. et donec inuenerint, deraſis etiam capitibus mœrent. Inuentus deducitur a 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 cæterua 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 a figura uocant phialã. ibi ſingulis annis auream paterã, argenteamq; demergunt diebus ſeptem, quos apis natales habẽt. Tradunt q; neminem p 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 filiũ fuiſſe ex Niobe filia Phoronei. Hunc cum Phoroneo auo in Argiuorũ regno ſucceſſiſſet, & plureis annos Argiuis imperaſſet, Aegialum fratrem regno Achaiæ præfecaſſe ipſum uero gloriæ deſyderio trãs fretaſſe ad Aegyptios, quos cum ditioni ſuæ ſubegiſſet, Inachi primi Argiuorum regis filiam, a quo ipſa

Inachis, & Inachus Achaiæ fluuius. et 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 teneram 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. Verũtamen Oſirim a Typhone fratre per fraudem occiſum fuiſſe, ac dilaniatum, eiuſq; membra ab uxore diu quæſita. Q uæ cum non inueniret, in maximos fletus prorumpere ſolitam. Q ua 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 ſol ſitij die ſupra uerticem urbis candens nullã prorſus umbram facit. Lucã. umbras nuſquã flectente Syene. Eo in loco philoſophi effodiſſe puteum dicuntur nimiæ altitudinis, quem ſol recto intuitu irradiabat octauo calẽdarũ Iulij cũ Sol in cãcro erat. Inuenta igitur hoc loco membra Io, quæ poſtea Iſis uocitata ẽ, collegit, ac ſepulturæ mandauit. Locum q; 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 ſtygẽ, hoc eſt triſtitiam nominauit. Voluit q; neminem in eam inſulã traijcere niſi certis diebus. Siquis in ea palude perijſſet ei ſacra cẽtum annis ſoluebantur, quod tetigiſſe uidetur Virgilius, Centũ errant annos. Cum uero poſt hæc bos Aegyptijs iuxta hũc locum apparuiſſet, exiſtimarunt hunc Oſirim eſſe, & ut deum adorare cœperunt, mutatoq; nomine, Apim uocauere, q̃ lingua eorum bouem ſignificat. deinde dictus eſt Serapis. Ouid. Et comes in pompa corniger Apis erat. Idẽ, nunquam q; ſatis quæſitus Oſiris. Tibullus. Te canit, atq; ſuũ pubes miratur Oſirim Barbara memphitem plangere docta bouem. Mart. non illam nulle cataſtæ Vincebant, nec quæ turba Serapin amat ergo in ſacris Iſidis imitatio eſt inuenti Oſiridis, quẽ a Typhone fratre dilaniatum toto orbe quæſiuiſſe narratur. Alij ideo hæc ſacra inſtituta exiſtimant, quod Iſis paruulum filiũ Oſiridi patri ſuperſtitem, nomine Horum, cum ſemel amiſiſſet, timens, ne id filio cõtigiſſet, q̃ patri euenerat, in maximos fletus prorupit. Sed illo tandem inuento mœrorem in lætitiã conuertit. Hoc igitur innitari 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 Aegyptũ finẽ, calidaq; petitas A Meroẽ potabit aquas, ut ſpargat i ædẽ Iſidis, ãtiquo quæ proxima ſurgit ouili. in hoc templo ſacra ei Deæ quotidie celebrare ſolebant, pila ferentes, et ſiſtra, & primo cum fletu prodeũtes, deinde cum cantu redeuntes, q̃ arcæ octauã diei horã fieri ſolebat. Mart. Nũtiat octauã phariæ ſua turba iuuencæ. Et pilata redit, iamq; ſubit q; cohors. Bos a græco deducatur, q̃ eſt βοῦς, hoc ẽt ἀπὸ τοῦ βόσκω, q̃ eſt paſco. Cuius futuru ẽ βόσω. a quo detractione s literæ bos fieri ſcribit Ariſtarchus. Hinc boariũ forũ Romæ appellatũ, q̃ in eo boues uenderẽtur. & bubulcus, q̃ uel bobus arat, uel boues fundi aratorios paſcit. A quo bubulcatare uerbũ. Pl. Decet me amare, et te bubulcitare. Iunorũ familiæ bubulcũ nominauerũt, q̃ bobus optime utebatur. et boſphorus a bouis meabili tranſitu, pp anguſtiam freti. Duo aũt boſphori ſunt. Alter iuxta Byzantium, qui boſphorus

q̄ bosphorus Thracius dicitur. Alter in introitu Mæotidos paludes. de quo Ouid. Bosphorus, et Tanais superat, Scythiæq; paludes. Hic bosphorus Cimerius appellatur, à Cimerijs populis, q̄ frigidissimam eius partem incolunt. unde quicunq; terras frigoribus occupatas habitant, Cimerij appellantur, quales fuerunt inter Baias, & Cumas in ea regione, in qua cōuallis satis eminenti iugo circūdata est, quæ neq; matutino, neq; uespertino tempore sole contingitur. & Bœotia. à quo Bœotij populi regio Europæ, à boue, quā Cadmus Agenoris filius Thebarū cōditor immolauit ante, q̄ urbem ædificaret. Ouidi. Mœnia facturus, Bœotiaq; illa uocato. Eandē urbē Amphion muris ornauit, Bacchi & Herculis clarissimam patriam, quā tandem Alexander Magnus euertit, ciuesq; omnes sub corona uēdidit. Hæc urbs aliqn̄ à poëtis Draconigera nominatur, q̄a à Cadmo cum quinq; uiris ex draconе ab ipso interfecto natis cōstructa fuit. Dicitur aūt hæc Thebe, et Thebæ thebarū. Fuit et alia urbs hoc nomine ī Aegypto, quā Busiris Aegypti rex cōdidit. Græci Heliopolm, hoc est solis urbē uocauere. Huius ambitū centum quadraginta stadiorum fuisse scribit Herodotus, urbē insignem publicis, priuatisq; ædificijs, & cæterarum omniū urbium felicissimam. Plynius tradit totam pensilem fuisse, sub ter quā reges soliti erant maximos exercitus armatorum educere, nullo ex oppidanis id sentiente, & (qđ est mirabilius) mediam fluminis intersecabat. Centū portas habuisse eā tradunt. Iunc. Atq; uetus Thebe centū iacet obruta portis. Ab hac, Thebe Thebæi dicuntur. A Thebe uero Bœotiæ Thebani. Sed Thebæi græcum est. Nam græci ēt Thebanos uocant Thebæos. Fuit et alia Thebe (Homero teste) ī Cilicia patria Andromaches, quæ Hectoris uxor fuit. Ouid. Nec cruciere minus, q̄ cū Thebana cruentum Hectora Thessalicō uidit ab axe trahi. Item alia Thebe (teste Plynio) in Lucania, quæ regio est inter Appuliam, & Calabriā, Cuius populi Lucani dicuntur, siue qđ eorū regio sita est ad partem luciferæ stellæ, siue q̄ loca ætheria sint, & ob id multæ lucas, siue à Lucilio duce, seu qđ primo in loco cōsederint. Item à boue græcā uoce bootes, qđ latine dicere possumus bubulcum. Est autē cœleste sydus, quod arctophylax uocatur, & more bubulci sequi plaustrū uidetur. Ouidi. Arctophylax formam tergo sequentis habet. Neq; enim recte sentit Aratus bootem, non à plaustri similitudine uocitatū, sed qđ plaustri instar circa polum, quem boreum dicimus, uersari uideatur. Duo sunt cœli uertices, quos latini mō axes, modo cardines, qđ circa eos rotari orbis uideatur, appellant. Græci polos nuncupauere unus australis, siue antarcticus, hoc est arctico oppositus, qui terræ obiectu à nobis cerni non potest. Alter septentrionalis, siue arcticus, siue arctous, siue boreus, q̄ nunq̄ occidens semper conspicitur. Virg. Hic uertex nobis semper sublimis, at illū Sub pedibus Styx atra tenet, manetq; profundi. Nostris tamen temporibus Lusitani Oceanum ingressi, & ad sinistram nauigantes, intantum processere, ut septentrionalem arctum non cernant, uideant autem stellam eodē fere semper loco sitam, qua sibi ducatum præbēte, perplures nauigent dies. Ex quo coniecturā faciunt australem hunc polum esse. Mirares, compertum ætate nostra, qđ tot ante secula latuere non potuerunt, & scire iam nos uideri antarcticum posse, quod maiores nostri excellenti ingenio, ac doctrina uiri prorsus ignorarunt. Duæ etiā arcti sunt, quæ septentrionali polo nixæ uehūtur. Arctico circulo clausæ, et ita collocatæ, ut utraq; resupinata alterius cōtegat caput, sed caput eius, quæ superior est, ad caudam inferioris contendat. Altera maiorem ursam, siue eliceм. Alterā 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, quarū cynosura uocatur Sidōÿs, Elicē graia carina notat. Elicem scribit Hesiodus Calistona Lycaonis Arcadiæ regis filiā fuisse. Hāc studio uenationis inductā 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 cū aliquandiu cælasset, tandem iussām cum cæteris uirgnibus lauari, tumore uteri crimen detexisse. Quamobrem indignatā de am, in ursæ effigiem illam commutasse, quæ græce ἄρκτος appellatur. In ea specie non multo post filium peperisse, quem Arcada nominauit. à quo postea dicta ē Arcadia Peloponesi regio. & Achaiæ pars undiq; à mari remota, Initio Drymodis, mox Pelasgis appellata, à qbusdam etiam Parrhasia, cū Parrhasie oppidum Arcadiæ sit. Parrhasio dictum Panis de monte Lycæi. ab hac Arcades populi, et Arcadici mores. Alij tradūt Iouem in Dianæ specie, cum remotam à cæterarū uirginum consortio comperisset, cum ea concubuisse. Cumq; Diana uiso tumore uentris eius rei causam scrutaretur, respōso ac cepto, quod id culpa eius euenerat, ira percitam, in eam, quam diximus effigiem illam commutasse, et dum forte in sylua (ut mos est ferarum) nataret, 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, mox q; eā filius esset subsecutus, Arcadibus eos interficere uolentibus, à Ioue exceptos, & in cœlo collocatos fuisse, matremq; arcton, hoc est ursam, filium uero arctophylacā, hoc est ursæ custodem uocitatum. Sunt etiam qui affirment Iunonem cum Iouis concubitum cum Calistone intellexisset, accēsam ira, illam in ursam conuertisse, eandē mox Dianæ obuiā factā à dea fuisse interfectam, deinde inter sydera collocatā. Nōnulli Iouem ferunt, ueritum, ne Iuno, quod minata fuerat, pellicem eo in loco deprehēderet, Calistonem in ursæ effigiem commutatam ibi reliquisse, Iunonem dolo percepto hāc uenanti Deæ ostendisse. à qua confectam fuisse sagitta, & à Ioue inter sydera relatam. Propterea q; hoc sydus non occidit, q̄a Thetis Iunonis nutrix ab ea rogata ē unà cum cæteris maris dijs, ne factum ex pellicē cœleste signum in mare paterentur occidere. Ouid. Gurgite cœruleo septem prohibebe triones, Syderaq; in cœlum stupri mercede recepta, Pellite, ne puro tinguatur in æquore pellex. Cynosuram uero minorem ursam esse manifestum est. Hāc unam ex Iouis nutricibus, et nymphis idæis fuisse tradunt inter Curetas uersari solitam, q̄ Iouis fuerunt ministri. Nōnulli etiam Elicem, & Cynosuram nymphas Iouis nutrices dixere acepti beneficij gratia in cœlo à Ioue collocatas, & utranq; arcton nuncupatam, à nostris etiā septentriones. à græcis uero ἀμάξαι, hoc est currus nominatus. Var. Triones rusticorum uocabulo boues uocitatos scribit, & quasi quosdam terriones, hoc est arandæ terræ, ac colendæ idoneos, quod ergo antiqui græcorum ἄμαξαν, hoc est plaustrum dixere, nostri ueteres à bubus iunctis septentriones uocitarunt, à septem stellis, ex quibus, quasi iuncti triones figurātur. 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, quā 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. Reliqs uero quinque plaustri figuram designarunt. itaque & proximum huic sydus bubulcum, hoc est bootem appellauere, q̄a more bubulci currum sequitur. At q ad formandam maioris ur-

ſæ effigiem, non ſeptem iſtas duntaxat, ſed quinque & uigin-
ti ſtellas quidam aſtrologi adnotarunt. in capite ſeptem. in ſin
gulis auribus binas. in humero duas. in pectore unam. in pede
priore claras duas. in ſumma cauda claram unam. iter ſcapu
las unam. in crure poſteriore duas. in extremo pedis duas. ſu
pra caudã treis. Arctophylacis nomen poſt Homeri tempora
(ut opinor) inuentum. Nam ille & plauſtrum, & arctον, &
bootem nominat, Arctophylacis nunq̃ facit mentionem. Cyno
ſuram conſtituunt in humero ſtella una ſplendida. in pectore
clara una. inter ſcapulas clara una. in uentre clara una. ſu-
per caudã claræ tres. Sed harum trium quæ infima eſt, po-
lus appellatur, in quo totum orbem arcũagi exiſtimant. Ara
tus, Certior eſt cynoſura tamen ſulcantibus æquor. Quippe
breuis totam fido ſe cardine uertit. Minorem arctον etiã phœ
nicen uocant, quod Thales, qui de ratione aſtrorum diligentiſſi
me ſcripſit, & hanc primus notauit, uocauitq; minorẽ arctον,
Phœnix fuit, quæ cauſa eſt, ut Phœnices eã obſeruent, quã ab
ſuo inuentore acceperunt, & ex illius nomine uocarunt phœ
nicen, cum ij, qui Peloponneſum incolunt, proprie duntaxat ar
ctο utantur, quãuis ſub minore certius nauigari cõpertum ſit.
Aratus, Hic Iouis altrices eliæ, cynoſuraq; fulgẽt, Dat Graijs
Eliæ curſus maioribus aſtris. Phœnicas cynoſura regit, ſed can
dida tota. Sunt qui ſcribunt Elicem nomẽ oppidi primo fuiſſe
in Peloponneſo, in quo nata ſit Caliſto, & ab eo hoc ſydus eli
cen uocitatum. Ab arcto arcturus dictus, quod urſæ cauda in
terpretatur, hoc eſt ἄρκτου οὐρά. Stella quædam eſt Arcto
phylacis, ſiue Bootes, quem maioris urſæ tergæ ſectari ſupra di
ximus. Habet enim Arctophylax in manu ſiniſtra ſtellas qua
tuor, quæ dicuntur nunq̃ occidere. in capite ſtellam unam in
utroq; humero ſingulas, ſed clariorẽ, quæ in dextra, et ſub ea
alteram obſcuram, & in cubito dextro claram unam. in Zo-
na unam longe cæteris lucidiorẽ. in utriuſq; pedibus ſingulas.
Quæ in Zona eſt, arcturus appellatur. Oritur autũ tempo-
re. De Arctophylace huiuſmodi etiam recitant fabellam. Cum
Lycaon Caliſtonis pater Iouẽ hoſpitio ſuſcepiſſet, tentandi nu
minis gratia Arcadẽ Iouis, & Caliſtonis filium nepotem ſuũ
inter alias cenaſum carnes illi in conuiuio appoſuiſſe, propter
quod indignatum deum, deiecta in terram menſa, domum ful
mine incendiſſe, ipſum in lupi effigem tranſmutaſſe, filio aũt
collecto, ac compoſitis membris uitam reſtituiſſe, & Aetolo cui
dam tradidiſſe educandum. Hunc cum adoleuiſſet, & uena-
tor factus matrẽ aliquando, quæ in urſam conuerſa fuerat, in
ſyluis eſſet conſpicatus, ſtudio confidendi eam uſq; in Iouis Ly
cæi templum perſecutum fuiſſe, quod ingredi, Arcadũ lege, ca
pitale erat. itaq; cum utrunq; necare ex lege oporteret, miſera
tione (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, qua
ſi bouis caput, equus Alexandri & urbs, de quibus ſupra di
ximus. item bupræſtis. & buphthalmus. & bugloſſus herbæ,
de quibus ſimiliter dictum eſt. item bumaſtus genus unæ groſ
ſioris, quod tumeat ad ſimilitudinem mammarũ bouis, βοῦς
enim græce bos dicitur, μαστὸς mamma, ſicut à ſimilitudi
ne digitorum, Dactylus uocatur aliud unæ genus in longum
porrectæ, quod græce δάκτυλος digitus appellatur, &
quæ paruos acinos habent, ſed mites, ac ſuauitate certantes, di
cuntur Leptoroges. λεπτὸς enim ſubtilis à græcis dicitur,
ῥώξ acinus. item bucardia lapillus bubulo cordi ſimilis, Ba
bylone tantum naſcens, de quo ſupra diſſeruimus. & Bouillæ
oppidum quaſi bouis hillæ. & buberij ludi, quos ueteres à bo
bus, pecoreq; appellarunt, de quibus ſimiliter dictum iam fu
it. & bucentes, qui græce βουκεντὴς dicitur, hoc eſt tuba-

mus à pungendis bobus. κεντέω enim pungere eſt, & bu
centrum ſtimulus. Græca enim βύκεντρον nominant. &
Eribœa Iuno, quaſi lis bouis. Eris enim græce, lis dicitur, qa
Iſidem in bouem mutatam nimia indignatione perſecuta eſt.
& bucolicum carmen à cuſtodia armentorum, hoc eſt ἀπὸ
τῶν βουκόλων, qui dicuntur armentarij, quod præcipua ani
malia apud ruſticos ſint boues. hoc autem carmen humile eſt,
& ruſticæ ſimplicitate gaudet, ruſticæq; in eo perſonæ intro-
ducuntur. Cuius originem quidam hanc referunt. Quo tempo
re Xerxes Perſarum rex Græcã inuaſit, cũ omnes intra mu
ros latarent, nec poſſent Dianæ ſacra pſolui, peueniſſe ad mon
tes Laconas ruſticos, et in eius honorem hymnos cecinisſe. un
de natum bucolicum carmen poſterior ætas elimauit. Alij O-
reſtem tradunt, cum Dianæ faſcelidis ſimulachrũ ex Scythia
raptum aduecheret, in Siciliam tempeſtate delatum fuiſſe, illic
completo anno Dianæ feſtum hymnis celebraſſe nautis ſuis col
lectis, & paſtorum multitudine conuocata. Sic eam conſuetudi
nem apud ruſticos poſtea permanſiſſe. Sunt qui non Dianæ,
ſed Apollini Nomio conſecratum hoc carmẽ uelint, quo tempo
re 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 fi
ne Arcadiæ, et circa Erymanthi fontes, et in Africa, et in Ma
cedonia naſcatur quinque cubitorum foliis. primo quaternis,
mox ſenis in terrã iacentibus, ampla magnitudine rotundis,
in cacumen uero oleaginis, ſemine in muſcarijs dependente, ut
ferulæ. Excapitur ſuccus inciſo caule meſſibus radicæ in Au-
tumno, q opopanax appellatur. Herba hæc ipſo nomine omniũ
morborum remedia promittit. dicitur enim ἀπὸ τοῦ πάντα
ἀκέσθαι, hoc eſt à ſanando omnia, ideo inuentio eius dijs aſcri
pta eſt. Vnum genus Aſclepion cognominatur, quoniam is Fili
am Panaciam appellauit. hac euulſa ſcrobẽ repleri nario ge-
nere frugum religio erat, ac terræ piamentum. Succũ igitur, q
ex Macedonia affertur, bucolicum uocant, quod βουκόλοι,
hoc eſt armentarij hũc ſuccum ſponte erumpentem excipiunt.
Alterum genus Heraclio uocant, & ab Hercule tradunt in-
uentum. Alij origanum heracleoticum ſylueſtre, quoniam eſt
origano ſimile. Tertium panaces Chiromon cognominatur ab
inuentore, folium lappato ſimile, flos aureus, radix parua.
Quartum genus ab eodẽ Chirone repertum centaurio cogno
minatur. Chiron enim centaurus fuit, Saturni & Phillyræ fi-
lius 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 ho-
minem reliqua parte equum, q à matre Phillyrides eſt dictus.
hic non modo centauros ſed uniuerſos ſuæ ætatis homines bo-
nitate, & iuſtitia ſuperauit. Aratus, Hic erit ille pius Chiro in
ſtiſſimus omnes Inter nubigenas, et magni doctor Achillis. Na
uigauit cum Argonautis, quorum medicus fuit, medicinam, &
herbarũ uires inuenit. Medicinã Aeſculapius. Citharã Achil-
les. Aſtrologiam Hercules ab eo didicerunt. Ad hunc cum ali
quando Hercules diuertiſſet, ipſe q; ſagittas illius, ſanguine hy
dræ tinctas manibus contrectaret, & ſecum miraretur, quomo
do illis immania centaurorum corpora interfeciſſet, una è ma
nibus forte delapſa pedem uulnerauit, propter quod doloris
magnitudine proditur extinctus. Sed poſt nouem dies miſera
tione deorum ad aſtra ſublatus eſt, & Sagittarij ſignum con
ſtituit. Ouidius, Nona dies aderat, cum tu inſtiſſime Chiro Biſ
ſeptem ſtellis corpore iunctus eras. Quidam tamen Sagittari
um non Chironem, ſed Crocum eſſe dixerunt Euphenes muſa
rum nutricis filium, hunc domicilium in monte Heliconе ha
buiſſe, & cum muſis cantu, ac cithara delectari ſolitum, ſæpe
etiam

etiam ſtudio uenationis exerceri, quapropter magnam laudem & laboris, & ingenij aſſecutum. Hinc muſas à Ioue petiſſe, ut eum inter aſtra collocaret. itaque Iouem, ut omnia illius arti ficia 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 non minus hoc muſæ delectarentur, q̃ Satyris Liber. Figuratur ad occaſum ſpectans, & uelut mittere ſagittas incipiens. Præceps cecidit. 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 dicno 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 ẽ. Cic. Et quicquid in buccam uenerit, ad te ſcribam. in quo notandum eſt, q̃ 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 Iuppiter ambas Inflatus buccas. Ambas buccas (inqt) hoc eſt utrũq; latus oris. Plin. 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. Somnus 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. Loricæ et fracta de caſſide buccula pendens. à bucca etiam Buccea fit, hoc eſt fruſtulum alicuius rei eſui aptæ, quantum is bucca commode capit. Cuius diminutiuum eſt buccella. Auguſtus in epiſtola ad Tiberium. Ne iudæus quidẽ mi Tiberi tam diligenter ſabbatis ieiuniũ ſeruat, q̃ ego hodie ſeruaui, qui in balneo demum poſt horam primã noctis duas buccas manducaui prius, quã ungi inciperem. Quidam Bucinã quoque à bucca deductum exiſtimant inſtrumentum, quo ſignum datur in hoſtes ad pugnam. Ouid. cana bucina ſumitur illi Tortilis in latum. à cuius ſimilitudine bucinũ cõchæ genus, de quo ſupra diſſeruimus. & ideo per duplex cc ſcribendum cenſent. Nos à boũ potius uoce, deductum putamus, & per ſimplex c. ſcribi debere, quod uelut boum quidam mugitus ſit. Siquidem et græci βυκανισήριον, bucanam nominant, & βυκανιστὴν bucinatorem. Verum hæc nomina illi à latinis (ut arbitror) quemadmodum pleraque alia ſumpſere. Nam bucinam ipſi proprie σάλπιγγα nominant. Tritonis inuentum fuiſſe bucinam tradunt. Hunc.n. cũ concham 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 etiam fluuius triton in Libya defluens in paludem Tritonidem, deinde in mare Libycum. in hac palude inſulam eſſe ſcribit Herodotus nomine Phla, in qua ſigna extant aduentus Iaſonis, quin ad eam tempore Ogygij regis apparuiſſe Palladem uirginali ætate, ex cuius nomine & ipſa Tritonia uocitata eſt. Quapropter quoſdã Mineruam Neptuni, & Tritonidos paludis filiam eſſe ſcripſiſſe, ſed patrem dedignatam ded ſſe 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 τῦ βοᾶν, quod eſt uocare, 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 bouc Bucerum pecus, quod de bobus dicitur. & buceriæ, hoc eſt boum armenta. Lucil. Lanigidæ pecudes, et equorum duelliæ proles, Bucériæq; greges. Item bubulus à boue deriuatur. et bouillus. Plyn Bouillæ carnis iure facile curatur. Idẽ, Stomachũ exulceratum lactis aſinini, & bubuli potus reficit. Item à boue bubalus, ſylueſtris bos, colore niger, quo nunc paſſim ducẽdo currui, & uehendis oneribus, ac etiam terræ arandæ utuntur. Apud ueteres non erat in uſu. Ex Africa primum id animal allatum proditur. imperitum uulgus uros quoque bubalos uocat, à bouis quadam ſimilitudine excell nti, & ui, et uelocitate animal. In Hercania id ſylua Germaniæ naſcitur, magnitudine parum infra elephantum, ſpecie, & colore, et figura tauri. Neq; hominu, 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 utũtur. Item à boue Bubonia boum Dea, ſicut Mellonia mellis. & bauli, qui uicus eſt inter Baias, & Miſſenum, ubi boues quondã Herculis, dum 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. Mart. Dũ petit à baulis mater Ceſellia Baias, Occidit inſani crimine merſa freti. Corne. Tacitus, Nero matrẽ elicat 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 proſ ſingua Theſſaliæ. A quo fit adiectiuum melibœus, a, um. bupleuron quoq; à boue nominatum exiſtimant, quod in ſponte naſcentium herbarum numero græca habent. caule cubitali. foliis multis, lõgiſq; capite anethi. Laudat ũ in cibis ab Hippocrate medico, et Glaucone, & Nicandro. radix eius in uino urinæ ciendæ contra ſerpentes datur. Item buphonũ alia herba, quã alij chamæleontem, alij Ixium uocant. Cuius duo genera. Candidior, aſperiora folia habet, ſerpitq; in terra echini modo ſpinas erigens. radiæ dulci odore grauiſſimo. Quibuſdam in locis uiſcum gignit album, unde & Ixia, ſiue Ixium uocatur. Nam græci ἶξον uiſcum nominant, 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 alij marem dixere, cui flos purpureus eſſet, & fœminam, cui uiolaceus. Radices uiros canum necant. Item iuuencas anginæ modo. quare quidã buphonon eam nominant ἀπὸ τῦ φόνος, quod eſt mors, & βοῦς bos. Alij cynoxon, quia fœtore uicinos à canum

auribus expellit, αὖων enim canis, ὄζων olens dicitur. Item a' 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 ocisae in uaticano solidus in aluo spectatus sit infans. Hinc bona etiã siue boa morbi genus est, cum corpora papularum multitudine rubent ad similitudinem eorum, qui boa serpente icti obturgescunt. igno rauit hoc Festus Pompeius, q̃ boam scripsit esse crurum tumorem uiae labore collectum. Plyn. Ebuli folia contrita, & uetu uino imposita boam sanant, ideſt rubentes papulas. Papularum duo genera sunt, altera in qua p̃ minimas pustulas cutis exasperatur & rubet, leuiterq; roditur, medium habet paucillo lenius, tarde serpit, idq; uitium maxime rotundum incipit, eademq; ratione in orbem procedit. Altera autem est, quã agriam, hoc est feram graeci appellant, in qua similiter quidem, sed magis cutis exasperatur, exulceraturq;, ac uehementius erodit, & rubet interdum etiam pilos remittit. Virg. Ardentes papulae, atque immundus olentia sudor Membra seque batur. Hinc papillae capitula mammarum uocatae, q̃ papularum sint similes. Papi carduorum flores dicuntur. Lucre. Vestem nec pluuias auium, paposq; uolantes. Papaeus Scitharũ lingua Iupiter appellatur. Hoc genus morbi, q̃ boa a' nobis dicitur, à graecis appellatur ὑδρόκηλον 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. Graeca. n. ὕδωρ aquã uocant. unde hydrops. & hydropicus) de quibus supra diximus) & hydria urna. et hydromeli aqua mulsa. & hydropotes, aquae potor. & hydrargyrum, pigmenti genus in uicem argenti uiui. aliquãdo dilatum fit duobus modis. uel æreis mortarijs, pistillisq; trito minio ex aceto uel patinis fictilibus impositio ferrea concha calice cooperto, argilla superillita, deinde sub patinis accenso follibus continuo igni, atq; ita calices sudore detersi, qui fit argẽteo colore, et aquae liquore. Hydrargyro optime inauratur argentum. & hydrocele, herniae genus. Hernia dicitur cum pondere, aut ictu aliquo rupta tunica, quae ab infe rioribus partibus intestina deducat. omentum, aut intestinum in scortum descendit. Scortum. n. uocamus cutem testiculos amb ientem, quod ὀσχεὸν graeci appellant. Id uitium a' Graecis enterocele, siue epiplocele, hoc est interaneorum, siue omenti descensus dicitur. nostri communi nomine herniam uocant. Martia. Enterocelarum fertur Podalirius Hermes. Idẽ. Ingẽs iratis apparuit hernia sacris. Quod si intestinum usq; ad inguen duntaxat eruperit, aut decubuerit, non enterocelen, sed bubonocelen uocamus. Quippe βουβὼν 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 graecis uocantur κηλῶντες. Iidẽ ramicosi quoq; a' nostris appellantur. Nam ramex hernia est, Dicta autem hernia est a' duritie pellis, quae fit post intestinorum descensum. Hernium enim durum dicimus & asperum. Virg. Hernia saxa. tractum est autem a' Sabinorũ lingua, q̃ herniam saxum uocant. Hinc hernici dicti sunt populi in Cãpania saxa incolentes, ut anagnini. uerulani. alatrij frusinonij. Quidam tamen hos a' quodam Sabino ibi regnante hernicos appellatos uolunt. et Hydrusa insula una ex cycladibus ob aquarum abundantiam (ut Aristoteles scribit) Hydra fœmina est hydri. poëtae finxerunt hydram multorum capitum in Lernea palude fuisse, quorum aliquot excisis totidẽ continuo renascebantur. quod monstrum, cum totam eam regionem deuastaret, tandem ab Hercule claua primo ictum, deinde propter pestiferum affiatum sagittis petitum, postremo cum sese solitis cauernis condidisset, lignorum congesta strue, igne consumptum est. Virgilius. Quinquaginta atris immanis hiatibus hydra. Seneca. Quid saeua Lernae mõstra numerosum malũ? nõ igne demũ uicat, & docuit mori? Hoc ideo factum q̃dam existimant, quia cum Lernae palus frequẽter siccaretur, ac denuo impleretur aquis, Hercules deprehendit uenas terrae uincendi posse praecludi, atq; ideo post q̃ exhausit eam, ignem adhibuit, & siqua unda prorumpebat, obstruxit. Hinc monstro hydrae nomen fabulae imposuerunt, quoniam ὕδωρ aquam significat. unde enhydris quoque deducatur, 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 notae 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, foliis aquosis, colore betae candidae, radice minima. Nostri rumicem. alij lapatium cantherinum nominant. Item oxylapaton satiuo similius, et acutiora habẽs folia, ac rubriora. Item hyppolapaton maius satiuo, candidius q̃; ac spissius. Postremo bulapaton, hoc est lapatiũ bouinũ, quod radicis tantũ altitudine ab hoc differẽs est. Hydrus quoq; Hydruntis urbs est in litore Adriatici maris inter Leucas, & Brundusium. Distans a' Leucis centum quinquaginta, a' Brundusio quadraginta stadia. Plato Hydram acutissimam Sophistriã scribit fuisse. Cuius mos erat cauillari, & quaestiones ita proponere, ut uno soluto dubio multa renascerentur. Ego inde datum huic fabulae locum existimo, quod anguium genus, sub quo hydra continetur, omnium fertilissimum sit, & nisi incendijs femina exurerẽtur, non esset fœcunditati eorum resistere. Lerne argui, & Mycenaei agri locus est, a' Lerno rege (ut q̃dam putant) cognominatus, supra quem fuit Argos oppidũ a' quo graeci Argiui dicti. et Argolicus sinus ad Scylleũ tractu q̃nquaginta milliũ passuũ. Et Argolici duces. et Argolida rego, sicut à Megara Megarida. et Argolidae Argiui. A' Lerne fit Lerneus, unde Palus Lernea, Argos in singulari neutro genere dicitur, & in plurali arga masculino, & argis aliquãdo aduerbialiter usurpatur. Est et in Thessalia, quod pelasgicum uocat Homerus, & in Acarnania Argos Amphilochium. Nã quod in Achaia est, Hippium dicitur. ab hoc Argea loca, Romae appellabantur, quod in ijs sepulti essent quidam Argiuorũ illustres uiri. Item Argeos appellabant scirpeas effiges, quae p̃ uirgines uestales singulis annis iaciebãtur in Tyberim. Argiletum uero ab Argo dictum, quod is eò uenerit, ibiq; sepultus sit. Virgilius, Et Lætum docet hospitis Argi, quamuis aliqui ab Argilla potius deductum ueliint, quod id genus Cretae ibi cẽt. Erat autem Argiletum locus in urbe propè palatium, ubi tabernae opificum erant, praesertim q̃; bibliopolarum. a quo Argilætanae dicebantur. Martialis, Argilætanas mauis habitare tabernas. Argilla Cretae est, qua figuli utuntur. Iuuenalis, Argillam, atque rotam citius properate. Sunt tamen, qui morbum hunc papularum rubentium ideo Boam appellari existimant, quod bubulo fimo soleat curari. Bua uero potio ẽ puerorum infantium. Cato, Cum cibum, ac potionem pappas, & buas docent, & matrem mammam, & patrem Tatam. Item a' boue buceras, hoc est fœno graecum, quoniam semen cornicum lorum bubulorum simile habet. & lappa boaria uulgo nota, cuius radix è uino potae, articulis mirifice prodest, & boia torquis damnatorum, quod quasi iugum in boue sit. Nam ut

mella non torquis eſt (ut nonnulli ſentiunt) ſed uinculi genus ligneum ad diſcutiendos noxios paratum, quo & collũ, et pedes immittuntur. Plautus, Qui aduerſum ſimulos. Lamnas. cruresq; 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 et ex caprino, ſed hyeme calefacto lacte, æſtate dũtaxat expreſſo, crebro iactatu in longis uaſis, anguſto foramine ſpiritum accipientibus, ſub ipſo ore aliàs præligato. Addit er 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 aceroſum lac. Nam gala græce lac uocatur. ὄξος acetum, à quo oxybaphum, acetabulum dicitur. & oxymel, potionis genus, quod ex mellis heminis decem. aceti ueteris heminis quinq; ſalis marini pondo. tymbræ quadrante. aquæ marinæ, ſextariis quinque, pariter coctis fieri ſolebat, decies deferuefcente cyatho. & oxyhalme aliud genus potionis, quod ex ſale, & aceto recenti fieri à ueteribus ſolebat, aduerſus ſerpentes, & 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 ſaccharo, & aceto, oxymelli ſimile. Nihil enim aliud eſt ſaccaron, quàm mel in arundinibus collectum gummũ modo candidum, ac fragile. Mittebat hoc quondã Arabia, et India, uſuſq; eius tantum in medicina erat. Nunc paſſim etiã reperitur, non medicinæ tantum, ſed cibis omnis generis expetitum, ita ut locum prouerbio dederit, nullum cibi genus ſaccharo 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. Plynius 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 turpe. Caſei fere ad metæ ſimilitudinẽ fiunt, ideoq; metæ lactis ſæpe uocantur. Martialis, Fert ille ceris cana cum ſuis mella, Metamq; lactis faſſinate 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, colоſtrum id uocatur, ideo infantibus nutricis nõ matris lac exhibere conuenit, quia matris exitioſum eſt. hi ſunt enim infantes, qui colоſtrati appellantur, denſato lacte in caſei ſpeciem. Lac humanum maxime omnũ 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 deſluit. Innocentius decoctum præcipue cum calculis marinis, aluus maxime ſoluitur bubulo. Quidam aſininum bibendo podagra, chiragráue prorſus liberati fuiſſe leguntur. Eſt & una ſpecies lactis, quã uocant ſchiſton, quaſi diuiſum ἀπὸ τοῦ χ'(ειν, quod diuidere eſt. Facto caſeo ſerum decoquitur ad tertias partes, 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; terrificæ cecinerunt omnia uates. Salluſtius, Serum bellum in anguſtijs futurum. Ab hoc fit ſerò aduerbium, qđ aliquando ſignificat poſt tempus opportunum. Cicero, Cum accuſator Milonis idem interrogatus præſtaret, quo tempore Clodius eſſet occiſus, urbane reſpondit, ſerò, quaſi poſt id tempus, quo debuiſſet occidi. Proprie tamẽ ſerò idem eſt quod tarde. Seneca. Sero nos illo referat ſenectus, Nemo ad id ſerò uenit, unde nunquam, cũ ſemel uenit, potuit reuerti. Hinc fit ſerotinus, ut hora ſerotina, tempus ſerotinũ. 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. ἄσθμα, hoc eſt Aſthma uocatur. Cum aceſſit 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. Quãdo uero difficultas ſpirandi à pulmone procedit, nõ ἄσθμα, ſed περιπνευμονία, hoc eſt, non aſthma, ſed peripneumonia eſt. Eius morbi hæc eſt conditio. Pulmo totus affectatur. nunc caſum eius ſubſequitur tuſſis, bilem uel pus trahẽs præcordiorum, totiuſq; pectoris grauitas. ſpiritus difficultas. magnæ febres. continua uigilia. cibi faſtidium. tabes. Qui hunc morbũ 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 per 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 uſque adeo craſſum, ut coagulo 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 macerаſſe, extendi quoq; eo modo cutem exiſtimans. bubulũ lac ad faciendum caſeum fertilius eſt, quàm caprinum, cum ex eadem menſura pene duplum fiat. Caſeus à coacto lacte uocitatus eſt (ut Varro teſtatur) inter caſeos laus olim fuit gabalico. Gabalij populi ſunt finitimi Narbonæ Prouincæ in fine Aluerniæ. Auximati ex Vmbria, & ex miſto Thuſciæ, Liguriæq; confinio. Lunenſi qui & magnitudine conſpicuus erat, cũ ad ſingula millia põdo 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 Marrucinos, Sabinoſq;. Deinde Cruſtuminо. Cruſtuminum oppidum fuit iuxta Veios. à quo Cruſtumini appellati et cru

ſtumina tribus. & cruſtumina pira, ex parte rubentia, hi omnes ex ouillo, aut bubulo lacte erant, ſed non minor gratia caprino, immo ſi in urbem ad fumum ſtetiſſet, omnibus præferendo. idem, Nec quẽcunq; focum, nec fumum cæſeus omnem, Sed uelabrenſem qui bibit, ille ſapit. Trans maria uero bythinius in gloria erat meſſe pabulis ſalem, etiam ubi nõ detur, ex eo maxime intelligitur, quod omnis cæſeus, ſi inueteraſcit ſalis habet ſaporem. Conſtat autem cæſeum omnem in muſteum ſaporem reuerti, ſi aceto et thymo maceratus fuerit. Tradunt Zoroaſtrem in deſertis ſolo cæſeo uixiſſe annis uiginti, ita temperato, ut uetuſtatem non ſentiret. item a` boue bouinari deducitur, qđ eſt conuitiari, & quaſi in aliquem mugire. unde bouinatores appellati, quos nunc deriſores dicimus. & bouinatio conuitium. Item ab eodem Bubona, Dea boum, quemadmodũ Pomona pomorum. & Mellona mellis. item (ut quidam exiſtimant) bubo a` 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 inſtrauerit, uiri omnis eſt, quemadmodum bubo, ex acipitrum genere hæc auis. Græca a` numero teſtium triorchen uocant, ὄρχις enim apud eos teſticulus appellatur. Sunt etiam qui putent βούβονα a` græcis, hoc eſt bubona a` boue appellari, quod ſignificat inguen ob tumorem, ſcilicet, qui in iguine facile naſci ſolet. Ab hoc fit bubonocele, qđ ẽ genus ægritudinis, de quo ſupra diximus. Solebant etiã ueteres magnis, & ampliſ rebus bu particulam præponere, a` magnitudine ſcilicet bouis. Hinc bupædas magnos pueros. bupodas magnos pedes. bulimam magnam famem dixere. λιμὸς enim a` græcis fames appellatur. & bumaſtus magna mamma. μαστὸς enim græce mamma dicitur. Iſt autem bumaſtus unæ genus, quæ mammarum modo tumet ſicut dactylus, quia addigiti ſimilitudinem longis porrigitur acinis. & leptorox, exiguos habens acinos alioqum mira ſuauitate prædulces. λεπτὸς græce tenuis, ac gracilis dicitur. ῥώξ acinus, & bufo rana terreſtris nimiæ magnitudinis. Virgilius, Inuentusq; cauis bufo. & Bucentaurus, nauis magna Venetorũ, dicta quaſi magnus centaurus. bouem, & aratrum tradunt brigem Athenienſem inueniſſe, alij Triptolemum. Taurus ſimiliter a` græco deducitur. Græci enim ταῦρον taurum nominant, & eſt cæleſte ſignum. ideo enim in cœlum translatus fuiſſe taurus exiſtimatur, quod Europam in Cretam inſulam trãſuexit in=
columem. Europa Agenoris filia fuit, cuius pulchritudine captus Iupiter Mercurio iuſſit, ut armenta omnia ex Phœnicum montibus in litus compelleret, quod ijs ſcibat Europam oblectari ſolere. ipſe uero in candidum taurum transformatus ſe ſe armentis immiſcuit. Cuius pulchritudine ſimul, ac manſuetudine oblectata uirgo, primo manibus eum tractare cœpit, deinde dorſo inſedit. ille paulatim undas ingreſſus, poſtquã territum 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 a` 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 a` Neptuno fratre habuiſſe, cui in figura Tauri ſenſus eſſet humanus. Eum a` Ioue Sidonem miſ-

ſum ut Europam Agenoris filiã ad ſe portaret. Veniſſe igitur Sidonem per pelagus, ibiq; Europam inter æquales ſuas ludentem in templo Aeſculapij conſpexiſſe, et repẽtino arreptu dorſo ſuo collocatam uexiſſe ad Iouem inſulam Cretam. Eratoſthenes uero tradit hunc eſſe Taurum, qui cum Paſiphaë cõcubuit. 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 Calendarũ Maij occidit. Dictæ autem ſunt hyades, quod cum Hyas earũ frater a` Leæna interfectus uenando fuiſſet, diuturno luctu, lachrymiſq; contabuerunt. itaq; ob tam eximiam pietatem, et in nomine fratris, quẽ tantopere dilexerant, uocari hyades meruere, & in cœlum a` Ioue trãſferri, cum Atlantis, et Aethræ filiæ eſſent, quæ fuit Oceani, & Tethyos filia, propter qđ & 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, querneũ totum, & glandibus ſem per abundans. Virgilius, et uictum Dodona negaret. Has cũ a` Lycurgo captiuitatem timentes fugerent Thebas, Iouem, ne aliquid a` 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. Nã & orientes, & occidẽtes tempeſtates, ac pluuias cient. Veteres Romani ob linguæ græcæ impritiam ſimilitudine nominis decepti, qđ græci ὗες ſues uocant, ſuculas nominauerunt. Quamuis Aulus Gellius non ἀπὸ τῶν ὑῶν dictas, a` noſtris ſuculas putat, ſed quemadmodum illi ὕαγρον dicunt, nos primo Symnum, deinde pery 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. Calẽ. Maij urbis Romæ natalis eſt. tunc enim parilia celebrantur, qđ XI. calendarum Maij Romulus urbem condidit. quẽ diem feſtum præcipue habuerũt. Dicta autem Parilia ſunt, uel a` Pale Dea paſcuorũ, quaſi Palilia, qđ ei tum ſacra fiebãt, uel quod pro partu pecoris ſacrificabatur, uel quod is dies, quoniam in eo ſerenitas reddebatur, lucẽ parere uideretur. Habet autem taurus in cornibus ſingulas ſtellas, ſed in ſiniſtro clariorẽ. 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 tres ſtellas habet, quarum nouiſſima cæteris clarior eſt. in pectore unam in utroque genu ſingulas, & ſupra ungulam duas. in palearibus duas. in collo unam, in uentre ſplendidam unam. in nare unam, quæ omnes decem & octo ſtellarum numerũ complent. præter pliadas. VII quæ ſunt inter finitiõem huius corporis, & arietis caudam, quas qdem aſtrologi tauri caudam appellauerunt. De ijs a` nobis iam dictum ſuperius fuit. A` tauro fit adiectiuum taurinus. unde taurinum glutinum dicitur, qđ eſt oĩum præſtantiſſimum, fitq; ex auribus taurorũ, & genitalibus, nec quicq̃ efficacius prodeſt ambuſtis, ſed facillime adhi-

terat quibuſuis pellibus inueteratis, calciamentisq; decoctis. Gluten, & glutinum latini dicunt, quod græci κόλλαν. unde fiunt duo uerba glutino, & conglutino, hoc eſt coniungo. Fel taurinum, quod in ære, pellibusq; colore aureo tingendis præcipuum eſt. item taurinus ſanguis, qui omnium celerrime coit, atq; duriſcit, ideoq; peſtifer eſt, præſertim potu. Themiſtocles ab ingrata patria exul factus, et à Xerxe princeps exceptus aduerſus Athenienſes magno cũ honore creatus, cum uideret patriæ ſuæ ingentis cladis periculum imminere, hauſto tauri ſanguine ſeipſum interemit, ne aut regi de ſe merito infidelis eſſet, nõ 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, quẽ deperibat, Dædali arte inita hunc genuit, cui fabulæ datum locum exiſtimant, qđ abſente Minoe, Paſiphae 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 nõ eſſet utriuſq; parentis, muſto nomine appellandum cenſuere. Hunc labyrintho à Minoe clauſum fuiſſe finxerunt poëtæ. Eius effigie, inter ſigna militaria uſi ſunt Romani, quia non minus occultæ ducum conſilia eſſe debent, quàm fuit domus eius Labyrinthus. item à Tauro tauromnuũ mons Siciliæ multis bobus abũdans. & ſupra eum urbs eiuſdem nominis. à quo tauromnitanus ager, & tauromnitani cives, & tauromnitani muli, q̃ in eius urbis litore optime capiuntur. item torus, hoc eſt aſper æſtu ſeuerus. terribilis. à taurorum acerbitate. à quo torui tas. 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. Verumtamen eadem illa torui tas duas Aiacis, & Veneris merces tulit 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, & trucater, 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 torus fit proterus, hoc eſt petulans. procax. hæc enim tria multum ſimilitudinis habent, et libidinem quandam, atq; iniuriam declarant tam in factis, q̃ in dictis, de procaci diximus ſupra, quod ita à procando, hoc eſt poſcendo dicatur, ſicut petulans à petendo. proternam, petulantemq; eodem loco de inhoneſta fœmina apud Ciceronem legimus. Si uidua libere proterua, petulanter diues, effuſe libidinoſa, meretricio more uiueret. Hinc ſiquis ambulãs per impotentiam mentis obuium cubito feriat, aut cum contumelia ſibi cedere cogat, proterũ nunc dicimus. Hinc à Virgilio Hœdi petuli à petendo dicuntur, quod in alia loca penetrando iniuriam faciant. A proteruo proteruia fit, hoc eſt petulantia. 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, proteruiã eum feciſſe dicebat. Quod n. comeſſe non potuerat, id combuſſiſſe. Item à tauro tauram uaccam ſterilem dici exiſtimant, hac de cauſa, qđ hænon magis pariant, quàm tauri. Tauros ueteres græci italos uocauerunt. unde Italia à principio dicta eſt. erat. n. tũc hæc prouincia armentoſiſſima. Dicta etiã Heſperia eſt ab heſpero ſtella occidẽtali, quod occaſui ſubiecta ſit. item Oenotria uel à bonitate uini, quod in Italia naſcatur, nam græci οἶνον uinum dicunt, uel ab Oenotrio rege Sabinorum in ea regnante. Quidam tamen Italiam ab Italo rege Siculorum uocitatam uolũt. Hunc enim ueniſſe quondam in eam partem, in qua regnabat Turnus, eamq; à ſuo nomine Italiam appellaſſe. hæc & Auſonia aliquando uocatur ab Auſonio Vlyſſis filio, ſiue qđ eam omnẽ partẽ, quæ ad Tyrrhenum uerſa eſt, incolerent opici, qui Auſones, ſiue Auſonij nominabantur. Dicitur autem nũc Italia, quicquid iter Adriaticum, et Thuſcum mare ab alpibus in Sialiam uſq; cruris modo protenditur. Nam prius Rubiconem amnem pro termino habuit. inde enim ad alpes nõ Italia, ſed Ciſalpina Gallia dicebatur. Italia omnium prouinciarũ, & totius orbis pulcherrima eſt. meritoq; principatum obtinet. uictrix populorum. rectrix parensq; mundi altera. uiris fœminis. ducibus. nullibus. ſeruitijs. artium præſtantia. ingeniorum claritate. ſitu. temperie. ac ſalubritate cœli. ſicuti cũctarum gentium acceſſu. litoribus portuoſis, benigno uentorum flatu. aquarũ copia. nemorũ ſalubritate. montiũ iugis. ferorũ animaliũ innocentia, ſoli fertilitate. pabuli ubertate. frugibus. uino. olea. uellere. lino ueſtibus. iuuencis. equis. metallis. argenti. æris. ferri. plũbi. aluminis. melle. pomis. omnibus deniq; rebus, quibus carere uita non debeat, nulli cedẽs. Federico Feretrio illuſtri duce inſignis, quem merito, quibuſcunq; corporis, ingenij, animi dotibus, et rerũ domi, foriſq; geſtarũ gloria, cũ quouis ueterũ principũ liceat cõparare. Ab Italia italus, et italicus, et italicæ aduerbium deducũtur. Ab heſperia heſperius. Ab auſõnia auſon. et auſonius, ab œnotria œnotrius. Vir. œnotrij colunt uiri. et hac maxime tẽpeſtate tauri ĕt, et taurilia ludi erãt 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 & boalia, & 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. Itẽ tauri ſcarabæi terreſtres ſunt riano ſimiles, de qbus ſupra diximus. item Taurij Thraciæ populi Sarmatis finitimi, quorum regio Tauricæ dicitur, et ipſi etiam Tauri immanes moribus, immanemq; famam habẽtes, quod ſoleant pro uictimis aduenas cædere Iphigeniæ, et Oreſtis aduẽtu maxime memorati. Iphigenia Agamẽnonis, et Clytẽneſtræ filia fuit. hæc dũ Agamẽnon in Aulide regione Bœotiæ, ubi claſſem in portu habebat, Cerուã Dianæ ignarus occidiſſet, & ob id irata Dea uẽtos abſtuliſſet, eẽq; græcas rẽ ſum Agamẽnonio ſanguine Deam eſſe placandã, ipetrata æſtu Vlyſſis à matre Clytẽneſtra ſub uelamine facti cum Achille matrimonij, imolari parabatur, ſed miſeratione numinis ſuppoſita, ac Deæ oblata pro ea cerua, in Tauricam regionem uentis deportata eſt. ubi à Thoante rege ſacris eiuſdẽ Deæ præfecta fuit, quæ humano ſanguine fieri ſolebant. interiecto deinde tempore cũ Oreſtes Iphigeniæ frater mactata matre Clytemneſtra, et Aegyſtho Patruele adultero ob uindictam patris exul factus, ac regno pulſus eſſet, & ob raptam ſibi à Pyrrho Hermionen coniugem in inſaniam uerſus, ductus eſt à Pylade ſocio Strophij filio in Tauricam regionem liberandus ad aram Dianæ. Quid. Affuit inſano iuuenis Phocenſis Oreſti.

Verum cum gentes illæ eum cœpissent, 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 fascæ lignorũ ab scondito, propter quod eam Fascelidẽ uocauerunt. Tandemq; uenerunt in Italiam, et in Aricia urbe Romæ propinqua simulachrum locauerunt, ædificato Deæ insigni templo, quod syluua circundat, cui lacus instar pelagi fluctuans adiacet, ad quẽ maxima populorum multitudo, religionis gratia cõfluere solebat. Vnde mendici uitæ subsidia à populo postulantes in Aricino cliuo sedebant, per quem ad templũ cõscendebatur. Martia. de Vacerra pupere, 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, magnarumq; gentiũ, qua dorsum agit, terminus, sed pro gentium, ac linguarum uarietate diuersa habet nomina, mons ei oppositus Auritaurus dicitur, ubi in excelsissimam sublimitatem cõsurgit. 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 nugatorium est, et nullius ualoris. DICTAEO. Cretensi, quia Iupiter, qui sub specie tauri uexit Europam, Cretensis fuit, Saturni, atq; Opis filius, & eodem partu cum Iunone genitus, qui ne à Saturno occideretur, quod cum Titano fratre pactus fuerat, se omnem prolem masculam interemptũ, missus est ab Opi in montem, & Curetis populis traditus educandus, siue (ut quidam uolunt) Creti regi Cretensium. Hinc in Gnosõ urbe illum seruasse, ubi Matris est templum, à qua fit adiectiuum gnosius, qui à Curetis nutritum 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 cõitu generarent. Curetes sacerdotes fuerunt Cybeles, qui primo Italiam habitauere, dicti ἀπὸ τῆς κυρᾶς, 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, & cõsedere 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 atcumen Idæ montis appellant, et oppidum sub eo

dem monte, ac tota Mysia. Idalius aũt mons est in Cypro, quondam Veneri sacer, in quo breue oppidũ fuisse memoratur. Vnde Venus idalia dicitur. hi saltationes & choreas primi instituerunt uarijs coloribus se pingentes, fuerunq; (ut multi putant) numero nouem. interiecto deinde tempore euulsis testibus eunuchi sunt. Quidam uolunt Corybantes à galea dictos, quæ græce κόρυς dicitur, quod galero quodam capita tecti insaniendo luderent. Diodorus Corybantum scribit Iasonis, et Cybeles filium fuisse, ac simul cum Dardano sacra matris de ûm 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 κορυβαντιᾶν eos dicunt, qui ad similitudinem leporum oculis patentibus dormiunt, quod etiam quidã è nostris corybãtire dixerunt. Strabo autẽ eos scribit κορυβαντιᾶν à græcis dici, qui capita saltando iactant, & numine affiati, quasi furijs agitantur. Caberi à Cabero monte uocitati sunt. Alijs placet Iouẽ nymphis alendũ datum Amaltheæ, et Meliſsæ, quẽadmodũ superius ostendimus. Sunt etiam, qui non in Idam, sed in dictæũ montem à matre transmissum, & ibi nutritum uelint. Quod sensisse uidetur Columella. Nec sane rusticũ dignum est scisciari fuerit ne mulier pulcherrima specie Melissa, quam Iupiter in Apem conuertit, an, ut poëta Homerus dixit, crabonibus & sole genitas apes, quas nymphæ educauerũt, mox dictæo specu Iouis extitisse nutrices, easq; pabula munere dei sortitas, quibus ipsæ paruulum alũnum eduxerant, & Virgilius. Dictæo cœli regem pauere sub antro. Curetes etiã populi fuerunt Aetoliæ uicini. item alij Curetes in Dalmatia. Lucanus. Quos alit Adriaco tellus circũflua põto. Illic bellaca cõfisus gente Curetum. Adultus Iupiter bellũ ob captos parentes, cum Titano gessit, ac eos liberauit. Mox patrem regno expulit, quia eũ comperit uitæ suæ insidiari. Hic gesto cum gigantibus bello, ijsq; superatis, ac montibus subiectis, totoq; 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 physica Iouem dicunt ætherem esse, nulla aũt res sic fouet omnia, quẽadmodum calor. item Iouis dies pater appellatus est. i. diei, et lucis pater. et Veiouis. et Vedionis, de quibus supra diximus. et Iouiste cõpositũ ex Ioue et iuste. Dicte una est ex quatuor præcipuis urbibus Cretæ. iaroo dicteus ponitur pro Cretensis. Creta insula est in medio ponto altero latere ad austrum, altero ad septentrionem uersa inter ortum, occasumq; porrigitur, centum urbium clara fama, propter quã 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 Curetum, & à temperie cœli μακαρόνησον, hoc est beatam insulam latitudine nunquã quadraginta millia passuum excedit. circuitu circiter sexcenta, flectuq; se in Creticum pelagus, ab ea ita nuncupatum. Criticus etiam aliquando pro iudicans, siue arguens accipitur ἀπὸ τοῦ κρίνω delibero. iudico. Iuuenalis. Criticæ pellucet. et medici dies creticos uocant iudiciarios, in quibus scilicet. de ægritudinis ratione ferri iudicium potest. Eleganter à nostris decretorium dicitur. Decretorium etiã dicimus quicquid constitutum, ac firmatum est ad aliquid arguendũ, iudicandumue. Quint. Nec immerito quidam, quã quã in dicendo mediocres, tamẽ altercãdi præstantia meruerunt nomẽ patronorum. At quidam li-

tigationibus ſuis illum modo ambitioſum declamandi ſudo-
rem præſtitiſſe contenti, cum turba laudantium deſtituunt ſub
ſellia, pugnamq; illam decretoriam imperitis, ac ſæpe pul-
latæ turbæ relinquunt. Plyn. Circa uergilias quidem pluere
inimiciſſimum uiti, & oleæ, quoniã tunc cõitus eſt eorum, hoc
eſt illud quadriduum oleæ decretorium. idem. Res ſumma ui
tium agitur decretorio uuis ſydere illo, quod caniculam appel
lamus. idem. item aquila exoritur ueſperi decretorio die ſtorẽ
tibus oleis. item à Creta cretenſis deducitur, & fœminino tan
tum genere creſſa. Iuue. Nec Stenobœa munus quàm creſſa ex
anduit. Stenobœa proprium nomen eſt muliẽris. Hæc Prœti
regis Ephyræ uxor fuit, filij Abantis in cuius regia cum eſſet
Bellerophontes Glauci regis Ephyræ filius ab hoc, de quo loq
mur, Prœto regno ſpoliatus forma, ac moribus cõſpicuus, Ste
nobœa, quæ ab Homero Antea uocatur, amore eius mirum in
modum exarſit. Cumq; 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 Ly
corum regem Stenobœæ patrem cum literis miſit, quibus nũ
tiabat uim filiæ inferre uoluiſſe. Hic ut clàm iniuriam ulaſce
retur, diuerſis eum periculis obiecit, quæ ſemper forti, atq; in
uicto animo ſuperauit. Poſtremo aduerſus Amazones regnũ
ſuũ infeſtantes eum cum exercitu miſit, quas cum bello ſupe
ratas, intra ſuos fines ſeſe recipere cõgiſſet, Heuries uirtutem
eius admiratus, non modo iniuriã, de qua ulaſcenda aliquan
do cogitauerat, ei condonauit, ſed etiam alteram filiam Steno
bœæ ſororem cum parte regni illi dedit uxorem. Qua re co-
gnita Stenobœa ſibi mortem conſciuit. Alij nõ criminatum ab
Antea, ſiue Stenobœa, ſed ne precibus eius aliquando flecte-
retur, ſua ſponte profugiſſe dixerunt. Quidam etiam Bellero
phontem ſcripſere ab Heurie rege Chimæræ obiectum fuiſſe,
tunc Lyciorũ agros flamma naſtanti, qua ſuperata, cum in cœ
lum uolare contenderet, neq; longe iam abeſſe deſpiciendo ter
ras timore permotum decidiſſe, ibiq; periſſe, equum uero ſub
uolaſſe, & inter ſydera à Ioue conſtitutum eſſe. Sunt qui à
Creta inſula Cretam quoq; tenatioris terræ genus deriuatam
exiſtiment, ſed hoc falſum eſt. A' creſcendo enim Creta dicitur,
quoniam pròprietas eius eſt, ut in macerando creſcat, quod in
primis Cretæ umbricæ accidit, quam uocant ſaxum, hæc pon
dere emi ſolebat maiorum noſtrorum temporibus, cum cætera
menſura emerentur, nec niſi poliendis ueſtibus adhibebatur,
duntaxat candidis coloribus. n. erat mimicæ. Erant & cimo
liæ cretæ duo genera, candidum unum, & alterum ad pur
puriſſimum inclinans, utrunq; ueſtibus aptum, et colorem earum
quodam nitore exhilarans, hac et media aduerſus uarios mor
bos utuntur. Laudatur & Creta theſſalica. Item quæ argenta
ria appellatur, nitorem argenteum reddens. Eſt poſtremo uiliſ-
ſima Creta, quam circunducere ad uictoriæ notam pedesq; ue
nalium trans mare aduectorum notare mos erat. Plyn. Hoc
eſt inſigne uenalitijs gregibus, obprobriumq; inſolentis fortu
næ, quos adeo potiri rerum uidimus, ut prætoria quoq; orna-
menta decerni à Senatu iubente Agrippina Claudij Cæſaris
uiderimus libertis, tantumq; non cum laureatis faſcibus remit
ti illò unde cretatis pedibus aduenijſſent. Iuue. Nuper in hanc
urbem pedibus qui uenerat albis. Quidam in hoc dedecoris
genere pro Creta gypſo utebantur, præſertimq; in Græcia tym
pario. Ouid. Nec tu, ſiquis erit capitis mercede redemptus, De
ſpice gypſati nomen inane pedis. Sunt etiam qui lutum Vene-
tum inter cretarum genera connumerant, abolẽdis è ueſte ma
culis utiliſſimum, et puſtulis, ac rimis corpore tollendis. Mar-
tia. Reſina, Veneto nec referare luto. A' Creta cretæũ dicamus,

quod ex creta eſt. & cretatum cretæ infectum. Sicut à gypſo
gypſeum, quod ex gypſo eſt. & gypſatum, gypſo infectum,
uel gypſo tectum. Gypſum res nota eſt, multis in locis è lapi
de cogitur. Alibi è terra foditur, ut in Cypro. in Syria cõquũt
fimo bubulo, ut celerius uratur, gypſo madido ſtatim utendũ
eſt quoniam celerrime cõit, ac ſicatur, tamen rurſus tundi, &
in farinam reſolui poteſt. Vſus gypſi in albarijs ſigillis ædifi
ciorum, & coronis gratiſſimus. C. Proculeium Auguſti Cæſa
ris familiarem conſtat in maximo ſtomachi dolore gypſo po-
to 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 con-
ſtantia, et ueritas, dicta ꝙ fiat, qđ dictum eſt. Ter. Sedijs, quas
ſemper in tẽintellexi ſitas, fide, et taciturnitate. Hinc dare fidẽ
dicimus aliquid ſancte promittere. Virg. Accipe, daq; fidem.
Aliqñ tñ fides pro credulitate ponitur. Vñ bonæ fidei poſſeſ
ſor dicitur (ut ſupra diximus) qui ignorauit rẽ, quã emit, alie
nam eſſe, aut putauit eũ, qui uẽdidit, ius uendẽdi habere, ut pu
ta procuratorẽ, aut tutorẽ eſſe. item Bonæ fidei homo uocatur,
cui res tuto creditur, uel qui rem ſibi creditã fideliter ſeruat.
Sueto. Auguſtus populo promiſſum congiarium repoſcenti bonæ
ſe fidei eſſe rñdit. Hinc habere fidem, 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 cõtrariũ eſt diffido, hoc eſt credulitatem de
pono, ſiue deſpero. Seneca. Nec ſecundis rebus nimis fidẽdum,
nec aduerſis diffidendũ eſt. Hinc fit fidentia, hoc eſt audacia,
& temeritas. item fiducia, qđ ſimiliter audaciã ſignificat fere
in bonis rebus, quãuis aliqñ in malam partem accipiatur. Sed
raro. Virg. Cernis, quæ Rutulos habeat fiducia rerũ. i. teme
ritas. item à fido confido, quod ſignificat audeo. Capitur q; in
terdum in bonam partem. Vir. Et afflictis melius confidere re
bus. interdum in malam. Cicero. Qui fortis eſt, idem fidens,
quoniam confidens mala conſuetudine loquentium in uitio po
nitur. Vir. Nam quis te iuuenum cõfidentiſſime noſtras Iuſſit
adire domos? confidentiſſime, inquit, hoc eſt impudentiſſime,
& maxime temerarie. Vnde confidentia pro temeritate poni-
tur. Terẽ. O ingentem confidentiam. Confidẽter ſimili modo
aliqñ in bonã partẽ accipitur pro cõſtanter. Plau. Quæ nõ de
ligt, decet audacẽ eſſe cõfidẽter. Aliqñ in malã pro temerarie.
Accius. Qui in puellæ domũ tam confidenter irrupit. qñq; tñ
confido pro credo accipitur. Cic. Quoniã probatã rationẽ offi
cij mei uobis eſſe cõfido. itẽ à fido fidus, quẽ qdam à fideli ita
diſtinguunt, ut fidum amicum dicamus, fidelem ſeruum, uel fi
dum in maioribus. Fidelem in minoribus negotijs. Virgilius.
fidumq; uehebat Orontem. Teren. Seni fidelis dum ſum. Ve
runtamen ſæpiſſime hæc duo pro eodem accipiũtur. Sed fidus
à fido fit. Fidelis à fide A' fidus fit infidus, cui non eſt fiden
dum. Liuius infida regni ſocietas. A' fidelis uero fit fideli-
tas. infidelis. et infidelitas. Item à fido fit perfidus, hoc eſt uio
lator fidei. ideoq; mediam ſyllabam correptam habet. A' quo
perfidia fidei uiolatio. Et ſæpenumero pro uitio, & impro
bitate accipitur. Fides etiam aliquando genus cithareæ eſt ita
dicta, quod tantum inter ſe chordæ eius quantum inter homi-
nes fides cõcordet. item chordæ ipſæ fides dicuntur. Ab hoc
fit diminutiuum fidicula pro parua cithara, ſiue pro chorda.
Nam chorda græcum eſt, & fidem ſignificat. Corduum uero
ſine aſpiratione uocatur fœnum, quod autũno ſecatur. & cor
da, frumenta, quæ ſero matureſcunt ſicut ſecordes agni, quĩ
poſt debitum tempus oriuntur, de quibus alibi diximus. item

fidiculæ in plurali tantum, inſtrumentum eſt torquẽdi, dictæ, uel ab extorquẽda fide, ac ueritate uel à nerueis funibus, uinculiſq; quibus eo modo torquendi homines alligabãtur. Fidelia, famiũ uas ad plurimos uſus. Plau. Mulſi congalem plenam faciam tibi fideliam. NE MIRETVR. Non mire tur. Ne aliquando prohibendi aduerbium eſt. Virg. Tu ne cede malis, ſed contra audentior ito. Aliquando eſt coniunctio adiunctiua. Martia. Lex hæc carminibus data eſt ioçoſis, Ne poſſint, niſi pruriant, inuare. Nonnunquam rationalis, & pro ergo accipitur. Virgilius. mé'ne incepto deſiſtere uictam? interdum cauſalis. idẽ. Ne recipi portis, aut duc in mœnia poſſit. Quandoq; copulatiua. Teren. Non eam ne nunc quidẽ cũ acerſor ultro. Plerunq; dubitatiua. Virgl. Qui tenent, nam inculta uident, homines'ne, ferae'ne. Reperitur etiam confirmatiua. Teren. Nunc ne demum iſtuc uerbum inuadit? 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. Egóne? Tu ergo. Quando uero næ cum diphthongo ſcribitur, græca dictio eſt, & pro utiq; accipitur. Teren. Faciunt næ intelligendo, ut nihil intelligant. idem. Næ illa illum haud nouit. A` ne aduerbio negandi compoſita fiunt neq; nec. nequã cum eius derivatiuis. nolo. neuolo. nego. nefas. nemo, nullus. nunquam. nuſquam. nihilum. negligo. De quibus, eorumq; derivatiuis partim diximus, partim inferius dicemus. item nequaquam, quod negandi aduerbium eſt. Nequicquam, qđ ſignificat fruſtra. nequeo, quod modo capitur pro non eo. Modo pro non poſſum. Nã qui re 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. A` quo fit neutrale, quod neutrius partis. & negotium, quaſi non otium. Cice. Etſi negotijs familiaribus impediti, hoc eſt operibus, Poniturq; pro labore. idem. Dij nec habent negotium ipſi, nec alteri exhibent. A` quo negotiari dicimus, negotijs exerceri. item exercere meraturam. 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, et 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, nedũ pecuniam. Altero, cum ſuum utriq; ſententiæ uerbum aptum modamus. Vt funderem pro te ſanguinem, nedum tibi pecuniam crederem. item negatiue ſic. Nõ 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 finxerunt, 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 rhithmicæ rationi compoſiti ſunt. & cantando pronuntiari conſueuerunt. Virgilius. Arma, uirumq; cano. in quo tamẽ animaduertendum eſt, ne pronuntiatio nimis in canticum diſſoluta ſit, né 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 et uaticinari uerſibus ſolebant, factum eſt, ut aliquando canere pro laudare uſurpetur. Virgilius. Regemq; canebant. Aliquando pro diuinare. idem. Ipſa canas oro. Quandoq; etiam canere pro prædicare accipitur, et cum quodam, ut exaudiri poſſit, cantore 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. A` cano fit accino, hoc eſt ad aliqd cano, cuius frequentatiuum eſt accento. A` quo accentus, qui à græcis proſodia dicitur. Quidam animam uerborum, alij uocem ſyllabæ eſſe definierunt. Tres autem ſunt accẽtus. Grauis. acutus. & circunflexus. quos ueteres nunc moderamenta. nũc accentiũculas, nunc uocalationes appellabant. Item occino. et occento & occentus. Eſt autem occinere, ſiue occentare communiter 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. et ſuccentor. Sũt qui cantorem. occentorem. et ſuccentorem ita diſtinguant, ut cantores ſint, qui maxime eleuant, atq; acuunt uocem. Succentores, qui minimum. Occentores, qui inter utrũq; mediũ tenent, quæ uarietas mirabilem ſeruata muſicæ ratione concentum reddit. Item à cano concino. à quo frequentatiuum concento & concentus, quod eſt diuerſarum modulatio uocum. Concinere, conuenire eſt, ut cũ è multis diuerſis uocibus unus efficiatur ſonus. Ab hoc fit aliud uerbum concanno concannas, quod eſt apte cõpono, et quaſi conuenire facio. Plau. Auceps quando concannauit aream, eſcas effudit. Ci. Cum ijs, cum qbus cõcannabatur uerbis diſcrepare. Hinc concinnus dicitur compoſitus, ut concinna oratio, hoc eſt compta, & apte compoſita. & Concinne aduerbium compte. ornate cõpoſite. Quidam concanno et concannum 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 & circunicino circuncanto. incino. Gelli. creditũ hoc eſt à pleriſq; Iſchiadia cũ maxime doleant, tum ſi modulis leuibus tibicen incinat, mmui dolores. intercino, inter aliquid agendũ canto. Percano, 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 et exordium. ſiue initium. ſiue principium. ſiue proloquium. ſiue anteloquium quidam præludium, alij præcentionem uocauere ad ſimilitudinẽ græcorum, qui id proœmium nominant, propterea quod ὠιδὴ 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 ideirco appellatum uelint, quod græci ὠιδὴν uiã nominãt, quod proœmium ante rei ingreſſum ponatur. ideoq; cũ aſpiratione putant eẽ ſcribẽdũ. A` quo fit proœmiari uerbum, quod eſt exordiri. A` præcino etiam præcentor, qui canẽdo præcedit, ſicut præſultor, q ſaltantiũ choreã ducit. et præco, q iuſſu magiſtratus populum uocat, aut aliquid obſeruandũ iubet, aut geſta diuulgat, aut aliquid publicæ, uel priuatim nẽ

ditioni proponit, aut feriás, dies'ue festos indicit, aut supplicationes pronũtiat, quánis hos curiones quoq; uocatos inuenimus. Hic accensus quoq; præco dicebatur, de quo supra disseruimus. A' quo præconium, uox ipsa præconis. Et quoniam à' præcone res gestæ etiã pronũtiari solent, ac palàm omnibus fieri, ideo præconium aliquando pro fama, & gloria usurpatur. et præcones laudum nostrarum dicimus, qui res à nobis gestas laudãdo diuulgant. Vtuntur autem tubis, uel cornu. Sed hoc, quondam proprium erat classicorum. Hi enim iussu magistratuum ex arce, & circum' muros tuba populum siue alios magistratus, & Senatum, & comitia uocabant, dicti à cãlãdo, hoc est uocando, siue à clangore, hoc est sono tubarũ, quibus utuntur. unde & turbæ ipsæ classicæ dicuntur. classici etiam dicti sunt non omnium classium, sed primæ tantum classis hominum, qui cẽtummillia æris, amplius'ue censi erant. ifra classem autem appellabãtur cæterarum omnium classium, qui minore summa æris censebantur. Quippe urbs in quinq; classes 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 classes, centuriasq;, & hunc ordinem ex censu descripsit. Ex iis, quibus cẽtummillium 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, hastáq;, & 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, iunioribusq; uiginti conscriptæ centuriæ, arma imperata, scutum pro clypeo, & præter loricam omnia eadem. Tertiæ classis in quinquagintamillium censum esse uoluit, totidem centuriæ, et 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, tubicinesq; in treis 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, officioq; 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 & aspe ris Reip. temporibus, cum iuuentutis inopia esset in militiam tumultuariam legebantur, armáq; 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 libido cuiusq; 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, distributóq; 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 Danaũ 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 κλάων. hoc est à lignis. unde & calones appellati, qui ligna militibus portant. Aliquando tamen pro una naui ponitur classis. Virgilius. & lyciæ ductorem classis Orontem. A' classe classiarius deducitur, quod significat assiduum diligentem. quia omnium classium cives 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 priuatum quoscunq; in iudicium uocabant iussu magistratuum, qđ uilissimorum hominum officium erat, dicebantur liburni, qđ fere è Liburnia essent, quæ regio est iter Dalmatas, atq; Illyricos, in qua sunt Salonæ urbs insignis. Iuuena. primus clamante Liburno Currite, iam sedit, raptæ 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. Dii ues, & ingenti curret super ora liburno. De nauigio, Hora. Ibis Liburnis super alta nauium Amicæ propugnacula. Hæc & liburnicæ appellantur. Suetonius. Vtrobique parte Liburnicarum demersa, simulq; eius, qua uehebatur, fusis armamentis, & gubernaculo difracto. Quidam etiam liburnas fœmino genere dixere. Liburni etiam uiatores appellati à' uia, quod sæpe ex agris homines iussu magistratuum uocarẽt, frequensq; eorum uia esset ab agris ad urbem. Egregij principio, mox uile hominum genus, de quibus sic Plynius scribit. Cincinnato uiator attulit dictaturam aranti, et quidem nudo, oreq; adhuc pulueris pleno, cui uiator uela corpus, inquit, ut proferam Senatus, populiq; Romani mandata. Tales tum etiam uiatores erant, quibus idipsum nomen inditum est, subin de ex agris Senatum, ducesq; accersentibus. At nunc eadem illa unctis pedes, damnatæ manus, inscripti uultus exercent, Apparitores autem, & statores erant, qui magistratui semper aderant ad iussa capessenda, & interdum tabellariorum officio fungebantur. Lictores à' ligando dicti, qui prætores, & consules præcedebant cum fascibus uirgarũ. Item à' cano (si Varroni credimus) canis latrabile animal. Sicut enim tuba & cornu, quod signum canendo dent, canere dicuntur, sic quia et noctu canis in custodia, & in uenando, signum uoce dat, dicitur canis. De cuius derinatiuis 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 usq; ad sydera notus, Formosi pecoris custos, formosior ipse. Tota prætere Aeneis Virgilij Heroicum carmen dicitur. Totus georgicon liber, carmen georgicum. Totus liber bucolicon, carmen bucolicum. Aliquando etiam carmen pro incantatione accipitur, quẽ admodum inferius ostendemus. A' carmine dictæ sunt camœnæ (ut Pompeio placet) uel à canendo, quod canant antiquorũ 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 al
licientia. Seruius. Amœnum dictum putat ab. a. quæ priuati
ua particula eſt, & mœnio, quod eſt munio, hoc eſt fructum
capio. unde qui nihil præſtant, immunes uocamus. Amœna. n.
proprie dicuntur, quæ iucunda ſunt, ſine aliquo fructu. Ca-
mœnæ autem ſunt, quæ & muſæ dicuntur. Muſa græcum uo
cabulum eſt, & ſignificat cantum. unde muſicæ appellata eſt
ſcientia, quæ tractat de ratione canendi. et muſicus, muſicæ pe
ritus. Muſam pro cantu Virgilius poſuit. Paſtorum muſam Da
monis, & Alphesiboei. Hinc poëtæ muſas fixerũt deas eſſe ma
gni Iouis, & memoriæ filias, quæ poëtis, et muſicæ præeſſent.
Quippe poeſis pars muſices eſt. Tria enim genera ſunt, quæ
circa artem muſicam uerſantur. Vnum genus eſt, quod inſtru-
mentis agitur. Aliud quoq; fingit carmina. Tertium, quod in-
ſtrumentorum opus, carminaq; diiudicat. Secundum illud genus
profecto poëtarum eſt, quod non potius ſpeculatione, ac ratio
ne, quàm naturali quodam inſtrumento fertur ad carmen. Eaſ
dem dixerunt in Helicone habitare, q mons Bœotiæ eſt Phoci
di affinis. à quo Heliconiades appellantur, nec procul diſtat à
Parnaſo Phocidis monte, æmulus illi & altitudine & ambi-
tu, uterq; niuoſus, & rupes amborum ſaxea eſt. Parnaſum
quoq; habitare muſæ dicuntur. à quo dicuntur Parnaſides, et
quoniã Phocidi confinis Aonia eſt, etiam Aonides appellãtur.
Aonia regio Thraciæ ab Aone rege dicta eſt. Aon filius fuit
(ut quidam putant) Iouis, ut alij, Neptuni, quem factione ſuo
rum ex Appulia pulſum in Bœotiam tradunt uenisſe, Nepti
num patrem quærentem, ac de ſuo nomine montanam regio-
nem Bœotiæ uocitaſſe Aoniam. tandemq; ibi diem ſuum obiiſ
ſe Dymante filio, ac regni ſucceſſore relicto. Aones quoq; eius
regionis montes dicuntur. ab Aonia uero aonius dicitur. Ouid.
Separat Aonios attæus Phocis ab aruis. Dicuntur etiam cythæ
riades, à ſaltu, qui cytheron uocatur, in quo ſimiliter habitare
muſæ dicuntur initium habet à Megaricis, & Atticis monti-
bus. Finitur propè Thebas Bœotias, iuxta fluit Aſopus amnis,
inferiora eius alluens. Item ſub eo pagus eſt Scolus nomine in
iucunda ſedes, atq; aſpera. Vnde natum eſt prouerbium. Ad
ſcolum neq; ipſe aedes, neq; alterum commutaberis. Ex hoc etiã
loco deductum Pentheum, diſcerptumq; memoriæ prodide-
runt. Eſt etiam uicus quidam in Heraclia trachinia, qui Sco
lus uocatur, quam præterfluit Aſopus amnis, & ẽ in Sicyo-
ne alius Aſopus, & finitima plaga Aſopia nuncupatur. Pie-
rides à Pieria, quæ regio eſt Macedoniæ, Emathia ante dicta.
hæc muſarum parens, domusq; eſt à nemore ita appellata, cui
nomen eſt Pieris. et Pieres populi dicti ſunt, quibus extinctis,
Macedones ea loca incoluere. A Pieria Pierius deducitur. unde
Pierium carmen dicamus. item dicuntur Theſpiades à Theſpia
oppido Heliconi propinquo, patria Theſpidis, quæ muſarum
nutrix traditur fuiſſe. Item patria Argi, qui nauem Argo fa
bricauit, à qua Iaſon, cæteriq; q in ea nauigarunt, dicti ſunt
Argonautæ. Quippe primum Iaſonem longa naui uſum fu
iſſe (Philoſtephanus author eſt) Theſpiæ proximum, Aſcra op
pidum eſt Heſiodi patria, quam ipſe Rus muſerum uocat. ab
Aſcra aſcræus deducitur. item dicuntur Pegaſides, et Hippocri
nides, ab Heliconis pulcherrimo fonte, qui à græcis Hippocri
ne dicitur, hoc eſt equi fons. ἵππος enim equum uocant,
κρήνη fontem. à noſtris appellatur caballinus. item Pega-
ſeus, quod Pegaſus eo loco ſaxum ungula feriens fontem ape
ruerit, quemadmodum inferius latius dicemus. Perſius. Nec
fonte labra prolui caballino. Hunc equum putant eſſe, qui in
cœlo inter ſydera collocatus eſt, quamuis alij, ut ſupra dixi-
mus, Bellerophontis equum eſſe dicant. Alij Hippen Chironis
Centauri filiam Theam antea appellatam, quæ, cum in mon

te Pelio ſeſe uenando exerceret, grauida facta, & ob id patris
indignationem timens deorum miſeratione, in equam conuer
ſa eſt, & in cœlum translata. Propterea poſteriores corporis
partes non uidentur propter fœminei ſexus pudorem. Nonnul
li uatem eam dixerunt fuiſſe. Sed quia deorum conſilia homi-
nibus patefecerat, in equam eſſe conuerſam. Callimachus ſcri-
bit à Diana in equam eſſe conuerſam, quod uenari, & deam
pro more colere deſiiſſet. Habet autem ſtellas ī facie claras du
as. in capite claram unam. in ſingulis auribus ſingulas claras.
in maxilla unam. in ala proxima capiti claram unam. in hu
mero alæ dextræ unam. in media ala unam. in extremis pen
nis unam. in armo unam. in umbilico claram unam. in ſingu
lis genibus ſingulas. item Muſæ Libethrides appellatæ à fonte
Macedoniæ in ea regione, quæ Magneſia dicitur. à qua Ma-
gneſi ſiue Magnetes, quamuis eodẽ nomine alia urbs in Aſia
ſit, iuxta quam Scipio Antiochũ 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 Orœmenorũ,
uel à peplo genere ueſtis, de quo ſupra diximus. item Mnemo
ſynides à matre Mnemoſyne, hoc eſt memoria. Græci. n. μνη-
μοσύνην memoriam dicunt. Ouidius de Ioue. Aureus ut Da
naën Aſopida luſerit ignus Mnemoſynen paſtor. item Caſtali
des 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, et
Mnemoſyne, hoc eſt memoria procreatas. Sed principio (ut
Varro ſcribit) tres tantum muſæ fuere. quia omnem ſonum
natura triformẽ eſſe conſtat, aut enim uoce editur, ut eſt eorũ,
qui bucis canunt. Aut flatu, ut tibiarum. Aut pulſu, ut lyræ
& citharæ, quæ percutiendo ſonora ſunt. Ob id autem po-
ſtea nouem eſſe finxere, quod quædam Græciæ ciuitas apud
treis artifices terna quondã ſimulachra muſarum faciendã lo
cauerat, eo conſilio ut tria, quæ pulchriora eſſent, emeret, &
in templo Apollinis collocaret. Contigit autem ut opera omnes
æque pulchrã formarent, propter quod cum muſæ omnes ci-
uitati placuiſſent, omnes pariter emit, & in templo Apolli-
nis dedicauit. His poſtea Heſiodus, uel (ut alij uolunt) alij no
mina impoſuere. Primam à bonitate uocis dixere καλλιόπην,
hoc eſt Calliopẽ, καλὸν enim bonum dicitur, ὄψ uox.
Secundam κλέω, hoc eſt Clio à gloria & celebritate re
rum geſtarum, quas canit. κλείω enim celebrare eſt.
Tertiam ἐράτω, hoc eſt Erato, uel à canendis amoribus,
uel quod cantus ab omnibus deſyderetur. Ouid. Nunc Erato,
nam tu nomen amantis habes. ἐρῶ enim eſt amo. αἱρῶ
deſydero, eligo à quo hæreſes, hoc eſt ſectæ philoſophorum di
ctæ ſunt. Hinc ſacrarum literarum ſcriptores hæreticos uo-
cant, qui cum noſtræ religionis ſint, à fidei tamen ueritate de
clinant. & hæreſin, hoc eſt ſectam non recte ſentientium am
plectuntur. Quartam à uoluptate, ac laſciuia cantus θαλείαν,
hoc eſt Thaliam. θάλλειν enim uirere. germinare. flore-
re eſt. Quintam μελπομένην, hoc eſt Melpomenen à can
nendo. μέλπομαι enim ſignificat canto, modulor, di-
ctum ἀπὸ τοῦ μέλος ποιεῖν, hoc eſt à concentu facien-
do. μέλος enim ueteres græci μελωδίαν, hoc eſt mo
dulationem dicebant, quod Latini nunc quoq; obſeruant. Sex
tam τερψιχόρην, hoc eſt terpſichoren, ἀπὸ τοῦ τέρ-
πειν τοὺς χορούς, hoc eſt à delectandis choreis. ideo à qui-
buſdam Cithariſtria dicitur. Septimam εὐτέρπην,
hoc eſt Euterpen à ſuauitate concentus. εὖ enim bene ſi
gnificat, τέρπειν delectare. Octauam πολυ-
μνίαν, hoc eſt polymniam à multitudine carminum, ſiue

laudationum. πολὺ .n. multum ſignificat, ὕμνῶ eam to laudo, nam ὕμνος canticum eſt, quẽ nos quoque Hymnũ dicimus. à quo Hymnetem cantorem. & ὕμνος ἐπὶ πεπρῶις ſignebris cantus eſt, quẽ noſtri ueteres nænias uocauere. Nonam οὐρανίαν, hoc eſt Vraniam, quaſi cœleſtem, uel à cœleſtium rerum cantu, uel à cantus diuinitate. οὐράνιον .n. cœlum græci uocant, οὐράνιον cœleſtem. Quidam à muſis Muſæum appellatum uolũt. Veteſtiſſimus apud græcos poëta fuit tempore Heſiodi, fuitq; unus ex Argonautis, filium fuiſſe Apollinis quidam uolunt. Alij Eupinolphi. Extat nunc quoq; iucundiſſimum poëma eius de amore Leandri & Heros. item à carmine Carmenta deducatur. Hæc filia fuit Ionij Arcadũ regis, & uxor Pallantis, qui Euandri auus fuit, genuitq; Euándrum ex Mercurio, qui uir ſummus fuit, & rebus geſtis inter Hercules, qui plurimi fuerunt, connumeratus. Carmenta græcarum literarum doctiſſima fuit, et uates. Cumq; Euander uirum eius, quem patrem exiſtimabat ſiue caſu (ut quidam uolunt) ſiue orta inter ſuos ſeditione occidiſſet, propterea q; ex auito regno eſſet expulſus, magna ei uaticinando promittens, ut in Italiam ueniret, perſuaſit. Ambo igitur mare ingreſſi ad hoſtia Tyberis puenerunt, indeq; per Tyberim progreſſi ad montem palatinum, unde expulſis Aborigínibus 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 Cacilatronis infeſtiſſimi liberauit. Hinc poſt Troiæ euerſionem Aeneam nouas ſedes 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 illã rudem antea, ac plane ſyneſtrem, & mores, & literas docuit. Propter quod ueteres græcæ literæ pene 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 Carmenta 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. Quidã Aſſyriorum literas ſemper fuiſſe exiſtimant. Alij apud Aegyptios à Mercurio inuentas, ut Gelli. Alij apud Syros repertas. Nonnulli Theutẽ quendam reminiſcendi, non memoriæ gratia earum inuentorem fuiſſe prodũt, ut Thamus ille apud Platonem refert. illud inter omnes conſtat Cadmum XVI. literas è Phœnice in Græciam detuliſſe. ΑΒΓΔΕΗΚΙΛΜΝΠΟΤΥΣ. His Palamedẽ troiano bello quatuor adiecaſſe, ΞΘΦΧ. quas uolunt ſimul cum ordine aciei à gruibus didiciſſe. Cõſtat enim grues miro ingenio, quẽ ſequantur eligere, in extremo agmine per uices, qui acclament, diſponere, & qui gregem uoce contineant, excubias habere nocturnis temporibus, lapillum pede ſuſtinentes, qui ſomno fatigatis decidẽs ſono indulgentiã coarguat. Cæteras dormire capite ſub alis condito alterni pedibus inſiſtentes. Ducem ſolum erecto collo prouidere neceſſária, ac prædicere. Hinc à gruere, quod proprium gruũ eſt, factum ingruere, quod eſt ſimul, et gruum modo inuadere. Virg. Ingruit Aeneas Italis, & prælia miſcet. Et congruere, quod eſt conuenire. à quo congruum conueniens, & congrue, conuenienter. Et grũmiæ dicuntur loca media, in quæ directa quatuor congregantur et cõueniunt uiæ. item grũma menſura quædam, qua fixa uiæ ad lineam diriguntur, ut eſt agrimenſorum, & ſimilium. A quo fit degrũmor uerbum, quod eſt dirigo. Lucilius. uiamq; Degrummaris, ut in caſtris menſor facit olim. Enni. Grummam dirigere ſe, & degrummari dixit. Grũnire uero proprium, non gruum, ſed ſuum eſt. Varro. Grũnit lepido lacte ſatur mola mactatus porcus. Cice. Aut grunnit, cum iugulatur ſus. Laberius. Grunnientem aſpexi ſcropham. Hinc grunulí lares dicuntur Romæ conſtituti ad honorẽ porcæ, quæ triginta pepererat. Eaſdem grues manſuefactas laſciuere, gyros q; quoſdam indecoro curſu etiã ſingulas peragere pontum trãſ uolatueras ſaburra ſtabiliri, quæ eſt arena immunda, qua naues uſq; ad certum menſuram onerari conſueuerunt. Virg. Et cymbæ inſtabiles fluctu iactante ſaburram. à quo fit uerbum 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 τὸν τῶν τα ἐν μεσῶν οἶκον κείμενα ἐδεῖτο ἀνδρὸς τοιούτου θεοὶ δ' τοιαῦτα δὶ ἀνδρῶν σοφῶν ἀναφαίνουσι. γέρανοι γοῦν ὧν ὑ μετανοῦντας γράμμάτων, ἀλλὰ τάξιν ἐπαινέσαι, πέτονται. πορεύονται γὰρ ἐς λιβύην ξυνάψασαι μικρῶις 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 ſapientes 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. Martia. 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 frumẽti reperiſſe affirmaret, mox eodem profectus Palamedes maximam frumenti copiam adduxit. Quibus rebus, & aliis pleriſq; indipnatus Vlyſſes Palamedis gloriam graui, & iniquo animo ferebat, et 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 nũtium cum literis finxit, quibus ſcribebatur Palamedem cum Priamo conſilium iniiſſe prodendi exercitus Græcorũ, iamq; ingentem pecuniam à Priamo habuiſſe. Miſſi ſunt illico, qui tabernaculũ eius diligenter perquirerent, inuentoq; auro, qđ ſub tabernaculo erat ſepultum, habita eſt ſceleri fides, & Palamedes tanquã ſons lapidibus à multitudie obrutus fuit. Hic ẽt præter literas, et 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 ſignũ dicitur, inuenit Sinon. Iducias Lycaon. Fœdera Theſeus. Augu-
ria ex auibus Caras. à quo Caria appellata. ex cæteris aliis
bus Orpheus. Quidã etiã uolũt mẽſuras, et põdera, nõ Phi-

donem arguum. Sed hunc ipſum Palamedem inueniſſe. Totidem etiam literas reperiſſe Simonidem Melitum ferunt, φ. χ. ω. Quarum omnium uis in noſtris literis recognoſcitur. Ariſtoteles. XVIII. priſcas fuiſſe commemorat. A B Γ Δ E Z H K Λ M N O Π Ξ Σ T Y Y. Et duas ab Epicharmo, nõ à Palamede additas. Θ X. Alij has in Aegypto inueniſſe quendam nomine Menona affirmant, quindecim annis ante Phoroneũ uetuſtiſſimũ Græciæ regem. Epigenes grauis author ſyderum obſeruationes ſeptingentorum uiginti annorum, apud Babylonicos cocti libus lateculis inſcriptas fuiſſe affirmauit. in Latium eas attulit Nicoſtrata, propterea latinorum quoq; literæ ab initio. XVI. tantummodo fuerunt, quemadmodum Græcorum. Sed auctо poſtea apud illos uſq; ad quatuor, & uiginti literarum numero, noſtri quoq; ab illis aliquas alias ſumpſere, quibus in noſtra lingua, præſertim q; in græcarum dictionum ſcriptione uterentur, ſexdecim, quibus primo uſi in Latio fuerunt. has Remus 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 literã, ſed aſpirationis notam eſſe uoluere. Item. F. ex duobus. Γ Γ. cõpoſitum & 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. Alterã gemini. SS. uim habentem. Claudius Cæſar aliam addidit ſimplicem figuram, quam pro PS. hoc eſt. Ψ. græcæ literæ ſcribi uoluit. Sed nemo auſus eſt ueterem ſcripturam poſt Claudij imperium cõmutare. Aegyptij uarijs animaliũ figuris pro literis utuntur. Quod adhuc Romæ in ueteribus obeliſcis conſpiatri licet. Singulæ autem literæ ſingula nomina exprimunt, ut puta uultur naturam rerũ ſignificat, quod nullos mares ex inter eas aues inueniri cõmemorant. A pus regem, quia moderatorem populorum oportet cum iuſtitiæ aculeo clementiæ mel habere cõmiſtum. Item à cano fit tubicen, qui tuba canit, quod inſtrumentum uulgo notum eſt. Tuba autem à tubo canali ligneo, de quo ſupra dixi mus. Nam & ex lignis tubæ fiunt, & ex cornibus, et 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 bucis. Varia tibiarum genera erant. Quædam enim ſeranæ dicebantur, quæ pares erant, & æquales habebant cauernas. Aliæ phrygiæ, quæ erant impares, et inæquales cauernas habebant. Virg. biſorem 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. μόναυλον 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 cõmodis inſonant. & muluinæ, 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 Thamyras thrax, Phrygios Marſias phryx. Cum tibijs uocẽ canere Troẽnius Dardanus inſtituit. Eſt & genus exiguarum tibiarum, quæ à uoce anſerum gingrinæ dicuntur. Etenim gingrire anſerum uocis proprium eſt. à quo gingriter 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 Babylonio. interaperet, & quidam ex militibus ſumme dilectus regi, eius molieſ tranſitum rapacitate fluuij abſorptus eſſet, iratus rex ulciſci amicum ſtatuit, iurans eum, qui nunc præclarum equitem uorauiſſet, mox uix genua mulieris abluturum. Nec peragendo ſegnior bellum hoſti indictum cum flumine geſſit, & anno integro Gindem per magnas deductum foſſas in quadraginta ſex alueos partitus eſt. Tibiæ primo ex gruum tibijs, à quibus nomen habent, tum ex arundinibus factæ ſunt. unde tibialis calamus dictus eſt, quem auleticon uocant. Item Ζευγῖτες à paritate, quod ex eo dupliceſ fiebant tibiæ, poſtea ſacrificæ Thuſcorum tibiæ ex buxo fieri cœptæ. Ludicræ uero ex loto arbore, deinde ex oſſibus aſinuis, poſtea ex argento. Tibicines ẽt dicuntur trabes, quibus ædificia ſuſtentantur. Iuuena. Nos urbem colimus tenui tibicine fultam, quod à tibijs canentiũ ſimilitudine tractum uidetur. Hi enim cantantes, ſono tibiarũ iuuant, et quẽ ſuſtentant, ne fatigentur cantando, qđ uſque adeo uerum eſt, ut non modo cantantes, & muſica ſed etiã oratores adhibendos ſibi aliquando tibicines exiſtimauerint. Notum eſt C. Gracchi præcipui ſuorum temporum oratoris exẽplum, cui cõcionanti conſiſtens poſt eum muſicus tibia, quam tonarion uocant, modos miniſtrabat, quibus deberet intendi. Eadem ratione et uerſus quidam tibicines dicuntur, qui ad ſuã ſuſtentationem dictiones aliquas alioquin ſuperuacuas habẽt. Virg. Aſpectans ſyluam immenſam, et ſic forte precatus. Forte quantum ad ſenſum nihil facit, ſed ob id duntaxat poſitum fuit, ut uerſus conſtaret. Thuſcorum lingua tibicines, ſubulones uocantur, à ſubulæ, uel potius ſubulonis cornu ſimlitudine, de quibus ſupra diximus. Item à cantu cornicen, qui cornu canit. item lituicen, qui canit lituo. Eſt autem lituus proprie tuba incurua dicta à ſono. Home. λίγξε βίος, hoc eſt inſonuit neruus. Vir. Et lituo pugnas inſignis obibat, & haſta. ab huius poſtea ſimlitudine 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, et ſepultos. Hi propriũ 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 ſiciniſtas ait nebuloſo nomine. credo propterea nebuloſo, quod ſicinnium cur diceretur, obſcurũ eſt. Nos ſicinnium quaſi ſiticinnium, hoc eſt cantum apud ſitos, hoc eſt ſepultos appellari exiſtimamus, quemadmodum à canendo dicamus gallicinium, de quo ſupra diſſeruimus. Saltationẽ funẽbrem, ac funẽbres ludos Caſtius in Iolcho inuenit, ſicut ſaltationem armatã Curetes docuere. Pyrrhicem Pyrrhus. Sueto. de Cæſare. Pyrrhicem ſaltauerunt Aſiæ, Bithyniæq; principum ludis. idem de Nerone. pyrrhicas quaſdam è numero epheborum, quibus poſt æditum operam diplomata ciuitatis Romanæ ſingulis obtulit. inter Pyrrhicarum argumenta taurus Paſiphaen ligneo iuuẽcæ ſimulachro abditã inijt. Quod dam etiam armatæ ſaltationis genus apud Lacedæmonios in ueniſſe legimus Lycurgum, quã hormum uocari Lucianus in libro, quem de ſaltatione edidit, refert. Cõſtituebatur 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 modeſta 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 aueis omneis dici exiſtimat, quæ canunt. Tria enim genera auium facit. Primum earum, quæ unqueis, 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, garula fertur auis. Cauſa fletus hæc ē. Philomela, & Progne filiæ fuerunt Pandionis Athenienſium regis. Hic, cum Eritheo patri in regno ſucceſſiſſet, auxilio Terei Thracum regis profligauit regem Ponti, q Athenas obſidebat. propter quod meritum Prognen filiā Philomelæ ſororem illi dedit uxorem. Ouidius. Quem ſibi Pandion, opibuſq; uirisq; potentem, Et genus à magno ducentem forte gradiuo, Connubio Progne iūxit. ex hac Tereus filiū 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 uxorē maris nauſea defunctam ſimulauit. Philomela tædio cæteris 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; mē litarem criſtam adhuc in capite gerit, & quaſi adhuc filium quæritans clamat τοῦ τοῦ, 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 guttatus mouet.
Vagatur quoque ſemper, appetens locā

Deſertā, 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. Argua primum ſum transportata carina, Ante mihi notum nil niſi Phaſis erat. At Philomela in auem conuerſa eſt ſui nominis, nec ceſſat deflere cantu duloſſimo iniuriam, quam paulo ante elinguis promere non poterat. ideo à noſtris à lugendo, canendoq; luſcinia uocata eſt. Mirum eſt tantum 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 cuiq; ſuus, certantq; inter ſe palàm animoſa contentione. Victa morte ſæpe uitam finit, ſpiritu potius deficiente, quàm cantu. Meditantur cantum iuniores, ueriſq; 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. Viſum 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 inclini Cranai ſunt uocati. Hæc nomine ſuo regionem, quæ eſt inter Achaiam, & Macedoniam, Atticam, & Attidem nominauit, cum Actica prius ab Actæone dicereture, 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. & atticaſſo uerbum. ſicut græciſſo. & aduerbium attice, hoc eſt lingua attica, hoc eſt attice loquor, & græce loquor. & ſialiſſo, ſicula lingua loquor. Plautus. Non atticiſſat, ſed ſialiſſat. 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 græca Mineruam Athenam uocitant. ab hoc uero Athenienſes, & Athenæi dicti. Traduntenim 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 Cecropen aueis omneis utriuſq; ſexus ad ferendum ſuffragium conuo

caſſe. Conſulta igitur multitudine mares pro Neptuno, fœminas pro Minerua ſuffragia dediſſe. Quoniam uero una plus inuenta eſt fœminarum, Mineruam uiciſſe, atq; ita ἀπὸ τῆς νίκης, hoc eſt à Minerua Athenas appellatas, ſed ob eam rem indignatum Neptunum emiſſis ingenti procella æquoreis fluctibus omnem Atticam regionem deuaſtaſſe commemorant, quem ut mulcarent 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 doriaca ſcripti lingua. proditum eſt, cum carmen aduerſus Helenam contumeliæ plenum ſcripſiſſet, repente oculis captum fuiſſe. poſt hæc cum in ſomno monitus Palinodiam ſcripſiſſet, lau des 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 ἤμερον, quorum alterum in modulatione eſt, alterum canore, ac ſonis conſtat. A cantu 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, q 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 derinatur, 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 cantio 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 Daphnim. incantamentum eſt lapide uulgari, qui iuxta flumina fert muſcum ſiccum, canum tangere impetiginem, & eum, qui tangit, carmen hoc dicere φεύγετε κανθαρίδες, λύκος ὄρριος ὔμμε διώκει, hoc eſt fugite cantharides, lupus ferus uos inſequitur, quo facto, ſtatim liberari hominem impetigine arbitrantur. Quod genus ſtultitiæ mirum profecto eſt ita in hominum 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 pauca & 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 proſtuuium ſanguinis carmine inhibuiſſe Στειλὰν δ' Ὀδυσῆος ἀμύμονος ἀντιβόλοιο, Δῦναι 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. Cer conſul eadem cauſa uiuentem muſcam in linteolo albo geſtare collo ſuſpenſam ſolitus erat. Sed de his opinetur quiſq; ut ei libitum fuerit. Nos certe uerecundia prohibemur, ne plura ſcribamus, non minus hæc deliramenta putantes eſſe, quàm quod Orpheus, & Archelaus ſcribunt ſagittas è uulnerati corpore eductas, ſi terram non attigerint, ſubiectas cubantibus optimum amatorium eſſe. Quis enim non huiuſmodi ſagittarum magnum numen ſumma diligentia cuſtodiret, ſi hoc uerum eſſe fuiſſet aliquando compertum?

AD DOMITIANVM EPIGRAMMA SEXTVM.

Belliger INVICTIS. Laudat Domitianum, quod in ludis eius uiſa ſit mulier imperimendo 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 thuſcam Figat aprum, & nuda teneat uenabula mamma. Item Papi in ſyluis. Stat ſexus rudis, inſciuſq; ferri, Vt pugnas capit improbus uirilers. Credas ad Tanaim, ferumq; Phaſim Thermodontiacas cælere turmas. MARS. Belli deus, de quo ſupra diximus. BELLIGER. Martis epitheton 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, & Acintani, Hiſpana gens ſimulachrum eius radijs ornatum maxima religione colentes, Necum uocabant, quod eorum lingua marẽ ſignificat, putabantq; Martem feruorem eſſe, quo animus excandeſcit, excitaturq; aliâs ad iram, aliâs ad uirtutes, nonnunquam ad tẽporalis furoris exceſſum, per quas res bella naſcuntur. unde Mars frequẽtiſſime pro bello accipitur. BELLIGER. Mars, & Minerua à bello gerendo belli geri 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. Virgil. Infantem fugiens media inter prælia belli. Aliquando tamen bellũ pro prælio ponitur. Salluſtius. In eo bello trecenti milites deſyderati. Hinc & bellari pro pugnare uſurpamus. Virg. et 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 quoq; aliquando pro pulchro accipitur. Martial. Bella es, nouimus, & puella, uerum eſt. Hinc belli homines aliquando boni, & prudentes. aliquando formoſi, atq; elegantes dicuntur, unde Varro belliores pro meliores poſuit. uenio nunc ad ultimum teſtamentum, quod dicitur Phyſixon, in quo græci belliores, quàm Romani noſtri, & Varus bellitudinem pro pulchritudine (ut Pompeius affirmat) à 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 oratorẽ, facundum. ſi bonum iudicem, iuſtum. ſi bonum mercatorẽ, diuitem. ſi bonam faciem, pulchram. ſic e contrario malum generale nomen eſt, & turpia ſimul, ac detrimentoſa complectens. unde malum uirum dicimus, flagitioſum. malum militem, imbellem. malum imperatorem, imprudentem. malum grammaticum, rudem. malum oratorem, infacundum. malum iudicem, iniquum. malum mercatorem, inopem. malam faciem, deformem. Terenti. Mala mens. malus animus. Cice. Auaritia magnum malum eſt. A bono bonitas fit, quod pro uirtute accipitur. Idem. Cum enim fidem alicuius hominis, bonitatemq; laudant. A malo malitia, quam græci κακίαν dicunt, hoc eſt peruerſitas. Seneca. In hoc ſumma bonitas, in illo extrema malitia. Sed bonitas frequentius pro benignitate, & quadã ingenij ſimplicitate accipitur. Plyn. bonitas, ac ſimplicitas uxoris.

malitia e contrario, 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. Cic. Quæ & bonitate naturæ multi aſſequuntur, & progreſſione diſcendi. ideſt excellentia, & dote naturæ. huic ſimiliter contraria malitia eſt. Plyn. 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. Vir. aditusq; maligni. Maligna lux, quæ ſubobſcura eſt, Idem. Quale ſub incertam lunam, ſub luce maligna. Maligni 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. imbecallum, inſontemq; damnare ſummũ eſt malum. item aliquando malum loco interiectionis ponitur, perinde ac ſi diceremus, Pro 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 miteis 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 inqt, hoc eſt magna multa affectos, & pœnis oderunt. Bona etiã rerum ſubſtantiam dicimus, non (ut Pompeius exiſtimat) quod bonis conueniant, ſed quod utilia ſint. bonum quippe utile dicitur, ut bonum eſt pecuniæ parcere, bonum eſt feſſum, ac defatigatum qẽ ſcere. 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 lenitas patris, & facilitas prana. Sallu. L. Catilina nobili genere natus fuit, magna ui animi, & corporis, ingenio malo, prauoq;. A prauum fit prauitas. peruerſitas. & praue aduerbium. & uerbum de prauo, hoc eſt contamino. prauum facio. At mala aliquando poma uocantur, & arbor ea producens fœmenino 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 ſũmo mali funes recipiunt, liæ dicuntur. Mala autem faciei pars eſt, de qua ſupra diximus, quod rotunda ſpeciem mali præ ſe ferat. à quo malefici, quaſi maluefici cognominantur homines malarum magnarum, quibuſq; ora patentia habent. Item maxillæ, quaſi paruæ malæ, de quibus ſuperius. Malea uero promontorium eſt Laconiæ, neq; à malo deducitur, ſed à Maleo rege Argiuorum, qui in eo templum Apollini conſtruxit, quod Maleoticum nominauit. Maliea urbs fuit Theſſaliæ, à qua populi Maliees dicti, & mare uicinum maliacum. Malimnus Sialiæ mons eſt. Deducatur autem malum, quando pomum ſignificat à græ-

cis, qui malum μῆλον dicunt. Vnde melimela appellata, de quibus ſuperius diximus. & ueteres malum cotoneum, melum dixerunt. & chamæmelon ab odore mali herba uulgo nota, quam medici recentiores barbare chamomillam uocant. ab Aſclepiade anthomus uocatur. aliqui leuchanthemida nominant. alij leuchanthenium. alij earanthemida, quoniã uere floreat. Nonnulli melanthion genus eius, cuius flos purpureus, non candidus eſt, & foliorum, ac frutices 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 nõ eſſe, uerũtamen 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. Vir. Hos illi, quod nec bene uertat, mittimus hœdos. nec bene uertat, inquit, hoc eſt male, & in perniciem uertatur. Tractum hoc putant ab Hectore, & Aiacẽ. 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. cẽſeo. opinor. exiſtimo dicimus, et contrario male iudico. cenſeo. opinor. exiſtimo, quæ ad meipſum referuntur, rectumq; conſilium, aut errorẽ meum oſtendunt. bene autem, uel male cogito, referuntur ad alterum, ſignificatq; beneficium, aut perniciem. non conſilium, aut errorẽ. Plyn. Hoc tuo ſtudio bene de te cogitantem liberaliorẽ reddes. Cic. 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, idẽ 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. malefícus, perniciosus. unde maleficæ mulieres dicuntur incantatrices, & uenefícæ. & maleficæ arbores. maleficæ herbæ. maleficæ ſerpentes, uenenoſæ. item beneficentia, liberalitas. & beneficium, meritum. à quo beneficiarij uocabantur milites, q muneris beneficio uacabant. ſicut econtrario munifices appellabantur, qui non uacabant, ſed munus reip. faciebant. & malefícentia, ac malefícium, non ingratitudo, ſed damnum, iniuria, facinus. Cæſar finitimis imperauit, ut ab iniuria, et malefício ſe, ſuosq; prohiberet. idem. Legati ſibi dicunt eſſe in animo ſine ullo maleficio per prouinciã 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 benefaciendi. & 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. Virg. Aſſuetumq; malo Ligurem. Beneuẽtum Campaniæ urbs cũ eo colonia deducereturboni ominis gratia uocari cœptum. nam antea Maleuentum nuncupabatur. Hic Samnites habitauere, omnemq; eam regionẽ tenuerunt, quæ eſt inter Picenum, Campaniam, atq; Appuliam, ita appellati, à

Sannio colle, in quo è Sabinis uenientes conſederunt, & eiuſdẽ nominis oppidum ædificauerũt. 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 rurus bellule ſe habebat. à bello ergo, quod bonum ſignificat, bellũ, hoc eſt hoſtilis diſſenſio ſecundum aliquorum opinionem deriuatur, quod boni gratia bella olim ſuſciperentur, nec ad inferendam, ſed ad propulſandã iniuriam, pacemq; parandam.
10 Quapropter hoſtes etiã ab æquando dicti ſunt. Hoſtire enim licet aliquando pro comprimere ponatur. Pacu. Niſi cœruero proteruitatem, atq; hoſtiero ferociam. Et aliquando pro offendere, cædere. Idem. Nunc id mihi meleſtum 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
20 uideretur. Ideo in duodecim tabulis legebatur, aut ſtatutus dies cum hoſte. ſed hoc nomen à peregrinis iam recæſſit, & in eo, qui contra arma ferret, remanſit. à quo hoſticus. & hoſtilis deducuntur, ut hoſtica arma hoſtilis rabies. hoſtile odium. à quo hoſtiliter aduerbium, hoc eſt ad modum hoſtis. & hoſticapax. ideſt hoſtium capax. & hoſtia, quæ dijs immolatur ob deuictos hoſtes, quæ et uictima à deuictis hoſtibus dicitur. eiuſdem enim ſignificationis ſunt. Nam quod quidam aſſerunt hoſtias dici pecudes, quæ dijs immolantur, cum exercitum in hoſtes ducimus. Victimas uero, quæ poſt uictos hoſtes
30 ſacrificantur, falſum eſſe manifeſtum eſt. Ouid. Victima quæ dextra cecidit uictrice uocatur, Hoſtibus à domitis hoſtia nomẽ habet. Duo autem hoſtiarum genera erant. unum, in quo diuina uoluntas per exta diſquirebatur, de quo Virgilius. Matĕtat lectas de more bidentes. Idẽ. Pecudumq; reclusis Pectoribus inhians ſpirantia conſulit exta. Alterum, in quo ſola anima deo ſacrabatur. Idem. Hanc tibi Eryx meliorem animã pro morte Daretis perſoluo. & hæc animalis hoſtia dicebatur illa conſultoria, in his duobus hoſtiarum generibus, quædam hoſtiæ iniuges uocabantur, quæ nunquã domitæ, aut iugo ſubditæ fuerant. idem. Nunc grege de intacto ſeptem mactare iuuencos Præſtiterit, totidem lectas de more bidentes. Quædã eximiæ, uel quod eximerentur è grege, uel quod exima ſpecie, quaſi offerendæ numinibus eligerentur. Idẽ. Quattuor eximios præſtanti corpore tauros. à quo eximum ſacrificiũ conſtat appellatum fuiſſe. Erant & ambaruales hoſtiæ, quæ rei diuinæ gratia circum arua ducebantur ab ijs, qui pro frugibus faciebant. idem. Hæc tibi ſemper erunt, & cum ſolenia uota. Reddemus nymphis, & cum luſtrabimus agros. Nihil enim aliud erat luſtrare agros, quàm circumire. unde nomen hoſtiæ acquiſitum eſt ab ambiendis aruis. Idem. Terq; nouas circũm felix eat hoſtia fruges. Alij bellum per antiphraſin dictum exiſtimant, quaſi minime bonum. nonnulli à belluis deductum putant, quaſi belluinũ, 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. et 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-

cẽbatur

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 cũ armis saltabant. & bellicosus, ferox, quẽ ueteres etiã bellosum dixere. Cæcilius. Tantum bellum suscitare omari aduersarios contra bellosum genus. Belli portæ dicebantur, quæ erant in templo Iani, & dum gesturi bellũ 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) utpote 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 fere mellita esse consueuere. Vnde uina quoq; dulciora in antiquis comœdijs Liberi bellaria appellata sunt. Tanta autem fuit affinitas inter hæc duo nomina duellũ, & bellum, ut Quintilianus scribat quosdam pro bellos ausos fuisse dicere duellos. & ueteres duonum pro bonum scripsere. A bello compositæ fiunt imbellis, hoc est timidus, ignauus, infirmus, quasi bello minime aptus. à quo imbellia pro ignauia. Macrobius, ostẽdebat Antiochus Annibali in campo copias ingentes, quas bellum Populo Romano facturus comparauerat, conuertebat q; exercitum insignibus argenteis, & aureis florentem. inducebat etiam currus cum falcibus, & elephantos cum turribus, equitatum q; frenis et ephippijs, monilibus, ac phaleris præfulgentem. atq; ibi rex contemplatione tanti, ac tam ornati exercitus gloriabundus Annibalẽ aspicat. & putas ne, inquit, satis esse Romanis hæc omnia? Tum Pœnus eludens ignauiam, imbelliam q; militum eius pretiose armatorum, Plane, inquit, satis credo esse Romanis hæc, etsi auariſſimi sunt. & debello, quod expugno. unde debellatos hostes dicimus uictos. et rebello, quod proprie significat repugno. unde rebelles dicũtur, q in fide non permanent, & iussis potestatum repugnant. & rebellio, repugnantia. Rebellare uulnera, ulcera, siue alia uitia dicuntur, quando semel curata, repullulant. Plyn. Strumea herba est, quarursus sata, rebellare credunt herbarij quæ curauerunt uitia. idem. impetigo caustica curabatur, nec nisi usq; in ossa corpus exustum esset non rebellante tædio. & belua. 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 σκαιὸς, quod est importunus. Virgilius. Cum sæuo e scopulo multa uix arte reuulsus. per metaphoram tamen aliquando pro irato accipitur. Idem. et sæuũ ambobus Achillẽ. & sæuio capitur pro irascor. Pacuuius. Quid commerui? quid in me sæuis pater? Aliquando pro forti. Virg. 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. Cũ post victoriã quoq; in hostes sæuiret. Hinc fit sæuitia, hoc est crudelitas, quæ & sæuitudo dicitur. Plau. Vincula. uirgæ. molæ, sæuitudo mala fit peior. et sæue crudeliter. itẽ sæuus pro magno. Virg. Non illi imperium pelagi, sæuum q; tridentẽ, Sed mihi sorte datum. idem de Aenea, quem ubiq; pium induit, maternis sæuus in armis. sæuum uero sine diphthongo pinguedo est cornigerorũ dũtaxat, quæ in una parte dẽtata sunt, & quæ in pedibus talos habent. Bisulca uero, quæq; scissos pedes in digitos habent, & carent cornibus, non sæuum, sed adũpem habent, qui concretus est, & cum refrixit, fiale frágitur, semperq; est in fine carnis sine sensu, quia nec arterias habet, nec uenas. contra pinque inter carnem, cutemq; est succo liquidum, quod etiam in aliquibus sine sensu esse manifestum est, unde sues uiuentes à muribus tradunt rosas. & L. Aproni consularis filio detractos adipes fuisse, leuatum q; immobili, ac molesto onere corpus. Id pinque in sue, laridum uocatur. A sue uo seuosum dicimus, quod instar seui ungit. ab adipe adipatum, quod addito pingui factum est succosum, & pinque. unde adipatæ dapes dicuntur. Cic. A sciuerunt 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 atro decoquitur. Quidam etiam impinguare scripserunt pro fagnare. pinque aliquando profœcundo ponitur. Virg. Et pingues hortos. Aliquando pro impedito, & inepto. Cic. Quod ipsi Antiocho pingue uidetur, & sibi ipsum contrarium. item à sæuus detracta a, & prima syllaba correpta, fit seuerus, quod modo significat grauem, atq; censorium. Virg. Romulidis, Tatioq; seni, Curibusq; seueris. Modo asperum, truculentum. Idem. Qui tetricæ horrẽtis rupes, montemq; seuerum. Aliquando tristem, uitabilem. idem. Inuidia infelix furias, amnemq; seuerum. Ab hoc fit seueritas, hoc est grauitas, & quædam toruitas naturæ, quæ & seueritudo dicitur. Plautus. Quid illud est, quod illi caperat frons seueritudine? & seuere aduerbium, graniter, aspere. Item assæuero, quod proprie est inter ipsa argumenta, probatione q; uim animi, motum q; qua si quandam seueritatem admisceo. Quintil. Altera ex assæuerationis probatio est. Ego hoc feci, Tu mihi hoc dixisti. & ó facinus indignum. ponitur tamen aliquando pro affirmo. item perseuero, quod est cum constantia animi, & quasi quadam seueritate continuo. ab illo assæueratio 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. Nó ne fuit satius tristes 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, qidem promittant. Satis autem accipere dictum est eodem modo, quo & satisfacere, nam quia id, quo quis contentus erat, ei præstabat, satisfieri dẽ 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, significat q; proprie anxius sum, & (qd̃ uulgo dicitur) satis habeo, qd̃ agam. Terẽ. Nam hic Clinia, & si is quoq; suarum rerum satagit, attamen habet bene & pudice eductam, ignaram artis meretriciæ. Aser uenuste Malium Suram multum in agendo discursantẽ. salientem. manus iactantem. togam deijcientem. & reponentẽ non agere dixit, sed satagere. Quintil. Est hoc dictum per se urbane satagere, etiam si nulla subsit alterius uerbi similitudo. Satagitæ barbara uox, sunt autem populi in Asia Scythicæ (ut testatur Herodotus) Satnois fluuius est Phrygiæ. item à

ſatis, ſiue ſat ſatio ſaturo, quod eſt expleo, neq; ad guſtum ſolũ, ſed ad omnes ſenſus attinent. Apule. ſed ille libidine exaturatus iacebat in grabatulo. Cicero. Iracundiam meam ſaturata tuo ſanguine. Ab his fiunt exatio, & exaturo, & ſatur, et ſatietas, ac ſaturitas. & ſatullo uerbum. Varro. Neq; in puluere coquam carnes, quibus ſatullem corpora. Veteres etiam proſatietas ſatias ſcripſere. Accius. Quorum crudelitatem nulla unquam explet ſatias ſanguinis. Salluſtius. Hi ſaltibus occupatis externorũ agros inuaſere, frumentiq; ex inopia graui ſatias facta. Lucilius. Quid mihi iam proderit, ſatias iam me omnium rerum tenet. Terentius. Nam ubi me forte ſatias cepit, commuto locum. Lucilius. Quam tibi iam nemo feſſus ſatiate uiuendi. à ſaturo ſatureia uocitata, quod nullum fere cõdimentum 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 othimin. Plynius quoq; origanum eſſe ſcribit, quod in ſapore cunilam æmulatur, pluraq; eius eſſe genera othimin, 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 copiam rerum, quæ ibi tractantur. Eſt enim ſatyra carmen maledicum, & ad carpẽda hominum uitia compoſitum, 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; ſcribãtur, quẽ admodum proferri à ſatyris ſolent. ſed illud uerius eſt ſatyram ideo hoc nomine uocitatam, quod in antiqua ſatyra introducebantur Satyrorum perſonæ, aut ſiquæ erant ridiculæ ſimiles ſatyris, quemadmodum in Atellana obſcœnæ, turpesq; perſonæ. Duo quippe ſatyrarum genera fuiſſe conſtat. Alterum antiquius, tam à græcis, quàm à latinis celebratum, qđ ſola carminum uarietate conſtabat, comœdiæ pene 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 membro nomẽ ſumpſere, qđ ueteres græca σάτυρα appellabant. Hi in deſertis Aethiopiæ ſunt, quos Aegypanas uocant, ſed præter figurã nihil habent moris humani. Aegypanes autem tales ſunt, quales pinguntur, hoc eſt nudi. leues. caprinos pedes habentes. uetres 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. Ouidi. Sunt mihi ſemdei, ſunt ruſticæ numina nymphæ, Fauniq;, Satyriq;, & monticolæ ſiluani, Quos quoniam cœli non dum dignamur honore, Quas dedimus, certe terras habitare ſinamus. Põponius Mella ultra Atlantem Mauritaniæ montem ſcribit noctu perſæpe uiſa lumina, & crepitus cymbalorum, ac fiſtularum cantus auditos, nec die repertum quenquam. Icirco pro conſtanti habitum hos Faunos eſſe, ac ſatyros, & eius generis animalia. A ſatyra ſit deriuatiuum ſatyrus, pro eo, qui ſatyram ſcribit. & ſatyricus. Vnde ſatyricum carmen. & ſatyrice aduerbium, hoc eſt acriter, & cum conuitio. Satyrum uero urbs Calabriæ fuit, non longe à Tarento, quamuis aliqui agrum in quo Tarentus condita eſt, ſatyrum uocari affirment à ſatyris, quoniam laſciui, & in libidinem propenſi eſſe dicuntur, ſiue potius à uirili membro, quod σάτυρον uocari à ueteribus græcis diximus. Satyrion herba uocitata eſt, foliis lilij rubri aliquanto minoribus, tribus non amplius à terra exeuntibus, caule leui cubitali nudo radice gemina. cuius inferior pars, et maior mares gignere dicitur. ſuperior, ac minor fœminas. Alij duo eius genera eſſe prodiderunt. Vnum longioribus foliis, quàm oleæ, caule quatuor digitorum. flore purpureo. radice gemina, ad formam hominis teſtium. alternis annis intumeſcente, ac reſidente. Alterum, quod orchis cognominatur, & fœmina eſſe creditur ramoſiore fruticẽ cum internodijs, radice faſcinus 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 ſeguioribus à ruſticis datur in cibo. Sarmatæ etiã equis, qui ob aſſiduum laborem pigriores ad cœundum fiunt, quod uitium proſedanum uocant, eam dare conſueuere. Arſenogonon quoq;, et thelygonon ſub ſatyri nomine comprehenduntur. herbæ ſunt habentes unas 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 ἄρρενα marẽ, θῆλυν fœmnam, γόνον genitum dicunt. Alij utranq; eamo 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 mulij, aſper primo guſtu, id ſi bibant ex uino ante cœnam tribus obolis, in totidem aquæ cyathis mulier, ac uir quadraginta ante conceptum diebus uirilis ſexus partum affirmant futurum. item altera thelygonos eſt ſola guſtus lenitate, ab hac crategono differens, qua fœminas ſimili modo procreari dicunt. ſunt etiam qui ſcribant cynoſorchin, uel cynoſarcinam dicã herbam foliis oleæ mollibus ternis. ſemipedis longitudinis in terra ſtratis. radice bulboſa. longæ. 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 uitus, duriorem uero ad inhibendos. Hæc græci eodem ſatyrij nomine appellant, & in totum omnem herbam, quæ huiuſmodi concitatricem uim habet. Vnde compoſitio quoq; mediorum ad excitandam libidinem excogitata diaſatyrion uocitata eſt. & ſatyriaſis morbus, quando genitalibus dolor ac pruritus ex ninna tentigine accidit. ſed ne forte, quod de ſatyrio ſcripſimus, alicui mirum uideatur, Tithymalli quoque ramorum medullam habentes aduenerem 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 iniiciebat, 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 Saturnum

ternum quoq; à Saturo deductum existiment, quod Saturetur annis, uel quia se in deuorandis liberis seturauit, quamuis alij à Satu potius Saturnum appellatum uelint, quoniam peritiam rure, & satorum omnium primus edocuit, rudemq; ante fruges cognitas uictum in melius commutauit. alij à uirili membro, quod ueteres græci σάβυν uocauere, quoniam Saturnum cœli patris pudenda abscidisse commemorant. tradunt enim hunc Cœli & Vestæ, siue Cœli, & Terræ filium fuisse, & Opim sororem suã sibi connubio iunxisse, ex qua cum plures suscepisset liberos, omnes deuorasse, & mox euomuisse, abscidisse Cœli patris uirilia, quibus in mare deiectis, Venerem esse procreatam, quæ à spuma, unde cæpit, Aphrodites nomen accepit. quippe græca ἀφρόδιτη Venerem uocant, ἀφρὸν spumam. Gerere præterea in manu falcem, hanc ei aliquando in Sicilia 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 sine non sine ratione conficta. Cœli filium fuisse tradunt, quia pater eius Vranius dicebatur. græci autem οὐρανὸν cœlum uocant, siue quod Saturnus, cũ regno potitus potentissimus factus esset, mutatis parentum nominibus, patrem cœlum, matrem terram appellauit, ut hac nominum mutatione fulgorẽ 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 scribũtur. & chronici, qui de temporibus scribunt. Vlynius. Quod & ipsius Timagoræ carmine uetusto apparet, chronicorum errore non dubio. & chronissimus temporalitas, & quo nonnulli uruntur, synchronius, cõtemporaneus. à cronos uero cronia Saturni festa appellata. à tempore autem per uices cuncta gignuntur, absumunturq;, & ex eo denuo renascuntur. Opim sororem ideirco 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, quoniã 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 procedẽdi de cœlo seminum ad elementorum conceptionem. quippe quæ iam plene fuerant procreatæ. 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 Sicilia decidisse, quia sit terra illa maxime fertilis. pulsum à filio de regno, quoniam tempora senescentia ab ijs, quæ postea nata sunt, depellũtur. Vinctum ideo esse, qa certa naturæ lege inter se connexa sunt tempora, uel quia omnes fruges quibusdam uinculis, nodisq; 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 cũ buccinis fastigio Saturni ædis suppositos, quoniã ab eius memoria usq; in nostram ætatem historia clara est, & quasi uocalis, antea uero muta, & obscura, & incognita erat, quod ipsorũ tritonum caudæ testantur humi mersæ, atq; absconditæ. Saturnũ Romani etiam Stercutium uocauere, quod omniũ primus fœcunditatem agris stercore comparauerit. à Saturno saturnius dictus, unde Iouem saturnium, & Iunonem saturniam, & regna saturnia dicimus. et Saturnia oppidum. Virg. Ianiculũ huic, illi fuerat Saturnia nomen, Et regio. item saturnalia dies Saturno festus. à quo saturnalitium, quod ad saturnalia pertinet. Martialis. Saturnalitiæ ligulam mississe 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, & lætitiam religionis extendit. hinc rursus detractis duobus diebus ad quinq; dies saturnalia redierunt. erant autem saturnaliorum dies lætitia pleni. Nam primo die ad ædẽ Saturni conuiuio dissoluto saturnalia clamitabantur. Bellũ 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 priuatũ. Nec signare solum, aut partiri limite campum Fas erat, non dum quisquam seruitio, aut libertate discriminabatur. unde et pœnas à nocentibus ijsdem diebus sumere piaculare erat, & tota seruis licentia permittebatur. Hinc & pileos, quod signum, ut supra diximus, libertatis erat, capitibus gestabant, & cum dominis epulabantur, quamuis hoc quidam institutum potius uelint, quia cum Saturnus, & uxor eius Ops, tam frugum, quàm fructuum repertores fuissent, dignum uidebatur, ut fœtu agrorum iam ab omnibus coacto, & saturnalia atque opalia celebrarentur, & domni 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 mississe 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. & distycha ipsa pro muneribus, hoc est pro Xenijs, atq; apophoretis missa, quemadmodum superius latius disseruimus. Ratio autem mittendorum saturnalibus munerum hæc erat, ut uiderentur sibi inuicem gaudere, ac gratulari, & Saturno atque Opi gratias agere. quod fruges, fructusq; ad uitæ cultũ necessarios peræpissent. Solebant autem inter cætera munera Cerei, & sigillaria donari. Sunt autem sigillaria paruæ imagines fictilibus descriptæ, dicta à sigillis, hoc est paruis signis. Nam à signum fit diminutiuum sigillum. Est autem Signum opus sculptile, & ad alicuius animalis effigiem formatum. unde signa & tabulas dicamus pro cælatis operibus, atq; depictis. Proprie tamen signum est parua quædã significatio indicans totius rei

qualitatem. Terentius. Num eius color pudoris ſignum uſquam indicat? Hinc literarum notæ ſigna dicuntur. Item notæ genituæ, & quæ pecudibus inuruntur. Hinc duodecim ſigna cœleſtia, quæ in Zodiaco ſunt, appellata, quia notæ quorundam animalium ſunt, quæ ad naturam ſolis iure referuntur. Quippe Aries menſeis ſex hybernos ſiniſtro incubat latere, Ab æquinoctio uero ſuper dextrum latus. Sic ſol ab eodem tempore dextrum, reliquo ſiniſtrum ambit hemiſperiũ, 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, eundemq; 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, quàm ſe ſignorum uerteret ordo, maximeq; in hoc ſigno à curſu ſupero incipit obliquus in feriora 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 nalidus 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. idemq; etiam oculis patentibus, atq; igneis ſemper cernitur, quemadmodum Sol patenti, atq; igneo oculo terram perpetuo cernit, inſatigabiliq; conſpectu. Virgo, quæ manuariſtam 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 promi nentium 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. tantaq; 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. Hij 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. et ſummo ueſtigia puluere ſignent. unde ſignare epiſtolam dicimus, hoc eſt annulo ſignum imprimere. & reſignare, deleto ſigno aperire. à quo ſignatores, & reſignatores, & ſignatio, ac reſignatio 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 ſolent. 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. et lumina morte reſignat. hoc eſt claudit. Quamuis phyſica 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 muſtam. Ab hoc uerbo compoſita ſunt aſſigno. & conſigno eiuſdem ſignificationis. Obſigno idem quod ſigno. De ſigno 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 inſignitus, 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 dicamus. 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 ſuccus, hoc eſt liuor deducatur. Hinc ſugillati dicuntur qui ex percuſſione tumorem, maculamq; contraxerunt. Plynius. Medici tapſiam permiſtam aliis ſugillatis, ac liuentibus auxiliari debent. Nero Cæſar claritatem ei dedit initio imperij graſſationibus omnuerberatam faciem illiniens ſibi cum thure, ceraq;, & ſequenti die contra famam cutem ſynceram circunferens. Idem, Cinis allij ex oleo, & garo illitus, ſigillata, 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 cõſignificatione per-

territi omnes. Quidam etiam ſignificantiam pro ſignificatione uſurparunt. Signatum ueteres uirginem dixere, quaſi inſignem uirginitate. Plau. Negat ſe puellã domum ſignatam reuerſuram. Sed, ut ad propoſitum reuertar, mittendorum cereorum, ac ſigillariorum conſuetudinem hinc ortum fuiſſe exiſtimant, quod Hercules occiſo Geryone, cum victor 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. unde ergo uſum talia ſimulachra fingendi inter ſacra manſiſſe, ſed mihi illa uerior origo uidetur. Pelaſgi, cum ſedibus ſuis pulſi, diuerſas quondam terras petijſſent, pleriq; eorum Dodonam uenere, & incerti quibus tandẽ locis adhærerent, huiuſmodi acceperunt reſpõſum. Στείχετε μειλόμενοι σπείων σατέρνιον ἄλσος, Τὴν δ' ἀβορεμτείων κοτύλην, ὅθι πάντες ἀχεῖται, Ἕλπις ἀναμιχθέντε δικαίην ἐκπέμπετε φοίβῳ, Καὶ κεφαλὰς ἄδην, καὶ τῷ παρὰ πέμπετε φῶτα. Ipſi ita interpretati ſumus. Ite quærentes Siculorum Saturniã terrã. Hãc Aborigenum Cotylen, ubi inſula uehitur, Quibus commiſti deciman committite Phœbo, Et capita inferno, & patri tranſmittite lumen. Acceptóq; reſpõſo, cum poſt multos errores tandem in Latium peruenijſſent, in lacu Cotilienſi, enatam inſulã deprehenderunt. Ampliſſimus enim ceſpes coacta compage uirgultis, & arboribus in inſulæ licentiam comptus iactantibus p omne mare fluctibus nagabatur. Hoc igitur quaſi omine ſuſcepto has ſibi prædictas ſedes eſſe didicerunt, pulſiſq; ideſticet ſibus 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 ἄδην, καὶ τῷ παρὰ 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 aereis cereis excolentes, quia φῶτα non ſolum uirum, ſed etiam lumen ſignificat. inde ergo inualuit conſuetudo, ut et Cerei Saturnalibus miſſi acrentur, & ſigilla arte fictili fingerentur, ac uenalia exponerentur, quæ homines pro ſe, ac ſuis piaculis Diti, ac Saturno ſacrificarent. Sigilla ipſa Oſcilla dicuntur. De cuius uocabuliſignificatione multa inepte à linguæ latinæ interpretibus diſputata ſunt, cũ luce clarius ſit oſcilla, quaſi parua ora dicta eẽ. quippe oſculum proprie paruum os ſignificat. Ouid. de Daphne. uidet oſcula, quæ non Eſt uidiſſe ſatis. Hinc oſculum ẽt 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, primáq; forma fuit. Sunt tamen qui de cereis hãc rationẽ tradant, ideo ſaturnalibus mitti, q̃a hoc deo principe à rudi, & tenebroſa uita, quaſi ad lucem, & bonarũ artiũ ſcientiam editi ſumus, ſiue quia à quibuſdam ſcriptum inuenitur, quod cum multi occaſione Saturnaliorum per auaritiam pro clientibus munera ambitioſe exigerent, idq; tenuiores ſupra modum grauaret, Publicius Tribunus plebis legem tulit, nequid præter cereos diuitibus 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, melliq; & 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 Acius in annalibus his uerſibus uidetur ſenſiſſe. Maxima pars graium Saturno, & maxime Athenæ Cõficiunt ſacra, quæ cronia eſſe iterantur ab illis, Eumq; diem celebrant p agros, urbesq; ferè omnes. Exercent epulis læti, famulosq; procurant. Quiſq; ſuos, noſtriq; itidem, & mos traditus illinc Iſte, ut cum dominis famuli epulentur ibidẽ. Sũt qui ſaturnalia à Iano primo inſtituta opinentur. Hunc. n. regnem iſtam, quæ nunc uocatur Italia, regno obtinuiſſe, et cum Cameſe, qui ſimili modo indigena erat, ita participata potentia poſſe diſſe, ut regio Cameſene, oppidum Ianiculum uocaretur. Poſt hæc ad Ianum ſolum redactum eſſe imperium, qui creditur geminam faciẽ prætuliſſe, ut quæ ante, quæq; poſt tergum eſſent intueretur, q̃d certe ad prudentiam, ac ſolertiam regis referendũ eſt. Hunc igitur Ianum, cũ Saturnum eò claſſe pectũ hoſpitio ſuſcepiſſet, et ab eo pitiam ruris edoctus, ferum illum ac rudem ante fruges inuẽtas, uictum in melius cõmutaſſet, regni eũ ſocietate donaſſe, et cũ primus æra ſignaret, i hoc quoq; Saturni reuerentiã ſeruaſſe. ex una. n. pte capitis ſui effigiem, et altera nauim, qua ille fuerat aduectus, expreſſiſſe, quapropter longis poſteat pibus duraſſe conſuetudinem, ut in aleæ luſu pueri denarios in ſublime iactantes capita, aut nauim exclamarent. Oui. At bona poſteritas puppim formauit in ære Hoſpitis aduẽtum teſtificata dei. Hos ſumma cõcordia una' regnaſſe, uicinaq; oppida cõmuni opa 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, quo gloriã eius augeret, ac primũ terrã oẽm, quæ ſub ditione ſua erat, Saturniã nuncupaſſe. tum aram cũ ſacris tanq; deo erexiſſe, & ſacra ipſa ſaturnalia noïaſſe. Iano uero regnãte ueteres tradiderunt oïum domos, religione, ac ſanctitate fuiſſe munitas, & ob id eũ diuinos honores meruiſſe, introituq; atq; exitus ædiũ ei fuiſſe cõſecratos. Sunt q̃ Ianum eũdẽ eſſe, atq; Apollinem, & Dianã, et utrũq; in hoc exprimi numerũ. Quippe apud græcos Apollo colligitur, q̃a θυρᾶιος, hoc ẽ ianitor uocatur, eiusq; aras ante fores ſuas celebrãt exitu, atq; introitus poteſtatem ei tribuẽtes. idẽ Apollo apud illos ἀγυιὰς núcupatur, quaſi urbanis uijs præpoſitus. Nã uias, quæ intra pomeria ſunt, ἀγυιὰς græca appellant. Dianæ uero uiarũ oïum ijdem tribuunt poteſtatẽ. Sed apud nos Ianũ oïbus præeſſe ianuis oſtẽdit. Cum claui uero, et uirga figuratur, quaſi portarũ oïum cuſtos, & rector uiarũ. Scribit Nigidius Apollinẽ Ianũ eẽ, Dianã q; Ianã appoſita D litera, q̃d ſæpe decoris cãſieri ſolet, ut i redhibeatur redintegratur, & ſimilibus. Ianum præterea quidam ſcribũt ideo geminum oſtendi, ut ſolem ſignificet utriusq; ianuæ cœleſtis potentem. Nam exoriens aperit diem, occidens claudit, muoq; cariq; 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 CCC, & 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 noïauit. Hinc et Phœnices in ſacris imaginem eius exprimentes, draconem finxerunt in orbem redactum, caudamq; 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 etiã ſolebat. Præterea nuncupabatur Ianus geminus ob eam, quam diximus, cauſam. Ianus pater, quaſi deorum deus, Ianus Iunonius, quaſi non ſolum menſis Ianuarij, ſed mẽſium omniũ ingreſſus tenens. Quippe & in Iunonis ditione omnes calendæ eſſe exiſtimabantur, propter quod Varro ſcribit Iano duodecim aras pro totidem menſibus eſſe dicatas. Ianus conſiuius, à conſerẽdo, hoc eſt propagando genus humanum. Ianus Quirinus, quod ſit bellorũ potẽs, Ab haſta, quam Sabini curim uocant. Ianus Patulcius, & Clusius, quia bello Ianuæ eius patent, pacæ claudũtur. A Iano ianua cum derivatis ab ea deducatur, ut ſupra oſtẽdimus, et Ianuarius, & ianual libi genus, quod Iano tantummodo delibabatur. Sunt etiam qui Ianum ab hiatu dictum exiſtimãt 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; ædẽ ab incurſionibus tuerentur. ij ergo cum à latronibus infeſtarentur, occupato edito colle ſaturnios ſe nominauerũt, 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, cum bis de Albanis, de Sabinis terno triumphaſſet, Fanum Saturno ex uoto conſecraſſe, & ſaturnalia tunc primum Romæ inſtituta. Conſtat etiam habuiſſe Saturnum aram ſenaculum, ubi græco ritu capite operto res diuina fieri ſolebat, quia primo à Pelaſgis, deinde ab Hercule ita putant inſtitutum. Saturno Titanus, q 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 cæderet fratri, quia facie deformior erat. Quod cum Titanus intellexiſſet, ſpõte regno cæſſit, hoc tamen cum Saturno pactus, ut omnem maſculam prolem, ſiquam haberet, interimeret, quo Saturno mortuo, regnum 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. idẽ poſt de Neptuno fictum. & cum deinde Pluto, & Glauca ſimul orti fuiſſent, Glauca ad Saturni conſpectum ducta, Pluto cælatus fuit. Glauca deinde parvula moritur, interiecto deinde tempore cum Titanus eſſe Saturno treis filios iam adultos intellexiſſet, filijs, qui Titani dicebantur, ſecum ductis, Saturnum, & Opem comprehendit, & mœnibus diurnas, ac nocturnas cuſtodias appoſuit. Quod cum ad Iouis aures peruenijſſet, Cretenſium nõ 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 ẽt (ut quidam 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 necarẽt. 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. Verum quia Italia ipſa inferior ẽ, quã Græcia, in qua eſt mons Olympus, ubi regnauerat, fictũ eſt illum ab ætherio Olympo ad Italiam deueniſſe. idem. Primus ab ætherio uenit Saturnus Olympo Arma Iouis fugiẽs, et regnis exul ademptis. Sunt tamen qui Latiũ ideo dictum uelint, qđ inter præcipitia Apẽnini lateat. Varro autem à Latino Latium appellatum affirmat. Verũ nos qdem à Latio potius Latinum propriũ nomen, quẽadmodum etiã Latinos dictos exiſtimamus. IPSA VENVS. Ipſe muliẽbris ſexus. ipſe pronomen eſt aliquãdo relatiuũ. Vir. ipſe arduus, altáq; pulſat Sydera. Aliqñ demonſtratiuum, quãdo ſ. cum alijs pro nominibus iunctum, eorum accipit ſignificationem. idẽ. Ipſe ego pauliſper pro te tua munera inibo. muenitur tamen ſæpiſſime abſq; alijs p eclypſim prolatum, & tamen eorum habẽs ſignificationẽ, quæ cũ eo ſubaudiuntur. idem. quæq; ipſe miſerrima uidi. interdũ ἔμφασιν, hoc eſt expreſſionem alicuius rei latentis habet, ut hoc loco, ipſa Venus. Ponitur. n ipſa maioris expreſſionis cauſa, pnde ac ſi diceret, & ipſa, de qua minus credẽdum eſſet, Venus. Eſt enim Emphaſis, cũ ex aliquo dicto latens aliqd eruitur. Duoq; eius genera ſunt. Alterũ qđ plus ſignificat, quã dicit. Alterũ qđ ẽt id, qđ non dicit. iũgitur hoc pronomen frequẽtiſſime cum tribus pſonis, ut ego ipſe. tu ipſe. ille ipſe. Quod ſi ei addatur hæc pticula met, quæ apud grãmaticos ſyllabica adiectio dicitur, diſcretio ſignificatur, ut ipſemet, hoc eſt ipſe ſolus, et non cũ alijs. uel ipſe pſe, & non per alios. quomodo & egomet. & tumet. et ſemet dicimus. Cum pronoĩe aũt ſecundæ pſonæ idem facit Te ſyllaba adiecta, ut tute id feciſti. in obliquo uero caſu pte quoq; parculam idem facere manifeſtum eſt in qbuſdam pronoĩbus. ut meapte. tuapte. ſuapte. noſtrapte. ueſtrapte. Ce quoq; ſyllabica adiectio eſt, ſed cum ijs ferè iũgitur, quæ in C. uel. S. definũt. ut hicce. ſiue hiccine. ſicce, ſeu ſiccine. hiſce. hoſce. hæccine, et ſimili. ipſe aliquãdo proſimilis uſurpatur. unde et comparatiũ habet ipſior, & ſuperlatiuum ipſiſſimus, hoc eſt ſimilior, et ſimillimus. Apud ueteres pro ipſe ipſus ſcriptum frequẽtiſſime animaduertimus. Terẽ. Ipſus eſt. item ſapſa pro ipſa. Enni. Quæ res ſapſa loco ſeſe oſtendat. Et ipſippe ipſi neq; alij. ipſulæ brateæ dicebantur in muliẽbrem, uirilem ue ſpeciẽ expreſſæ. PROSTRATVM NEMEES, Ordo eſt, fama canebat nobile, & herculeũ opus. ſ. Leonẽ Nemees proſtratũ fuiſſe, & in haſta nalle. NOBILE. Notũ, & per omniũ ora uulgatũ. Nobile enim aliquando ad dignitatem generis refertur. Cic. Neq; ego ſi Seriphius eſſem, neq; tu ſi Atheniẽſis 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, et digna notitia. Aliqñ ſignificat notum. Teren. Mea eſt potens. procax. magnificat. ſumptuoſa. nobilis. Virgil. Eſt locus Italiæ medio ſub montibus altis Nobilis. Ab hoc nobilitas deducitur, hoc eſt generis, uel alterius rei excellentia, & dignitas. et nobilito uerbum, quod modo ſignificat decoro, dignitatem addo nobilem, ac generoſum facio. Apule. Quẽ non excellentia generis, ſed mores, uirtutesq; nobilitauerunt, mõ notũ facio. Cic. 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, meorũq; genus notifices mihi. Præterea à noſco fit frequẽtatiuũ noſcito. à quo noſcitabũdus. et eorũ paſſiua noſcor. et noſcitor. itẽ notã, cuius diminutiuum eſt notula, ſignificat autem modo ſingulas

literas, aut Binas. ut. C. pro Caius. CN. pro CNeus. D. liuer
ſa littera pro Caia. Vnde per notas ſcribere dicamus uti fierti-
us ſcriptis, de qbus inferius diremus. Virg. continuoq; notas,
& noïa gentis murum. Aliquãdo maculam. idem. Cæruleæ
cui terga notæ. Vnde genituæ notæ dicuntur ſigna, cũ qbus
ex utero matrũ inſantes egrediuntur. Hinc nota nõnunquam
pro ignominia ponitur. Sueto. Varijs affectus notis. in quo ſi-
gnificato etiam ſtigma uſurpamus, quod apud græcos notam,
hoc eſt ſignũ ſignificat. idẽ. Valeriũ Catulum, à quo ſibi uerſi
culis de Mamurra ꝑpetua ſtigmata impoſita non diſſimulaue
rat, ſatisfaciente eadẽ die adhibuit cœnæ. A' nota ſit uerbum
noto, qđ aliquando pro ſigno ponitur, hoc eſt ſignum, ſiue no
tam appono. Aliquãdo pro eo, qđ eſt ab alio dictata, ſeu lucu-
brata conſcribo. Vnde q dictat, ſcriptor, q uero ſcribit, notarii
us appellatur. Aliquãdo pro aïaduerto. unde adnoto, & ſub
noto. Mar. Et non ſobria uerba ſubnotaſti. item Cõnoto, qđ eſt
ſimul noto. hinc notatur. adnotatur. ſubnotatur. notatio. adno
tatio, ſubnotatio. connotatio. itẽ à noſco nomen, qa per id qcqd
nominamus, agnoſcitur. Eſt enim nomen propriũ uocabulũ ſin
gulorũ. Vir. cui noïa mille, Mille nocendi artes. idem. Nomen
aui referens Priamus. Aliquãdo tñ ponitur pro decore, & di-
gnitate. idem. A nullſum'q; humeris caput, et ſine noïe corpus.
Interdum pro generoſitate. idẽ. Aut pomis ſua noïa ſeruant.
Quãdoq; etiã pro gloria. idẽ. Et nos aliqđ nomeniq; decus q;
Geſſimus. item nomen apud grãmaticos pars orationis, quæ et
appellatio dicitur. Noïa etiã credita dicuntur, præſertim quæ
fœneratores, quoniã nomina eorũ, qui uſuras ſoluturi erant,
in calendario fœneratoris ſcribebantur. & ſimili modo qcũq;
aliqđ debebat. Quin. Nã ſiqs argentũ oẽ legauit, uideri poteſt
ſignatum quoq; pecuniã reliquiſſe, ideo etiã, quod eſt in nomi-
nibus, dari uoluiſſe creditur. Iuſtinia. iii. inſtitutionum. Olim
ſcriptura fiebat obligatio, quæ fieri, noïbus dicebatur. Ea hodie
noïa non ſunt in uſu. Proprie tamẽ nomen, cũ de homine loq
mur, eſt propriũ gentilicũ nomen, hoc eſt, qđ originẽ gentis, uel
familiæ declarat, ut Poreus Cornelius. Vnde per metaphorã
nomen aliquãdo pro gente ponitur. Vir. noſtrumq; in nomẽ
iuras. Hinc fit prænomen, qđ noïbus gentilicijs præponitur,
ut eſt M. Publius. Cognomen, qđ uniuſcuiuſq; propriũ eſt, &
noïbus gentilicijs ſubiũgitur, ut Cato. Scipio. ita n. ordinantur
M. Poreus Cato. P. Cor. Scipio. A gnomẽ ẽ, qđ extrinſecus ali
qua rõne, uel cã quæſitũ ẽ, ut Africanus. Numantinus, et ſimi
lia. id aliquãdo et cognomentũ dicitur. Cice. Scipio ille cognо
mento Africanus. A' noïe etiam cognomines dicuntur, q eiuſdẽ
ſunt noïs, ſicut ignomines, q laude, & gloria' extrent, quaſi in
glorij, & illaudati. à quo ignominiq, hoc eſt noïs nota. idem.
Cenſens iudiciũ nihil ferre dãnato niſi ruborẽ, itaq; cum oïs ea
iudicatio uerſetur, tantummodo in noïe, aïaduerſio illa igno
minia dicta eſt. Ab ignomnia fit ignomnioſus, hoc eſt, dede
coris, & ignominiæ plenus. & ignominioſe' aduerbiũ, hoc eſt
turpiter. Sunt tamen q cognomines à cognomine potius deduci
exiſtiment. item à noïe fit noïo uerbũ, qđ eſt appello. & à co
gnomine cognomino. & apud grãmaticos noïatiuus, q &
rectus dicitur, & noïatim aduerbiũ, qđ modo ſignificat per
noïa ſingulorũ. Plyn. Cum uillico omnes noïatim aſſignati eſ
ſent. Dicitur tamen et de uno, ut Tenens cruẽtum pugionẽ Bru
tus, noïatim Ciceronẽ enclamauit. Et nomenclator à noïe calá
do, hoc eſt uocando. is. n. dicitur nomenclator, qui per noïa ſin-
gulos appellat. ut puta in foro reos, aut in conuiuio, conuinas.
Apu. Et ad nomẽclatorẽ mox citati uenerunt. Sunt tamen qui
nomen, quaſi notamen dictum uelint, uel à græco, quod eſt
ὄνομα, à quo ὀνοματοποιία, hoc eſt onomatopœia, hoc
eſt noïs fictio, dicta eſt, cũ à ſono aliquo, ſeu uoce noïa fingi,

quæ latine fictitia dicuntur, ut balatus ouiũ. mugitus boum.
barritus Elephantorũ. grunitus ſuũ, & ſimilia. Itẽ à noſco fit
noteſco, qđ eſt notus fio, à quo inoteſco. Præterea agnoſco, quæ
ita à pleriſq; diſtinguntur, ut agnoſcere dicamur olim notos.
Cognoſcere, prius incognitos. Vir. Et uetere Anchiſen agno-
uit amicũ. Var. Vereor ne me quoq; dum reuertero, præter eã
nem agnoſcat nemo. Vir. Venatu aſſiduo, & totũ agnouimus
amnẽ. Sæpe tamen cõfunduntur idẽ. Incipe parue puer riſu
cognoſcere matrẽ. Terẽ. ita miſerimus ſui fugitando, neq; me
cognoſceret. Aliquando tamen cognoſco pro audio ponitur. Vir
gil. Ni refugis, tenuesq; piget cognoſcere curas. Aliquãdo pro
intelligo. Terẽ. Eo pacto & gnati uitã, et conſiliũ meũ cogno-
ſces. Cice. Vnde autem facilius, quàm ex animaliũ monimentis
aut bellicæ res, aut oïs Reip. diſciplina cognoſcitur? Ab agno-
ſco fit agnitor, qui agnoſcit. A' quo agnitio. A' cognoſco uero
cognitor, qui cognoſcit. Vnde cognitio. Proprie tamen cognitor
dicitur, qui litem alterius ſuſcipit corã ab eo, cui datus eſt, ſicut
procurator, q abſens noïe actor fit. A' cognoſco fit recognoſco,
qđ eſt opus cõpoſitum emendandi, aut limandi, aut reprehẽdẽ
di cã reuideo, et actus ipſe, recognitio dicitur. item à noſco fit
ignoſco, quod aliquãdo ſignificat nalde noſco, & diſco. Nam
in præpoſitio auget, ut in imprimo. impugno. Varro Vos q
in theatrum uoluptatem auribus aucupatum concurriſtis, do
mo adeſte, & à me quæ feram, ignoſcite, domum ut feratis et
à theatro literas. aliquãdo ueniam do. Nam in priuatiua præ
poſitio eſt, quaſi nõ agnoſco errorem. Virgil. Ignoſcenda quã
dem ſarent, ſi ignoſcere manes. Ab hoc fit ignotus, quod ali-
quando ſignificat incognitũ, aliquando inſciũ. Næui. ignotæ
uiris ſumus, tu te ſcis. Noſco autem à græco deductum eſt, qp-
pe græci γινώσκειν dicunt cognoſcere, γνῶσιν cogni-
tum. γνώστην cognitorem. γνῶσιν notitiam, & γνῶθι
σεαυτόν. noſce teipſum. & προγινώσκω, prænoſco, à quo
πρόγνωσις præcognitio uocatur. & προγνωστικὰ, ideſt
prognoſtica ſigna, per quæ aliquid futurum præcognoſcitur.
Hinc latini quoque ueteres non noſco, ſed gnoſco dixere, &
ignotum cognitum. unde agnoſco. cognoſco. & ignoſco de-
fluxerunt. Sunt qui à gnoſco gnoro quoque deductum pu-
tant, quod ueteres pro ſcio uſurparunt, ego à græco potius,
quod eſt γνωρίζειν derivatum exiſtimo. Ab hoc fit gna-
rus, hoc eſt ſcius. peritus, & gnare aduerbium perite, quam-
uis aliquando pro aperte reperiatur. Apule. Qui gnare id
noſtris oculis contemplati ſumus. & gnaritas ſcientia. Salluſ-
ſtius Nanq; alij fiducia gnaritatis locorum occulta fuga ſpar
ſi, alij globis eruptionem tentauere. Liuius Gnariguit, pro eo
quod eſt narrauit, et gnaruiſſe pro narrauiſſe uſurpauit. item
ueteres gnariter pro gnare ſcripſere à quo fit compoſitum pro
gnariter, quod ſignificat audacter, ſtrenue. Plautus. Age indi
cat prognariter. A' gnoro. fit ignoro, hoc eſt neſcio, à quo ignа-
rus, quod proprie ſignificat neſcius. Cice. Neque enim tantæ
difficultatis eram ignarus. Virgilius pro immemor poſuit.
O ſocij, neque enim ignari ſumus antemalorum, & alibi
pro eo, quod eſt aliud diſponens. Aut quis nam ignarum no
ſtris deus appulit oris? item dignoro, quod eſt ſigna imprimo,
ut fieri ſolet in pecoribus, ut dignoſcantur. HERCVLE
VM OPVS. Ab ipſo Hercule factum, quo nihil dica ma-
ius poteſt, Hercules Iouis, & Alcmenæ filius fuit: Alc-
mena Electrionis filia ea lege Amphitryoni nupſerat, ut
fratris ſui occiſi mortẽ ulciſceretur. Hic igitur cũ aduerſus Te
lebοas Aetoliæ populos pro Thebanis in expeditionem profe-
ctus fuiſſet, Iupiter ſub ſpecie Amphitryonis, q Alcæi Thebani
filius fuit, Alcmenã oppreſſit. Hæc igitur ex Ioue qdẽ Hercu
lem 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 palátes diſſenſione incolas ad cõcordiam reduxit, & è noĩe ſuo celeberrimos in ea inſula populos Iolẽſes 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 oriẽte patens clxxxviii. M. paſſuum, ab occidẽte clxxij. Circuitu cclxxij. à Sardinia Sardous deducitur adiectiuum nomen, unde Sardoum mare dicimus. & Sardonia herba, quæ in fontium deflumijs prouenit largius iuſto Apiaſtro ſimilis. Ea ſiqs ueſcatur, neruos contrahit, & rictu diducit oꝛa, ut qui moriuntur, ueluti rediẽtium facie intereãt. Sardanis uir Lydius fuit, qui Cræſo ſuadere conatus ẽ ne Perſis bellum inferret. Sardanapalus Aſſyriorum rex ultimus fuit, oĩs generis luxuriæ deditus, in cuius ſepulchro inſcriptum ẽ. Hæc habeo quæ edi, quæq; exaturata libido Hauſit. Sardare ueteres pro intelligere uſurparunt. Næui. qđ Bruti nec ſatis ſardare queunt. Conceptioni uero Herculis nolũt unam noctem ſuffecaſſe, 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 proditurus in lucem erat, qui cæteris imperaret, cœliçolis prædixiſſet cogitaſſe Iunonẽ id de Hercule dici. Quapropter impetraſſe primo à Ioue, ut id iureiurando firmaret, dein miſſa Lucina, quæ dea parturientium 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 inſe ſtius Herculi. & ob id frequẽter eũ impellens ad cõgrediẽdũ cum monſtris facile ſic periturũ Herculẽ ſperans. Hercules tamen in tantam fortitudinẽ, gloriamq; enaſit, ut & in deos ſit relatus, & merito id nomen conſecutus uideatur. quippe Hercules dictus eſt, quaſi ἥρως κλέος, hoc eſt Iunonis laus, qđ Iunone perſequẽte, maximam gloriam ſit adeptus. Hoc autẽ ideo fictum à ueteribus conſtat, quia Herculem ſolẽ eſſe exiſtimarunt, qui uere heras, hoc eſt aeris cleos dicta poteſt. quæ enim alia aeris gloria eſt, niſi ſolis illuminatio, cuius receſſu penitus occultatur? Hinc apud Aegyptios creditur gigãtes intereminſſe, cum cœlũ expugnaturi uiderentur. Quippe gigantes nihil aliud fuiſſe credẽdũ eſt, quàm hominum quandam impiam gẽtem deos negantem, & ideo creditam deos è cœleſti ſede pellere uoluiſſe. Horum pedes in draconum uolumina deſinebãt, quod ſignificat nihil cos rectum, nihil ſupernum cogitaſſe. totius uitæ eorum greſſu, atq; progreſſu in inferna mergente. Ab hac gente ſol pœnas debitas ui peſtiferi caloris exegit. Hinc etiam memorant, cum Theron rex Hiſpaniæ citerioris ad expugnandum Herculis templũ ageretur furore, exercitu nauium inſtructus ueniſſe ex aduerſo Gaditanos longis nauibus prouectos, cõmiſſoq; prælio, cum adhuc æquo marte pugna conſiſteret, nauem regias ſubito in fugam uerſas fuiſſe, et mox improuiſo igne correptas conflagraſſe. A paucaſſimis, qui ſuperfuerunt hoſtium, indictũ 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 uenerentur, omnem tamen illam uenerationem ſoli ſe ſub illorum 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 manſuetæ ſpeciei

blandientis, pars uero læua ceruicis rapacis lupi capite finitur. hæc omnia Draco cõnectit uolumine ſuo capite redeũte ad dextram dei, qua monſtrũ compeſcatur. Leonis capite monſtratur præſens tempus, quia conditio eius inter præteritum, futurũq; 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 autem cui potius quàm proprio obſequantur authori? cuius uertici impreſſus Calathus altitudinem ſyderis monſtrat, & uim capacitatis oſtendit. Iſis autem proculdubio uel terra eſt, uel natura rerũ ſubiacens ſoli. Hinc eſt q̃ continuatis uberibus corpus Deæ omne denſatur, qa uel terræ, uel rerũ naturæ alimento nutritur uniuerſitas. Hercules magno, ac procero corpore fuit. Quippe Plutarchus in eo libro, quẽ inſcripſit, Quãtum inter homines animi, corporisq; ingenio, ac uirtutibus interſit, Pythagorã philoſophum tradit in rependa longitudinis eius præſtantia hũc modum ſeruaſſe. Animaduertiſſe enim curriculũ ſtadij, quod eſt Piſis apud Iouem olympium, et Herculis pedibus metatum conſtat pedes ducentos lõgum eſſe, & 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 proceriꝰ fuiſſe quanto olympicum ſtadium cæteris pari numero factis eſſet excelſius. Quantum uero robore, ac fortitudine cæteris hominibus præſtiterit, in primis prouerbiũ illud indicũ eſt, ultima quidem parte recens, cæteris antiquiſſimum. Quatuor hæc ex æquo impoſſibilia eſſe, uel Ioui fulmen, uel Herculi clauam, uel uerſum Homero, uel Federico Feretro 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 multibus nodos tulit, Et tumida teneram guttura elidẽs manu. Hinc Teumeſium leonem adhuc penè puer occidit, ciqs pellem detraxit, qua poſtea ſemper pro pallio uſus eſt. Teumeſius à Teumeſo Bœotiæ exiguo monte dictus eſt, quem Antimachus græcus poëta multis uerſibus ornauit. Eluuius etiam, et 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 inuenilibus 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 crineꝰ 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 crine de cõſuetã, atq; eo uoto dãnatã crinem in Veneris tẽplo cõſecraſſe, q cũ poſtridie nõ appuiſſet, ægre id ferenti regi Conon mathematicus gratiam regis captans, dixit Ptolemæo crinem iter 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 aliquan
do multitudine hostium territum fugæ salutem quæsisse, filiam
uero conscendisse equũ, & addito suis animo profligasse hostes,
& multos interfecisse reliquos aut cepisse uiuos, aut in fugam
conuertisse. Eratosthenes scribit hãc uirginibus lesbijs dotem à
parentibus relictam, quam nemo soluebat, iussisse reddi. Nigi
dius hunc Leonem tradit à Luna iussu Iunonis in terra Arca
dia, & regione Nemeæ educatum, & deinde in exitium Her
culis dimissum, quẽ Hercules iussu Euryslhei cum clava, quam
à Molorcho hospite acceperat, interfecit. itaq; postea clava pro
gladio, pelle pro sæcto usum Herculem fuisse. Leonem uero à
Iunone inter sydera relatum, qui ad ortum spectans supra
caput hydræ constitutus est. habet in capite stellas tres. in cerui
cibus duas. in pectore unam. inter scapulas tres. in media cau
da unam. in extrema alterã magnam. in uentre clarã unã,
& infra alteram grandem in lumbis unam. in posteriore ge
nu unam. in posteriore pede claram unam. Hic æquo circulo
diuiditur medius Aratus. Horrentisq; iubæ, et fuluum cerne
leonem, Hunc ubi contigerit Phœbi uiolentior axis, Acænsa 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 sæ
ua lernæ monstra numerosum malum? Non igne demum uicit,
& docuit mori? Leonem deinde, qui à nemæa sylua nemæus
est dictus, omnem eam regionem deuastantem, à Molorcho pa
store iuxta eam syluam habitante hospitio susp ectus interfecit,
Ouid. His elisa iacet moles Nemeæa lacertis. Nemee sylua in
ter Cleonas, & Phliuntem, in qua Argiui ob Herculis memo
riam Nemeæa sacra celebrare consueuerũt. Hinc regio omnis
Nemeæa dicitur, eademq; Thẽbinaclia uocitatur. Nemeæ etiã
fons est, & mons. Virg. et uastum Nemeæ sub rupe leonem.
Sunt autem Cleonæ mediocre oppidum in uia situm, quæ ex
Argo Corinthũ ducit, distatq; ab Argo stadijs CXX. à Corin
tho uero LXXX. Eius mœnia ab Homero celebrata sunt. Ab
hoc Cleonæum deducitur. unde Leo nemeæus etiã cleonæus di
citur. Stat. Ante cleonæi uestitur prælia monstri. Lucã. Ille cleo
næi proiecit terga leonis. Phlius uero in medio Sycioniæ, argi
uæq; terræ est, ubi Diæ, sic enim Heben uocant, fanũ religio
sissime colitur. De qua hanc tradunt fabulã, Apollinem olim
Iunoni nouercæ in patris domo parasse conuiuium, eiq; lactu
cas agrestes apposuisse, quibus gustatis Iunonem, quæ ante ste
rilis erat, subito concepisse, & postea peperisse Hebẽ. Hãc cũ
pulchritudine præstaret assumptam fuisse à Ioue, ut ei pocula
ministraret, & iuuentutis dea efficeretur. Tandem uero cum
Iupiter, ac Iuno cum cæteris dijs apud Aethiopas comessa-
rentur, Hebẽ pocula ministrantem forte concidisse, & quia re
motis uestibus obscœna cor pis ostendit, apud omnes deos ha-
bitam fuisse ludibrio, ob quã causam expulsam fuisse à Ioue,
& loco eius suffectum Ganymedem Laomedontis filium. Tã
dem uero cum Hercules in deorum numerũ relatus esset, cũ-
nubio ei iũctam fuisse. Hom. hãc ex Ioue conceptam opinatur.
Latini solius Iunonis filiam tradunt. Huiusmodi autẽ figmẽ
torum hæc ratio traditur, Ioui, q Apollinis pater est, duo sig-
na in Zodiaco tributa sunt, quæ ab astronomis domicilia eius
dicuntur, Sagittarius & pisces. Atqui Apolline, hoc est sole in
sagittario, quæ patris domus est, manente, & imminente iam
hyeme, Iunoni hoc est aeri sylucstres lactucæ apponũtur, hoc
est frigus immensum. Quippe lactucas sylucstres constat esse
frigidissimas. A frigore igitur occupata terræ superficies calor
omnis per naturæ contrarietatem, quæ græce Antiparistasis di
citur, in interiora, se condẽs, calefacta terræ humiditate radices
germinum, atq; plantarum humore replet. & hoc modo sole

sagittarium intrante efficit prægnans, quæ ante, hoc est autu-
mni tempore sterilis uidebatur, deinde aduenięte partus tpe-i.
uere nouo, Heben parit, hoc est iuuentutem. Tunc enim arbo
res germina. frondes. flores renouantur. et omnia reuiresc ũt.
Sic uere aduenięte, quod humidum, ac callidum esse constat,
dijs, hoc est cœlestibus corporibus, quæ ut nonnulli opinantur,
ex uaporum à terra surgentium humiditate pascuntur pocu-
la, hoc est humores porrigere dicitur. Tandẽ uero ueniente Au
tumno, in quo sol incipit uersus hyemale solstitiũ tendere, hoc
est ad Aethiopas, q uersus antarcticum circulũ constituti sunt.
dea iuuentutis cadit, hoc est decidunt frondes, et uirentia oia
cessant. & sic Hebe, dum detẽguntur quæ occultauerant, fron
des, nudari dicitur, et corporis obscœna mõstrare, remoueturq;
à ministerio, et sufficitur Ganymedes, qui, ut pius diximus,
Aquarij signum est, quia eo tempore pluuiosa est hyems, et hu
midos uapores syderibus abũde ministrat. Postremo ideo Her
culi coniũcta dicitur, quia iuuentus hoc est ppetuus uigor cla-
rorum uirorum operibus semper iunctus est, quæ nec pereũt
unquam, nec senio debilitantur. Sed ut ad Herculem reuerta
mur, Dum forte cum hydra prælium cõmisisset, Cancer mi-
ræ magnitudinis à Iunone missus est, qui hydræ suppetias fer
ret. Hic pedem Herculis mordicus apprehẽdit, cuius uulneris
dolore permotus Hercules cancrũ interfecit. Eum Iuno trãstu
lisse in cœlum dicitur, & inter sydera collocasse, ut unum ex
XII signis esset, quæ maxime solis cursu continentur. Hunc
medium diuidit circulus æstiuus ad Leonis exortus spectantem,
paululum supra caput hydræ collocatum occidentem, exorien
temq; posteriore corporis parte. habet in pedibus dextris sinqu
las stellas obscuras. in sinistro pede primo duas, in secundo du
as obscuras. in tertio pede unam. in quarto primo unã obscu-
rã. in ore unam. in ea, quæ chele exterior dicitur, tres similes
nõ grandes, in sinistra similes duas, supra testam duas, quæ
asini siue asselli dicuntur. De quibus hæc fabula narratur. Libe
rum patrem, cum ei à Iunone furore obiecto mente alienatus
esset, fugisse per Thesprotiã dicunt cogitantẽ ad Dodonæi Io
uis oraculum peruenire, et quomodo ad pristinum mentis sta
tum redire posset, scisciturí. Sed ei intereũdũ occurrisse paludẽ
quandam magnam, quæ trãsiri pedibus non poterat. E duo
bus itaq; asellis, q sibi forte obuiam processere, cepisse alterũ,
et ita esse trãsuectum, ut aquam oino non tetigerit. Sic ad Do
donæi Iouis templũ pueniss e. et mox liberatũ, ut pro accepto
beneficio gratus esse uideretur utrũq; Asellũ inter astra collo
casse. Quidã etiã tradunt asino illi, quo uectus fuerat, huma
nam uocẽ dedisse. itaq; mox de mẽbri uirilis magnitudine orta
iter ipsum, et Priapũ cõtẽtiõe, uictoriã penes Priapũ fuisse, pp
qđ iterfectũ ab eo eẽ asinũ, et à Libero patre ĩ cœlo collocatũ.
Verũ ut oñderet se hoc tanq deũ, nõ tanq hoiem timidũ, Iuno
nẽ fugientem fecisse, supra cancrũ constituit, q Iunonis bñficio
inter astra fuerat collocatus. Sunt tamẽ q de asellis aliter senti
ant. Scribit enim Eratosthenes, quo t pe dij cum gigantibus cõ-
flixere, omnes deos à Ioue fuisse conuocatos. Venisse itaq; Libe
rum patrẽ. Vulcanos. satyros. silenos. omnes asinis insidẽtes,
qui cum hostibus appropinquassent, nisa gigantum mole per
territi, ruditum oẽs emisere. Qua uocis nouitate perterrefacti
gigantes sese fugæ cõmisisse dicuntur, et sic à dijs facile uicti fu
isse. Quidã tradiderunt quẽdocunq; omnia sydera, quæ nũc
diuersos agunt cursus, in cancrũ cõuenerit, sic sub eodẽ posita
uestigio, ut recta linea exire p orbes omniũ possit, arsura ter
rena omnia, et orbis conflagrationẽ futurã sicut diluuiũ fu-
turum, et generalem orbis inundationẽ, cũ eadem syderum
turba in capricorum conuenerit, illic solstitium, hic brumam
confici. Cancer à græco deducitur, quippe græci καρκίνον

uocant, hoc eſt carcinum, quæ uoce etiam latini utuntur. Lucr. & carcanus ardens. à quo carcanias gemma, de qua ſupra dixi mus. & cancer, quod et carcinoma dicitur, à rubore cancri, ſiue quod ut carnem paulatim exedit, hoc plurimi per ignorantiã idem eſſe cum cã grena exiſtimant, cum maxime inter ſe diffe rant, hoc ſolo conueniẽtia, qđ utrunq; carnem exedit. Cancer uitiũ eſt, qđ non ſolum id corrumpit qđ occupauit, ſed etiam ſerpit, deinde alijs ſignis diſcernitur. Nã modo, propter inflam mationẽ rubor ulcus ambit, iſq; cũ dolore procedit ἐρυσίπελας græci noĩant, modo ulcus nigrum eſt, qa caro eius corrupta ẽ, idq; uehementius ẽt putreſcendo intenditur, ubi uulnus humi dum eſt, et ex nigro ulcere humor pallidus fertur, maliq; odo ris eſt, carunculæq; corruptæ. Interdũ etiã nerui, ac membra næ reſoluuntur, ſpecullumq; demiſſum deſcendit, aut in latus, aut deorſum, fit maxime in ſu pioribus partibus circa faciem, nares, aures, labra, mãmas fœminarũ. ĩ utero autem, ac ſple ne hoc naſcitur. Circa locum aliquẽ quaſi puncta ſentiuntur, iſq; ĩæqualis tumet, interdũ etiam torpet, circa eum inflatæ ue næ quaſi recurruantur, hæq; pallent, aut liuent, nonnunq; 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 ha bet proprietatem. interdum ſimile ijs eſt aſpredine quadam, et magnitudine, quã uocant græci κονδυλώματα. Eſt eni condyloma genus tuberculi, quod ex quadam inflãmatione na ſci ſolet, color etiam rubor eſt, aut lẽticulæ ſimilis. Quibuſdã etiam ſi id preſſum eſt, quæ circa ſunt incenduntur, & intume ſcunt, ob quæ peſſimum id genus eſt, fereq; primum, quod κρυσίπελας 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 per aſperũ, idq; ſummũ colorem floris thymi re præſentat. unde ei nomen eſt, ibiq; ficale ſanditur, & cruen tatur. Thymus herba eſt uulgo nota, gratiſſima apibus, in At tica regiõe præſtantiſſima. Vnde mellis attici toto orbe ſumma laus exiſtimatur. Thymi lapideos campos in prouincia Narbo nenſi refertos fuiſſe conſtat, hoc penè ſolo redditu è lõginquis regionibus pecudũ millibus eo conueniẽtibus, ut thymo ueſcan tur. A carcino, hoc eſt cancro carcinodes dicitur, quando uitiũ cancri naturam ſapere incipit, quaſi cancrum. Cangrena uero non in omnibus partibus corporis fit, ut cancer, ſed in promi nentibus membris. i. inter unguĩs, et alas, & inguina, fereq; in ſenibus, uel in iis, quorũ corpus mali habitus eſt. Coro in ul cere, uel nigra, uel liuida eſt, ſed ſicca, & arida, proximáq; cutis plerunq; ſubnigris puſtulis impletur. Deinde ei proxi ma pallida, uel liuida, fereq; rugoſa ſine ſenſu eſt. Vlterior in flãmatione eſt, oĩáq; ſimul ſerpunt. Vlcus in locum poſtulo ſum, puſtulæ in eũ, qui pallet, aut liuet, pallor, aut liuor in id, quod inflãmatum eſt, inflammatio in id, qđ integrum eſt, tran ſit. inter hæc deinde febris acuta oritur, ingenſq; ſitis quibuſ dam, & delirium accedit. Alij quamuis mentis ſuæ compotes ſint, balbutiendo tamen uix ſenſus ſuos explicant, incipit affici ſtomachus, Spiritus ipſe ſit fœdi odoris, atq; initium quidem eius mali recipit curationem. Vbi uero penitus inſedit, inſana bile eſt, plurimóq;, & ſub frigido ſudore moriuntur. Can cri etiam dicebantur ab antiquis, qui nunc cancelli per dimi nutionem uocantur, hoc eſt opus ſubtili materia in trã ſuerſum compacta ad ſimilitudinẽ retis factum, quod frequẽtia foram na habeat, qualia ſunt, quæ in corpore efficit morbus, qui can cer uocatur. A cancellus fit cancello uerbum, quod eſt concido, dilanio. & aduerbium cancellatim, hoc eſt ad ſimilitudinem cancelli. Hercules aprum miræ magnitudinis arcadicũ agrũ,

naſtantem occidit (uel ut quidam ſentiunt) uiuum cepit, & de tulit Euryſtheo. Seneca. Solitumq; denſis hiſpidum Erymanthi iugis arcadiæ quærere nemora mænalum ſuem dictus ẽ hic aper mænalius à Menalo Arcadiæ monte, quamuis & oppi dum ſit eiuſdem nois, quod et mænala dicitur. Mõtes in Arca dia nominati ſunt Pholoe cũ oppido Cyllene. Lycæus, in quo lucæi Iouis delubrum. Mænalus. Artemiſius. Parthenius. lam pheus. monachris. erymanthus, quamuis et fluuius ſit eiuſdẽ nomnis in alpheũ defluens. A Mænalo mænalius deducitur, hoc eſt arcadicus. unde mænalius aper dicitur. et mænalium carmen, hoc eſt magicæ artes, & incantationes, qbus uti in Ar cadia, ac tota Theſſalia maleficæ mulieres conſueuerũt. Virg. Incipe mænalios mecum mea tibia uerſus. Quippe in ea eclo ga imitatus eſt Theocritũ, q eclogã ſcripſit pharmaceutriam appellatã, in qua mulier inducitur maleficis artibus puertẽs mentem amatoris, à quo ſpernebatur. Ad hæc æruã æneos pe des habẽtem, & aurea gerentẽ cornua eiuſdẽ mænalij nemo ris incolam, quam curſu æquare nemo poterat, ipſe currẽdo, & ſupauit, & cepit. Tum Stymphalidas aueis ab ipſis nubi bus ſagittis petijt, enectasq; deiecit. Seneca. Mænali puix fera multo decore proferẽs auro caput deprehẽſa curſu eſt. Idẽ. So litasq; pẽnis ondere obductis diẽ. Petit ab ipſis nubibus ſtym phalidas. Marti. Aeripedẽ ſyluis æruã, ſtymphalidas undis Abſtulit. Stymphalidas qdã parum docti harpyas eſſe exiſti marunt. Sed id falſum eſſe, ſigs tragœdiã Senecæ legerit, faci le deprehẽderit. Harpyæ mõſtra fuerũt, qualia deſcribit Vir gi. 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 fa me. Hæ ἀπὸ τῦ ἁρπάζειν, hoc eſt à diripiendo dictæ ſunt. harpyæ Neptuni, & terræ ſecundũ quoſdã filiæ fuere. Se cundũ alios, Thaumantis, & Electræ oceani filiæ. Tres autem fuiſſe memorantur. Prima Celæno à nigredine dicta κελαι νὼ, quippe græci κελαινὸν atrum dicunt. Secunda Aello, ἀπὸ τῦ ἀέλλω uoluo. uerto, quod fœdo uolatu oĩa peruer tat. Tertia Ocypete, quod ὠκὺς uelox eſt, πέτομαι uo lo, quod. s. alarum uelocitate mirũ in modũ polleat. Heſiodus in libro, quẽ Theogoniã inſcripſit, duas tantum Harpyas me morat ὠνυόμης θ' ἁρπυίας ἀελλόπο ὠκυπέτηντε. Home rus unam addit, quam uocat thyellam ἀπὸ τῦ θύω, quod eſt impetum facio, & ἴλλω uoluo, quod cum impetu o mnia uoluat. Tradũt autem harpyas in inſulis habitare, quas ſtrophadas uocant. Vir. Accipiũt ſtrophades graio ſunt nõie dictæ Inſulæ Ionio in magno, quas dira Celæno, Harpyæq; colunt aliæ, phineia poſtquam Clauſa domus, mẽſasq; metu li quere priores. Phineus, à quo Phineius rex Arcadiæ fuit, qui Harpalices cõiugis ſuaſu filios occæcauit, cuius ſceleris ma gnitudine ꝓmoti dij, oculis eum priuarũt, atq; illi harpyas ob iecerunt auiũ genus dirũ, ac rapax, quæ et dapes, & reliqua omnia fœdabant. Verũ cum Iaſon per ea loca cũ argonautis tranſiens benigne ab eo exceptus fuiſſet, ut ei gratiã referret, Zetum, & Calain Boreæ ex Orithya coniuge filios iuuenes alatos, & ſagittandi arte præſtãtes aduerſus harpyas miſit, qui eas ꝓſequerentur, et à Phinei regno prorſus abigerent. Hi igitur cum illas uſq; in inſulas Plotas ꝓſecuti forẽt, ab Iride ad moniti ſunt, ne ulterius Iouis canes inſequerẽter. itaq; retro cõ uerſi duabus inſulis, in quibus harpyas reliquerunt, ſtro phados, hoc eſt conuerſionis nomen impoſuere, cum antea plotæ uocarentur. Orithya autem Boreæ coniux, filia fu it Erythei regis Athenarum, quam cum Boreas ob pulchri tudinem adamaſſet, & fruſtra iungi ſibi connubio poſtulaſ ſet, ui raptã detulit in Thraciã. Eodẽ nomine uocata ẽ regina

Amazonum, quæ Marpesiæ matri successit in regno. Orithos uero urbs fuit inter Macedoniam, atq; Epeirū. 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 uersō. Stymphalides autem aues erant aquaticæ in Stymphalo palude tantæ magnitudinis, ut solis radios obūbrare dicerentur, omnem Arcadiam deuastantes. Stymphalus Arcadiæ lacus ē, ex quo Erasinus flumen erumpit in arguam terram. Quondam uero exitū nō habebat, quoniā uadi foramina quædam, quæ Arcades Cheretra uocant, obstructa erant, propterea q; exitum non habebāt. itaq; urbs ipsa, quæ Stymphalū uocatur, & 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 innumerabiles spōgias aduexisse, sed Iouis oraculo admonitum desitisse. à Stymphalo lacu Stymphalides aues appellatæ. à Stymphalo oppido Stymphalius deducitur, sicut à Lacedæmone Lacedæmonius. Eqdē quæ de harpyis, ac Stymphalidibus scribuntur, ficta esse arbitror, ut de pleriſq; aliis auibus. Quis enim uera esse putet, quæ de Pegaso equo capite uolucri scribuntur? qs credat Griphas auritos, & tantam rostri adūcatatem hēntes in Asiatica Scythia? in qua aurū, ac gēmæ affluunt, habitare, tantaq; rabie desæuire in hoies, ut terrā ipsam inhabitabilē faciant, & quasi geniti esse uideantur ad plectendam auaritiæ temeritatem, cum qbus Arimaspi dimicare dicuntur, ut lapillos intercipiant. Hos ueteres Romani picos uocitabāt. Plau. Pici diuites, q̄ aureos mōtes colūt, eos solos supo. cum proprie picus sit, qui cognomento Martius dicitur, parua quidem auis, sed in auspicijs magna, uncorū unguiū, arborū cauatrix, & scandens, in subrectum feliū modo. Tradunt si clauus, uel cuneus adactus quantū ui libeat in arborem fuerit, in quanidū habeat picus, statim exilire cum crepitu arboris, cum clauo, aut cuneo inserit picus. huic aui nomen dedit Picus, quē Saturni filium fuisse finxerunt. Ouid. Picus in Ausonijs proles saturnia terris. Virg. Fauno Picus pater, isq; parentem Te Saturne refert. fertur Pomonam deperisse pomorū deā, propter qđ à Circe, quæ amore eius ardebat, in picum auem esse conuersum. Cuius figmenti ratio est, qa Picus rex Latinorū, Fauni pater, & Latini regis auus, auguriorū peritissimus fuit, & in primis hac aue usus est auspicijs, eiq; nomen dedit, & ideo postea semp principalis Latio in augurijs fuit. Martiū ideo appellatū constat, qa Marti sacer est, siqdem proficiscentes in bellum non nisi auspicato urbem egrediebantur. Legimus in historijs Picum olim in capite L. Tuberonis prætoris Vrbani iura pro tribunali reddentis cōsedisse tam placide, ut manu prehenderetur. Respondisse uates exitiū impio portendi, si dimitteretur. At si exanimaretur prætori. illū autē hoc audito, protinus cōcerpsisse, nec multo post impleuisse prodigiū. à picus picenū deducitur, regio Italiæ, in qua est Asculū, quod Sabini, cū Asculum proficiscerentur, in uexillo eorū picus consederit. Hinc picenus possessiuum nomen deducitur, & picens gentile. à quo picentinus. Pica licet fœmininum uideatur huius nois picus, longe tn diuersam significationē habet. Est enim auis magnitudine palūbæ, alis uario colore, et præsertim cœruleo depictis uerba proferēs ad similitudinē humanæ linguæ. Mar. Pica loquax certa dūm 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 Vespasianis tpe ab Apēnino uersus urbem cerni uix cœpat, tam rara erat. nūc 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 dun taxat phœniceo, multo minus, quæ de Sirenibus feruntur, aueris in India esse quarū cantu hoies mulceantur, quos somno grauatos lacerēt. Minime uero, quod Democri. scribit. aueis esse, quas nominat, quarum confuso sanguine, serpens gignatur, quem q̄ cunq; ederit, alitum colloqa intellecturus sit. Home. genus auium Scopes nominat, quarū Satyricos motus, cū insident, à pleriſq; memoratos, fidem mereri non arbitror, nec aueis ipsas unquam genitas esse existimo sed ad Herculem reuertamur. Taurū ferocissimū, & oēm Atticam regionem deuastantē pemut. Sene. Taurūq; centum non leuē populis metū. Ouid. Vosne manus ualidi pressistis cornua tauri? Acheloum præterea singulari certamine supauit. hic Oceani, & terræ filius fuisse dicitur, Gemino olim cornu insignis, sed superatus ab Hercule, quamuis in uarias sese figuras transformasset, uno cornu priuatus est. Certaminis cām hanc tradunt fuisse. Deianira filia fuit Oenei Aetoliæ regis, cuius urbs regia Calydon erat, hæc adeo forma, pulchritudineq; præstabat, ut multos procos hēret, tandē Acheloo desponsata est primo, deinde Herculi. itaq; nuptiarum gratia ortū inter eos est certamen, et superato Acheloo Herculi cessit. Hæc aūt de Hercule, et Acheloo hac ratiōe ficta esse affirmant, qa Achelous flumen est è Pindo monte fluens, atq; Acarnaniā ab Aetolia dirimens, & Arteniam insulam assiduo terræ inuectu cōtinenti adnectens. à quo paracheolis uocatur regio finitima fluuio, quam amnis inundat. hæc inundatio cū priscis tpibus limites agrorū sæpe confunderet, contentiones de terminis inter uicinos frequenter excitabat, cumq; nulli essēt arbitri nō legibus, sed armis lites dirimebantur. Hinc ergo datus fabulæ locus. Herculē singulari certamine Acheloum supasse, & uictoriæ præmiū reportasse, Deianiræ nuptias. cornu præterea alterū eius confregisse, qa s. Hercules Oeneo affinitate coniunctus factis aggeribus, & aquarū ductibus erectis fluuium agros prius non sine graui detrimē tosternentem compescuit, & ex duobus alueis, quorum flexus cornua à poētis dicuntur, siccauit alterum, quod qdam Copiæ cornu esse dixerunt, quēadmodum superius ostēdimus, donauit q; Oenio regi socero suo. Sophocles Deianiram sic loquentē introduxit. procus sane mihi amni fuerat Achelous. Qui me triformis 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. Acheloū 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. Vir. Poculaq; inuentis Acheloia miscuit uuis. Quippe ueteres, aquā oēm generaliter Acheloum nūcupauere, 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 Staphilus Sitheni filius primus dicatur inuenisse. Præterea Hercules Diomedē Thraciæ regem dirum, ac sanguinarium hominem, qui equos suos aduenarum carne in Tyrida Thraciæ oppido pascebat, occidit, eumq; iumentis suis epulandum apposuit. Sene. Quid fabula memorem diri Bistonij regis? Bistones enī Thraciæ populi sunt, Bistonis stagnū, et regio, à Bistone Thraciæ rege cognominata. Ouidi. Et tuta à bello Bistonis ora fuit. Hic bistonius deducitur, qđ thracē 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 Homerus tradit) uulneraue rit, et, ut Virg. Venerem. hic cum poſt Troiæ expugnationem in patriam reuerſus Aegialem uxorem comperiſſet rem cum Cylleboro Stheleni filio habuiſſe, pudore ductus in Appuliá ſeceſſit, ubi regni partem cum Dauno ſortitus eſt, & regio, quæ in diuiſione ei cæſſit, Campi Diomedis appellati. item inſula, quæ in propinquo mari iacet Gargano monti oppoſita, Diomedea nuncupata. Condidit in Appulia urbem, quam Argyrohippum uocauit, deide dicta eſt Argyripa. à qua Argyrippi nominati. item Sepiuntem à multitudine eiectarum fluctibus ſepiarum uocitatam, poſtea mutatis literis Sipontem. dem de 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 aues mutati ſunt, quæ ipſæ quoq; Diomedeæ dictæ ſunt. Iuba catarractas appellat. dentes eis eſſe dicuntur, oculiq; igneo colore. cætero corpore candidæ ſunt. Duos ſemper duces habẽt. Alter ducit agmen, alter cogit. Scrobes excauant roſtro, inde crate conſternunt, & terra, quæ ante fuit egeſta, cooperiunt. Alteræ orientem ſpectant, quibus exeunt in paſcua, alteræ occaſum, quibus redeunt. Alueum exoneraturæ ſemper contrario flatu ſubuolant, & in ſola Diomedea inſula uiſuntur, fulicarum ſimiles. Aduenas barbaros clangore dicuntur infeſtare. Græcas uero adulari uelut generi Diomedis hoc tribuentes. Aedem quoq; eius quotidie pleno gutture madentibus pennis perluere, ac purificare cõſuetas tradunt. poſt hæc Hercules Buſirim Aegyptiregem Neptuni, et Libyæ filium, qui oram omnem Nilo adiacentem latrocinijs infeſtabat, hoſpitesq; euectos dijs ſacrificat bat, 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, quã uis enim portum habeat, eum tamen nequaquam patere, ſed à bubulcis cuſtodiri ſolitum, prædæ ſemper, ac latrocinio indulgentibus, qui peregrinos quoſq; 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. Thebaicæ quidem in decem. quæ uero in Delta eſt, in totidẽ. quæ eſt in medio, in ſex decim. propter quod quidam ſcripſerunt tot fuiſſe in Aegypto præfecturas, quot aulas Labyrinthus hẽbat, quæ erater ſex et triginta fuiſſe memorãtur. Rurſus præfecturæ ĩ toparchias diuidebantur. Item toparchiæ in alias partes. 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, atq; 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 Athiopes. 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. Suma pars contermina Aethi

piæ Thebais appellatur. Canopus oſtium Nili, & in eo oppidum eſt diſtans ab Alexandria ſtadijs CXX. dictũ à nomine Canopi, qui Menelai claſſem gubernauit, et ibi mortuus ẽ, 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 Caij 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 effigem Macedonicæ chlamydis orbe gyrato Lacinioſam, anguloſo dextra, læuaq; procurſu. Mareotis lacus ad meridiana urbis partem Euripo è canopico oſtio mittitur. Schœnos patere in latitudinem XL. affirmant. Schœnumq; ſtadia triginta eſſe. ita fieri longitudinis centum 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 marcotides 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. Phaniticum. Mendeſicum. Tanicum. Peluſiacum. Aegyptum ab Aegypto Danai fratre appellatam exiſtimant. Ab Aegypto ægyptius, et 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 dicatur, robore, ac fortitudine neminẽ cedentem, ad eum quoq; domandum perrexit. Erat Antæus aſpectu, roboreq; terribilis. habitabat in ſpelunca, exeſa undiq; rupes habente, & Leonum carne ueſcebatur. Cubile ei terra erat, nullis herbis, aut paleis, aut ferarum tergoribus ſtrata, ſed ſimplex, ac nuda Palæſtra omnes ſupabat. Quoties membra labore defecta eſſent, tactu matris hoc eſt terræ, recreabantur, ac uires reſumebant. erat uniuerſæ prouinciæ infeſtus, & quoſcunq; terra, mariue eo aduẽtaſſe cognouiſſet, impie trucidabat. cum eo igitur congreſſus Hercules depoſitis ab ipſo Cleonæi, ab illo Libyci leonis tergoribus, et unctis pro more palæſtræ, atq; arena ſparſis corporibus, feſſum tandem luctando, & quaſi ſeminecem Antæum terræ proſtrauit, ſed cum mox confirmatis tactu terræ uiribus ſurrexiſſet, et acrius, quàm ante certare uideretur, ſtupefactus tanto robore Hercules, rurſus illi brachia iniecit. uerum Antæus non expectatis amplius hoſtis uiribus, ſponte cadebat plus continue uirium ex ipſo caſu accipiens. Quare tandem intellecta, ſtandum eſt tibi ó 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 cõgit. Ouid. ſeuoq; 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 execto, quæ ibi longo tempore uiſa fuit ingens, et 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 a Sertorio nudatum, & rursus terræ deman
datum ferunt. Tinge postea a Claudio Cæsare cum Coloniam
fieret, traducta Iulia appellata. Quidam tamen lixum, ac
Tinge diuersa fuisse opinantur. Item Hercules geminas colu-
mnas in occidente posuit. quia enim ex oceano mare nostrũ in
tranibus duo montes occurrunt, quorum alterum in Africa,
Abylam uocant, alterum in Europa Calpen, hos quondã um
bos perpetuo iugo fu:isse finxerũt, sed Herculem diremisse col
les, atq; ita excluſum antea mole montium oceanum, ad quæ
núc mundat admissum, Sene. Penetrare iussus solis æstui pla
gas, Et adusta medius regna quæ terret dies, Vtriq; mõtes sol
uit abrupto obice, Et iam ruenti fecit Oceano uiam. Aliqui ta
men hos montes procul spectantibus geminas columnas uideri
dicunt, & exinde datum fabulæ locum. Alij quod de colũnis
scribitur, non fabulam, sed historiam esse putant. Est in oceani
ad mare nostrum ingressu prope fere erumpẽtem Betim Hi
spaniæ flumen insula, quæ Gadis dicitur. nonnulli Erythreã,
quoniam Tyrij ab origine eorum orti ab Erythreo mari fere-
bantur. Alij Aphrodisiã, quidam Iunonis insulam uocauere.
distat a Calpe septingentorum quinquaginta stadiorum inter
uallo. parua quidem insula, sed uirorum dignitate excellẽs, in
qua equestris ordinis gaditanos quingentos in uno censu nu
meratos aliquando fuisse compertum est in uno, ac perexiguo
oppido, quod Gadium uocabatur, quæ res nulli italicarum ur
bium contigit, præter Patauinos. Addidit postea Balbus Gadi
tanus uir triumphalis alterum oppidum, quod Neapolim uo
cauit, 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, et
herbam, qua greges, & armenta pascuntur, licet semisiccam,
mirum tamen in modum animalia impinguãtem. Caseũ mul-
tum, aquam immiscendo, perficiunt, quoniã lac serum non ha
bet. genus præterea hominum lasciuium. nam & ioculatores,
ac saltatrices, ac tibicinæ inde ad urbem usq; consluebant. &
hæ artes præcipue in hac insula discebantur. Est & alia Ga-
dis insula minor, habẽs oppidum ciuium Romanorum, quod
Iulia appellatur. de Gadium ergo ædificatione talia narran-
tur. Tyrijs olim oraculum scisciantibus responsum fuisse, ut
ad Herculis columnas Coloniam mitterent. Eos igitur, qui spe
culandi gratia missi fuerant, ubi ad fretum, & Calpes angu
stias peruenere, orbis terminos esse ratos, quod laborum Her-
culis metæ fuissent. Gades ibi occupasse, & in altera earũ ur-
bem ad ocasum, templum uero Herculis ad orientem condidis
se. Hinc columnarum Herculis nomen propagatum. quidam co
lũnas Herculis eas eẽ dixere, quæ intra Herculis ædẽ in Ga
ditana insula erant ex ære, octo cubitorum, in quibus sumptus
in constructione templi factus, erat inscriptus. Proficisci uero
ad eas solebant, qui nauigationem absoluissent, Herculi sa-
cra facientes, sic iuuari se adeo existimantes, ibiq; maris &
terræ finem esse à sacerdotibus instruebantur. Mos præterea ue
terum fuit colũnas, aut aliud aliquid huiusmodi ponere, quo
uel fines expeditionum suarũ, uel res fortiter gestæ intellige-
rentur, quemadmodum Rhegyni turrim quandam super fre
to locauerunt, & aliã turrim huic oppositam Siculi, quã uo-
cant Pelori, & quæ Philenorum aræ dicuntur, in media quo-
dãmodo Syrtium tellure positæ sunt. in Isthmo quoq; Corin
thiaco columnam quandã locatam fuisse memoriæ proditum
est, quam Iones, dum Atticum, & Megarensem agrũ occupas
sent, cõmuniter constituerunt. Simili modo, qui illis è Pelopon
neso electis prouinciam in potestatem suam redegere, alteram
columnam erexerunt è parte, quæ Megara spectabat, ita inscri

ptam, hac non Peloponnesus, Ionia est. atqui Alexãder Mace
do in extremis Indiæ colũnas, quasi finem indicæ expeditio-
nis erexit, Herculẽ, ac Liberum patrẽ imitatus, quos aras stru
xisse historiarum scriptores posteritati tradiderunt. quoniam
uero monimenta huiusmodi uetustate fatiscentia deficiũt, sit ut
nomina ipsa in locos, ubi sita erant, siue promontoria sint siue
populi, siue insulæ transferantur. Quapropter simile ueri mi
hi esse uidetur, à principio quidem duas colũnas, quasi laborũ
suorum metas, siue rerũ à se ibi gestarum monimenta ab Her
cule positas fuisse. Postq; uero illæ uetustate defecerunt, uel duo-
bus, quos diximus montibus, uel duabus propinquis insulis
huiusmodi nomina remãsisse, quas recte Pindarus portas Ga-
ditanas appellauit. Scribit Polybius Gadibus in templo Her-
culis fontem esse aquæ dulcissimæ, cui fluxus maris cõtrarius
esse uideatur. e enim quoties mare augetur, fontem deficere. dũ
uero refluit, aqua compleri. Cuius rei causam affert huiusmo-
di, quod spiritus, qui è cauernis terræ in supernas partes ex-
halat, dum terra in accessu maris fluctibus opitur, egredi pro
hibetur, ideoq; ad interna reuersus fontis meatus occludit, pro
pter quod necesse est aquã deficere, in reflexu uero maris, de-
tecta iam, ac nuda terra spiritum meatus suos liberos habere.
itaq; nõ impedita amplius scaturigine fontanam aquam uber
tim fluere. Incolæ hoc (ut fieri solet) non naturali ratione, sed
Herculis miraculo tribuunt. Arborem quoq; Gadibus fuisse
commemorant, quæ ramos ad terram usque mouruatos habe
ret, frondes, ac mucronis speciẽ gerentes, longitudine cubitũ,
latitudine quatuor digitos excedẽtes. eius arboris ramum siqs
excidisset, lactis magnam copiam emittebat. radice excisa mu-
nij humorem exudabat. fructum præterea ferebat gustu suã
uissimum. Gades quãuis duæ insulæ sint, ut supra ostendimus,
utranq; tñ tam singulari numero Gadem, q̃ plurali Gades ap
pellamus. à quo Gaditanus deducitur. unde puellas Gaditanas
dicimus libidinosas. procaces. saltatrices, & summa lasciuia in
cantilenis, ac choreis gestiẽtes. Tales enim uenire è Gadibus,
& Didyma, quod supra diximus, oppido solebant ad urbẽ.
Item uiri diacæ. gesticulatores. scurræ. Mart. Quod de gadi-
bus improbus magister. Idẽ de puella gaditana. Tam tremu-
lum crissat, tam blandum prurit, ut ipsum Masturbatorẽ fe-
cerit Hippolytum. Idem, Nec de gadibus improbis puellæ Vi
brabunt sine fine prurientes. Idẽ, Facundos mihi de libidino
sis Legisti nimium Sabelle uersus, Quales nec didymæ scitæ
puellæ. Hercules mala aurea ex hortis hesperidum tulit drac
one, qui ea die, noctúq; peruigil custodiebat, interempto. Sene
ca. Post hæc adortus nemoris opulenti domos, Aurifera uiguis
spolia serpẽtis tulit. Lucanus, Abstulit arboribus pretiũ, nemo
rísq; laborem Alcides, passúsq; inopes sine põdere ramos, Ret
tulit argolicæ fulgentia poma tyrãno De hac fabula, oĩbusq;
ad eã pertinentibus satis, superq; superius disseruimus. Hunc
draconem uasto corpore tradiderunt, inter duas arctos à Iu-
none in cœlo collocatum, quod Iuno, cum eã Iupiter uxorẽ du
ceret, inuenisse terram dicitur aurea mala ferentem, cuius rei
stupore promota, à terra petisse, 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 cœ-
lo Herculis simulachrũ oñditur. nonnulli tñ hunc draconem
à gigantibus Mineruæ obiectum scripsere, cum eos oppugna-
ret. Mineruã uero sic, ut obiectus fuerat, contortum in cœlũ ie
cisse, & ad ipsum cœli axẽ fixisse. itaq; adhuc implicatũ corpo
re uideri, quasi nuper ad sydera perlatũ, qppe arctũ minorẽ
corporis sinu facto ita concludit, ut pene pedes eius tangere ui

deatur, caudæ autem flexu caput maioris attingit, capite suo, quasi reducto arctícum circulum contingens corpore, quasi in sphæræ specie complicatus. 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 mẽto unam. in toto corpore reliquo passim claras decem. itaq; in totum sunt quindecim stellæ. Herculis ad hesperidas tendentis se quidã comites fuisse dicuntur, q postea iuxta Aethiopas Hesperios habiterũt, Phauruſii dicti, qui aliqñ Mauris per deserta miscentur Nigretibus à Nigre-
10 flumine ita appellatis uicini. Hercules Geryonem aduersus se uenientem bello superauit, sublatumq; ei egregiũ pecus abduxit in Græciam. hunc fabulæ ferunt trigeminum, hoc est triplicis naturæ fuisse. Alij triformẽ. Hesio. Tricipitem, hoc est trium capitum, & fulguris filium. Sed ueritas historiæ hẽt Geryonem in ea parte Hispaniæ, quæ etiam insulis constat, regẽ fuisse, duosq; habuisse fratres simili modo Geryones dictos. tanta uero inter se concordia nixisse, ut cum tres eẽnt, una omnes anima regi uiderentur. In ijs præterea, quibus imperabat locis, tantam, ut supra diximus, pabuli lætitiam esse, ut nisi per abstinẽtiam interpellata sagina fuerit, pecora corrumpantur. Hinc armenta Geryonis, in qbus sólis 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. Senec. Inter remotos gentis Hesperiæ greges Pastor triformis littoris carteſii Peremptus, acta præda è ab occasu ultimo Notum catheron pauit Oceano pecus. Carteſiũ litus hispanum appellat, in quo freti angustiæ sunt. in monte enim, quẽ supra diximus Calpen appellari, Carteia oppidum est, Carteſos à græcis dicta, quã transuecti olim ex Africa Phœnices habitauerunt. A Carteſo carteſius deducitur. A Geryone uero fit geryonaceus. Plau. Qui mihi intromiſiſti in ædibus gn gentos cocos cum senis manibus genere Geryonaceo. Tradunt autem fabulæ Herculem poculo in Hispaniam nauigasse, unde nationem quãdã hominum fuisse prope Heracleã ab Hercule constitutam Cylicranorum, compoſito nomine ἀπὸ τῶ κύλικος, quod poculi genus nos una litera immutata calicem dicimus. Cic. Quod hic calix mulsi impingendus est, ut plora re 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. Virg. Et sacer impleuit dextram scyphus. Sic enim scyphus Herculi tribuitur, ut cantharus Libero patri, qui & ipse à naui nomen sumpsit. Virg. Et grauis attrita pendebat cantharus ansa. Item carcheſium Ioui. Est. n. carcheſium quoq; poculi genus. Virg. Hic duo rite mero libãs carcheſia Baccho. Tradunt Iouem, quoniã cum Alcmena concubuit, pretiũ ei cõ cubitus carcheſium aureum dediſſe, quãuis Plautus insuetum nomen relinquẽs, paterã in amphitryone datam affirmet. Cũ longe utriusq; poculi figura diuersa sit. Patera. n. ut & ipsum nomen testatur, planum, ac patens est. Carcheſium uero procerum, ac arcta mediã partem compreſſum, ansatum mediocriter ansis à summo ad infimum pertingentibus, et huic quoq; à nauali re nomen inditum esse manifestum est. qppe naualis ueli pars inferior pterna uocatur, arcta mediam fere partem trachelon. Summa uero pars carcheſium nominatur. unde in utrunq; ueli latus diffunduntur, eaq; Cornua uocantur. Hercules deuicta Amazonum regina, ablatum ei balteum Euryſtheo tulit. Sene. Non uicit illum cælibs semper tori Regina gentis uidua thermodontiæ. Tradunt olim apud Scythas duos regios iuuenes Ilinũ, & Solophitum per factionem optimatum domo pul-

sos ingentem iuuẽtutem secum traxisse, et in Cappadociæ ora iuxta amnem Thermodonta conſedisse, subiectos q; Thermiſcyras occupasse. Thermiſcyra Cappadociæ campus est, qui partim pelago alluitur, partim uersus montanam regionem arboribus plenus, & irriguus est, cũ undiq; fluenta scateriant, è q bus omnibus flumen unum maiorem in modum auctum nomine Thermodoõ totum campum percurrit. Hic igitur, cum p multos annos iuuenes cum Scytharũ multitudine conſedisse, prædari semper, ac spoliare finitimos assueti, tandem conspiratione populorum per insidias trucidantur. Horũ uxores, cũ uiderent exilio additam orbitatem, capessunt arma, finesq; suos submouentes primo, mox et inferentes bella defendunt. Nubendi quoq; finitimis animum submouerunt, seruitutem id nõ matrimonium appellantes singulare oĩum seculorũ exemplũ ausæ, sine uiris administrare Rẽp. immo et cum contemptu uirorũ tueri, & ne feliciores alijs aliæ uiderentur, uiros gcunq; domi remanserant, interficiunt. Vltionem quoq; occasorũ comiu gum excidio finitimorũ conſequuntur, tum pace armis quæsita, ne genus interiret, finitimorũ concubitus quæsiere. Si mares nascerentur, mox trucidabant. Virgines uero educabant non otio, neq; lanificio, sed armis. equis. uenationibus exercentes, in fantium dexteriores mãmillas inurebant, ne sagittarũ iactus impediretur, propter qđ Amazones sunt dictæ. a enim priuatiua particula est, μαζὸς mammam significat. Duæ ijs reginæ fuere, Marthesia, et Lãpedo, quæ maiorẽ Europæ partem subegerunt. In Marthesiæ locũ filia eius succeſſit Orithyia, cui præter singularem belli scientiam eximia seruatæ in oẽ ævum uirginitatis admiratio fuit, & sororẽ habuit Antiopẽ. post Orithyiam Panteſilea regno potita est, cuius Troiano bello inter fortiſſimos uiros, cũ auxilium aduersus Græcos ferret, magnæ uirtutis documenta extitere. hæc secum bellicã priãoĩum dicitur inueniſſe, interfecta deinde Panteſilea, exercituq; absumpto, paucæ, quæ in regno eius remanserant, ægre se aduersus finitimos defendentes, usq; ad tempora Alexandri Magni duraverunt. Harũ siue Municia, siue Caleſtris regina concubitu Alexandri p dies XIIII. ad sobolẽ ex eo generãdam obtento, reuersa in regnum breui tempore cum oi Amazonum nomine intercidit. claræ iter alias Amazones Menalippe, atq; Hippolyte fuisse memorantur. Thermodõtiæ autem dictæ sunt amazones à Thermodonte, siue Thermodoonte flumine (utroq; enim modo dicitur) qđ oreũ ad caſtellum, quod uocant Phamoriam, præter radices montis labitur, qui dicitur amazonius, qđ in ijs 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 põtum accolũt, præcipue intro uersus recedit latere læuo utrasq; Armenias. et Comagenem simul trãsit. Dextro pluribus Asiæ populis circũfusa, ad Tauri iugа, & solis ortus attollitur. præterit Lycaoniam. Piſidiam. Ciliciam. Vadit sup tractum Syriæ, Antiochiæ parters regionis alterius in Scythiam pertendẽs. Ab Armenia maiore diuiſa, Euphrate amne, Mazacam sub Argeo suã Cappadoces matrem urbium nominabant, qui argeus cum nubilus iugis arduus, ne æstuo quidem tempore pruinis careat, indigenæ habitari deo credunt. Sunt præterea in Cappadocia flumina Hilas. Salius. Lycus. Iris. Oppida uero insignia, Archelais Claudij Cæsaris Colõia. 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 clana ictum interemit. Cacum fabulæ
tradunt Vulcani filiũ fuisse, ore ignem euomentem, & in na
sta spelunca habitantem, uastum corpore. prædæ, ac latrocinijs
semper intentum, cuius soror Caca uocabatur. Virg. Hic spelũ
ca fuit uasto submota recessu, Semihominis Caci, facies quã di-
ra tegebat, Solis inaccessam radijs, semperq; recenti Cæde tepe
bat humus, foribusq; affixa superbis Ora uirũm tristi pende
bant pallida tabo. Huic monstro Vulcanus erat pater, illius
atros Ore uomens igneis, magna se mole ferebat. Seruius ho-
noratus grãmaticus ideo Vulcani filiũ Cacũ existimat fictum
esse, quia adiacẽtia omnia ferro, igniq; uastabat. Historiogra
phi uero Cacũ ferunt locum habitasse, cui Salinæ nomen erat,
ubi trigemina deinde porta facta est. eum cum à Marsorũ re
ge ad Tarconem Tyrrhenum legatus uenisset, et Megalæ in cu
stodiam à Tarcone fuisset traditus, uincula fregisse, & simul
cum custode rediisse ad regem, nec multo post amplioribus præ
sidijs reuersum, circa Vulturnum, & Campaniam regnũ occu
passe, sed cum attrectare ẽt ea auderet, quæ in Arcadum iura
conscripserant, duce Hercule, qui tum forte ad ea loca peruene-
rat, oppressum fuisse. Megalen uero à Sabinis receptum augu-
randi scientiam eos docuisse. T. Liuius fabulam simul, atq; hi-
storiã complectens (ut est mos eius) in primordijs urbium cum
humanis diuina coniungeret, Herculem scribit in ea loca, ubi
nunc Roma est, interẽpto Geryone boues mira specie abegisse,
ac prope Tyberim fluuium, quem armentum ante se agens nã
do traiecerat, loco herbido, ut quiete, pabuloq; & boues, et se
ipsum fessum reficeret, procubuisse. Ibi cum cibo, potuq; grana
tum sopor oppressisset, pastorem eius loci accolam nomine Ca
cum, ferocem uiribus, pulchritudine boum captum, auertere eã
prædam statuisse. Sed quia si agendo armentum in speluncam
compulisset, ipsa uestigia quærentem dominum eo deducturа
erant, auersos boum pulcherrimos caudis in speluncam traxis
se. Experrectum deinde ad primam auroram Herculem, cum
grege oculis perlustrato partem abesse intellexisset, uersus pro
ximam speluncam perrexisse si forte eo uestigia ferrent, quæ
ritãtem, sed cum uestigia omnia foras uersa uidisset, nec in par
tem aliam ferre, confusum, atq; incertum animi, ex loco infesto
agere armentum statuisse. Cum uero boues quædã ex ijs, quæ
in speluncam actæ à Caco fuerant, ad desyderium (ut fieri so
let) relictarum mugissent, conuersum Herculem ad spelũcam
properasse, quem cum prohibere aditu Cacus conaretur, clana
ab Hercule ictum, & pastorum fidem nequicquam inuocan
tem occisum fuisse. Constat sane Euandrum e Peloponneso pro
fugum, ea tempestate, hæc loca tenuisse, Quippe Faunus beni
gne exceptum eum mediocri turba populorum & agris, &
monte, quem ille postea Palatium appellauit, benigne donaue
rat. Venerabilem uirum miraculo literarum, uenerabiliorem
diuinitate credita Carmentæ matris. Istum Euander concursu
pastorum circa aduenam cædis manifestæ reum facto, postq;
facinus, et facinoris causam audiuit, habitum, formãq; uiri ali
quanto amplioré, augustioremq; humana intuens, q nam esset
rogitauit. Vbi uero nomen, patremq;, & patriam cepit, saluta
uit eũ, & prædictum sibi olim à matre fatidica dixit imple
turum eum cœlestium numerum, & aram eo in loco ædifican
dam, quã opulentissima olim in terris gens maximã uocaret,
eiusq; ritu coleret. Dedisse tum dextrã Herculem, et accipere
se omen, impleturumq; fata dixisse ara condita, atq; dicata. Ibi
tum primum boue eximia capta de grege sacrum factum, ad
hibitis ad ministerium, dapemq; Potitijs, ac Pinarijs, quæ tum
familiæ maxime inclytæ ea loca incolebant, Sacellum Hercu
lis in boario foro fuisse manifestum est in quo argumenta con
uiuij, et lætitiæ maiestatis eius longo tempore durarunt. eo n-

neq; canibus, neq; muscis ingressus erat. siquidem dũ uisceratio
nem sacrificij libaret. Myagrum deũ dicitur imprecatus, cla-
uam 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 pra
uitate, siue potius à deformitate nomen impositum. κακὸς
enim malus est. κακὴ mala. Item cacos deformis. unde ca
tosynthcton deformis compositio interpretatur, & cacephaton
turpis locutio, ut cum dicimus, & dorica castra. et cacethos ma
lus mos. Hinc fit caco uerbum, quod significat excresco, seu uẽ
tris onus depono. Nam hoc quoq; & dictu, & facta fœdũ est.
A quo cacator cacatrix. & cacatio. Mart. Ventris onus mise-
ro, nec te pudet, excipis auro, Basse bibis uitro, carius ergo ca-
cas. Item à caco, cacaturio. Idẽ. Cœnaturit Vacerra, nõ cacatu
rit sed de hoc diximus superius. Cacabus nõ à cacando dedu
citur, sed à sono, quem facit, dum feruet. nasi est, in quo pulmẽ
tarium coquitur. Paulus iurisconsul. Nõ multum interest inter
cacabum, & ahenum, quod supra focum pendet. hoc aqua ad
potandum calefit, in illis pulmentarium coquitur. cacula ue-
ro ἀπὸ τῶν καλῶν, hoc est à lignis derivatur, quod fusti
bus, clauisq; ligneis ad tutelã domorum armari soliti sint.
Sunt enim caculæ serui militum. Plau. Video caculam milita
rem. Hercules centauros nuptiarum die Hippodamen Pirithoo
auferre uolentes acri bello superauit. Ouid. Nec mihi centau
ri potuere resistere. sunt tamen qui non hoc die solum pugnas
se cum centauris Herculem uelint, sed etiam aliàs. Nam cum
Eurytus centaurus ab Oeneo Calydonum rege forte hospitio
susceptus fuisset, Deianiram filiam eius simulac uidit, petijt si
bi dari uxorem, Oeneus, quãuis illam iam Herculi spoponde
rat, uim tamen centauri timens, huic se eam traditurum pro-
misit, quapropter orto inter Herculẽ, atq; Eurytum nuptiarũ
die bello, Hercules debellato centauro uictor euasit. centauri
Ixionis, & Nubis filij fuisse dicuntur, media parte homines,
media eq. Quippe Ixionem tradunt Phlegiæ filium à Ioue
in cœlum assumptum Iunonem de adulterio ausum interpella
re, quod cum ab uxore Iupiter intellexisset, opposuisse illi nu
bem sub Iunonis effige, cum qua congressum Ixionem Cen-
tauros genuisse, deiectum deide à Ioue in terras, cũ inter mor
tales gloriaretur se cum regina deorum rem habuisse, fulmi
ne ictum, & ad inferos demersum fuisse, ubi rotæ plenæ ser-
pentum alligatus assidue uolutatur. Ouid. Voluitur Ixion, &
se sequiturq; fugitq;. Seruius uero grammaticus hanc quoq;
fabulam de centauris narrat, cum quidam Thessalus rex bo-
bus œstro exagitatis, satellites suos ad eos reuocandos ire iussis-
set, illos, cũ cursu pedestri non sufficerent, equos ascendisse, eo-
rumq; uelocitate armentum assecutos stimulis agitando ad sta
bula reduxisse. hinc ἀπὸ τῆς κεντήσεως, quod pungere est,
& stimulare, centauros dictos. & quoniam uel currendo ue-
lociter, uel dum equi eorum in transitu Penei fluminis potantes
capita inclinata tenerent, unum esse animal uidebatur, datum
huic opinioni locum, ut semi equi, & semihomines essent, sic
Seruius, & alij quidam, dum fabulã reducere ad historiam
uolunt, maiorem ipsi fabulam confinxere. Veritas autem histo
riæ hoc habet. Centauri populi sunt Thessaliæ secundum Pe-
lium montem habitantes, dura sane, & agrestis natio. hi pri-
mi pugnare ex equis inuenerunt, cum ante equis uehi Belle-
rophon, frenis, & ephippijs uti Peletronius inuenissent. Hinc
igitur datus fabulæ locus, & à stimulando calcaribus equo cẽ
taurus appellatus est, propter quod & hippocentaurus, hoc est
equi stimulator est dictus. his proximi erant alij populi La-
pithæ, & ab alijs Laphitæ à Laphita Apollinis filia nomina
ti, 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 centaurus, quos ad Ethicas compulere. Laphitis autem campestria concesserunt. A centauro centauri on deducatur, herba est, de qua supra diximus. Alij phœdum centaurum hūc fuisse existimant, qui aruspicinæ doctissimus fuit. Itaq; ad ará cum hostia uenire Iouis uolūtate figuratur. Nomina centaurorum, qui magis insignes fuerunt, hæc sunt. Chiron Saturni, & Phillyræ filius. Ixionis uero, & nubis filij Eurytus. Amicus. Gryneus. Rhetus. Orneus. Lycidas. Medō. Pisenor. Thaumas. Mermeros. Pholus, qui suscepisse Herculem hospitio dicitur. Luc. Hospes & Alcidæ magni Phole. Nā Pholoe mons est Arcadiæ syluosus. Item proprium nomen mulieris. Virg. Cressa genus Pholoe. Meneleus. Abas. Nessus. Eurynomus. Areus. Imbreus. Cenæus. Aphidas. Phereus. Lycus. Cronius. Dictis. Elops. Bianor. Herlinus. Lycetus. Hippasos. Rhipheus. Thereus. Demoleon. Phlegræus. Hylas. Iphinous. Danis. Dorylus. Cyllarus, qui amantem habuit Hyllemonem Centaurum ambo forma, ac decore præstantes. Phœbi comes. Thonius. Teleboas. Pyretus. Ocelus. Erigryppus. Astylus. Nessus. Odites. Stipholus. Bromus. Antimachus. Helinus. Pyragmus. 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, qđ est epulis, & potationibus inseruio, quod est græcorum proprium. Titinnius. Hominem impium nunc ruri pgræcatur. Itē 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 penetrat, ratibusq; ad se confugiētes per summa Parnassi iuga benigne fouebat, propter quod dictus est genus humanū 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, et in templo eius, quod in Bœotia erat iuxta Cyphisum amnem, deam, quomodo instaurari genus humanū posset, consuluisse. Respondisse autem deā facile id fieri posse, si materna ossa post tergā iactarent. itaq; Deucalionem pro matre terram interpretatum esse cunctarum rerū parentem. Terræ uero ossa lapides esse, itaq; iactatis ab utroq; post tergā lapidibus, quos Deucalion miserat, uirilem. quos uero Pyrrha mulierem faciem sumpsisse. Iuuen. Ex quo Deucalion nimbis tollentibus æquor Nauigio ascendit montem, sortesq; posposcit, Pauperemq; animā cæluerunt mollia saxa, Et maribus nudas ostendit Pyrrha puellas. Constat autem Deucalionē ex Pyrrha quatuor filios suscepisse. Amphictyona, et 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 ante mille, & quingentos annos ante urbem Romam conditam. Itē aliud diluuium antiquissimum omnium maximū, in quo nulli euaserunt, nisi qui in arcā 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. Pellion et Ossa gigantum bello memorati. Ab ossa ossæus deducitur. Ouidius, Fusus in ossæa uillosis pellibus ursæ. hic mons centaurorum stabulum fuit, tantaq; in eo pinorum copia esse traditur, ut ex inflexione ramorum sæpenumero tonitrua repræsententur. Lucā. 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 arcolæ 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 diflabantur uentosis spiritibus, nec pluuijs diluebantur, sed uoluente anno talia reperiebantur, qualia fuerant relicta, & omni tempore ab auarum corruptione uindicabatur, quicquid deo semel ibi consecratum fuisset. Literæ quoque in cinere scriptæ uisæ sunt usq; ad alterius anni cærimoniā incorruptæ permanere. Ab olympo olympius deducitur. & olympicus. & Olympia, quæ urbs erat inter ossam & olympum. Olympia etiam ludi erant, qui in honorem Iouis olympici apud Pisam, & Elidem Græciæ oppida celebrabantur, hoc est gymnicum certamen, quod quinto quoq; 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 Athenieńsium iudicis secundo anno primam olympiadem actam, quam Iphitus filius Praxonidis, siue Hæmonis simul cum gymnico certamine instituit. ab hoc tempore græca de tēporibus 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 victoria dicitur. Item Olympias. et Olympiadorus nomina propria. Est etiam alius mons Olympus in Gallograecia, alius apud Mysios, ad cuius radices est urbs Prusa ab Annibale (ut fertur) extructa. Alius est secus mare rubrum, haud lōge ab Heliopoli oppido, qui oriente sole usq; ad horam quintam diei flammas emittit. Olynthus uero urbs fuit sithonias iuxta Atticam, quæ cum ab Athenienśibus 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, Ab quàm penè Pelops Pisæo concidit axe, Dum spectat uultus Hippodamia tuos. A Pisa Arcadiæ Pisæi dicuntur. A Pisis Italiæ Pisani. Quidam etiam à Pisa pisum dictum existimāt leguminis genus notum. Cuius catuli spargūtur 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 etiā, siue piso, quod græci πίσσαν dicunt, quidam deductum esse Pisistratum existimant proprium uiri nomē. Fuit hoc nomine Hippocratis filius Athenarū tyrannus, cui ob summam eloquentiam Athenienses se, & libertatem submisere, quo tempore Romæ Seruius Tullius regnabat, quamuis Solon ipse quoque summus orator contrario pro libertate staret. Idem primus apud Athenas Bibliothecam instituit. sunt præterea in Thessalia flumina, iter quæ celeritate excedit Peneus ortus iuxta Gomphos inter Ossam, &

Olympum per nemorosam conuallē defluens, collibus dextra, leuáq; molliter curuis, non paruo spatio nauigabilis in eo cur su Tempe uocantur quinque millium passuum longitudine, & ferme sex latitudine pulcherrimus ager, amœnus gramine. refertus arboribus. amorus auium concentu iugis dextra, læuáq; leuiter sese attolentibus. Fama est omnem hanc regionem quondá 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 Ossá ab Olympo diuulsa, abruptisq; litoribus, exisse Peneum in mare, & hanc felicissimam regionem siccam reliquisse. de qua Ouidius. Est nemus Hæmoniæ, prærupta quod undiq; claudit Sylua, uocant Tempe, per quæ Peneus ab imo Effusus rupe spumosis uoluitur undis. Qui ab Hercule hoc factum uolūt, inter cætera eius facinora hoc numerant. Seneca. Emitte tecum dirutis qualis iugis
præceps citato fluminis 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 a 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 idignissime 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 Lapithārū manus æstu euasisset, in Calydonium profugit agrū, & 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, factum ē, 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 postquá se saucium, & eo uulnere periturum intellexisset, uestem uenenato cruore inspersam dono Deianiræ dedit, in ea uim esse affirmans, qua à quibuscunq; amoribus auerteret 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, medicatum uestem illi transmisit, sperans se hoc modo coniugis animum à pellicis amore diuertere, quem admodum 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 Meleagream maculatus sanguine Nessi Euenus Calydona secat. hunc fluuium post Nessi mortem Centaurum poëtæ appellarunt. Meleagrea autem ideirco Calydō 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 mittebātur. Mart. Nuda Calydonio sic uisere rá præbuit urso. à Calydone Aetoliæ etiam Calydonis deducitur. Ouidius, Tradidit Aonius pauidam Calydonida Nesso. Aetolia Græciæ prouincia est in tertio sinu Europæ, Epiro, Acarnaniæ, & Locris finitima, ab Aetolo Martis filio appellata, cum ex Elide à rege Salmoneo simul cum Epeo, & Pisanto eiectus ad eam habitandā uenisset. Aetolus, et ætolicus ab eo deducuntur, unde Aetolorum agrum, & ætolicum dicimus. Hercules undecim filios Nelei occidit, totamq; eius domum, patriáq; 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 Lacōnia ædificauit, in qua Messaniorum quondam naualia fuerunt. hæc urbs antiqua Pylos dicebatur, sed ea diruta, cū 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, patriam q; euertit, et filios omneis peremit, Nestore solo superstite. Vnde apud Ouidium sic loquitur Nestor, Bis sex Neleidæ fuimus conspecta iuuentus, Bis sex herculeis ceciderunt me minus uno Viribus. inter alios autem Periclymenum Neleidem, cui (ut Ouidius inquit) posse sagittas Sumere, quas uellet, rursusq; reponere sumptas Neptunus dederat Nelei sanguinis author, cum in aquilam se uertisset, & faciem eius rostro, ac unguibus lacerasset, sagitta in altum uolantem transfixit. idem, Tendit in hanc nimium certos Tirynthius arcus, Atque inter nubes sublimia membra ferentem, Pendē temq; 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 Tirynthā Cyclopum arte, atque opera arce, & mœnibus munitam fuisse commemorant. hos è Lycia à Proeto uocatos fuisse, qui septem numero erant, quos gesterochiras, hoc est uēteri manus appellabant, quoniam manuum artificio uiuebāt. 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 proiectus, & trecentesimum uitæ suæ annum agens. Ouidius, annos Vixi bis centum, nunc tertia uiuitur ætas. Iuuenalis, Rex Pylius, magno sic quicquá credis Homero, Exemplum uitæ fuit à Cornice secundæ. Hoc autem fictum est de Nestore, quoniam circiter nonagesimum annum uixit, quæ sunt tres ætates. quæ ætas aliquando unius, aliquando triginta, aliquando centum annorum spatium

ſignificat, ut ſuprà 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 mllia annorum quidam uixiſſe produntur. Cuius rei plerique ignari pro hiſtorijs fabuloſa conſcribunt, ut Anacreon poeta Argentonio Tarteſiorum regi centum & quinquaginta annos tribuit. Cyniræ Cypriorum CLX. Theopompus Epimenidi Cnoſſio CLIII. Hellanicus quibuſdam in Aetolia Epeorum gentibus ducentos. cui aſtipulatur Danniates 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. Nunq enim ad ſatietatem comedit, aut bibit, nec crudum quicq unquam guſtauit, odoriferum ſemper anhelitum ſpirans, & ſine aliquo morbo ſola ſenectute defecit. Maſiniſſam ſexagintæ annis regnaſſe indubitatum eſt. Gorgiam Sicilum centum octo uixiſſe. Q. 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 fœmnis Liuia Rutilia XCVII annos exceſſit, Statilia Claudio principe ex nobili domo nonagintæ nouem. Terentia Ciceronis CIII. Clodia CXV. enixa etiam quindecies. Lucceia mima centum annis in ſcena pronuntiauit. Samullá 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 Chryſorhoas dictus. A bũdat ẽt croco. Virg. non'ne uides, croceos ut Thmolus odores, India mittit ebur. Lydia prouincia eſt Aſiæ, quæ flexuoſis Mæandri amnis recurſibus perfuſa ſuper Ioniam procedit, Phrygiæ ab exortu ſolis uicina, ad ſeptentrionem Myſiæ meridiana pte Cariã amplectens, a Lydo filio Atys, & Tyrrheni fratre cognominata, cum ante Mæonia uocaretur. quippe Lydus huic prouinciæ imperauit. Tyrrhenus uero e Mæonia diſcedens in Italiam uenit. quippe Atys unus ex Herculis, atq; Omphales prognatis, cum ob ſterilitatem, fameq; emittere populũ cogeretur, e duobus filijs ſorte iacta Lydum quidem regni ſucceſſorem inſtituit. Tyrrhenũ uero cum maiori populi parte abire uiſſit, qui tandem occupata ea pte Italiæ, quæ ad mare inferum ſita eſt, Tyrrheniã uocitauit, et mare ipſum Tyrrhenum, quãuis aliqui uelint mari hoc nomen inditum, uel quod Tyrrheniam alluit, uel q tyrrheni nautæ in hoc ſe deiecerunt. Piſeum Tyrrhenum conſtat tubã primum omniũ inuenisse. Quoniã. n. Tyrrheni fere 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 ſane à Tage, et Thuſcia aruſpicinam repertum. Lucanus. ſed conditor artis Finxerit iſta Tages. Nã primũ eius inuẽtorem ſcribit Plyn. Delphon fuiſſe. Sunt etiam q Thuſciam à Tuſco Herculis filio appellatam uelint. & ideo ſine aſpiratiõe ſcribi debere. A Thuſcia thuſcus deducatur poſſeſſiuum nomen et Romæ Vicus thuſcus, q 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 σκόλιον, hoc ẽ ſinuoſum. uexans, quoniã in præalto, atq; arduo monte erat ſitum. Thus autem à tundendo deductum putant, q a glebæ tundantur, cum quibus dicitur fluens de arboribus coaleſcere. ideo ſine aſpiratione cenſent ſcribendum. Alij cum aſpiratione ſcribunt, & ἀπὸ τῆς θύω derivant, quod eſt ſacrifico. Thus in Arabia naſcatur, cuius felicis, ac beatæ cognomentũ eſt. Sabora urbs eſt Arabiæ in monte excelſo. A quo octo mãſionibus diſtat regio eorũ Thurifera, Sabba appellatur, de qua ſuperius diximus. Sabæi ditiſſimi ſunt ſyluarum fertilitate odorifera. auri metallis. agrorum uiquis. mellis, cereq; 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; et in plana, arbores ſponte natæ. terram argilloſam eſſe conuenit. ramis 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. Trecentos non amplius annos eſſe familias, quæ ius per ſucceſſiones id ſibi uendicent, et ob id ſacros uocari. Arbor eſt Terebintho ſimilis. teres tamen, & enodi truncꝰ fruticans. Bis anno metitur. Primo circa canis ortum flagrantiſſimo æſtu incidituꝛ arbor, qua maxime uidetur eſſe prægnãs, et ubi tenuiſſimus tenditur cortex. Laxatur plaga, nõ adimitur. profilit inde ſpuma pinguis, quæ concreta dẽ ſatur. q buſdam in locis teges palmea excipit, alibi area circũ ſanita. 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 cæſtodit. nemo furatur alteri. Aut ũno legitur partus æſtuus, hoc puriſſimum, candidumq; eſt. Secundo metitur uere incaſtibus hyeme inciſis. Rufum hoc exit, nec comparãdũ priori. illud Carpheotum uocatur, quia græci καρφωτὸν torridum dicunt, hoc Erythrotum, quippe ἐρυθρωτὸν rufum ſignificat. quod ex eo rotunditate guttæ pependit. Maſculũ uocatur, cum aliãs nunquã fere mas nominetur, ubi non ſit fœmina. Tribuerunt hoc religioni, ne in eo fœmineus ſexus uſurparetur. Quidam putant maſculum à ſpecie teſtũ dictum, ſicut mammoſum à mammarum ſimilitudine uocamus, cum hæ rẽte priore lachryma, alia mox ſecuta ſe muſcuit. Viſa ſunt alicquando ſingula hæc manum implere, & pondere tertiam partem minæ, hoc eſt triginta nouem denariorum pondus exæquare. græci tali modo ſtereogonian, & Atoniũ appellant illud à ſoliditate, nam στερεὸν ſolidum uocant, hoc q non ſit diuiſum, nec in minutas partes conciſum. ἄτομον enim indiuiſum dicitur. E contrario minorem uocant, Orobiã à ſimilitudine uiciæ, quæ à græcis ὄροβος nominatur. micæ concuſſu eliſæ mammæ nuncupantur. Alexandro Magno in puritia ſine parſimonia thura aris ingerenti pædagogum Leonidem dixiſſe ferunt, ut poſtq thuriferas gentes deuicciſſet, tali modo ſupplicaret, quãobrem Alexandrum Arabia potitum thure onuſtum nauim illi miſiſſe, exhortatumq; eſſe illum, ut large deos adoraret. Thus collectum Sabotã camelis conuehitur, digredi uia capitale eſt. ibi decimas deo, quẽ uocãt Sabin, menſura non pondere accipere ſacerdotes ſolebant. inde q Gebbanitas portatur, quorum caput Thomna eſt, diſtatq; à Gaza noſtri litoris Iudææ oppido. MDXXXVII millia paſſuum, qđ diuiditur in duas et quadraginta manſiones Camelorum. probatur Thus candore, amplitudine, fragilitate, carbõe, ut flatim ardeat. & frictur potus, q̃ dentem recipiat. à thus Thureus deducitur. & thuribulũ uas, quo thus adoletur. & Thurif-

rum à

rum à thure ferendo. & thurificio thure ſuffio. Quidã thus nabatheum uocant, q̃ Nabathea regio eſt ab Arabia incipiẽs, eamq; intra ſe continens, quæ uſq; ad mare rubrum ex latere dextro, pſicum ex ſiniſtro, indicuq; ex ſuperiori parte protendit, 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 Lydus opp. dũ 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 tm̃ multitudinis numero declinata. A qua ſardinia iuriſdictio dicebatur, in quã conueniebãt Macedones, Cadueni, Philadelpheni, & ipſi in radice Tmoli Cogamaſtumine appoſiti. Itẽ ſardonyx gẽma, de qua ſupra diximus. Eſtq; alia q̃ fœminini gñis. Perſius, Et natalicia tandẽ cum ſardonyce albus. Aliq̃n maſculini. Iuue. In manibus denſi radiant teſtudine tota Sardonyces. Quidã ẽt ſardonycũ ſcripſerunt. idẽ. Aut quæ ipſorũ, quos littera, gẽmaq; prioris Sardonycus. ſed ut ad Neſtorẽ reuertamur, uir bello præclarus fuit, bellũ aduerſus Epios Achaiæ populos, q̃ poſtea Helij dicti ſunt. Oppida uero Helis, & Epie, uiuo adhuc patre adoleſcens geſſit. Cũ centauris in nuptijs Pirithoi pugnauit, eloquentia adeo excæluit, ut ex eius ore melle dulcior fluere diceretur oratio. Habuit uxorẽ Eurydicẽ Chymeni filiã, ex qua ſeptẽ filios, & uniciam filiã Home. nominat, quãuis et alias filias uideatur habuiſſe. Antilochũ natu maiorẽ in bello troiano amſit, cuius mortẽ magno mœrore, et multis lachrymis proſecutus eſt. Hor. At nõ ter æuo fũctus amabilẽ Plorauit omnes 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.

Ἐ τόδ' ἑμὸς φίλος υἱὸς ὑὸς ἄμα κρατερὸς καὶ ἀμύμων
Ἀντίλοχος πρὸ δόμοιο τέθνη ταχὺς ἀκὺς μαχητής. hoc eſt, hic iacet meus carus filius iuſtitia, fortitudineq; præclarus Antilochus, curſu celer, pugnator acerrimus. Secũdo filio Neſtoris nomen fuit Piſiſtratus, quẽ idem Hom. in tertio Odyſſeæ inducit Germanũ mortẽ acerbiſſime deflentem. Tertius dictus eſt Taſimenes. Quartus Echephron. Quintus Stratius. Sextus Perſeus. Septimus Anthos. Filia uero Polycaſte. à Neſtore neſtorides patronymicũ, & neſtoreus poſſeſſiuum nomen deducuntur.

Hercules Albiona, & Beergiõ Neptuni filios uicit inter Maſſiliam urbem Galliæ à Phocenſibus poſitã, et Rhodanũ flumen à Rhoda oppido Rhodiorũ notatum, 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 quondã 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, et heracleoticus ædificatũ, inſtitutũq; ut per Iouem lapideũ uraretur, q̃d iuſiurandũ religioſiſſimũ habebatur. Hinc apud Aeſchylũ Prometheus ita loquitur. Ad ſortem Ligurum & timoris inſciũ exercitum, ꝓuenies. Vbi ut te deſtituant tela, in fatis eſt datum ibi ne lapidem q̃dem ullum captare è terra fas erit, tã molliſ eſt, & tã lubricus ille locus, ſed cum te ſpectabit egentem opis Iupiter, Miſerebitur tui, nebulãq; intendẽs, & imbrem, Rotundorũ lapidũ, totum inũdabit ſolum, cum q̃bus Ligurũ protinus uaſtabis exercitum.

Diſtat Campus lapideus à mari circiter XII millia paſſuũ. Eſtq; ad circuli effigiem rotundus. Lapidibus magnitudo eſt, quæ manum impleat, ſub lapidibus lætiſſimum gramen exoritur ad pecudũ paſtus uberrimus, in medio ſcaturigo eſt ſalſarũ aquarũ. Ariſto. Huiuſmodi lapides à terræmotibus, quos βραστὸς, hoc eſt ebulientes appellant, eiectos in plana, et ad curua locã prolapſos fuiſſe exiſtimat. Alij locum hunc putant aliq̃n lacum fuiſſe, poſtea terræmotu, aut alia cauſa defeciſſe, ipſoq; ibi huiuſmodi lapides aſſiduo fluctu ſtagni attenuatos reperiri, quaſi fluuialẽ glareã, aut litoreos lapillos. Rhodanus ſanè triaoſtia habet, duo libycæ dicuntur, alterum Hiſpaniæ ſe, alterum Metapmũ. tertiũ uero, q̃d ampliſſimum eſt, à Maſſilia maſſilioticum nũcupatur in Maſſiliæ arce Apollinis Delphici, & Epheſiæ Dianæ templum conditum fuit. illud qa Ionico nomini cõe eſt, hoc qa Phocenſes, cum è natali ſolo commigrarent, dixiſſe nauigationis principẽ aiunt, ut à Diana Epheſia curſum auſpicarentur. itaq; Epheſum profectos, quomodo à dea imperatum aſſequerentur, ꝓcuratos fuiſſe. porro Ariſtarchæ matronæ apparuiſſe in ſomnis Deã, & ut accepto à ſacris quodã ſimulachro, una cum Phocenſibus nauigaret, imperaſſe. curſu igitur perfecto, et colonia ædificata, mox Epheſũ quoq; erectum, & Ariſtarcham ſumma uenerationeꝫ habitã, ac templi ſacerdotem deſignatam. Deductiſq; poſtea aliis colonijs, eũdem ritum ſacrorũ ab omnibus fuiſſe ſeruatũ. à Maſſilia maſſilienſis deducitur. & maſſilitanus. quippe Maſſilienſiũ Rempdicamus. & maſſilitana urna. Hercules Heſionen Laomedontis filiã à monſtri marini diſcrimine liberauit. Laomedõ rex Troianorum fuit à Ioue originem ducẽs. Quippe Dardanus Iouis ex Electra filius fuit. Hic Erichthonium genuit, q̃ filiũ habuit Troẽ. Hic regionem, quæ antea à Dardano Ious, & Electræ filio ſiue (ut Salluſtio placet) à rege Dardanorum Mida, q̃ Phrygiã tenuit, Dardania dicebatur, Troiã à ſuo nomine uocauit, filios habuit Aſſaracum, & Ilũ, q̃ urbem 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 iureiurãdo affirmauit. uerũ pfecto ope cũ Laomedon mercedẽ, quam pactus fuerat, nequaq̃ exolueret, irati Dij Neptunus quidem aquarum illuuiẽ, Apollo peſtilentiã Troiano agro immiſit. Quapropter duplici calamitate affectus Laomedon de remedio oraculum conſuluit, rñſum eſt nõ aliter placatri deos poſſe, q̃ ſi ſingulis annis uirgo Troiana Ceto dilaceranda exponeretur. Inſtitutum itaq; uirginem quotãnis exponi, eamq; ſorte eligi. ſed cũ tandẽ ſors in Heſionẽ Laomedontis filiã ceciderit, & iã ſcopulo alligata, immanis belluæ aduentum præſtolaretur, tranſiens forte per eã regionẽ Hercules liberaturũ ſe filiã Laomedõti pollicitus eſt, ſi equos diuino ſemine procreatos, quos habere eum conſtabat, præmiũ liberationis ſibi traderet. Hũc igitur in modũ pactione facta, & fide mutuo data, Hercules interfecta belua, uirginẽ liberauit. Sed cum Laomedõ ſeruare pactionẽ recuſaſſet, indignatus Hercules aliud inſigne facinus pegit. etenim non multo iteriecto tempore cũ exercitu in Troiam uenit, pro-

uincã omnem ferro, igniq; uaſtauit. Ilium cepit. & in prædã militibus dedit, Laomedontẽ occidit. Priamũ eius filium capti uum duxit, qui poſtea auro à uicinis redemptus fuit, ideoq; ἐπὶ τῷ πριάσθαι, hoc eſt à redimendo nomen obtinuit. Hic inſtauranit Ilion, & (ut Cicero teſtatur) filios quinquaginta habuit, decem et ſeptem iuſtæ uxore natos. Aſſaracus uero illi frater Capim genuit, ex quo natus eſt Anchiſes, ex Anchiſe Aeneas. Ouidius.

Dardanon Electra quis neſcit Atlantide natum,
Salicet 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, et Laomedontiades deducuntur. Alij Herculẽ tradunt, nõ ob negatum ſibi à Laomedõte equorũ præmiũ aduerſus Troianos bellũ geſſiſſe, Sed q dum Hylã puerum à ſe dilectum p orbem anxius quæriturat, Troião portu à Laomedõte prohibitus fuit. Hylas Thyodamantis filius fuit, eximia pulchritudine adoleſcens, quẽ Hercules uehementer amauit, et cum Argonautis nauigãs 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, perrexiſſe, & à Nympha ob pulchritudinem raptum. Quidam uero non raptum à Nympha, ſed cum urnam tenens hauriendi gratia inclinaretur, in lacum decidiſſe affirmant. Quam opinionem ſecutus uidetur Iuue. Et multum quæſitus Hylas, urnãq; ſecutus. Hũc Hercules cum anxius aliquandiu expectaſſet, mox illo non redeunte totam regionẽ quæritando, et nomẽ Hylæ fruſtra clamando pegrauit. Vir. His adiũgit Hylã, nautæ quo fonte relictum Clamaſſent, ut littus Hyla Hyla oẽ ſonaret. Hercules Lacinĩ prædonẽ extremã Italiæ orã, quæ magna Græcia dicitur, rapinis, ac latrocinijs infeſtantẽ occidit, et in promontorio eius loci, cuius añ orã duæ inſulæ ſunt, quarũ altera decem millibus paſſuum à terra diſtãs Dioſcorõ, altera Calypſus, et ab Homero Ogygia dicitur, tẽplũ Iunoni ædificauit, quã Lacinĩ à noĩe oĩſi prædonis uocauit, tẽplũq; ipſum, et promõtoriũ Lacinĩ. id templũ maxima in ueneratiõe habitũ fuit, et locupletiſſimũ extitit, ingentibusq;, ac frequẽtiſſimis donis refertũ. Hercules (ut Hom. teſtatur) Iunonis papillã telo triſulco uulnerauit, qđ ab Euryſtheo hãc deã oĩum laborum ſuorũ cãm eſſe cognouerat. Triſulcum telum dicitur trifidum, hoc eſt treis acies hẽns, & à tribus partibus findens. & Biſulcum animal, quod nõ ſolidas, ſed fiſſas ungulas habet. Plynius, Sues quibuſdam in locis ſolidas habent ungulas, cornigera fere biſulca. & diſulcus porcus, cum in ceruice ſetas diuidit. Sulcus enim proprie uocatur quicquid in longitudine aculeatum eſt. Virgilius, & linguis micat ore triſulcis. Hinc ſulcare proſcindere eſt. & ſulcus ipſa proſciſſio terræ, Vnde 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 concaſam faciem. Papillam pro mamma uſurpant. Proprie autem Papillæ mammarum capitula ſunt, dictæ, quod Papularum ſimiles ſint. Papula puſtula eſt. Eius duo genera. Altera eſt, in qua per minimas puſtulas cutis exaſperatur, & rubet, leuiterq; rodit, tarde ſerpit, idq; uitium maxime rotundum incipit, eademq; ratione in orbem procedit. Altera autem eſt, quã græci ἄγριας, hoc eſt feram appellant, in qua ſimiliter quidem, ſed magis cutis exaſperatur, exulceraturq;, ac uehementius eroditur, & rubet. Interdum ẽt pilos remittit, quæ minus rotunda eſt, difficilius ſenſcit niſi ſublata eſt, in impetigĩnẽ uertitur, ſed leuis papula, ẽt ſi ieiuna ſaliua quotidie defricatur, ſeneſcit. maior cõmodiſſime murali herba tollitur. Papulæ ſudorum, oleo lentiſcino curantur. Virg. Ardentes papulæ, atq; immundus olentia ſudor Membra ſequebatur. Mirũ eſt Seruiũ aliogn honoratum grãmaticum, qđ papulæ ſudorum eſſent ignoraſſe. qppe papula Carbunculum interpretatur, cum papulæ ſudorum leuiſſima tuberecula ſint. Carbunculus uero peſſimũ uitium ſit ex inflãmatione proueniens. Ex omnibus enim, quæ interius aliqua corporum parte naſcuntur, non aliud carbunculo peius eſt. Eius hæ notæ ſunt, Rubor eſt, ſuperq; eum non numum 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 ẽ, eaq; inflammatione angitur. 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 colorẽ. Nam carbo notæ ſignificationis. A quo & uiri cognomen deductum. Eſt etiã carbunculus uitium in uitibus, atq; arboribus, cum quodam, quaſi uredinis carbone uuæ, & fructus exurruntur. Solet id accidere uuis III, & II Iduũ Auguſti, ſub decretorio illo uuis ſydere, quod canicularem diximus appellari. unde carbunculatæ uuæ dicuntur, & ipſa res carbunculatio uocitatur. Non eſt malum aliquod huic comparandum, non grandines, nõ procellæ, nec quæcunq; unquam annonæ intulere caritatẽ. Agrorum mala ſunt illa, carbunculus late patẽtium 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 caritatẽ intellexiſſet, eſſetq; tunc oleum propter ſpem oliuæ uiliſſimum, in toto tractu oleum parua pecunia cõemit, cunctis admirantibus, qđ ei ſciebant paupertatem, & quietem doctrinarum in primis cordi eſſe, animumq; ab omni ſpe quæſtus alienum. Sed poſtq; cauſa apparuit, & ingens diuitiarum curſus, auidæ domnorũ pœnitentiæ mercedem reſtituit, contentus ita probaſſe, opes, cum ſibi uellet, nõ defuturas. Hoc idem Seſtium poſtea Romanum Athenis feciſſe compertum eſt. Sunt tamen qui tradant treis cancros uiuos cremari in arbuſtis debere, ut carbunculi nõ nocerent. Alij Siluri carnem leuiter uri, unde flat uentus, ut p totam uineam fumus diſpergatur. Varro ſcribit, ſi fidiculæ ocaſu, quod autumni initium eſt, una picta conſecretur inter uites, 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 cæli partem cõcurriſſe, tantumq; põderis 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,

ſtimiſſe, quoad ille humerum mutaret. Quid. Hæc cœlum
ernice tuli. Atlas Iapeti filius fuit ex Climene (ut quidã pu
tant) ut alij ex Aſia. Plyn. Ex Libya genitum memorat. Hũc
tradit, cum Perſeus Iouis filius iuſſu Polydectis regis Seriphi,
à quo fuerat eduatus, Meduſam ſuperaſſet, et cum eius capite
reuerteretur, hoſpitiũ ei negaſſe, qđ oraculo monitus fuerat,
unũ è Iouis filijs ſe regno depulſurũ. Quapropter indigna
tum Perſeũ deiecto Gorgonis capite, illum in montem ſui nomi
nis tranſmutaſſe, & hãc pœnam addidiſſe, ut in perpetuũ cœ
lum uertice ſuſtineret. Quod ideo fictum eſt, qa Atlas mons
in mediis Africæ arenis ſitus ſatis dẽſe conſurgit. uerũ ieiſis un
diq; rupibus præceps, inuius, et quo magis exurgit, exilior.
Quod ergo altius, quàm cõſpicia poteſt, uſq; in nubila exurgit,
cœlum, et ſydera nõ modo tangere uertice ſed ſuſtinere quoq;
dictus eſt. Alij hunc aſperum, ſqualẽtemq; eſſe ſcribũt, dumta
xat qua uergit ad litora Oceani, q ab eo Atlanticus dictus ẽ,
ſed qua ſpectat Africam, opacum eſſe, nemoroſumq;, et ſaltu
rientibus undiq; fontibus irriguũ, fructibus omniũ generum
ſponte ita ſubnaſcentibus, ut nunquã ſatietas uoluptatis deſit.
Inolarum nemunem interdiu cerni, ſilere oĩa ſolitudinũ hor
rore, ſubire tacitam religionem animos eorũ, qui propius acce-
dunt præterq; ſtuporẽ elati ſuper nubila, atq; in uicina luna
ris circuli, eũdem noctibus micare crebris ignibus ægipanũ,
ſatyrorumq; laſciuia, impleri tibiarũ, ac fiſtulæ cantu, tym-
panorumq;, & cymbalorũ ſonitu ſtrepere. Sueto. Paulinus, q
primus Romanorũ ducũ aliquot millũ ſpatio Atlantẽ tranſ
greſſus eſt, de excelſitate quidẽ eius ea, quæ cæteri, prodidit,
ſed imas radices denſis, altisq; repletas ſyluis incognito gene-
re arborũ, proceritatem enodi nitore ſpectabilem, frondes cu
preſſi ſimiles, tenui obductas lanugine, quibus addita arte ue
ſtes, bõbicinis ſimiles poſſe confici. Verticẽ altis etiam æſtate
operiri niuibus. Decimis ſe eò pueniſſe caſtris, et ultra ad flu
uiũ, qui Nigris uocatur, per ſolitudines nigri pulueris emine
tibus interdũ, uelut exuſtis cautibus, locat ẽt hyeme propter fer
uorem inhabitabilia. Qui proximos colunt ſaltus refertos Ele
phãtorum, ferarumq;, et ſerpentum omni genere canarios ap
pellari, qđ uictus eius aĩalis ijs promiſcuus ſit, uiſcera ferarũ
diuidua. Sunt alij quoq; in Aethiopia canarij, quorũ urbs Cy
nopolis, hoc eſt canum ciuitas dicitur, in qua Anubis colitur,
et honor, et ſacer qdã cibus canibus eſt conſtitutus. Ab hac Cy
nopolitana præfectura appellata eſt. à canis nomine et Cy-
nomyia dicta, quaſi canina muſca, quæ eius aĩalis lancinat
aures. et cynocephalus animal ex ſimiarum genere humanã
ſpeciem deferens, præterquã in capite, qđ caninum habet. Eſt
in partibus Aethiopiæ uiolentus ad ſaltum. & cynocepha-
lea, herba canino capiti ſimilis, quæ ab Aegyptijs oſirites dici
tur. Tradunt, ſiquis eam totam eruat, hunc ſtatim mori. et cy
noglosſa alia herba uulgo nota, quæ lingua canina à noſtris
uocatur. et cynoſura, quaſi canis cauda, ſydus, de quo ſuperi-
us diximus è nutrice Iouis factum ex nymphis idæis, à qua
& portus ibi, et agri magna pars nomen ſumpſit. et Procyon
aliud ſydus, qđ ante maiorem canẽ oriatur, ita appellatũ. Hic
in lacteo circulo defixis pedibus æquinoctialem circulum tan
git. ſpectat occaſum, ut iter geminos, et cancrum cõſtitutus. occi
dit exortu capricorni. exoritur cum leone. cõſtat tribus i totum
ſtellis. Cic. Anticanẽ, Procyon grato q nomine fertur. et Cy-
nici philoſophi, quorum mentionẽ alibi fecimus, uel ob uitæ
auſteritatem, uel qa mordaces eſſent, ita dicti, quorum prin-
ceps fuit Antiſthenes Athenienſis. & cynorhodus ſylueſtris
roſa, de qua latius inferius dicemus. & cynoſorchis quaſi ca-
ninus teſtis, herba, quæ & orchis, et cynoſarconia dicitur, fo-
lijs oleæ mollibus ternis, paruis q; ſemipedalis longitudinis in

terra ſtratis, radicæ bulboſa, oblongæ. duplici ordine, ſuperiore
quæ durior eſt, & inferiore, quæ mollior. Eduntur ut Bulbi
cocti in uineis forte inuenti. Ex ijs radicibus ſi maiorẽ edant ui
ri, mares generari dicuntur. fœminæ alterũ ſexum. in Theſſa
lia molliorem in lacte caprino uiri bibunt ad ſtimulandos co
itus, duriorem uero ad inhibendos, ita alter alteri aduerſatur.
Sed, ut ad propoſitũ reuertamur, monti iunctam huic Aethio
pum gentem conſtat, quos Perorros uocant. Sunt etiam qui tra
dant gigni in Atlante herbam Euphorbiam nomine, quã pri
mus rex Iuba inuenit. et ab Euphorbij medici nomine Euphor
biam appellauit. Hic frater fuit Antonij Muſæ medici ſui, qui
D. Auguſtum in graui ægritudine lactuca conſeruauit,
cum prior ei fuiſſet eſca ex melle. Sueto. Graues, & periculo
ſas ægritudines per omnẽ uitam aliquot expertus eſt Auguſtus,
præcipue Cantabria domita, cum etiam diſtillationibus iecino
re uitiato ad deſperationem redactus, contrariam & ancipi-
tem rationem medendi neceſſario ſubijt, quia calida fomenta
nõ proderant, frigidis curari coactus, authore Antonio Muſa.
Idẽ fratres inſtituere à balneis multa frigida corpora aſtrin
gi, cum antea non niſi calida lauari ſolerent. Euphorbiũ acan
tina folia habet. Tanta ei uis eſt, ut exciſæ cantò è longinquo
ſuccus excipiatur. Suſcipitur expenſo utriculo hœdino, humor
lactis uidetur effluere, ſtrictur, & thuris effigiem habet. Qui
colligunt, clarius uident. Contra ſerpentes medetur, è qua-
cunq; parte percuſſa inciſo uertice, & addito medicamento. ibi
Getuli, qui legunt, hœdino lacte adulterant, ſed diſcernitur
igni, quod enim ſyncerum non eſt, faſtidioſum odorẽ habet.
Duo montes Mauritania fuiſſe ſcribuntur Atlantes dicti, al-
ter columnis Herculis uicinior, alter in interiora Libyæ remoti-
or, de quo diximus, quem molæ cœli columnam nominant.
& ab Atlante rege in eum conuerſo Atlantem putant uocatũ,
cum ante Diris diceretur. Virgilius.

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

Atlas quoq; flumen eſt à ſummo montis Aemi uerſus Septen-
trionem in Iſtrum fluens, quem ab Atlante Araxdiæ rege co
gnominatum nonnulli putant. Tres enim Atlantes fuiſſe me
morantur. Vnus rex Italiæ, & pater Electræ uxoris Corith.
Alter rex Arcadiæ, & pater Maiæ, ex qua natus eſt Mercuri
us. Tertius Maurus, qui dictus eſt maximus. Ab Atlãte atlan
tides patronymicum nomen deducitur, & licentia poëtica at-
lantiades. & Atlantes populi. & atlanticum mare, de quo ſu
pra diximus. Atlantes degeneres humani ritus eſſe feruntur.
Nam neq; nominum ullorum inter eos appellatio eſt, & ſo-
lam orientem, occidentemq; dira imprecatione contuentur, tam
quam ipſis agris q; ſuis exitialem, neq; inſomnia uiſunt, qua
lia reliqui mortales. Sed quoniam Meduſæ, & Gorgonis men
tionem fecimus, operæpretium eſt, ut de ijs quoq; aliquid dica
mus. 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; exer-
citus omnis. Huic quatuor filiæ fuerunt. Scylla Meduſa. Ste
nio. & Euryale. Scyllam ex Cratæa nympha genuit, reli-
quas ex Ceto maris bellua. Scylla mira pulchritudine fuiſſe
dicitur, & à Glauco maris deo uehementer amata. Glau-
cus piſcator fuit, qui cum aliquando in uiridi prato mari con
tiguo retia ad ſolem extendiſſet, & piſces, quos ea nocte ce
perat, forte recenſeret, uidit illos, quam primum tacto gra-
mine palpitare, mox mouere latus, & perinde niti, ac ſi in

æquore eſſent, quod dum miratur, omnis piſcium multitudo ſubito ſe merſit in mare. Obſtupuit Glaucus, dũq; cauſam eius rei mente agitat, dubius mutú'ne alicuius dei, an quſtu herbarum, quas nullũ unquã aĩal attigerat, id actũ eſſet, decerpere manu gramẽ cœpit, paulatimq; guſtare. Quo facto, mente ſtim alienatus alterius uitæ deſyderio ſeſe in mare proiecit, ſed miſeratione deorũ maris, in regni cõſortiũ aſſumptus, extrema parte cõporis in piſcis caudã mutata, barbæ naturali colore in uiridẽ. Reliq cõporis in cœruleũ, qui et glaucus cõlor dicitur. Fuit & alius Glaucus, q primus ferri cõſolidaturã inuenit, Chius patria. alius ex Potnia urbe. Itẽ alius Hippolichi filius, à quo Ioues nati ſunt reges. Cũ igitur Scylla Glaucum ſperneret, & ecõtrario Circe mirũ in modũ illum deperiret, ſuaſiſſe Glauco Circe dicitur, ut ſpernentẽ ſe Scyllã miſſam faceret, ſibiq; in amore rẽderet. Sed cũ remouere eum à Scyllæ amore nõ poſſet, ĩfecaſſe aquas ueneficijs, q̃bus lauari Scylla cõſueuerat. is locus erat in freto ſiculo paruus gurges, ueluti in arcum ſinuatus, id facẽte ſaxo, qđ à Zancle propinquo Siciliæ oppido Zanclæũ dicebatur. Zãcle Peloponeſi oppidũ fuit nauis temporibus clarũ in regione Meſſennia, in qua ipſa Meſſene. Meſſenij aũt in Sicilia urbẽ cõtiderunt in Pelori ſinu, ubi ad orientem maxime flectitur, quã è ſuo noĩe dixerunt Meſſanã. Nã prius id quoq; oppidũ Zãcle dicebatur à loci curuitate. Curua n. Zãclia uocant, erat q; Naxiorũ opus, qui ſunt iuxta Catanã. Poſtea cũ Mamertini natio cãpana eo colonos miſiſſent, ipſi quoq; Mamertini potius q̃ Meſſanenſes ſunt uocati, et cũ ager eorũ uini feraciſſimus ſit, Mamertinũ uinum non Meſſanã ſe appellatũ eſt. Martia. Amphora neſtorea tibi mamertina ſenecta Si detur, qđ uis nomen habere poteſt. A' Meſſana q dam Meſſalã dictũ putant, propriũ uiri nomen, q Meſſanam Siciliæ urbẽ ui cœperit. Ab eo Meſſalina nomẽ mulieris. Hæc barbati Meſſalæ cõſobrini Claudij Cæſaris filia fuit, quã cũ Claudius in matrimoniũ excepiſſet, nec diu poſt cõperiſſet ſuper cætera flagitia, atq; dedecora C. Silio ẽt nupſiſſe, dote inter auſpices cõſignata, ſupplicio affecit. Hæc libidinoſiſſima fuit, & ſæpe mutata ueſte lupanaria celebrauit, quinetiã cũ ſorto famoſo aliq̃n certauit, et ſuperatã à ſe meretricẽ gloriata eſt, inter diẽ, et noctem qnq; et uiginti paſſa concubitus affirmauit, præterea ſeſe labore potius feſſam, q̃ concubitu ſatiatã deſtitiſſe. Iume. Et laſſata uiris, non dũ ſatiata receſſit. Eo igitur cum Scylla ſeſe ab æſtu recepiſſet, uſq; ad mediã aluum ſubmerſa aĩaduerſit ueluti canes inguinibus ſuis admotas, fœdo latratu oĩa cõplectentes, et primo qdem ſeparata eſſe hæc monſtra à ſuo cõpore exiſtimauit. Mox uero cũ ab ijs fugere conaretur, intellexit uẽtrem qdem, et ſuperiores partes ſibi uirginis remanſiſſe, reliquũ uero cõpus infœdiſſimos canũ rictus eſſe mutatum. Coluiſſe itaq; hũc locum dicitur Circe ſemp infeſſa, qđ in ſocijs Vlyſſis oſtendit, et pro uirgine mõſtrũ fuiſſe. Oui. Altera Scylla maris monſtrũ medicamine Circes, Pube premit rapidos inguinibus q; canes. Virgilius aliter eã deſcripſit. Prima hominis facies, et pulchro pectore uirgo Pubetenus, poſtrema immani cõpore priſtis, Delphinũ caudas utero cõmiſſa luporũ. Vbi obiter dicendũ priſtim aliq̃n nauim eſſe oblongam, à forma priſtiũ marinarũ ita appellatã, quæ longiſſim cõporis ſunt, atq; anguſti. idẽ. Velocem Mneſtheus agit acri remige Priſtin. Longiſſim uero cõporis eſſe Priſtes declarat Plyni. q in mari indico balænas quaterum iugerũ reperiri ſcribit, Priſtes ducenũ cubitorum. Hæ ita appellatæ ſunt à ſectione undarũ. Scindũt enim mirũm modũ fluctus propter tenuitatem. Græci autem πρίσιν ſectionem, πρίσιν ſectorẽ nominant, ex quo facile eſt irridere ineptias eorũ, qui Piſtrin, non Priſtin ſcribũt, & per X aliq̃n ſcribi poſſe aſſeuerant. Sed,

ut ad Scyllam reuertamur, ob eã cauſam datus eſt huic fabulæ locus, qđ in freto Siculo ſaxũ eſt ingens in ſuperiori parte humanam effigiem habens, in inferiori uero plures reſectos ſcopulos ſub radicibus cauernoſos, intra quos dum æſtuoſum mare ingreditur, ab ijs refractum tumultuãdo repræſentat latratum canum, et ululantes lupos. Homerus Scyllã ſcribit latratum emittere catuli'nu per editi, aſpectu horrendam eẽ 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 profundiſſimũ mare, piſcantemq; & delphinos, ac balænas deuorantẽ. Sunt etiã qui Scyllam tradant cum Neptuno aliq̃n concubuiſſe. propter qđ iratam Amphitriten ſparſis ueneno aquis, in q̃bus lauari uirgo conſueuerat, in canẽ eam mutaſſe. Herculẽ uero, cum ſuperato Geryone ex Hiſpania reuerteretur, quoniã boues quoſdã 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 cupiẽs, miſit ad eã Neptunus Delphinũ, qui naria per loca quæſitã tandem ad radices Atlantis inuenit, et ut Neptuno iũgeretur, 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 conſtituebãt, tanquam huic deo gratiſſimum. Ideo etiã hic Delphinus in cœlum ſublatus fuit, et inter ſydera collocatus, non lõge ab Aquæ ſigno, capite pene 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 uẽtre uelut pennæ uidẽtur, ſtellas tres. in ſcapulis unam. in cauda duas. Sunt in totum nouem. ideo hoc ſignũ muſicum uocant à nouẽ muſarũ numero. Sunt tamen qui de hoc Delphino aliter ſcribãt, Tyrrhenos. ſ. quoſdam nauicularios, cum Liberum patrẽ puerũ quondam recepiſſent, ut Naxum cum comitibus tranſueherent, & nymphis nutricibus redderẽt, ſpe prædæ inductos nauẽ auertere uoluiſſe. Liberũ uero, cũ id ſuſpicatus fuiſſet, comitibus ſuis, ut ſymphoniã canerent iuſſiſſe, quo cantu adeo oblectatos Tyrrhenos, ut ſaltare ẽt cœperint, et nimis laſciuiẽdo ſeſe in mare proiecerit, quo facto, omneis in Delphinos eſſe conuerſos. Cuius rei memoriã cũ mãdare Liber pater poſteris uellet, unũ eorũ iter ſydera collocaſſe. Alij tradũt hũc eſſe Delphinũ, q Arionẽ uexit. Arion nobilis cytharœdus fuit ex inſula Leſbo, oppido Methymnæ, Periandro Corinthiorũ regi peratus artis gratiaiş cũ ipetrata à rege uenia in Italiã profectus cantando grãdẽ pecuniã cõparaſſet, Corinthũ reuerti ſtatuẽs, Corinthios nautas, tanq̃ ſibi notiores, elegit. Hi ergo Arione acepto, cũ i aliũ nauigaſſent, ſpe prædæ cõſiliũ de eo necãdo cœperũt, quare ei intellecta, Arion oẽm pecuniã, reſq; ſuas omneis illis tradere, et uitã tm orare ſe dixit. Quarũ precũ eatenus miſerti ſunt nautæ, ut ab inferẽda ei ſuis manibus nece tẽperarẽt, iuberẽt tm, ut ſeſe ſtati præcipitẽ daret in mare. Tũ ille territus, et oĩ uitæ ſpe deſtitutus id unũ poſtremo obſecrauit, ut prius q̃ mortẽ oppeteret, ueſtimẽta ſua ſeſe iduere, et fides ſumere, atrmẽq; cõſolatoriũ canere permitterẽt. Quare à nautis ipetrata, de more cinctus, atq; amictus ſtansq; in ſumma puppi, et cithara ſimul, ac uoce canens Delphinos ad ſe audiẽdũ prouocauit. Tũ uero in mare ſe dẽiciens ab uno eorũ exceptus, et ita, ut erat amictus, ac cithara tenẽs, Tænarũ, qđ oppidũ eſt Laconiæ à Tænaro promõtorio ita appellatũ, peruectus eſt. Hinc relicto Delphino Corinthum petijt, talemq; ſe Periãdro regi, qualis Delphino uectus fuerat, oſtendit, rẽ omnẽ ordine narrauit.

Quod cũ rex non fidele crederet, custodiri Arionẽ diligẽter, nautas uero pgri, & ad se duci iussit. Qui cum uenissent, et perisse proculdubio Arionem crederẽt, qđ de eo essent à rege interrogati, in Italia esse, ac bene se habere respondẽrũt, felicitérq; et, ac pro uoto suæ dere. inter hæc Arion cum fidibus, et indumentis, cum qbus se in mare deiecerat, iussu regis produ ctus est, quo uiso obstupefacti nautæ in ficas ire non potuerũt. Hinc duo simulachra ærea apud Tænarũ facta sunt. Delphinus uehens, & homo insidens. Delphinus piscis est, uel potius maris bellua oĩum non modo marinorũ, sed etiã terrestrium animalium uelocissimus pene' uolucrẽ æquans, & nisi multũ infra rostrũ os illi foret, medio pene' in uentre, nullus piscium celeritatem eius euaderet. Sed affert morã prouidentia naturæ, quia, nisi resupini non corripiunt, quæ causa præcipue uelocitatem eorũ ostendit. nam cum fame concitati fugientem in uada piscem psequendo diutius spiritum continuere, ueluti arcu emissi ad respirandum emicant tanta ui exilientes, ut plerumq; uela nauium transuolent. Iuncti agunt uera coniugia, pariunt catulos decimo mense. interdum binos nutriunt uberibus, sicut balæna. Gestant fœtus infantia infirmos, & adultos quoq; comitantur, magna ergꝑ partus caritate. Adolescunt celeriter, et decem annis ad summam magnitudinem pueniũt, uiuunt q; tricenis, qđ cognitum est aliquorũ caudis præcisis. Occultantur tricenis diebus circa' annis ortum incognito modo, quod certe mirandũ esset, si spirare in aqua negrent (ut sentit Aristo.) qui neq; hũc, neq; aliqđ animal sine pulmone spirare posse affirmat, quasi non possint pulmonis uicæ alia alijs spiratilia inesse uiscera, ita uolente natura, sicut et pro sanguine alijs quibus aliũ humorẽ inesse conspicimus. Nã in aquas penetrare hunc uitalẽ spiritum q; mireur? cum uideat in terrã quoq; tanto spissiorem penetrare, ut talpæ, et cætera animalia defossa ostendunt. Spirare certe pisces duo illa iudicia esse uidẽtur. Primũ qđ æstuo calore quædam eorũ anhelatio notatur. Secundo quod bullantiũ aquarũ sufflationem sæpenumero uidemus. Sed, ut ad Delphinos reuertamur, Lingua est ijs contra naturam aquatiliũ mobilis prouocæ, gemtus humano similis, dorsum repandũ. Rostrum simũ, qua de causa nomen Simonis agnoscere oẽs dicuntur. mulcetur musica arte, præsertim Symphoniæ cantu, hominem non expauescit, obuiã nauigijs uenit. Puerorũ amore ducitur. Appion uidisse se scribit apud Putheolos Delphinum puerũ miro modo amantẽ. à quo Simon uocatus uenire ad eum solebat, et pinnæ aculeos uelut uagina condens, ne dilectũ sibi corpus laceraret, præbere ascẽsuro dorsum, receptumq; egtis modo insidentem p magnũ æquor ad trignta millia passuum deferre, ad qđ spectaculum Roma, atq; omnis Italia concurrebat. Postea uero cum idẽ ille puer à Delphino amatus morbo periisset, Delphinum sæpe ad solitum litus adnare uisum, ubi postquã puerum, qui in primo uado ad uentum eius operiri consueuerat, nusquam uidit, desyderio cõtabuisse. & ipsum quoq; esse exãiatum, ac in pueri sepulchro ab ijs, qui rem cognouerunt, humatum. Alius in Africo litore memoratur fuisse ex hominum manibus uescens, præbens q; se tractandum, & alludens nantibus, ac sæpe dorso uehens, q semel à Flauiano procõsule Africæ unguento perunctus odoris nouitate fluctuans, et fere' semianimis per aliquot deinde mensẽs latuit. Alium quoq; delphinum in Ialiso urbe uisum memorant, qui amore pueri captus, dum abeũtem in litus aui desequtur, in arenam inuectus expirauit. Puerum hũc Alexãder Magnus Babyloni Neptuno sacerdotio præfecit, amorẽ illũ numinis propitij fuisse interpretatus. In eadẽ urbe Ialiso aliũ quoq; puerũ à Delphino longo tempore amatũ ferunt, Hermium nomine, quẽ cum aliquot millibus passuũ intra mare uexisset, repentinæ procellæ fluctibus fuisse exanimatũ. Eum tamen usq; in litus Delphinũ reduxisse, & ueluti catusam letitiæ tentem non reuersum amplius in maria, sed in sicco expirasse. Hoc idem & Naupacti accidisse scribit Theophra. Est in provincia Narbonensi, & nemusiensi agro stagnum, quod Latera appellatur, ubi cum homine delphini societate piscantur, & capi se permittunt cum cæteris piscibus. nihil de futura liberatione dubitantes. Peracta captura in partẽ prædæ uocantur. cũ etiã non piscibus tantum, sed intrita panis, ac uino satiantur, ipsis quoq; inter se publicæ societas est. Capto quõdã à rege Caria, alligatoq; in portu delphino ingens reliquorum multitudo conuenit, ueluti quadã animi mœstitia miserationem petens. donec dimitti unctum rex iussit. iam uero & paruos semper aliquis grandior comitatur, ut custos. Visiq; etiã aliqñ defunctum portare, ne lacerarentur à belluis. De prælio eorum cum Crocodilis superius disseruimus. Sicilia sane' insula Italiæ est oli continẽs, et agro Brutio adnexa, mox interfuso mari siculo auulsa ob hoc græca Rhegyo nomẽ dedere, ut supra ostẽdimus, quasi auulso, hinc etiã Sicilia ipsa quasi sicilita, hoc est execta uocatata est, et nõ à Sicelo duce (ut qdã putant) nũcupata. Virg.

Hæc loca ui quondam, & uasta conuulsa ruina,
(Tantum æui longinqua ualet mutare uetustas,)
Dissiluisse ferunt, cum protinus utraq; tellus
Una foret. A' græcis Sicania dicta est. nã Siciliæ nomen à nobis sumpserunt. Sicanios putant Hispaniæ populos fuisse à Sicani flumine appellatos, de quo Luca. Hesperios inter Sicanis non ultimus amnis. Hi in Italiã quondã appulsi eam expulsis Aborigenibus tenuere, sed mox ipsi quoq; ab eisdẽ expulsi, insulã Italiæ uicinã occupauerũt, & à suo nomine Sicaniã nũcupauerunt. ab alijs triquetra uocatur, quod trianguli figurã habebat huiusmodi Δ. Triquetrã. n. figuram ueteres Trianguarem uocabãt. Dicitur etiã Trinacria, qđ tria acra hoc est tria acumina habeat. Tribus. n. promontorijs in diuersa procurrit. Pachynũ uocatur, qđ Græciam spectat, et à crassitudine ærris nomen habet impositum. Græci. n. παχὺ pinguẽ appellãt. Lilybæũ, quod in Africa. Libyẽ, à qua Lilybæum. Pelorus, quod in Italiã uergens Scyllæ aduersum est. Causa nominis Pelorus gubernator illic ab Annibale conditus, quẽ profugus ex Africa, & per ea loca Syriã petens, quia procul intuenti uiderentur continua esse litora, et non peruiũ pelagus, proditum se arbitratus occiderat. Fretum siculum angustum, atq; anceps alterno cursu modo in thuscum, modo in Ioniũ palagus influxit, atrox. uortico sum. et Scyllæ, ac Charybdis sæuitia inclytũ. Scylla saxum ẽ (ut diximus) Charybdis mare periculosum nautis, qđ contrarius fluctuũ cursus cõllisionem facit, & rapta quæq; absorbet. et reijcit. Oui. Et uomit epotas sæua charybdis aquas. Sene. Quod rapax hausit, remouit charybdis. Fuit autẽ Charybdis uetula quædã uoracissima, quæ ꝑ bouem Herculis furata fuerat. ab eo in id mare proiecta fuit, qđ est alterũ Herculis facinus, deditq; huic loco nomen, et ueteres nũc quoq; exercet rapinas. Fuit et altera Scylla Nisi Megarẽsiũ regis filia, cuius patriã cũ Minos obsideret, et statutũ fato esset, urbẽ capi nõ posse quousq; Nisus purpureã, quã habebat cõmã conseruaret, Scylla Minois amore capta, capillũ patri abscidit, patremq; et patriam hostibus prodidit, Sed. à Minoe 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 pisces genus est. quo maxime abundat Lyris amnis Campaniæ Minturnẽsium urbẽ interfluens. Martia. Cæruleus nos Lyris amat, quem sylua maricæ Protegit, hinc scyllæ maxima turba sumus. Ab hac

ſcylla locꝰ ipſa, in quibus hi piſces capiuntur ſcylleta dicũtur. 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, ſcyletiũ dictum. à quo ſinus ſcyllacæus, qui ad hipponiatem ſinum iſthmum facit, quem Dionyſius maior munire mœnibus cogitauit. Virg. Caulonisq; arces, & nauifragum ſcyllacæũ. 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 Romanenſes, & 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 Doracides inſulas in Oceano Aethiopico ſitas habitaſſe dicuntur, contra Heſperidum hortos, uno tantum oculo, quo uiciſſim, prout cuiq; neceſſe erat, utebantur, alioquin corporum forma, et crinibus aureis inſignes, quapropter & ab agilitate nomen habent. Quippe græci γοργὸν agilem dicunt. agrorũ præterea ubertate diuites erant, & tam omni ex parte ſimiles, ut una diſcerni ab altera no poſſet. Nihil uni accidere poterat, quod non eſſet omnibus commune. Ouidius.

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

Idem duas tantum ſoxores 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, & inimico animo Minerua tuliſſet, Meduſæ crines, quibus maxime Neptuno placuerat, mutauit in angues, deditq; ut omnes eam aſpicientes in lapides uerterentur, quod ob eximiam eius pulchritudinem fictum eſſe nonnulli exiſtimant. Hanc poſtea Perſeus Iouis, & Danaës filius, Mercurij talaribus, & falcato enſe acceptis, item ſcuto Palladis, ut ære repercuſſo effigiẽ eius uidere impune poſſet, ex improuiſo, cum ipſa, angueſq; ſopiti eſſent, adortus, uno ualidiſſimo ictu peremit, ex cuius cruore mox natus Pegaſus alatus equus phibetur, qui inde ad Heliconem Bœotiæ montem euolans, & pede ſaxum feriens ἵππου, 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 cerulea ſuæ adiungens. A Gorgone Gorgoneus deducitur. Ouid. Gorgoneas tetigiſſe domos. Item Gorgonia, de qua ſupra diximus. Gorgoneum caput extincta Meduſa, Pallas in clypeo ſemper geſtauit, ut formidabilior hoſtibus uideretur. idem. Gorgoneum crinem turpes mutauit in hydros. Nunc quoq; ut attonitos formidine terreat hoſtes, Pectore in aduerſo, quos fecit, ſuſtinet angues. A pegaſo pegaſeus deriuatur. Item Pegaſa Theſſaliæ oppidum, quod poſtea Demetrias dictum eſt. Propter quod nauis longa argonautarum Pegaſea nuncupatur, quod Iaſon, q eã ædificauit, et princeps nauigationis extitit, fuit filius Aeſonis fratris Peliæ regis Theſſaliæ. Oui. Iamq; fretum Minyæ pegaſea puppe ſecabant. Hinc etiã pegaſicus ſinus in Theſſalia eſt appellatus. Iaſonem ſane conſtat primum nauẽ longam ædificaſſe, quam & priſtin appellant. idem primæq; ratis molitor Iaſon. etenim nauigium primum in Græcam ex Aegypto Danaus aduexit, cum antea ratibus nauigaretur, hoc eſt connexis inuicem trabibus. Vnde Poëtæ plerũq; ratem pro nauibus uſurpant. Virg. Diſiectaq; rates. Hinc tantum uetares 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 tamẽ qui uelint naues Myſos & Troianos priores excogitaſſe in Helleſponto, cum aduerſus Thracas tranſirent. Alij in britannico oceano primo inuentas putant. circumfuſas. in Nilo ex papyro, & ſcyrpo, & arundine fiunt. Biremem Erythræi inuenerunt. triremẽ (ut Thucydides affirmat) Amocles Corinthius. Quadriremẽ (ut Ariſto. ſentit) Carthaginienſes. Quinqueremẽ Neſichthon Salaminius. Sex ordinum Zenagoras Syracuſanus. Ab ea ad Decaremẽ Neſigiton. Ad duodecim ordines Alexandrũ Magnum inſtituiſſe cõmemorant. Ad quindecim Ptolemæum Soterem. Ad triginta Demetriũ Antigoni. Ptolemæum Philadelphum. Ad quadraginta Ptolemæum Philopatorẽ, qui Triphon cognominatus eſt. Ad quinquaginta longitudine (ut Plutarchus refert) ducentorum octogenum cubitum, latitudine quadragenum et 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, qđ facile agi poſſit. Sallu. His actuariæ naues circiter triginta, decem onerariæ erant. Onerariam nauem etiã orbitam nominant. Plau. Tardiores, quàm orbitæ ſunt, et in tranquillo mari. Luci. Poliphemo maius brachiũ, quàm malus nauis in orbita maximus ulla. Corbitas autem dictas tradunt, quod in malo earum ſummo, pro ſigno orbes ſolerent ſuſpẽdi. Lembũ Cyrenenſes. Eſt autem lembus breuis nauicula piſcatoria. Plau. Dum hæc agantur, lembo aduehitur tuus pater pauxillulo. Virg. Non aliter, quàm qui aduerſo uix flumine lẽbũ Remigo ſubigit. Hinc et lẽnunculus dicitur. Sallu. primo indicat per noctem lẽnunculo piſcandũ. 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 cæperat, 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, uolunteq; ligneũ poculũ eſſe ex edera, quã græci κιττὸν appellãt. Celocẽ Rodij, id quoq; breue nauigiũ eſt à celeritate appellatũ. Var. nautæ remina gã monẽt celocẽ. Plau. Vñ ſumã? quẽ iteruertã? quò hanc celocẽ cõferã? Hãc et celotem uocant, et oxyã Circerũ Cyprij. Nauis hæc eſt aſiana prægrandis. Plau. Cum percuntor portitores, & quæ nauis uenerit ex Aſia, negant uenuſſe. Cõſpicatus ſum interim carrerum, 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 ab horsima grandi phaselo uectæ à cæteris deerrauit, mari placido à duobus prædonum myoparonibus circũuentæ. Myoparo quoq; genus nauigij est. A quo myoparo. Varro Iamq; duo parones habebant instructos. Phaselũ campani uelox nauigiũ, atq; oblõgum, quale stagnãte Nilo in Aegypto usurpãt. Hora. Fragilemq; mecũ soluat phaselũ Linтres Germani circa Danubium habitantes. Sũt autem nauiculæ è cauatis arboribus factæ. Virg. Cauat arbore lintres. Scaphas Illyrij nauiculæ sunt, quæ maiores naues cõsequuntur. Sall. Magna industria perquirebãt eum per tot scaphas, quas ad ostia pcontantium miserãt. Ab huius similitudine scaphia dicũtur uasa, quæ sordiũ, & purgandi uentris causa fiũt. Vlpia. Scaphia habita uentris causa nõ puto argento legato cõtineri. Iuue. Et ride positis scaphiũ cum sumuntur armis. Hinc ẽt paruæ ad piscandũ naviculæ piscatoriæ scaphæ dicuntur. Est autem hoc nomen à græcis sumptum, apud quos σκάφη alueus dicitur. Itẽ cauitas, fossura. Nam & σκαπτειν fodere est. & σκαφὰς fossor. Vnde Scapus appellatus siliqua, in qua semina continentur, ut fabæ, papaueris, & similium. Hinc etiam scabo dedu citur, quod significat confero, & quasi unguibus fodio. A quo scabies, quæ & psora dicitur unde scabiosus, & scaber asper, qđ scabies asperitatem in cute faciat. Virg. Exesa mueniet scabra rubigine pila. Hinc scabrities, asperitas. et scabre, aspere. & squamæ, quibus coriũ pisciũ, & quarũdam serpentium tegitur. Vnde desquamo, & exquamo uerba, hoc est squamas detrahо. Vnde exquamati, & desquamati pisces dicuntur, quibus squamæ sunt detractæ. Ab harum similitudine loricarũ quoq; cathenulæ squamæ dicuntur. Virg. quẽ pellis ahenis In plumã squamis auro conserta tegebat. idẽ. Iamq; adeo ritilũ thoracẽ indutus ahenis, Horrebat squamis. A squama squamosus deducitur, squamis plenus. & squaleo, quod proprie significat plenus sum. idẽ. Per tunicã squalẽtem auro latus hausit apertũ. Quicqd enim nimis inculcatum, obsitumq; aliqua re erat, ita ut ĩcuteret uisentibus horrorẽ, à crebritate, atq; asperitate squamarũ, squalere ueteres dicebant. Hinc postea tractum ut corpora inculta, & ueluti squamosa alta congerie sordium squalere dicantur. Vñ squalor ingnatio, sordes. squalidus sordidus. Veteres. squallam etiam pro squalida dixere. Ennius. Elauere lachrymis uestem squallã, et 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 quoq; deductum existiment, quod simili modo significat fodio. Scalpunt gallinæ pedibus, homines unguibus. A scalpo fit scalpurio, eiusdem significationis. Plau. Vbi erat hæc defossa, occepit scalpurire unguibus. & scalprũ notum instrumẽtũ, cuius diminutiuũ est scalpellũ. et auriscalpiũ instrumentum ad scalpuriendas aures. et sculpo, qđ græci dicunt γλύφω. à quo sculptor sculptrix et sculptile, qđ sculptũ est. itẽ insculpo. et exculpo composita. Stlatã sardi, genus nauis latũ magis, q̃ altum. unde à latitudine nomẽ hẽt. Veteres. n dictionibus ab. l. incipientibus præponere. st. litteras solebant, sic stlatũ, latum. stlitibus iudicãdis, pro litibus iudicandis dicebãt. A stlata stlatarius deducitur. sicut à scapha scapharius. A classe classiarius. Aliqñ stlatarium dicitur, qđ mari portatũ est, quasi stlata aduectum. Codicarias naues Latiũ. hæc et caudicariæ dicũtur q̃ è caudicibus, hoc est lignis grossioribus factæ sint. Varro. Quod antiqui plures tabulas cõiũctas codices dicebãt. Etiã

in Tyberi naues codicarias appellamus. Sall. Et quã q̃ ibi naues codicariæ per hyemem occultæ fabricatæ adorant. Prosumas Bruti. id quoq; genus nauigij est leuis speculatorij. Plau. De nocte ad portũ prouectus sum prosumæ. Cæci. Qui pro gubernatore se gerens propè uertit prosumam. hæ & geseoretæ à nonnullis uocantur. Pontones ij q arcet Circæios & Pontinam paludem habitabant. Naues sunt, quibus in traijciendis amnibus utuntur. Apule. Et si uado nõ poterunt, pontonibus transibũtcattas. nuctucias. medias, Medi. marplacidas Siculi. gaulos genus nauigij parui et rotundi. remeculos, Lẽnij. Rataras, quæ à ratiũ similitudine appellatæ sunt, Tarentini. Ciclarũ, et Catascopiũ, qui Diomedis quondã insulam coluerunt. syderũ observationem in nauigando, Phœnices. remum copæ, hoc est instrumentum, quo naues agmtur, et quasi nauis pes. A quo remiges dicuntur, qui remos agunt. et remigo, remos ago. & remigium ipsa agitatio remorũ, & (ut ita dicã) remigatio, qđ aliquando per metaphoram de auibus dicitur. Virg. Remigio alarum. Et ab eo compositum Eremigo, qđ significat enauigo. emetior. Plynius, Circa Caspium quoq; multa oceani litora exploratæ, parуoq; breuius, q̃ totus hinc, aut illinc septentrio eremigatus. & remulco, qđ proprie est remigando à scapha grãdiore nauim traho, quod aliqñ non necessitatis gratia fit, sed ut nauis quietius agatur. Hinc remulcare quoq; aliquando dicamus molli, ac leui tractu ad progressum mulcere. Si senna. siquæ celeriter solui poterat, in altum remulcando trahitur. Item in eadem significatione remulco, & promulco agi nauis dicitur. unde quidam utrunq; a remulcando, ac promulcando existimant deductum. Rem latitudinem Platæ. nam principio tereti remo utebantur. & remillum à rem similitudine repandum dicimus. Remus etiam lorum significat, qđ continet tubam. Sunt ẽt qui remo remus 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 circumtendendo sic nominatam, 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. Adusq; rostrum hominis. A rostris nauium, quas Romani deuicta, ac profligata Antiatum classe ceperunt. Rostra dictum est templum ante curiam, qđ ibi rostra ab hostibus capta fixa essent, ut superius ostendimus. Anchoram Thasĩ, 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 trecs fecerunt. Eupalmus eãdem bidẽtem fecit, alij postmodum & tertium dentem addidere. Harpagones Anacharsis inuenit, telum est in summitate aduncum, quo nauigia capiuntur ἀπὸ τοῦ ἁρπάζειν, quod est rapere. Vnde harpya. & harpastum, de quibus alibi diximus. & harpago uerbum, quo ueteres usi fuere pro rapio. Plau. Hei mi sero mihi, aurum mihi intus harpagatum est. Et harpe ensis falcatus, quo usum fuisse Perseum poetæ prodiderunt. Lucã. Harpẽ alterius monstri iam cæde rubentem. & Harpalus nomen proprium uiri. & Harpalice, proprium muliẽris. Sic enim dicta est fi-

lia Harpali regis Thracum Amazonum regina, quæ patrem à Getis captum liberauit. et Harpasa oppidum Asiæ. Malum Pericles Athenienſis. aliud genus eſt teli, quo naues harpagonibus raptæ tenentur à manus humanæ ſimilitudine appellatæ. 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 neſtoriã Pylon, Tecum conſeruit peſtiferas manus, Telum tergemina cuſpide perferens, Effugit tenui cuſpide ſaucius. Et mortis domi ſuæ pertimuit mori. Scribit præterea Homerus Pæonem medicinæ artis peritiſſimum, Plutonem ab Hercule uulneratum liberaſſe. Hic herbã inuenit, quæ ab eius nomine dicta eſt Pæonia. Alij pentorbon nominant à quinq; granis, quæ fert erui magnitudine. ὄρβον .n graci eruum dicunt. Alij glycyſiden à dulcedine. naſcitur opacis montibus, caule inter folia digitorũ quatuor ferentem in cacumine ueluti græcas nuces quatuor aut quinq. Medetur faunorũ in quiete ludibrijs. Pæonia etiam regio eſt, poſtea à regis nomine dicta Emathia, pars Macedoniæ, à qua Pæones populi. Ponitur q; aliquando Pæonia pro Macedonia, ſicut Emathia, cuius litoralis regio iuxta Sithoniam, et Themopontum Pallene uocatur, in qua urbes fuerunt Aphytia. Potidea. Neapolis. Aegæ. Therambum. Sciona. Meda. & Sana. Hãc patriam Prothei Oceani filij, ſummi uatis, qui Aegyptijs poſtea imperauit fuiſſe teſtatur. Virgil. Hic nũc Emathiæ portus, patriam q; reuiſit Pallenem. Fuit etiam Pallene oppidum Achaiæ. Pluto Saturni filius fuit ex Opi cõiuge quemadmodum ſupra diximus. & frater Iouis, atq; Neptuni, qui cum ad regni diuiſionem uenisſent, Plutoni, qui natu minor erat, & Agæſilaus uocabatur, pars occidẽtis obtigit ſeu inferum mare. Ioui, qui primus erat, plagæ orientis, Neptuno inſulæ. Hinc datus fabulæ locus, ut Ioui imperium cœli, Neptuno maris, Plutoni inferorum obtigerit. Statius.

Dux herebi populo poſcebat crimina uitæ,
Nil hominum miſerans, iratus q; omnibus umbris.
Sunt furiæ circum, uariæ q; ex ordine mortis,
Sæua q; multiſonas exercet pœna cathenas.

Hunc fingebant carrum habere trium roturum, quem tres equi ducebant, et carnem tricipitem nomine Cerberum, ſtupendæ immanitatis, et colubris iubas lãbẽtibus horrẽdũ. Seneca.

Hic fæuus umbras territat ſtygius canis,
Qui terna naſto capita concutiens ſono,
Regnum tuetur, ſordido tabo caput
Lambunt colubræ, uiperis horrent iubæ,
Longuſq; torta ſibilat cauda draco.
Par ira formæ, ſenſit ut motus pedum,
Attollit hirtas angue uibrante comas.

Dictus eſt autem Cerberus quaſi κρεοβόρος, hoc eſt carnem uorans. quippe græci κρέας carnem, βορὸν edacem dicũt. Dirum præterea aſpectu eſſe Plutonẽ, & oibus formidabilẽ, ac Iouis tantum uultum habere, ſed fulminãtis. Domum ei eſſe in ſeceſſu Tartari obſcurã, et liuentibus ſemper umbris, ac dira caligine 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 qđ à cocyce aue, quam uulgo cuculum uocant, quidam Cocytũ appellatum uolũt, cuius uox quoq; cocytus dicitur, ex accipitrũ genere eſt, modico tempore æſtatis uiſa, poſtea nõ cernitur, propter qđ ſunt qui eam putent figurã mutare, ſola accipitrũ ungues habet nequaquam adũcos, nec capitẽ ijs ſimilis eſt, ſed tãtum colore. Rictum potus cõlũbi habet. Quinetiã abſumuntur ab accipitre, ſola omnũ auis à ſuo genere interẽpta, cum alio quin nulla ſit tam rabioſa bellua, cui nõ imago ſua ſancta ſit. procedit uere, occultatur caniculæ ortu, ſemperq; parit in alienis nidis maxime auis, quæ curuca uocatur, maiori ex pte ſingula ouа, quod nulli alteri aui accidit, raro bina. cauſa ſubijcẽdi pullos exiſtimatur, quia ſe ſcit cunctis auibus inuiſam eſſe, nã paruæ quoq; auiculæ eam infeſtant, itaq; nõ fore tutum genitori 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 nidore in ſe nutricem conuertit. Gaudet illa eius ſpecie, et ſeſe qđ talem pepererit, admiratur, ſuos cõparatione illius ueluti alienos dãnat. Abſumq; 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 τῦ κωκύω deductum putant, qđ apud græcos gemo ſignificat propter gemitũ animarũ. Virg. Cõtinuo auditæ uoces, uagitus et ingens, Infantumq; animæ flẽtes in limine primo. Nec procul hinc partem fuſi monſtrantur in omnem Lugentes campi, ſic illos nomine dicunt. A cocyto palude & Pluto ipſe cocytus dicitur. & Proſerpina Cereris filia, quã in inſula Sicilia raptã uxorẽ duxit. Iuue. Talia ſecreta colluerunt orgia teda Cecropiã iuſſi baptæ laſſare cocytõ. à qua cocytia ſacra dicta ſunt. Hora. iulius ut turiferis cocytia, Vulgata ſacrũ liberi cupidinis. Sed qm 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, laſcuos atq; effœminatos, ut non pudeat eos et muliẽbrẽ ueſtem induere, et frontẽ ornare redimiculis, & colla monilibus cingere, et, quo nihil dici fœdius poteſt, præter ius, faſq; ſacris Bonæ deæ intereſſe electis ẽt mulieribus, qbus ſolis ſacrorũ locũ ingredi licebat. Erat. n. Bona dea, quã ueteres Faunã, ſiue Fatuam, ſiue (ut aliq uolũt) Sentã dixere. Hãc Varro ſcripſit tantæ pudicitiæ fuiſſe, ut nemo illã, dum uixit, præter uirũ ſuũ mas uiderit, nec nomen eius audierit, pp qđ illi in operto mulieres ſacrificabant, & Bonã deã nõiabãt. Quidã putauit hanc Proſerpinam eſſe, et idcirco ei porcat rẽ diuinã fieri, quia ſegetem quã Ceres mortalibus tribuit, porca depaſta eſt. Mares ergo inquit Iuuenalis, nũc Bonæ deæ ſacrificia ſoluũt. ipſi litant. ipſi porcam immolant. ipſi uina offerũt. mulieres non patiũtur intrare, ſed eas abigunt, et faceſſite hinc exclamãt. Nõ eſſe uobis hic ãplius licet, nõ tibias, aut choreas exercere, et ut facto addãt authoritatẽ, talia iquiũt ſacrificia colluerũt mares Athenis, noctu exercẽtes Cocytias cerimonias, hoc eſt ſacra Proſerpinæ Orgia qppe ſacra ſunt, quæ Dijs immortalibus fiũt ἀπὸ τῦς ὀργῦς, hoc eſt à furore, quia ſacrificantes diuino quodã furore corripi uidẽtur, uel (ut qdam putãt) ἀπὸ τῦ θύειν ὀ τῶν ὄρεσι, qđ in montibus ſacra facere Dijs ſolebãt ueluti locis celo propinquoribus, ut in olympo monte. Hinc abuſiue ſacra Liberi patris dicta ſunt orgia, in Thracia primo ab Orpheo inſtituta. hæc principio à ſolis mulieribus, quæ menſtrua paterẽtur, celebrari ſtatuit, quo eas tã fœdi, ac pnicioſi morbi pericula ſepararet. Poſtea aut ratio pudoris haberetur, cæteris quoq; mulieribus idem indulſit. Sed hoc loco Orgia pro ſacris ponit Iuuenalis. Quæ cocyto, hoc eſt Proſerpinæ exhibebantur, quam eandem cum Bona dea eſſe diximus. Celebrabãtur autem Proſerpinæ ſacra Athenis nocturno tempore à ſolis mulieribus, crinibus paſſis, & ad tedarum lumina, nec fas erat alicui uiro intrare. Horatius. O rebus me-

is non infideles arbitræ, nox & Diana, quæ ſilentium regis Arctia cum ſiūt ſacra. Statius. Lex procul ire mares, iterat præcepta uerēdus Ductor, inacceſſumq; uiris indicitur antrū, Nec ſatis eſt, ſtat ſine dato metuenda ſacerdos, Exploratq; adi tus ne quis temerator oberret. & Proſerpina ipſa Cecropia dicebatur Euſebius. Proſerpinam Siculi regis filiam fuiſſe. et ab Orœ rege Moloſſorum tempore Eleuſij Athenienſium regis raptam ferunt, huius ſacra quotannis Athenis cælebrantur, quod Ceres mater eius, dum illam quæritaret, Triptolemo Atticæ regi imperiū 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 appellāt, Latini dicunt Cerealia. Theſmophoros quippe Ceres, hoc eſt legifera dicitur, quia ante frumentum inuentum homines ſine lege uagabātur. illo uero inuēto abiecta feritas fuit, et 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 quoq; ad ea accedere ſoliti ſint, teſtatur Hor. Inultus ut tu riſeris cocytia nulgata, hoc eſt tibi quoq; & aliis maribus iam nota. Baptæ huiuſmodi uiri dicebātur, qđ tincti, fucatiq; ſacris intereſſent, inſtar mulierū. βάπτειν .n. inficere eſt. tingere fucare, & βάπτω tinctī dicuntur, Vnde mox poeta addit. Ille ſuperaliū madida fuligine tinctum Obliqua producit acu, pingitq; trementes Attollens oculos. Laſſare autem inquit, precibus fatigare, ut eſt, Deosq; in uota fatigant. Hor. preces qua fatigent Virgines ſanctæ minus audientem Carmina Veſtam. Propertius. Et defeſſa choris Calliopea meis. Sed, ut ad propoſitum reuertamur, lethen quoq; flumen apud inferos eſſe prodiderunt, cuius latices ſiquis guſtauerit, omnium præteritarū rerum obliuiſcitur. idcirco ἀπὸ τῆς λήθης, hoc eſt ab obliuione nomen habet. Datus autem huic fabulæ locus eſt, quia morientes rerum omnium obliuio ſubrepit. Conſtat ſane hunc amnē in Africa circa extremum Syrtium cornu Berenicen urbem alluere, quā Berenice munuit Ptolemæo tertio nupta, & in maiori Syrte locauit, ſed eum apud omnes fama eſt ad ea loca inferna exundatione prorūpere. Sene. Intus immenſo ſinu placido geta Labitur lethes nado, demitq; curas, Ne'ue remeādo plius pateat facultas, Flexibus multis grauem inuoluit amnem. Lucanus. Quā iuxta Lethes tacitus prælabitur amnis Infernis, ut fama trahens obliuia uenis. ab hoc fit lethæus. idē. Non me lethæa coniux obliuia ripæ Immemorē fecere tui. Item lethargus ἀπὸ τῆς λήθης, hoc eſt ab obliuione deriuatur, morbus eſt, quē Latini torporē appellant. Prouenit ex pituita humidiore, frigidioreq; cerebrū madefaciēte. Accidit in eo morbo obliuio rerū omniū. Differt à ueterno, de quo ſupra diximus, qđ genus morbi græci κῶμα appellant, qñ nec Lethargicum ſequitur neceſſario ſomnus, neq; comaticum, ſiue ueternoſum obliuio. Cognatæ alioquin 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 mortiferū. ut letale uulnus. letalis planta. letale uenenum. Item letiferum. et letificum, qbus poetæ utuntur. A leo uero fit deleo, à quo deletile dicimus non ſolū, quod deletur, ſed etiā quod delet. Varro. Si diſplicet tibi tam magnum, ſumam ſpongiam deletilem. Item delebile, qđ deleri poteſt, cuius contrariū eſt indelebile. Eleo quoq; ueteres pro eo, quod eſt maculo, uſurpauere. Lucil. Si hic ueſtimenta eleuit luto ab eo riſum magnum ad cæchinnum imprudens ſubij cit. & eleuiem pro purgatione. idem. Vt eleuiem facere peruētum 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 gaudiū aſpectu promunt, dilatare quodammodo faciem uidentur. hoc enī 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. et lætus eois Currus equis. ſed quia natura ita cōparatum 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. i. pingues. Vir. Quid faciat lætas ſegetes. & lætum legumen, hoc eſt fertile. idem. Vīn prius lætum ſiliqua quaſſante legumen. Lætum etiam aliqñ uocamus, quod nos lætos facit, ſicut tutū locum, qui nos tutos reddit. ſic læta prata. lætam domum. lætam porticum dicimus. Sic lætamen appellamus ſimum, quod agrum faciat lætum, hoc eſt pinguem, & fertilem. A læto lætabundus deducitur. & lætor. & læte aduerbium. & lætabunde. Item lætitia, quæ ita à quibuſdam definitur. Lætitia eſt exultatio animi gaudio efferuentiore, propter euentum rerū expetitarum. A 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. iam'ne oculos ſpecie lætauiſti optabili? Accius. Vt te triplici lætarem bono. Item lætiſco, lætus fio, Siſenna. Vtrumne Dij cultu ergā ſe mortalium lætiſcant, an ſupernæ gentes humana negligant. Item lætifico, lætum reddo. Plautus. ita meū cor hæc anus lætificauit modò. Gaudium uero ita definitur. Gaudium eſt affectio animi alicuius præſentis boni opinione concepta. A quo fit gaudeo uerbum. Plautum 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 acherontā 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 Remigrari. Seruius ſcribit acherontem locum eſſe non longe à Baijs undique montibus ſeptum, adeo ut nec orientem nec occidentem ſolē poſſit aſpicere, ſed tantum meridiē. Quod autem ignibus plenum fingunt, hæc ratio eſt, quia omnia uicina huic locō ſcatent aquis calidis, ac ſulfuratis. ſine gaudio, quod hydromantiam ſiue ſciomantiam, hoc eſt diuinationem, quæ fit aqua uel umbra, ibi maxime exercere ſolebant, quod ſine hominis nece nō 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. Item. Acheruſia ſpecus iuxta Euxinum, de quo paulo mox dicemus. Nos Acherontā legimus flumen eſſe in brutij nō longe à Conſentia oppido. à quo oppidani acherontini ſunt dicti. ab acheron etiā acherontius deriuatur. Itē aliud inferorū flumē, qđ Phlegethon dicitur, flammis æſtuātibus rapidū, unde ἀπὸ τῦ φλέγω, quod eſt ardeo deriuatur. Vir. Quæ rapidus flammis ambit torrentibus amnis Tartareus phlegethō torquetq; ſonantia ſaxa. Ab hoc fit phlegethonteus. Poſtremo aliam quoq; apud inferos paludem eſſe, quæ Styx dicitur, poëtarū carminibus celebris, hoc nomen alij ἀπὸ τῦ στυγῶ deductum exiſtimant, quod eſt timeo. odi, qđ terrori obiis ſit, alij ἀπὸ τῦ στυγνῦ, quod mœſtum, triſtemq; ſignificat. De his

aquis multa poëtæ finxerunt. Quippe cocytum ſtygis filium eſſe dixere, ex eo Phlegethontã genitum, huius filium eſſe lethen, Stygem uero Acherontis, & terræ filiam ſecundum alios, ſecundum Heſiodum Oceani et Tethyos, ex eaq; et Pallante natos eſſe Zelum, atq; uictoriam. Quonam 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 ὁ κατειβόμενον ὑγρὸν ὕδωρ, ὅς τε μέγιστος ὅρκος, δεινότατός τε πέλει μακάρεσσι θεοῖσι. Sed hæc de Styge idarco ficta ſunt, quia ſtyx fons eſt ad Nonacrin Arcadiæ è ſaxis profluens, exitioſus animalibus. Eius aqua uenenum eſt præſentiſſimum, epotæ ilico necat. eſſe piſces q; paruos in ea tradit Theophraſtus, letales et ipſos. Noxiam putant eſſe nimio frigore, ut pote cum profluẽs ipſa ſtatim lapideſcat. Traduntq; etiam æs, ac ferrum ea erodi, et 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 et alia palus in Aegypto iuxta Memphim, quam ueteres Stygã uocauere. A Styx deducitur ſtygius. Seneca. Hic ſæuus umbras territat Stygius canis. præterea Erebum quoq; fluuium eſſe inferorum dicunt. ponituq; 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 eundem 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 aborco potius dictum iuſiurandum uelint. Orcum uero ab urgendo, qđ in mortẽ urgeat, quaſi græcæ uoces à latinis deducantur. hunc & Pluto ipſe, & inferorum ſedes orcus appellatur, quæ alio nomine dicitur Tartarus, & in multitudinis numero neutro genere tartara, ἀπὸ τῦ ταράσσειν, quod eſt turbare. Abeo fit tartareus. Sene. Vt 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, et in terras recidant. Claudianus. ſemperq; tenemus, Quæ ſuperi tenuere ſemel. idem in pontificum libris Diſpater. Tellumon. Altor. Runſor. Cocytus nominabatur, quem admodũ proſerpina dicebatur Tellus. Nutrix. Libera. Orca, et, ut ſupra diximus, Cocytus. Hæc Iouis et 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 ãnuo curſu graditur, quorum ſex ſuperiora, ſex inferiora cenſentur. Verum hæc quidem quæ ſupra de inferis memorauimus, non ſine ratione ficta eſſe manifeſtum eſt. Quippe obliuionis fluuium nihil aliud eſſe conſtat, quàm errorem animæ naturæ ſuæ obliuiſcentis, et ſolã in corpore uitam eſſe putantis. phlegethontem ardorem eſſe irarum, et cupiditatum. Acherontem quicquid feciſſe nos, dixiſſe ue pœnitet. Cocytũ quicquid homines in luctum, lachrymaſq; compellit. Stygem quicquid humanos animos in gurgitem mergit curarum. Vultur præterea immortale iecur tundens nihil aliud intelligitur, quam tormentum conſcientiæ obnoxia flagitio uiſcera interimentis. 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, omneſq; 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 eo colonos è Minyis miſere. unde argonautas minyas dictos eſſe manifeſtum eſt. Hanc igitur urbem cum Eurgimus per tyrãnidem oppreſſiſſet, ab Hercule regno eiectus, et extinctus fuit. Ab Orchomeno orchomenus deducitur. Orchomeniorũ quõdã 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 q Achæi cognominãtur, Orchomeniorum colonia ſunt. Nã 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. A Ioue uero anguem manu tenens in cœlum eſt translatus. & Ophiuchus, hoc eſt anguitenens eſt dictus. Quamuis alij Ophiuchum eẽ 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, Triptolemum, 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 eo aduolaſſe commemorant, & altero draconе 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 obiecciſſe ei ſterilitatem & famem, nouiſſime etiam draconem, qui totam prouinciam deuaſtaret. Tandemq; uita functum in cœlum tranſtuliſſe ita à draconе circumplexum, ut æterna affica pœna uideatur. nẽ

nulli quoq; huc Ophiuchum Phorbantem esse existimant Trio pe filium, qui subuenisse quondam Rhodijs dicitur. Nam cum insula eorum inauditæ serpentium copia occupata foret, ideoq; Ophiusa uocaretur, eo profectus omnem illam belluarum pestiferam multitudinem occidit. Quapropter ab Apolline eius insulæ præside serpentem manu tenens, inter sydera locatus ē. Rhodus Lyciæ insula est pulcherrima, distans ab Alexandria aequiter quingenta septuaginta octo passuum millia. Vocata est ante Ophiusa. Asteria. Edria. Trinacria. Combira. Petoëssa. & ab Atabiro rege Atabiria. A 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 cærimonias 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. itaq; cum seruari ea consuetudo cœpisset, Prometheum tradunt duos aliquando tauros immolasse, quorum iecinora cum in ara adoleuissent, reliquam carnem ex utroq; tauro in unum compositam tergore alterius bouis texisse, ossa uero seperatim collecta reliqua pelle occuliisse. Tum optionem Ioui dedisse, ut quam uellet partem, absumeret. Iouē uero insidiarum ignarum, & utrunq; taurum sua pelle tectum esse existimantem, eam forte partem elegisse, in qua ossa sub tergore latebant. iratum ergo fraude detecta ignem mortalibus eripuisse, ne atro 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 angusta lumen extingueret. hinc consuetudinem inter mortales inualuisse, ut lætarum rerum nuntij currendo noua perferant, & in ludis olympicis Athletæ lampadē iactando curritent. Verum Iouem, ut dignam mortalibus gratiam referret, mulierem à Vulcano fabricatam eis tradidisse, omni rerum genere à dijs donatam, & ex argumento Pandorā appellatam, Prometheum uero in monte Scythiæ Caucaso ferrea cathena uinxisse, Aquilamq; addidisse, quæ iecore eius assidue renascente perpetuo pasceretur. Hanc Aquilam qdam ex Typhone, atq; Echione genitam prodiderunt, Alij ex terra & tartaro. nonnulli Vulcani factam manibus. et à Ioue animam. post hæc Prometheum, ut sibi Iouem conciliaret, hac arte usum fuisse. Iupiter amore Thetidis conspecta eius pulchritudine forte exarserat, quod sentientes parcæ, quarum prouidētia non fallitur, cecinerunt. Quicunq; Thetidi connubio iunctus esset, eius filium patris gloriam lōge 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 ergà Prometheum parum gratus uideretur, uinculis eum liberauit, quā uis 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 sinistra manu minimo proximum cinxit, quæ prima annuli inuentio fuisse memoratur. Ad hunc igitur Prometheum adhuc Caucasæ 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 imolatis 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, & ob eo arculo diuisa, qui utroq; polo ad cancrum, & capricornum sub iectus peruenit. Huius acumen ad Pegaseorum pedum regionem spectat, altera pars uergit ad humeros Ophiuchi. Occidit Virginis ortu. oritur cum scorpiōe. 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 fulmē Ioui fabricauerunt, quo Aesculapius fuit interfectus. Sagitta id genus iaculi est qđ arcu emittitur, à quo sagittari fit, hoc est sagittam iaculari. & sagittarij, qui arcu in bello utuntur. Arcus siue arquus (utroq; enim modo scribitur) id instrumentum est, quo sagittas iaculamur. A cuius similitudine cœlestis arcus Iris dicitur. à quo arquatus. & arcubalista, de qbus supra diximus. & arquites. sic enim antiqui uocabant arcu præliantes, 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, quoniā meretrices in fornicibus habitare consueuerunt. Ab hoc fornicator, et fornicatio deducuntur, hoc est meretricator, & meretricatio. Nec me latet à quibusdam 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, siqđ è cœlo ad operis perfectionem optaret. Cum uero Prometheus respondisset non posse se iudicare, siquid apud superos huic rei necessarium esset, nisi cœlum uideret, elatum à dea fuisse, & omne cœlum oculis perlustrasse. Vbi cum conspexisset cœlestia corpora flammis animata esse, suo quoq; operi igneam animam immittere cogitasse. Itaq; ferula clàm rotis phœbei currus adhibita ignem furto subtractum ad inferos detulisse, eoq; pectori ficti hominis applicato animatum fecisse. tulisse id grauiter deos, Mercuriōq; 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 deorū. Horatius, Audax Iapeti genus Ignē fraude mala gentibus intulit, Post ignem ætheria domo Subductum macies, & noua febrium Terris incubuit cohors. Hæc ideo de Prometheo qdam ficta esse commemorant, quod cum ei bonorum Iapeti patris, quia natu maior erat, successio deberetur, studiorum tamen dulcedine tractus, illam Epimetheo fratri cesserit, & duobus paruis filijs Deucalione & Pyrrha derelictis, in Assyriam cōtendit, ubi cum aliquandiu insignes ea tempestate Chaldæos audisset, mox Caucasum petijt. In cuius

uertice aliquot annis commoratus longa meditatione, atq; experientia aſtrorum curſu, et uentorum ac fulgurum ratione perceptа, iterum ad Aſſyrios rediit, eosq; aſtrologiam, & fulminum procurationes, mores præterea, & ea, quæ 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 mõs eſt altiſſimus, aſperq;, & inhoſpitalis Indiam à Scythia dirimens in finibus Aſſyriorum. Virgl. Nec tibi diua parẽs generis, nec Dardanus author Perfide, ſed duris genuit te cautibus horrens Caucaſus, hyrcanæq; admorunt ubera tigres. Eſt autem pars Tauri montis. Taurus uero ab Eois ueniens litoribus Chelidonio promontorio diſterminatur. immenſus ipſe, & innumerarum gentium arbiter. Dextro latere ſeptentrionalis, ubi primum ab indico mari exurgit, læuo meridianus, & ad occaſum tendens, mediamq; diſtrahens Aſiam, niſi maria occurrerent, quæ ueluti de induſtria à natura rerum oppoſita uidentur, ne terras opprimat. Reſilit ergo ad ſeptentrionem, flexuſq; immenſum iter quærit. Hinc phœnicium, hinc ponticum mare eſt, illinc caſpium, & hyrcanium, contraq; Mæotium lacum torquetur. itaq; colliſus inter hæc clauſtra, flexuoſus ad cognata Ripheorum montium iuga euadit, multis & nouis ſemper nominibus quocunq; fluit, inſignis. Imaus prima parte dictus, mox Edigis. Paropaniſus. Circius. Cambades. Pharphariades. Choatras. Oreges. Oroãdes. Nypetes. Taurus, & ubi quoq; ſe exuperare uidetur, Caucaſus. ubi brachia quaſi maria tentaturus emittit, Sarpedon. Coracæſius. Gargus. iterumq; tauros etiam ubi dehiſcit, & ſeſe populis aperit, portarum tamen nomine ſibi uendicans unitatem, quæ alibi armenicæ, alibi caſpiæ, alibi ciliciæ uocantur portæ, ſiue Armenicæ Caſpiæ. Ciliciæ Pilæ. Quinetiã confractus, & maria quoq; effugiens, plurima gentium nomina hinc atq; hinc ſortitur, à dextra hyrcanius. Caſpius. à læua Pariedrus. Moſchicus. Amaζonicus. Coraxicus. Scythicus appellatus. A tauro antitaurus. taurius. & tauricus deducuntur, de quibus ſuperius diximus. A caucaſo caucaſeus. Virg. Caucaſeaſq; refert uolucres. A Prometheo prometides penultima producta. Hercules Theſeum mortuo Pirithoo pauitantem ab inferis ad ſuperos reduxit. Theſeus Athenarum rex fuit, Egei & Aethræ filius, uir robore, fortitudine, & rerum geſtarum gloria uſqueadeo inſignis, ut inter Hercules connumeretur. Cum adhuc penè adoleſcens eẽt, ab Euryſtheo cum Hercule aduerſus Amaζonas miſſus, uictor rediit. & Hippolyten Amaζonũ reginæ ſororem, quæ bello capta ei in ſortem prædæ conceſſerat, duxit uxorem. Tum Chreontis Thebani regis ſuperbum retudit imperium. & ut funeralia officia exhiberi occiſis in bello regibus poſſent, effecit. Taurum ab Euryſtheo Atticæ terræ immiſſum, & omnia naſtantem, apud Marathonem interemit. hic campus eſt Atticæ prouinciæ, in quo Miltiades cõpias omneis, quæ Perſarum ducem ſecutæ fuerant, non expectatis Lacædemoniorum auxilijs, quæ tardius ob pleniluniũ uenere, funditus deleuit. à quo taurus ipſe à Theſeo interfectus marathonius eſt dictus. eſt etiam Marathon oppidũ iuxta Trioꝛythum, & Rhamnem urbem, in qua clarum Nemeſis templum fuiſſe memoratur, & ſtatua eius, quod Diodori opus fuiſſe cõmemorant, uel (ut alij putant) Agoracriti Parij cum Phidiæ operibus contendens. Scyronem latronem hoſpites, dum in ſcopulo reſidet, aut lauare ſibi pedes, aut ſe adorare cogentem, & ſic incautos præcipitantem in mare, occidit. cuius oſſa in ſcopulos conuerſa feruntur, quæ adhuc 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, quæ in Atticam ab Iſthmo ducit. Adeo autem ſaxis hæc uia imminet, ut in multis partibus præcipitium tranſeuntibus minetur monte aſpero, atq; difficili in altum porrecto. Hinc Athenienſes Caurum uentum ab ijs locis flantem, ſæuum, ac procelloſum, Scyronem appellant. Secundum Scyrõis ſaxa minoa rupes prorumpit in pelagus Niſeæ portum efficiens, quæ Megarenſium emporium fuit. Ex ijs ſaxis (ut fama eſt) Ino cum Melicerte filio ſeſe proiecit in mare, quæ Cadmi, & Hermionis filia fuit, & cum Athamanti Aeoli filio nupſiſſet, eiq; Learchum, & Melicerten peperiſſet, uidens ab inſano patre Learchum occiſum, ſeſe præ timore cum Melicerte è Scyronis ſaxo præcipitem dedit. Sed ambo in marinos deos à Neptuno ſunt conuerſi, illa in Leucotheam, filius in Palæmonem. Ouidi. Leucotheaq; deum cum matre Palæmona dixit. Latini Leucotheam nuncuparunt Albunam, ſiue albam deam. Palæmonem uero Portunnum. Ariſtonidas artifex, cum exprimere uellet Athamantis furorem, Learchum filium præcipitare uolentis, & præcipitato illo reſidentis pœnitentiam, ferrum, & æs miſcuiſſe dicitur, ut rubigine eius per nitorem æris relucente exprimeretur uerecundiæ rubor. Quod ſignum longo tempore in pretio habitum fuit. Leucothea à candore dicta eſt. λευκὸν enim græci album dicunt. unde leucargillon uocamus genus argillæ albæ. Leucas inſula eſt contra ſinum ambraticum 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 ægæo, una ex cycladibus Lycomedis regis patria, in qua Achilles puellari habitu educatus eſt, & filiam eius Deidamiam prægnantem reddidit. A quo Scyrias deducitur. Ouidus. Scyrias hæmonio iuncta puella uiro. Procuſten quoq; latronem Atticæ regioni infeſtum, et hoſpites crudeliſſime trucidantem interemit. Idem. Vidit & immitem Cepheſias ora Procuſtẽ. Ora Cepheſias attica rego dicatur, quippe Cecrops Athenarum conditor, omnem eius regionis multitudinem in duodecim urbes digeſſit. Cecropiam. Tetrapolim. Epatriam. Deceleam. Eleuſin. Aphidnam. ſiue (ut alij uolunt) pluratiuo numero Aphidnas. Thericum. Brauron. Cytherũ. Spheatum. Cepheſiam. Phalerum. Sed Theſeus poſtea has omneis in unam Athenienſium ciuitatem congregauit. Cephiſia à Cephiſo flumine uocitata, quod à Trinemijs originem ducens per plana deuehitur, quouſq; Phalerium ingreditur pelagus, Magnaq; ex parte torrentis inſtar labitur, æſtate perexiguus. eſt etiam Cephiſia fons Atticæ. ſicut Larine. Callithoe. Nemee. Crunos. Helenen Caſtoris, atq; Pollucis ſororem, eximia pulchritudine uirginem, palæſtra ludentem rapuit. hæc Iouis & Ledæ 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 blãditer allexit. Prægnans itaq; facta ouum peperit, ex quo Caſtor, Polluxq;, & Helena nati ſunt. Quamuis aliqui Pollucem tantum, & Helenen natos uelint. Caſtorem uero ex Tyndaro fuiſſe mortalẽ. Alij duo ouа à Leda uno partu edita, ex quorum uno Caſtor, & Pollux, ex altero nata fuit Helena, & Clytemneſtra, quæ Agamemnonis uxor fuit. Caſtor igitur & Pollux aduerſus Theſei matrem illo abſente profecti Aphidnam oppidum, in quo Helena erat, ui captam depopulati ſunt, matrem Theſei captiuam duxerunt, Helenen ſororem recuperarunt, & Menelao Lacedæmoniorum regi dederunt uxorem. Quam cum Paris poſtea Spartа ui capta rapuiſſet, ortum eſt bellum Troianum, in quo Caſtor, & Pollux

cum reliquis græcis interfuerunt, cum antea simul cum cæteris argonautis Colchos profecti fuissent. ab Helena Helene in ius adducta est, una ex Sporadibus, quæ adiacet Sunio promontorio terræ Atticæ, & uillæ nobili, quæ eiusdem Sunij nomine appellatur. Hæc insula deserta, & aspera est, longitudinis spatium VII millium. Hanc Home 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. Helenium dicitur, quod ex Helenæ lachrymis putatur natum. fauere creditur formæ, cutem mulierum in facie, reliquoq; in corpore nutrire incorruptam. uenerem conciliare. & hilaritatem inducere in uino potam, planéq; illum effectum, quem habuit Nepenthes illud prædicatum ab Home. Αὖτιϰα ἄρ᾽ ἐς οἶνον βάλε φάρμαϰον ἐνθυμοπότηνον Νηπενθές τ᾽ ἀχολόν τε ϰαϰῶν ἐπίληθον ἁπάντων, hoc est statim uero in uino posuit pharmacum, inde bibebant, sine tristitia q; sine ira q; 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, ϰὼ τῶν οἴνοις ἐμβαλλόμενον, ἀφροσύνης αἴτιον ἔναι πεπίστευται, hoc est & uinis impositum lætitiæ causa esse existimatur. Castor equo clarissimus fuit. Pollux inter pugiles maxime excæluit. Quidam uolunt eos bello troiano interfuisse, sed Lacedæmonem reuersos in cœlum fuisse translatos. Cicero Spartæ sepultos affirmat Homerum secutus. Ouidius tradit cum Phœben & sororem eius Leucippi filias Lynceo, & Idæ fratribus desponsatas rapuisse bello ab ijs impetito fuisse, & in eo Castorẽ à Lynceo interfectum, in quem cum Pollux impetum fecisset, eum occidit. idem ab Idaipse passurus, nisi datum ei à Ioue fuisset, ut lædi non posset. Addunt eum postea à Ioue impetrasse, ut sibi fas esset immortalitatem cum fratre impartiri. itaq; ambos in cœlum translatos geminorũ signum effiere, & 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 Ioue 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 uitæ, itaque alternis diebus eorum quenq; lucere. Gemini ab auriga dextera parte supra Orionem collocati uidentur, ita tamen ut Orion inter taurum & geminos appareat constitutus. capita eorum à reliquo corpore diuiduntur eo circulo, qui æstatem definit, ita ut complexa inter se corpora tenentes directi à pedibus occidant. Exoriuntur inclinati, quasi iacentes. sed q cancro proximior est, habet in capite stellam unam claram. in dextero cubito unã. in utroq; genu singulas. Alter uero in capite unam. in sinistro humero unam. in dextro alteram. in utraq; manu singulas. infra sinistrum pedem unam. quæ Tropus à quibusdam appellatur. præter hæc Theseus Minotaurum interemit. & Athenas turpi seruitio liberauit. Minos, de quo supra diximus, inter alios filios habuit Androgeum præclaræ indolis adolescentem, qui ab Athenienſibus, & Megarenſibus per inuidiã occisus est, quod palæstra cæteros superaret. Quapropter suscepto a Minoë aduersus hos populos bello, primo Megarenses subegit. Deinde Athenienses sibi tributarios fecit. & in Androgei memoriam pueros Athenienses Minotauro cæpit obijcere. Sed Theseus in Cretam profectus Ariadnen Minois & Pasiphaës filiam in sui amorem allexit, dataq; illi fide, quod eam sibi uxorem duceret, & Hippolyto Phædram sororem eius copularet, ab ea edoctus est, quomodo Labyrinthum intrare, Minotaurum superare, & filo ducto inde exire posset. Quapropter his peractis noctu cum Ariadne, & Phædra nauem ingressus, in Chium (ut quidam uolunt) ut alij, in Naxon insulam nauigauit, ubi Ariadne dormiente relicta, ipse cum Phædra 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 Ariadne dono dederat, in cœlum transtulit. Quidam scripserunt hanc coronam ex auro, & indicis gemmis compositam fuisse, quarum splendore Theseus è tenebris Labyrinthi ad lucem peruenerat. Alij hanc coronam dicunt Theseo à Neptuni patris uxore datã, & ab eo donatam Ariadne. Hæc sinistro humero ab Arctophylacæ pene contingitur, & Engonasi coniungitur cælce dextri pedis. Cancro & Leone exoriente occidit. cum scorpione exoritur. habet stellas nouem in orbem dispositas, & ex ijs tres clarius cæteris lucentes. Chius insula è in mari Aegæo, quod ita nominatum est, quia scopulus quidam in eo inter Tenum & Chium speciem cæpræ habet, quæ à græcis αἴξ appellatur. cernitur quasi repente in medio mari exiliens. A dextra parte Andrum nauigantibus ex Achaia dirus, ac pestifer. chius primum 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 quæ in Aruisio eius insulæ promontorio nascuntur. Naxus autem insula est in eodem mari, una ex cycladibus. Hoc uero nomen habent, quia νάξαι græca circulum dicunt. Hæ uero insulæ à promontorio gerestio circa Delum in orbem sitæ sunt. prima earum Andrus dicitur, cum oppido eiusdem nominis, à quo Andrius. Dicta est antea Cauros postea Antandros. Item Lassia. Nonagria. Hydrussa. Epagris. ab hac mille passus distans Tenos cum oppido, quam propter aquarum abundantiam Aristoteles Hydrusam appellatam dicit. aliqui Ophiusam. Cæteræ Myconæ cum monte Dimasto. Scyros, cuius pauloante mentionem fecimus. Siphnus quæ antea Eropia, & Acis appellata est. Seriphus, Præpesinthus. Citnos. & quæ omnium cycladum clarissima in Media sita est, Apollinis templo, & mercatu celebrata, Delos, quæ diu fluctuata (ut proditur) motum terræ non sensit, usq; ad M. Varronis ætatem. postea bis concussam memorant. Hanc Aristoteles ita appellatam prodidit ἀπὸ τῆς φανῆς, 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 quinq; millibus passuum, & Cytho 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 uisæ, quod genus auis græce dicitur ὄρτυξ. Iupiter cum Latonam compressisset, sororem quoque eius nomine Asterien uitiare conatus est, quæ deorum miseratione in auem conuersa est, quam nos coturnicem uocamus. at Iupiter sese in aquilam, ut eam raperet, uertit. Illa uero rursus deorum miseratione in lapidem transmutata

eſt, qui diu ſub aquis latuit. Tandem uero precibus Latonæ à Ioue in ſummas aquas deductus eſt. cum interea Iuno Latonam grauidam perſenſiſſet, immiſſo contra illam Phytone ſerpente per omnem terrarum orbem perſecuta eſt, donec errando ad ſororem peruenuens ab ea ſuſcepta eſt. Ouidius. Errantem acepit tunc cum leuis inſula nabat. in hac ergo inſula Latona Dianam & Apollinem peperit, qui eam errare amplius nequaquam paſſi fuere. Fuit et Ortygia alia circa Siciliam ex oppoſito plẽmyryj Siciliæ amnis. Virgilius. Sicanio prætenta ſinu iacet inſula contra Plẽmyrium undoſum, nomen dixere priores Ortygiam, Alpheum fama eſt huc Elidis amnem Occultas egiſſe uias ſubter mare, qui nũc Ore Arethuſa tuo ſiculis cõfunditur undis. Coturnix parua auis eſt, ſemper ante ueniens, quàm grues, & cum ad nos uenit, terreſtris potius, q̃ ſublimis. aduolant & eæ ſimuli mõ non ſine periculo nauigantium, cum appropinquant terris, ſiquidem uelis ſæpe occurrunt, & hoc ſemper noctu, mergunt̃q; nauigia. auſtro non uolant humido ſcilicet & grauiore uento, aura tamen uehi uolunt propter pondus corporum, & uires paruas, aquilone ergo maxime uolant ortygometra ducẽ, quam uulgo coturnicum regem appellant, maiorem aliquanto, ac nigriorem, ſic dictam, quod dux ſit, ac moderatrix coturnicum, ὄρτυξ enim coturnix eſt, μήτρος menſura. primam coturnicum terræ appropinquantem accipiter rapit, ſemper̃q; hinc remeãtes comitatum ſolicitãt. 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 uocauerunt. poſt hanc Naxus cum oppido, quam Strongilem, deinde Diã, mox Dionyſiada à uinearum fertilitate. alij Sicilam minorem, aut Callipolim appellarunt. à Naxo deducatur Naxius. Idẽ Theſeus Athenienſes nagantes prius, atq; diſperſos in patriam reuocauit, & mores ac leges ciuitati dedit, ignominioſe poſtea per ſigna teſtatum, lege ab ipſo lata eiectus. idem aduerſus cẽ tauros in nuptijs Pirithoi pugnauit. Fœdera primus inuenit. Cercyonem, qui omnem attiam 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 extremum̃q; 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 ſpecum Tænaro propinquum 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, & imenſo ſpecu Ingens uorago faucibus uaſtis patet, Latumq; pandit omnibus populis iter. Quidam non per Tænarum redijſſe Herculẽ, Theſeumq; cum Cerbero dicunt, Sed per Acheruſiam. hæc ſpecus eſt iuxta Heraclæam urbem ab Hercule conditam in litore maris Euxini, quod à Thracio Boſphoro mapit. 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 & dextrã abſceſſit, mollibuſq; faſtigijs, donec anguſtos utrinq; angulos faciat, inflectitur ad formã Scythici arcus maxime incurui. breuis. atrox. nebuloſus. raris ſtationibus. non molli, neq; arenoſo litore circundatus, uicinus aquilonibus. Et quia non profundus eſt fluctuoſus atq; feruens, olim excolentium sæuo admodum ingenio Axenus, hoc eſt inhoſpitalis, poſt commercio illarum gentium mollitis aliquantum moribus dictus Euxinus, hoc eſt bene hoſpitalis. Ouidius tamen ob frequentes procellas falſo ita nominatum affirmat, Euxinus falſo nomine dictus habet. Idem. Quem tenet Euxinus mendax cognomine pontus. E 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 dormiẽtes uxores M. Cæcilius accuſator obiecit, uſuſq; eſt atroci peroratione in digitum illum, quo Calphurnius furtim uxorum ſuarum genitalia tinxerat. Folia habet Cyclamni non plura quatuor, ab radice leniter hirſuta, radicem modicam marino Cammaro ſimilem. propter quod quidam Cammaron appelluere. Galenus medicus duo genera Aconiti ponit, alterum pardalianches, quod carnes eo tactæ guſtatu pantheras necant, alioquin illos ſitus repleturas, alterum Lycoctonon, quod eodẽ 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. Naſcatur 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 euocatos ſentitur. cautes, ſiue cotes, ſiue cos proprie ſaxum dicatur 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 atq; 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 oelarias, & 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

men ſaluti plurimum cõfert 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, tactúq; eius priſtinum uigorem ſtatim redire. & pãtheras, quæ carnes aconito infectas guſtarint, guſtu excrementorum hominis ſtatim à morte liberari. Ita ferarum quoq; pernicioſarum remedia parens natura perduxit. Hercules Alceſten quoq; ab inferis ad uirum retraxit. Alceſte Admeti regis cõnux fuit, & filiarum Peliæ Theſſaliæ regis formoſiſſima. Hæc uirum ſuũ 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 imperiũ occupaſſe, & Megeræ cõiugi uim intuliſſe comperiſſet, eum occidit. poſtremo cum poſt tot exanclatos labores, exaturare tamen adhuc Iunonis inuidiam non potuiſſet, eius deæ imperio in furorem actus Megeram uxorem, & paruulos, q̃ cum ea erant, filios occidit, à quo dictus eſt, ἡρακλῆς μαινόμενος, hoc eſt Hercules furens ἀπὸ τῆ μανίαθαι, quod furere eſt. à quo & Mænades dictæ ſunt mulieres, quæ Bacchi ſacra celebrabãt paſſis capillis furentium more huc atq; illuc curſitantes. Iuuenalis. crinemq; rotant ululante priapo Mænades. ſed illud ſtupore dignum uidetur, quod tot uirorum fortium, tot monſtrorum uictor, et totius orbis domitor, ab una ſe uinci mulierecula paſſus ſit. Sponderat huic uxorem Eurytus Oechaliæ rex Iolen filiam, quam poſtea ſuaſu filij tradere denegauit. Quapropter indignatus Hercules ipſum, ac filios interemit, et Oechaliam urbem euertit, quæ in Laconia erat, & ab Oechalieo fluuio, q̃ prope eam fluit (ut Homerus teſtatur) ita appellata, unde & ea pars Laconiæ, quæ Theſſaliæ propinqua eſt, Oechalia appellatur. Virgilius. Vt bello egregias idem diſiecerit urbes, Troiãq; Oechaliamq; ut duros mille labores Suſtulerit. Iolen 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 tergæ Pendere. ſidonios humeris reddebat amictus, Et turbare cõlos, & tympana rumpere dextra. Ouidius de Iole. Ingreditur late lato ſpectabilis auro, Qualiter i Scythia tu quoq; cultus eras, Dat nullum populo ſublime ſub Hercule uicto, Oechaliam uino ſtare parente putes. Sene. Fortem uocemus cuius ex humeris leo Donum puellæ factus, & claua excidit, Fulſit q; pictum ueſte ſidonia latus. Fortem uocemus, cuius horrẽtes comæ Maduere nardo, laudem qui ignotas manus Ad non uirilem tympani mouit ſonum Mitra ferocem barbara frontem gerens. ſed hãc Iolen filio ſuo tradidit uxorem, ne ſe uitæ finẽto uidua remaneret. Quippe Deianira, cum Herculem Ioles amore ardentem cognouiſſet, reordata muneris, quod à Centauro acceperat, & eo dato alienaturam ſe ab Iole coniugis animum, & ſibi æmulaturam 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 pene in rabiem uerſus, rogo in Oeta monte conſtructo ſeſe flammis iniecit, & ſic uita functus eſt, anno ætatis ſuæ quinquageſimo ſecundo. Oeta mons eſt inter Theſſaliam, & Macedoniam, rogo, morte, & ſepulchro Herculis inſignis, abũdans helleboro. à quo oetæus deducitur. Vnde oetæa regio. Mons ipſe ab oriente, ac Thermopylis in occidentem uſq; in ſinum ambracium extenditur, & quodammodo per lineas rectas ſcindit montanam regionem. A Parnaſſo uſq; Pindũ pars in Thermopylas uergens proprie Oeta uocatur, Longitudinis circiter triginta ſtadia, cælſitudinis immenſæ, Longe autem excælſiſſimus eſt ad thermopylarum tractum. ibi enim cacumen eius attollitur, ac in rupes acutas, præcipites q; finitur. paruum & anguſtum uiatoribus à litore Locros ex Theſſalia petentibus relinquens tranſitum, quem Pylas, hoc eſt portas uocant, & Thermopylas, quod ibi ſint Thermæ, hoc eſt cælidæ aquæ magno in honore, utpote quæ Herculi dicatæ ſunt. iuxta eſt Callidromus fluuius, & Olyras, quẽ ſibilæ dicunt Herculis rogum extinguere conatum eſſe. Hercules filios (ut quidam tradunt) ſeptuaginta reliquit. E quibus clariores Oxeam. Geontiadẽ. Thiromachum. & Dijcoonta ex Megera Creontis Thebani regis filia natos. Ithoneum ex Pandora. A quo Ithone urbs Bœotiæ, in qua regnauit. Eſt etiam Ithone Macedoniæ oppidum antiqua Minervæ 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 Cromis hippodamum metæ interioris ad orbem, Viribus herculeis, & toto robore patris Axe tenet prehenſo. Idem. Poſtremũ diſcrimen, erant cromis aſper, & aſper Hippodamus. Hic cũ Adraſto rege in bellum Thebanum profectus eſt. Aglem, quẽ poëtæ cum Tirynthia pube in bello Thebano fuiſſe commemorant. Tirynthios Achæos dicimus. Tirynthia enim appellauerunt Achaiæ oppidum iuxta Argos, & non longe à Mycenis, à quo Hercules, quod ibi alitus, atq; educatus ſit, Tirynthius eſt uocitatus. Hyllum ex Deianira. Sene. Si uera pietas Hylle quærenda eſt tibi, iam perime matrem. Hic cum cæteris fratribus, qui defuncto Hercule ſuperſtites fuerunt, ab Euryſtheo rege pulſus Athenas confugit, ubi benigne à cuibus exceptus Pietati templum erexit. poſtea ab Aepalio rege, quod quondã regno pulſus, auxilio Herculis reſtitutus fuiſſet, in filium adoptatus eſt, et q̃ natu maior erat, ſucceſſor inſtitutus. itaq; tam ipſe quàm poſteri eius longo tempore in ſucceſſione Pindi imperium tenuerunt. Pindus Theſſaliæ urbs fuit à Pindo monte ita appellata iuxta quam eiuſdem nominis fluuius labitur in Cephiſſum decurrens. Eandem nonnulli Acyphantem uocitarunt. Sardum, à quo ſupra diximus Sardiniam inſulam nuncupatam, cum è Libya ad eam habitandam cum multitudine colonorum ueniſſet. Cyrnum, à quo inſula in mari Liguſtico Cyrnos appellata, cum antea Teraphne diceretur, noſtri Corſicam uocant. longa paſſuum CL millia, Lata maiore ex parte L. Circuitu CCCXXII millium, diſtans à uadis 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 dimidiũ. 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. Virgili. pictoſq; Gelonos. Hi præterea cum per deſerta ſcyticha 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 Rhodopen, 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. Cãpiq; 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 Martẽ progenitum, & patre 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. Homerus. Τληπόλεμος δ' ἡρακλείδης ἠΰτε μέγας Ἐκ βόδου ἐννέα νῆας ἄγεν βοδίων ἀπὸ χώων, 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 fere peloponneſiaci iſthmi ſita. Iſthmos græci uocant anguſtias peninſularum, inter quas nobilitate Peloponneſiacæ præferuntur. Quippe peloponneſus, quæ Apie primo, poſtea Pelaſga 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 terminũ, longo, & ancipiti nauium ambitu, quæ propter magnitudinẽ plauſtris tranſuehi non poſſunt. Quam ob cauſam perfodere nauigabili alueo anguſtias Demetrius rex, dictator Cæſar, Caius primæps, 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, & 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 nexatus 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 piſſimus. item alter Thyeſtæ filius ex Merope Atrei cõiuge, quem Atreus occidit & patri apoſuit epulandum. à Corintho corinthius, & corinthiacus deducuntur. Vnde corinthiacum ſinum dicimus, & æs corinthium, quod ex omnibus maxime laudatur. & ab Ephyra dicitur ephyræum, & ephyreium. Virgilius. Ephiræáq; æra. Ex omni autem ære maxime laudatur corinthium, quod caſus fecit, Corintho, cum caperetur, incenſa. Miraq; erat 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. leginus etiam SP. Caruilium olim Camillo pro crimine obiciſſe, quod oſtia erata 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. Τὼ δ' αὖτ' ἐκ Τροίης ἀγαγέσθην, Θεσσαλὼ ἱππήων ἡρακλείδαι ἄνακτε. Hoc eſt, hos autem Phidippus, & Antiphus duxere duo Theſſali filij Herculis regis Auẽtini 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 Troianorum 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, q reſpondit liberari eum non poſſe, niſi rurſus ab Achille uulneraretur. itaq; rurſus congreſſus, et eodem loco uulneratus, incolumis domum reuerſus eſt. Quid Vulnus Achilleo quæ quondam fecerat hoſti, Vulneris auxilium pelias haſta tulit. Quod ideo fictum eſt à poëtis, quia, ut Hyginius 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; alopetias illitæ emendat, & ſcabritias genarum, puſtulaſq; totius corporis cum æra, & oleo myrteo. huius Telephi filios tradũt 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 neſtis inuenit, unde neſtis 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 e Co inſula tridente euulſiſſe, 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 Niſyro habet celſam. Carpathonq;, caſumq;. Carpathos eiuſdem maris inſula eſt, excelſa ducentorum ſtadiorum circuitum habens, quatuor olim inſignis urbibus, à qua mare ipſum carpathium dictum. Et ad ſeptuaginta ſtadia Caſos altera inſula propinqua eſt

ambitu

ambitus octoginta ſtadiorum, in qua oppidum eiuſdem nomi
nis 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 Latmos, quæ nomen mari dedit, ante uocata Doliche,
& maris, & Ichthicuſa ſita ab exortu ſolſtitiali Delo quin
quaginta millia paſſuum propinqua. Samo triginta quinque,
& ab ea Sereſtum CXII millia paſſuum, & præter has
Gyarus cum oppido circuitu duodecim millium paſſuum, di-
ſtans ab Andro ſexaginta duobus millibus paſſuum, in quam
mittere exilium noxios Romani ſolebant. Iuuenalis. Au-
de aliquid breuibus gyaris, & carcere dignum. & Atelos
unguento nobilis à Callimacho Agathuſa appellata. & Me-
los cum oppido, quam Ariſtides Nimblida appellat. Ariſto-
teles Zephyriam. Callimachus Mimallida. Heraclides Siph-
num. & Actiam, 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 Elai-
ticum ſinum defluens. Euripides ſcribit Augen uirginem ab
Aleo patre, cum ab Hercule uitiatam deprehendiſſet, in ur-
na cum Telepho filio impoſitam in mare demerſam fuiſſe,
ſed Palladis prouidentia urnam ad Caici oſtia deuectam à
Teuthrante exceptam fuiſſe, hanc Augen connubio ſibi iun
xiſſe. Telephum pro filio educaſſe, eumq; regni ſucceſſorem
inſtituiſſe, ex hoc ergo natum Eurypylum à Neoptolemo cæ-
ſum in bello fuiſſe. Homerus ipſe Neptolemus telo traiecit a-
cuto Magnanimum heroa Eurypylum, quem Telephus o-
lim Progenuit, multi circùm cecidere ſodales Cæci, ad exitium
ob muliebria dona ruentes. Cypariſſum uero alterum Tele-
phi filium à Phœbo amatum tradunt. hic cum ceruum nym-
phis 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 arbo-
rem conuerſus eſt, ex qua lachrymæ perpetuo manant. ideo
Diti ſacra eſt, diraq;, & atra, & funeſta à poëtis nuncupa-
tur, ramiq; eius poni ante funeream domum ſolebat, ne quiſ-
quam per ignorantiam ingrediens polluereture. Eſt natu mo-
roſa. fructu ſupernacua. baccs torua. folio amara. odore uio-
lenta, 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, & ſpar-
gens extra ramos, quæ mas appellatur, quæſtuoſiſſima in ſa-
tus ratione, ex ijs apud ueteres ſylua erat, propter quod uul
go dotem filiarum antiqui plantaria appellabant. patria
huic Creta eſt, unde primum Tarentum translata fuit, à
quo Cato Tarentinam appellat. Succiſa non regerminat, pro-
pter quod Diti quidam ſacram uolunt. Horatius ob id inui-
ſam uocat. De hac Ouidius. Lugebiq; alios, aderiq; dolenti-
bus inquit. Durat hoc lignum ætate longiſſima. Valuæ ex eo
fuerunt in templo Epheſiæ Dianæ, quæ poſt quadringentos
annos nouis ſimiles uidebantur, & Romæ ſimulachrum Io-
uis è cupreſſo uiſum eſt in arce, à conditu urbe ſexcenteſimo
primo anno dicatum, uſq; ad Traiani tempora integrum du-
rans. Vocatur arbor ipſa modo cypariſſus, modo cupreſſus.

Virgilius. Aëriæ quercus, aut coniferæ cypariſſi. Idem. Et tene
ram à radice ferens Siluane cupreſſum. Ab ijs cypariſſinus,
& cupreſſinus deducuntur. & cypariſſia herba, de qua ſu-
pra diximus. & cypariſſiæ, ignes prodigioſi ſimilitudine cu-
preſſorum. poſtremo filios habuit Hercules Lydum, & La-
mirium, ex Iole Euryti regis filia, & ex Lydo Larrium geni
tum prodiderunt. Fuit autem Hercules propter eximiam uir-
tutem, & res ab eo præclariſſime geſtas, tum quod Iouis filius
erat à patre in cœlum translatus, & is eſt, qui Engonaſis dici
tur, hoc eſt genu innixus. Quippe apud græcos γόνυ ge-
nu uocatur. Eſt enim ſupra draconem collocatus ſiniſtra ma-
nu pellem leonis, dextra clauam tenens, quaſi eum conetur in
terficere draco caput habet erectum, Hercules dextro genu ſi-
niſtro 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 Hercu
lem cum draconc pugnantem hunc eſſe ſcribit, ſed cum Ligu
ribus dimicantem. Quippe eo tempore cum tela ei defeciſ-
ſent, diuerſis uulneribus affectum, ingeniculaſſe ſeſe, & Io-
uem, 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. Dex-
tro nanq; genu nixus, diuerſaq; tendens Brachia, ſuppliciter
paſſis ad numina palmis Serpentis capiti figit ueſtigia ſæua.
poſitus eſt inter duos circulos arcticum, & æſtiuum, dextro
genu arcticum circulum finiens, ſiniſtro caput draconis oppri
mere conatus, humeris ueluti æſtiuum circulum ſuſtinens, occi-
dens 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 ſi-
niſtra unam. in dextro cubito unam. in utroque latere ſingu-
las. ſed clariorem in ſiniſtro. in dextro femore duas. in pede
unam, quæ dicitur clara. in ſiniſtra manu quinq; quas non-
nulli pellem leonis appellant. Quidam etiam ſtellam Hercu
lis eam uocant, quæ Martis ſtella dicitur. Tyrij deum Hercu-
lem religioſiſſime colunt, ſed & omnis Aegyptus auguſtiſſima
eum religione ueneratur, perpetuo fuiſſe aſſeuerantes, & ſa-
ne alij quoque ante eum ut quidam putant, & poſt eum Her
cules fuere. Varro treis & quadraginta Hercules nominat.
Veruntamen omnes, qui robore, ac fortitudine præſtiterunt
hoc nomine ab Hercule Alcmenæ filio appellatos fuiſſe affir
mat. poëtæ eum ob corporis proceritatem polyphagum, hoc eſt
multi cibi, & multibibum, hoc eſt multi potus fuiſſe aſſe-
runt. Vnde eſt prouerbium ἡρακλῆς ξυνίεται hoc eſt ho
ſpes eſt Hercules, quoties tarditatem alicuius ſignificare uo-
lumus. Quod ij, qui Herculem hoſpitio ſuſcipiebant, tarde è
conuiuio ſurgere cogebantur. Hinc eum, cum adhuc infans eſ-
ſet, ob nimiam auiditatem multitudinem lactis appetiſſe com-
memorant, nec continere in ore potuiſſe, quam ob rem ex ore
profuſum circulum in cœlo deſignaſſe, candido colore, quem
Lacteum uocant. Alij tradiderunt dormienti Iunoni ſuppoſi-
tum Herculem fuiſſe, & illam inſciam lac infanti præbuiſſe,
ſed cum expergefacta rem cognouiſſet, reiecaſſe eum à ſe. &
ita profuſi lactis ſplendorem inter ſydera apparuiſſe, ſunt ta-
men, qui hoc nõ cum Hercule, Sed cum Mercurio Maiæ filio fa
ctum 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 fata cuncta lacte scant. Hercules nodum inuenit inexplicabilem, cuius nec initium, nec finis agnoscitur, & ab eo herculanus nodus appellatur, qualem esse in caduceo superius ostendimus. Ab Hercule herculeus deducitur, quod modo possessiui nominis significationem retinet, modo pro forti, & robusto accipitur, ut herculeus homo, herculea uis. modo pro magno, & immenso, ut herculeum opus, & herculea solicitudo. Herculeus etiam morbus dicitur comitialis, quod Hercules eum morbum passus sit. Vnde & sacer est appellatus, & maior morbus propter grauitatem, quoniam homo subito concidit, & spumæ ore mouentur, morbusq; ipse aut recens consumit, aut durat usque ad ultimum uitæ diem. & lunaticus, quod eum, qui interlunio natus est, hunc morbum fere pati compertum est. Comitialis autem ideo est dictus, quod hoc morbo laborantes in comitiis maxime detegi solebant, interrumpebanturq; comitia quo die aliquis concidisset. Serenus. Est subita species morbi, cui nomen ab illo, Quod fieri nobis suffragia iusta recusset, 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 a simul itando ita appellata. Differtq; comitium a concilio, quod comitia sunt, cum uniuersus populus conuenit. Concilium, cum populi pars aliqua adesse uidetur. hinc catlata comitia uocabantur, quæ pro collegio pontificum haberi solebant, aut regis, aut flaminum in auguran dorum causa. Ex ijsq; alia curiata erant, alia centuriata. curiata per lictorem curiarum procalari, hoc est conuocari solebant. centuriata per cornicinem. Item curiata cum ex censu, & ætate. Cnturiata cum 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. et miseræ maculauit ouilia Romæ. Septa etiam uocatata, quæ ad incale opponuntur, ut supra diximus. A sepiendo autem septa dicta. Sepire tenere est, & impedire. A sepia notissimo pisce deductum, quæ emisso cruore atro occultat iter, atq; impedit, quamuis sepia sit etiam scopulus iuxta Atheniensium litus, ut Herodotus scribit. a sepio fit sepes, quæ obiecta introitum prohibet. & conseptus, quod ueteres etiam consiptus dixere. & circunseptus notæ significationis, & præsepe, de quo supra diximus. & sepelio. a 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 a sepe ablatiuo differat. Ab eo fit sæpius, & sæpissime. Item sæpenumero, & persæpe. Item spissum a 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 a 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 quæ

effluere mella poterant septa. A comitio comitiales dies appellati sunt fasti, in quibus conuenire populus Romanus solebat ad suffragium ferendum. item comitiales homines a morbo Comitiali dicti, qui eodem morbo laborant. Plynius. Fel testudinum naribus illitum comitiales erigit, attolliq; 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. & epileptica dicuntur, qui eum morbum patiuntur. Hippocrates. διὰ συνουσίαν ἔνιοι μικρὰν ἐπιλήψιαν, 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 propriũm 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 plures, & 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 concaui fuit, qui pythicas nugas conscripsit. Tertius Cumanus, qui libros edidit de arte rhetorica. Quartus Alexandrinus perfectarum rerum scriptor. Quintus Barzileites dialecticus, qui aduersus Epicurũ scripsit. Sextus medicus Tarentinus. Septimus poëta. Octauus sculptor phocensis. Nonus epigrammatum scriptor argiuus. Decimus Magnesius, qui mithridatica scripsit. Vndecimus Alexandrinus grámaticus. Duodecimus Ephesius rhetor. Tertiusdecimus Astrologus. Quartusdecimus Byzantius, qui philosophiam Corinthi docuit. item ab Hercules heracleò herba, quæ & timalos a Bœotijs uocatur, & nymphea, & ropalonasci tur in aquosis, foliis 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 ergà Herculem, centauri uestem ei misisset, cuius ui pestifera in furorem actus Hercules sese in rogum deiecit doloris impatientia, percita Deianira sese illius clana interfecit, quam græci ῥόπαλον uocant. Ex eius sanguine mox nata est herba, quam diximus, radice clauæ simili, itaque a nympha nymphea appellata est. ab Hercule, ergà quem zelotypia exarserat, heracleon. a claua, quam græci ῥόπαλον uocant, rhopalon est appellata. ideo eos, qui succum eius bibunt, duodecim diebus cortu, genituráq; priuari affirmant. Fructum huius herbæ Bœotij madona uocant, & radicem sole siccant, qua genituram per quietem exeuntem, & alui fluxum reprimunt. Galenus. ἐπίσχει δὲ τὰ τῆς γαστρὸς ῥεύματα καὶ αἱ ῥιζαι τὰ αὐτὰ τοῦτο ποιοῦσιν. est & alia herba, quæ heracleon syderion dicitur. & ipsum ab Hercule inuentum, caule tenui, digitorum quatuor altitudine. flore puniceo. foliis coriãdri. iuxta amnes, et lacus nascens, & oia uulnera ferro illata efficacissime sanans. Itẽ heracleon

aliud ab

alisid 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, foliis penè purpureis ſpinoſum. unum candidius, & fruticoſius, altius papauere. Tertij ſemen Coloneis ferè ſimile, omnia inſaniam gignunt, & capitis uertigines. Quartum genus molle, lanugino ſum, pinguius cæteris, candidi ſeminis in maritimis naſcens hoc rerepere medica. Vſus ſeminis & per ſe, & ſucco expreſſo. Conſtat etiam foliis mentem cõrumpi, ſi plura, quàm quatuor bibantur. fit & ex ſemine oleum, quod & ipſum auribus infuſum territat mentem, mirifice tamen contra uenenum prodeſt, adeo conſtat etiam uenena prodeſſe. item ab Hercules Hercule & hercle, & mehercules, & mehercule iurandi aduerbia. Solebant autem uiri ſoli per Herculem iurare, nec unquam per Caſtorẽ, 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, ſitien ti aliquando, & aquam à quadam muliere petenti, reſponſum eſt, ſe aquam non poſſe præſtare, quod fœminarum deæ, quam græci θεὸν γυναικείαν uocant, cælebraretur 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 neque per Caſtorẽ, 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, & peræcaſtor, quaſi per ædẽ Caſtoris. Cauſam autem 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 ſedendo epularentur. Cornelius Balbus, apud aram maximam obſeruatum, ne lecliſternium fiat. Cuſtoditur in eodem loco, ut omnes operto capite ſacra faciant, quod fit nequis 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 inſtitu iſſe meretturam. et re bene geſta decimam Herculi perſoluiſſe. Poſtea cum nauigans hoc idem ageret, à prædonibus circumuentum 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 certamine tolleretur, & colaphis cæderetur. Nullumq; præceptorem habuiſſe ſeſe, ſed per ſe omnia didiciſſe gloriabatur. Scripſit de republ. & ijs, quæ ad deos pertinent. Librumq; in templo Dianæ repoſuit, obſcure ſcriptum, ut ſoli docti poſſent intelligere, ne ſi in uulgi notitiam deueniret, contemptui haberetur. Accedere ad Darium 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 Põto 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, et Pelaſgi, deinde Samnites, eratq; Nolæ, & Nuceriæ emporium, non longe à monte Veſuuio, qui amœniſſimis agris incolitur, excepto cacumine, id magna ex parte planicem habet, ſed infructuoſum eſt, & cinere ſcatens cauernoſa præ ſe ferens antra plena aduſtis lapidibus, ut facilis coniectura ſit, ea loca quondam arſiſſe, ſed defecaſſe 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 oppidũ, ſub quo portus Herculis Monœci, ſiue portus Monœcus. habet enim templum Herculis cognomento Monœci, quoniam is in eo habitet ſolus, eſt quippe ſtatio quædam non multarum, nec magnarum nauium capax. Fecit Polycletus Sicyonius Ageladis diſcipulus 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 exære. At Zeuſis Heracleotes Herculem infantem pinxit draconẽs ſtrangulantem Alcmena matre coràm pauente, & Amphitryone admirante. hic nobiliſſimus pictor fuit, cum quo cum Parrhaſius alter excellens pictor in certamen deſcendiſſet, detulit unas pictas tanto ſucceſſu, ut in Scenam aues aduolarint. At Parrhaſius linteum pictum traditur detuliſſe, ita uerita

te repræſentatæ, ut Zeuſis alitum iudicio tumens flagitarit, remoto tandem linteo picturam oſtendi, intellectóq; 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 facĕ 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 portibus Octauiæ fuerunt, nobiliſſimæ habitæ ſunt. At Nicæarchus pinxit Herculẽ triſtem inſaniæ pœnitẽtia, per quã uxorem, et filios occiderat. ſed in maxima admiratione fuit Herculis ex marmore ſtatua à Mnaſtrato facta, quam uiuam iudicare ſpectantium oculi cogebantur. Viſus etiã fuit in Pantheo Agrippæ templo Romæ Hercules è marmore humi ſtãs 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 cõarentur, 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 Aladen 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 acidit 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 affĕrre. 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 percontando 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 contẽptores. Vrinam mareis crure ſublato reddere quemadmodum canes. hanc grauem odore eſſe, nec minus halitum. Raro 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 abſterrerentur à noxa. Leones tantum ex feris clementia utuntur in ſupplices, proſtratis parcunt. Vbi ſæuiunt, in uiros prius quàm in fœminas fremunt, infantes non attingunt, niſi in magna fame. Eorum animi index eſt cauda, ſicut equorum aures. Vim ſummam in pectore habent. Satiati innoxij ſunt. Generoſitatem in periculis maxime oſtendũt, ſpernentes tela, & ſe terrore ſolo diu tuentes, ac ueluti cogi ad ſæuiendum ſeſe teſtantes. Vrgente canum, ac uenatorum magna ui contemptim reſiſtunt, cædunt́q; in campis. Vbi uirgulta, ac ſyluas petierauerint, 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, acem deſigunt in terram, ne uenabula expaueſcant. Carent dolis, nec limis intuentur oculis, nec ita uideri uolunt. Timet tamen tam ferox animal rotarum orbeis circumactos, et currus manei, et criſtas, cantuſq; gallinaceorum, ſed maxime igneis. Aegritudinem fiſtidij 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 conditi in corporis uaginas unguium mucrone gradiuntur, & aduerſis falculis currunt ne refringantur, hebetenturq; ungues, quos non niſi appetendo protendunt. idem quoque & pardi, et 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 prætura. poſt quem Pompeius magnus habuit in circo CCCXV. Cæſar dictator quadringentos. Capere eos quondam difficile fuit et non niſi foueis. Principatu Claudij Cæſaris cauſas rationem docuit tam 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 iniecto operto, ita ut ligetur non repugnans, ueluti uis omnis conſtet in oculis. Ex quo fit minus mirum, quod dicatur 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 maſuefactum Hanno Carthaginienſis, 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 imitio perterritus, animaduertit tandem in pede eius tumorem, ulnuſq;, & 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 so
let, ubi nullus est spei sed nec fugienti, cum posset, fera insiste-
rat, & procumbens ad arborem hiatu, quo terruerat, misera-
nonem quærebat. Ossis frustum auidiore morsu adhæserat
dentibus, et cum ob id pasci non posset, inedia simul, ac dolore
cruciabatur. Descendit tandem ille ex arbore, et fragmentum
ex ore leonis euulsit, quem tradunt quandiu nauis ea in litore
stetit, retulisse Samo gratiam uenationis partem quotidie affe
rendo. ob quam causam Libero patri templum in Samo Helpis
fecrauit, quod græci σωτῆρος τοῦ διονύσου, idest salua-
toris 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, & ua
statate, terrificoq; ac sonoro fremitu, & toris, comisq; ceruicum
fluctuantibus, qui animos, oculosq; omnium in sese conuerte-
rat. introductus quoq; inter alios plureis ad pugnam bestia
rum Dacus quidam fuerat, seruus uiri consularis, cui Andro
dus nomen erat. hunc ille leo ubi procul aspexit, repente quasi
admiratus substitit. Deinde sensim, ac placide ueluti noscita-
bundus ad eum accessit, tum cauda instar adulantium canum
clementer, ac blande mouens, hominis sese corpori adiungit,
cruraq; & manus eius prope iam exanimati metu lingua de
mulcet. Androdus inter illa tam atrocis feræ blandimenta amis
sum animum recuperat, paulatimq; oculos ad contuendum leo
nem refert. Tum quasi mutua recognitione facta ueluti lætos,
ac gratulabundos leonem atq; hominem uisos fuisse. Qua re
maximos populi clamores fuisse excitatos, Accersitumq; à Cæ
sare Androdum, & causam cur tam atrox bellua sibi uni pe-
percisset, interrogatum, ibi rem miram, & uix credibilem An
drodum narrasse. Cū prouinciam Africam pro consulari im-
perio dominus eius teneret, iniqs eius et quotidianis uerberibus
ad fugam coactum se fuisse, & ut à domino terræ illius præsi
dis 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 remo
tum, ac latentem in eam se recondidisse, nec multo ipsoſt ad eam
uenisse hunc leonem, pede uno debili, atq; cruento edentem ge
mitus, & dolorem, ac cruciatum uulneris præ se ferentem. Ter
ritum sese, ac pauefactum primo aspectu. Sed postquam intro
gressus leo habitaculum illud, ut re ipsa apparuit, suum, deli
tescentem conspexit, mitem ac mansuetum ad se accessisse, sub
latumq; pedem, quasi petendæ opis gratia porrexisse. ibi stir-
pem ingentem uestigio pedis eius inhærentem euulsisse, conce-
ptumq; saniem expressisse, & sine ulla iam formidine exicatis
se, ac detersisse cruorem. Quo facto leuatum dolore leonem pe
dem manibus eius posito recubuisse, et paululum indulsisse qe
ti. Postea uero ex eo die totum triennium se, & leonem in ea-
dem specu, eodēq; uictu uixisse. Quippe leonem è feris, quas
uenabatur, opimiora mēbra ad specum ferre solitum, quæ ipse,
quoniam ignis copia non esset, meridiano sole torrens epula-
batur. Sed ubi eum uitæ illius ferinæ molestia cepit, leone ue-
natum profecto specum reliquisse, & tridui uiam permensum
uisum à militibus, atq; apprehēsum fuisse, et ad dominum ex
Africa Romam deductum. Hūc statim rei capitalis damnan
dum, obijciendumq; bestijs curauisse, percepisse se iam hunc
quoq; leonem olim suum fuisse captum, & Romam pductum
gratiam ergo sibi beneficij, ac medicinæ retulisse. Quæ cū An
drodus narrasset, dimissum statim à pœna absolutum fuisse,
leonemq; ei suffragijs populi donatum, quem postea loro tenui
reuinctū per urbem ducere uisus est donantibus passim ipsum
ære, Leonem uero omnibus uario flore spargentibus, ac simul

clamantibus, hic est leo hospes hominis, hic est homo medicus
Leonis. Leones in Syria nigri nascūtur (ut tradit Aristoteles)
et in Aegypto, qui formicæ dicuntur, de qbus supra diximus.
Leones cœunt auersi, quemadmodū Lynces. Cameli. Elephan
ti. et Rhinocerotes, et Tigrides. A leone terrestri marinus quoq;
leo appellatus ē, ex cancrorum genere, de quo supra diximus.
item chamæleō, quasi paruus leo. Nascitur in India figura, et
magnitudine lacerti. nisi crura essent recta, et excelsiora, late
ra uentri iunguntur, ut piscibus, et spina simili modo. Emunct
roſtrum simile suillo. cauda prælonga in tenuitatem desinens,
& implicans se uiperinis orbibus. ungues aduncæ. motus tardi
or, ut testudini. corpus asperum, ut Crocodilo. oculi i recessu ca
uo prægrandes, et corpori concolores. nunquam eos operit, nec
pupillæ motu, sed totius oculi uersatione circumaspicit. ipse ac
cessus hiati semper ore. Solus animalium nec cibo, nec potu ali
tur, nec alio, q̄ aeris alimento. Cirat caprificos ferus, alioquin
innoxius, & coloris natura mirabilior. Mutat nanq; eum sub
inde & oculis, & cauda, & toto corpore. Reddit̄q; semp quē
cunq; proxime attingit, præter rubrū, candidumq;. Ouidius.
Id quoq; quod uentis animal nutritur & aura, Protinus assi
mulat texit quoscunq; colores. Defuncto pallor est. Caro in ca
pite, & maxillis, & ad commissuram caudæ admodum exi-
gua, nec alibi toto corpore. sanguis in corde, & circat oculos tan
tum. Viscera sine splene. hybernis mensibus latet, ut lacerta. De
mocritus philosophus peculiare uolumen de Chamæleōte edi
dit, plenum mendacijs, nec alia causa legendum, q̄ ut ad ri-
sum excitemur, inter cætera uim eius esse maximā scribit cō
tra accipitrum genus. Detrahere enim superuolātem ad se, et
uoluntarium præbere lacerādum cæteris animalibus. Caput
eius, et guttur, si roboreis lignis uratur, magnorum imbrium,
ac tonitruum concursus facere. linguā si uiuenti exēpta sit, ad
iudiciorum euentus pollere. Cauda flumina, & aquarum im
petus sisti. Ab hoc et chamæleon herba appellata ob uarietatē
foliorū. Mutat enim cum terra colores, hic niger, illic uiridis,
alibi cyaneus, alibi croceus, & alijs coloribus. Duo eius gene
ra marem dicunt, cui flos purpureus est, Fœminam, cui uiola
ceus. Vno nascūtur caule cubitali, crassitudine digitali. Qui-
dā buphonē nominant, qā à bobus deuorata angina eas necat.
Græce quippe βοῦς Bos dicitur, φόνος mors. Alij cy
noxon uocant, quod fœtore eius uiuni è canū auribus decidāt
uues enim canis est, ὄζειν fœtere. Chamæleontem qui
dam Ixion uocant, quod quibusdam in locis uiscum gignit al
bum sub alis foliorum maxime circa canis ortum. Apud græ
cos enim ἰξὸς uiscum dicitur. Cum hac herba idem Demo
critus scribit sinistrum pedem chamæleontis terreri in furno,
additoq; unguento in pastillos digeri eos i ligneo uase conditos
præstare, ut qui gerit, omnino sit inuisibilis. A leone etiā leon
tophonos dicitur, de quo superius diximus paruū animal, nec
alibi nascēs, quàm ubi leo nascitur, quo gustato, statim leo expi
rat, iccirco corpus eius adustum aspergunt alijs carnibus polen
tæ 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 pestiferū esse. et leōtopetalon herba, quam alij rho
padiō uocant, folio brassicæ caule sempedali. leni. cuius semē,
i cacumine in siliqs ciceris modo, radix rapæ similis. grādis. ni
gra, nascitur in aruis. Radix aduersatur omnium serpentiū
generibus, ex uino potu. nec alia res celerius proficit. Et leonto
podion alia herba, quam & lithoron. & dorypetron. & toro
petron uocant caulibus ueluti roſæ capita sustinens, nascitur
in campestri, & graculi solo. Semen eius lymphatica somnia fa
cere dicitur. & os leonis alia herba florem facens purpureum

pulchrum. Columella, Narciſſiq; comas, & hiantis ſæua leonis ora ſeri. Item à leo leæna, quæ et lea dicitur. Virgilius, at tulorum oblita leæna. Lucil. Irritata leæ iacebãt corpora ſaltu. & leoninus. & leo. Leontius. Leogorus. Leodamus. Leocrates ſculptor inſignis. Leocritus. Leonides nobilis Sparta, deinde Lacedæmoniorum rex, qui aduerſus Xerxem penè incredibilia egit. Item Leonides alius pædagogus Alexandri. Leoſthenes. Leoſtratus. Leochares propria nomina. Item Leopardus, qui ex leone, et pantheranatus eſt, uel ex pardo, ac leæna nigris maculis leoninam pellem diſtinguentibus. Pardus animal eſt, cuius fœmina pardalis dicitur, & panthera, quaſi tota fera, quippe πᾶν græcè totum dicitur. θὴρ fera. Sæuiores i hoc genere ſunt fœminæ, quàm mares. Numeroſæ in Hyrcania, minutis orbiculis ſuper pictæ, ita ut oculatis ex fuluo circulis, uel cœrulea, uel alba diſtinguatur tergi ſupellex, & earum colore mirum in modum quadrupedes omnes ſolicitantur, ſed capitis torpitate terrentur. Quapropter occultato capite reliquas dulcedine inuitatas corripiunt, diſcernũtur à maribus ſolo candore. A nostris nariæ appellantur. Sunt qui tradant ijs in armo ſimilem lunæ eſſe maculam creſcentem in orbes, et pari modo cornua cauſantem. Primus Scaurus ædilitate ſua varias centum quinquaginta in urbe oſtendit. Deinde Pompeius Magnus quadringentas decem. Diuus Auguſtus quadringentas uiginti, hoc ſolum ex omnibus animalibus odoratum eſſe affirmant. A pardali pardalianches deducatur, hoc eſt aconitum, qđ Hyrcani hoc gramine carneis (ut diximus) illinunt, & per ſemitarum compita ſpargentes exhibent, quarum fauces hoc cibo hauſto angina obſidenter. item à pardali camelopardalis, animal, quod nabin Aethiopes uocant, colloſimilem equo-pedibus, & cruribus boui. Camelo capite, albis maculis rutilum colorem quadam pantherarum ſimilitudine diſtinguentibus. Primus Cæſar dictator Circenſibus ludis eam Romæ oſtendit. Poſtea frequẽter 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, nulgo 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. Odiũ aduerſus equos naturale gerunt. Sitim quatri duo 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; natiuum, ob id unlgo 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, Puellam q; reluctantem tandem proſtrauit. Aliquando uincere. profligare. extinguere. Salluſtius, Proſtratiſq; multitudinibus fugæ ſe dedit. Sternax quoque equus dicitur, qui excutit, ac in terrã deijcit ſeſſorem, hoc eſt ferox. aſper. Virgilius, Et ſternacis equi. Per metaphorã ſternere aliquãdo pro extendere capimus. à quo fit inſternere. Vnde ſternere, atque inſternere humi tapetas. frondes. flores, aliaq;

huiuſmodi dicimus. Hinc ſtragula dicta opertoria lectorum, ubi & diſcumbere ſolebant, & quieſcere. Varro. Ac quicquid inſternebant, à ſternendo ſtragulum appellabant. Hinc etiam eqorum opimentum inſtratum uocatur. Et quoniam ſternendo fit, ut id, ſupra quod ſternimus, hoc eſt extendimus aliquid, tegamus, Sternere aliquando pro tegere, atque implere accipitur. Vnde ſternere equos dicimus, hoc eſt inſtratis tegere. Sternere lectos cooperire. Sternere humum floribus implere. Virgilius, Sternitur omne ſolum iaculis, in qua ſignificatione conſterno quoque accipitur, dum tertiæ eſt coniugationis. Idem, it ſtridor, & alte Conſternunt terram concuſſo ſtipite frondes. Quando uero eſt primæ coniugationis, pro deijcere duntaxat accipitur. Salluſtius, Qua victoria 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 dicamus complanatum, atque compoſitum. Vnde ſtratum mare dicimus. Virgilius, et omne tibi ſtratum ſilet æquor. & ſtratas uias ſiue quod complanatæ ſint, ſiue quod lapidibus tectæ. idem. Miratur portas, ſtrepitumq;, & ſtrata uiarum. item quia iacendo quodammodo extendimur, fit ut eos etiam ſe ſternere dicamus, qui ſe ad iacendum collocant, ut quieſcant. Idem Sternunt ſe ſomno diuerſæ in littore Phocæ. Hinc ſtertere dicimus dormire. Perſius.

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

A ſterno etiam fit ſubſterno, à quo & ſubſtratum item ſternuo, à quo ſternuto frequentatiuum. Vnde ſternutatio, et ſternutamentum. & ſternutatorium medicamentum, à quo adſternuendum excitamur. Etenim qui ſternuunt quodammodo toto corpore extenduntur, licet enim ſternutatio à capite præcipue ſit, fit tamen ſternuendo quædam totius corporis extenſio, quod in alijs corporis eruptionibus non accidit. Nam cum tres partes principales noſtri corporis ſint, caput, thorax, et aluus, ſtatuq; alui expiratio ſit, ructus uentriculi, ſternutamentum capitis, ſolo ſternutamento fere totum corpus extenditur. ideoq; nõ modo caput, ſed reliquas etiam partes 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, & ſternutantes ſalutemus, ac bene eis precemur. Quod Tiberiũ quoq; Cæſarem alioquin 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 alii qui à græcis potius deduca uelint, qui λέκτρον lectum dicunt, uel quod fatigatos ad quieſcendum allicat. A lectus, & lectica diminutiua fiunt lectulus, & lecticula. Suetonius. A cœna in lecticulam ſe lucubratoriam recipiebat. item à lectus lectiſterniũ, cũ ſacrorũ gratia lecti in tẽplis ſternebãtur ad diſcumbẽdũ, ſiue etiam pnoctandũ. item à lectica lecticarij, q le cticam ferebãt. Itẽ à ſterno, ſiue ſtratũ ſtratumino deriuatur, qđ eſt ſtratũ firmo. Ply. Maiores, potẽtioresq; ſi ſit occaſio ſiliæ,

uel glarea ſterni, ora utrinq; lapidibus ſtratuminari, & alio ſupermitti. Sterno autem à græco deducitur, qđ eſt στρώννυω, A quo στρωτὴ ſtrata dicitur. Hinc lithoſtrata uocata ſunt pauimenta, quæ exiguis lapillis ſternuntur, de quibus ſupra diximus. item à ſterno ſtrages deducitur, qđ ſignificat cladẽ. depulſionem. proſligationem iacturam. Quippe ueteres ſterno, & ſligo in eadem ſignificatione accipiebant. Liuius ipſe ſe interram ſligit cadens. Accius. Nec perdoleſcit ſligi ſocios mortẽ. Ab hoc compoſita fiunt affligo, quod ſignificat proprie proſterno, & in terram extendo. Plynius. At canis ille horrẽtibus per totum corpus uillis ingenti primum latratu intonuit, mox in ceruicem aſſultans, contráq; belluam exurgens, hinc & illinc artifici dimicatione, qua maxime opus eſſet, inſeſtans, atq; cauens, donec aſſidua rotatũ uertigine affixit, 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. Proſligo deijcio. depello perdo. Vnde proſligatum exeratum dicimus, hoc eſt proſtratum. deiectum. afflictum. pditum. & proſlictas res, hoc eſt perditas, & ad cladem, perniciemq; deductas. Conſligo, dimico. Conſligere enim proprie dicuntur, qui dimicando ſe inuicem ſternunt. Vnde conflictues ſtrages, et mutua proſligatio appellatur, quæ & clades dicitur à græco κλάω, quod eſt amputo. frango. Vnde κλάσμα fragmentum. & confractio appellatur. Sunt etiam qui cladem quaſi cædem à cædendo 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, et agitur mecum bene, ideſt ſum in bona cõditione. et præclare tecũ agitur. Optime cum illis agetur, ſi diutius uiuent. Melius cum hominibus ageretur. peius. incommodius. peſſime tecum agetur, & alia huiuſmodi. Cicero. Cum illo uero quis neſcit actũ eſſe præclare, mecum incommodius? Nonnunquam etiam actiue ponitur. Valerius Maximus. Bene egiſſent Athenienſes cũ Miltiade, ſi eum poſt trecenta millia Perſarũ Marathone deiecta in exilium protinus miſiſſent, ac non in carcere, & uinclis mori cõgiſſent. Quid inter agere, facereq; interſit, ſupra declarauimus. ab his actus, & factus deducuntur. Quintilianus, Flexus ille, & ut ſic dixerim, motus dat actum quẽdam, et factum. Hæc ita differunt, ut actus ſit, cum nihil remanet. Factus, cum opus aliquod extat. iuriſconſulti agere dicunt, cũ actiones in iudicio habent. Quoniam uero bis de eadem re cũ 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. pdita eſt. Terẽ. Actum eſt, ſiquidem hæc uera prædicat, hoc eſt, nulla amplius ſpes eſt, non aliter, quàm in iudicio, ubi lata ſemel ſententia retractari non poteſt. Idipſum alio modo dicere ſolemus. Conclamatum eſt, quod inde tractum eſt, quia, cum ſpiritus uitalis aliquando intercluſus fallere homines ſoleret, mortui aqua calida ablui conſueuerunt, & per internalla 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, citróq; obligatio, ueluti emptio. uenditio. locatio. conductio. ſocietas. Geſtum res facta. alij geſta, & acta ita diſtinguunt, ut geſta ſint in adminiſtratione magiſtratus, & in bello, ac in rebus maioribus ad rempu. uel ad pluri mos ſpectantibus, ut geſta Alexandri. geſta Pompeij. geſta Cæſaris. Acta etiam priuatarum rerum, & minorum, ac familiarium Cicero. an in commentarijs, & chirographis, et libellis ſe uno authore prolatis, ac ne prolatis quidem, ſed tantum modo dictis acta Cæſaris firma erunt? Aliquando etiam non acta, ſed actus in eodem ſenſu dicamus idem. Quod ſi de mea uita, atq; actibus huic conuitiatori reſpõdeo. Lucanus, licet in gentes obruperit actus. Agere aliquando pro dicere accipimus. Terentius, Eſt'ne ipſe, de quo agebam? Vnde agere gratias dicimus, hoc ẽ uerbis, quàm gratum aliqđ habuerimus, ſiue quàm 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 eĩ miſeris. Virgilius, Siue errore uiæ, ſeu tempeſtatibus acti idem. Accelerant acta pariter teſtudine Volſci. item pro tractare. Martialis. Semper agis cauſas. Modo pro perſequi. Virgil. Quam procul incautum nemora inter creſia fixit Paſtor agens telis. Lucanus, terráq;, mariq; Iuſſus Cæſar agi. Modo pro agitare. Plautus. Aedepol eam agam uerberibus. Virgilius, Prodigijs acti cœleſtibus oſſa piabunt. A quo agito uerbum, concutio. moueo. uerbero. Vnde agitator. Idẽ. Sæpe oleo tardi coſtas agitator aſelli. aliquando perſequor, infeſto. Idem. Galbaneoq; agitare graueis nidore chelydros. Veteres accetare pro agitare dixerunt. Quandoq; pro uertere. Idem. Ipſe ter adducta circum caput egit arena. Nonnunquam pro expellere, fugere. 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 protrahere. Apuleius. Tot ſimul caſus diuerſum eũ agebant. hinc ſpe, illinc timore trahebatur. Plerunque etiam pro iurgare. Cicero, Perinde ac ſi furti cum eo egiſſet. item pro 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, agas animam.

Præterea agere aliquem reum dicimus accuſare. Peragere uero, reum condemnare. Agere ſeſe eſt mœdere. 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 multus, 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, q̃ ex hoc ipſo actuoſi dicuntur. item ſpatium in agro centum uiginti pedũ, de quo ſupra diximus, actus nũcupatur. iuriſconſulti actum, & iter ita diſtinguunt, ut iter ſit quo quis pedes, uel eques cõmeare poteſt. Actus uero in quo armenta trahere, & uehiculum ducere licet. itẽ 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 uẽdicatio. & 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 faciẽdum aliquid, dandumue. Differt q; actor ab authore, quod actor eſt, qui recitat. Author, qui opus facit. Vnde ſcriptores ipſos cœnœdiarum, ſiue tragœdiarũ, ſiue aliorum huiuſmodi operum authores uocamus, & quicunq; facit aliquod opus, ut puta, qui egit bellum, egit pacem, authorem hũc operis, authorem belli, authorem pacis dicimus, non actorem, quamuis res ipſæ geſtæ actæ aliquando appellentur. Neq; eſt author primitiuum nomen (ut Seruius exiſtimat) ſed à græco deducitur. Quippe græci αὐθέντην authorem dicunt. αὐθεντείαν authoritatem, αὐθέντημα authoramentum, αὐθεντάειν authorare, αὐθεντικὸν authoratum, quod nonnulli græcat 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 qđ ſine. C. ſcribi debet, cum in hoc ſignificato accipitur, & communis eſt generis. Nã cum ab augeo uerbo deriuatur cum. C. ſcribitur Auctor, et longe aliud ſignificat, hoc eſt eum, qui auget, et fœmininum eius eſt auctrix. Dicturq; 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 eſſet, ſi patres authores fierent, hoc eſt ſi authoritatem ſuam, et decretum interponerent, ſi ratum haberent, ſiue ratificarent, & comprobarent. idem. Maiores noſtri nullam, ne priuatam quidem rem agere fœminas ſine authore uoluerunt, in manu eẽ parentũ, 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 authorẽ 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. et authorare dicitur obligare ſibi, atq; ſubijcere. Liuius. Signo ſuo compreſſas tabulas miſit, et uero pignore uelut authoratum ſibi proditorẽ ratus eſt. ideſt obligatum, atq; ſubiectum. Valerius. Et authorato ſocijs officio. Et iuriſconſulti titulum habẽt de legendo, uel authorãdo milite, et legionum, ac auxiliorum deſcriptione. Hinc fit authoramentum, quod eſt obligatio quædam, ſiue ſtipendium, uel pretiũ 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 ſolicitant. Suetonius, Munus gladiatorium dedit, uiduarijſq; quibuſdam renocatis au-

thoramento centenum millium. Ab hoc fit exauthoro uerbum, quod eſt authoramento, hoc eſt ſtipendio, et pretio illo, ſiue mercede priuo. à quo exauthorari milites dicuntur, qui miſſionem habuerunt. Nihil eum 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 uẽdit auctionari dicitur. et uenditor ipſe uocatur auctionarius. Auctarium quoq; ab augeo deducitur, ſignificat q; quod ſuper menſuram, aut põdus iuſtum adijcitur, ut cumulus adiectus in modio. Plautus. Auctarium adijcito, uel mille nummũm plus q̃ poteſt. & auctum ſpatium Circa quod ſuper definitum nomen uictoriæ adiungebatur. item adaugeo. à quo adaucto. Accius. Quibus rem ſuam, & patriam noſtram quondam adauctauit pater. Et augifico. Ennius. Et tubes numeros augificat ſuos. Item magmentum, quod ueteres dixerunt, quaſi maius augumentum. & auxilium, quoniam augebant numerum ij, qui accedebant, ut adiumẽto eſſent alieni genæ. à quo auxilior uerbum, quod ſignificat adiuuo, opem fero. Vnde auxiliatur, & 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 exicauerat. 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 eo agi poſſit. & hippagium, atque 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. Virgi. Ergo ægre raſtris terram rimantur. Modo moleſte, Vnde ægre ferre dicamus, hoc eſt moleſte ferre. & ægrotus. à quo ægroto uerbum. et 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. et acto frequentatiuum, quod non eſt in uſu, ſed uſurpatur aliud ab eo frequentatiuum actito. à quo actitatio, quæ proprie in actis dicitur. & acta ab actitatis ita diſtinguuntur, quod acta ſunt, quæ extra iudicũ fiũt. Actitata ea, quæ in iudicio. Item ab ago fit aliud frequentatiuum agito, quod eſt cõmoueo. concutio. à quo ſubagito, quod eſt ineo. Plautus. Dum ille meretricẽ ſubagitat, ego qeſco. ab ijs agitatio. et ſubagitatio deducuntur. Et ager cũ ſuis deriuatiuis, qđ in eo aliq̃d agatur. et age age

uero·agendum·agemodo·eia 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 obiiſſet, 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 quẽ agitur, hoc eſt uoluitur rota·item quando tabulã ſignificat, q̃ agatur, hoc eſt adigatur parieti·Et actuoſus, q̃ ſemper agit· Senec·ira cundos feruida animi natura facit·Eſt enim actuoſus, et pertinax ignis·item qui geſtus agit·ut ſupra diximus·Et agilis·leuis·dexter, qui q̃; ſeſe facile agit, à quo agilitas, hoc eſt dexteritas corporis dicta·& agiliter aduerbium, hoc eſt facile, et cũ dexteritate·Et agmen quod proprie ſignificat agentem ſeſe, hoc eſt ambulantem multitudinem·Virg·et lõgum per ualles pa ſcitur agmen·idẽ·uocat agmina ſæua ſororũ·aliquando pro incedenti exercitu ponitur·Sallu·Egomet in agro, aut in prælio conſultor·& pro coarctante ſe multitudine, ut maiorem impetum faciat·Virg·illi agmine facto Laocoonta petunt·Et agonium dies, in quo rex hoſtiã immolabat·Hoſtias·n·antiq etiam ab agendo agonias uocabant·Agonius quoq; dicebatur deus præſidens rebus agendis, & agonalia eius dei feſta, quãuis aliq̃ 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 de cus camœnæ Leuis agorææ·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, aliiſq; huiuſmodi fieri uidemus·à quo mucidus·Mucum quidam à græco deductum uolunt·Nam græci μύξαν mucum uocant·& μύξωνα 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·Sine eugio puellã inuenit·Laberius· Quare tam arduum aſcendis, an concupiſcis eugium frangere? Adigo, quod eſt immitto·adiungo·applico·Virgi·ſed uitibus enſis adactus Tranſadigit coſtas·interdum circumago, aduro· circumuro·Vnde adagium dicitur prouerbium, quaſi circum agium, quod per ora omnium circunferatur, ſicut aduſtum dicimus circumuſtum·Gel·Hinc natum eſt frequens apud græcos adagium, ὐ παντὸς ἀνδρὸς ἐς κόρινθον ἐσθ' ὁπλοῦν, hoc eſt, Non cuiuis homini continget adire Corinthum·idem·Vetus adagium eſt, Nihil cum fidibus graculo, nihil cum amaracino ſui. Quod de ijs dicitur, qui ſe ijs rebus, quas ignorant, petulãtius audent immiſcere, uel de rebus ſuis nimis præſumunt, quale eſt illud·Sus Mineruam, Vel, quod dici ſolet, Aſinus ad lyram, Vel anſeres inter olores ſtrepere·Graculus nota uulgo auis eſt cornici ſimilis, niſi quod longe minor eſt·Nomen habet à ſono oris, uel quod gregatim uolet (ut placet Varroni) ſiue (ut alij putant) à gerendo, quod iacta ſegetum ſemina gerant, uel quod ex oliuetis cubitum ſe recipientes duas pedibus bacas, tertiam ore gerant·Huic ſoli aui fieracitas auri, atq; argenti mira eſt·Propterea & Monedulæ dicuntur, quaſi monetulæ à fiorandis 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 roſa·Turpilius·Noſti quàm ſit gracili corpore·Hoc et gracilens dicitur· Næuius·Vide gracilẽtis colorem, et quàm ſubito factus eſt gracilens·& gracilentum·Ennius·Deducunt habiles gladio filio gracilento·Hinc gracilitas, hoc eſt tenuitas, quæ & gracilitudo dicitur·Acius·Tametſi attenuitas, et gracilitudo facit ne dubitem·et gracilium·Næuius·Quis non irrideret uentris gracilium? De amaracino unguento ſupra diximus·Perinde autem dicitur·nihil cum amaracino ſui, acſi diceretur· Nihil cœno cum unguento· Veteres pro adigo adaſſo ſcripſere· Plautus· Vtinam diui adaſſint ad ſuſpendium· Adagia autem fœmino 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 deſiterunt·Aliquando retrouerto·regredior·conuerto· Plyn·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 omneis·interdum duco, ſiue produco·Plautus·Nauem peragit in portum·Apuleius, et multas noctes peregi inſomneis·item pergo, quod modo ſignificat proſequor· perſeuero· Virgilius, O' dea ſi prima repetens ab origine pergam·modo ago· Cicero, Perge & nobis nomina teſtium indicã·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 finitã 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 dicamus·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 dum taxat 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 uocatus eſt, quod furta clàm fiant, & plerunque in nocte· Furuum ueteres atrum dixerunt·à quo furnus·Furiæ·fumus·fuligo·fulcra fornax, quæ et caminus dicitur·à quo caminata loca dicimus teſtudinata, & ad fornacis ſimilitudinem facta·& à fornax fornacula diminutiuum·& fornacalia, hoc eſt feriæ furis torrendi gratia inſtitutæ·quod ad fornacem, quæ in priſtinis erat, ſacrificium fieri ſoleret·] Furuum bouem, hoc

eſt nigrum immolare Diti ſolebant. Et forceps inſtrumentum fabrile, quo calidum tenetur ferrum à ferus, hoc eſt à calidis capiendis. Virg. uerſant̃q; tenaci forcipe maſſam. Hoc & furunculis, quaſi furuncalis forceps dicebatur. Forfex uero ad huius ſimilitudinem inſtrumentum ẽ, 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 faciẽdi gratia, uel ipſius rei, uel etiã uſus eius, poſſeſſionis'ue, quod lege naturali prohibitum eſt admittere. Veteres tamen furtum uocabant, quicquid clàm, & occulte committeretur. Plautus. Manifeſtum hũc obtorto collo teneo furem flagitij. Virgi. Vulcani Martiſq; 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 conne xæ in tramite ſyluæ. Vt binias armato obſidã milite fauces. idem metaphoricè furem pro ſeruo poſuit. Quid domini facient, audent cum talia fures? A' fur etiam fit bifur ac trifur. Plau. Verberaliſſime etiã rogitas non fur, ſed trifur, quomodo & triueneficam ſcripſit, hoc eſt ſumme ueneficam. & trifurca ferum, hoc eſt ſumme furciferum. Item furem trium literarũ 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 quẽ 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. Siqua occultius proferenda erant, per notas ſcripſit. ideſt ſic ſtructo literarum ordine, ut nullum uerbũ effici poſſet, quæ ſiquis 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. A' furuo etiam, hoc eſt calido, ueteres forbeam genus cibi appellabant. quo calido ueſci ſolebant. item ab ago dego, quod aliquando ſimplicis ſui ſignificatum retinet, dego uitam, hoc eſt ago uitam. Lucr. Degimus hoc æui quodcunq; eſt. Aliq̃n ſignificat abigo expello. detraho. Plau. Nunc ergo iſtum ſoror laborem degam, & deminuã tibi. Idem. Degitur corium de tergo meo. Item exigo, quod modo extorqueo ſignificat. Cicero. Et cum eſſet tritici modius ſeſtertijs duobus pro frumẽto in modios ſingulos duodenos ſeſtertios exiſſe. Modo inueſtigo. Virg. Quærere conſtituit, ſocijſq; exacta referre. interdum excludo, quaſi extra ago. Plau. itaq; omneis exegit foras. Teren. Spectandæ an exigendæ ſint uobis prius. Nonius. indigne exigor patria innocens. Lucilius. Veſtimẽtis frigus, atque horrorem exactum putet. Cicero, Claueis ademit, foras exegit. Nonnunquam ago. Virg. quos improba uentris Exegit cæcos rabies. Plau. Et tu, cuius cauſa hanc erumnam exigo. Quandoq; conſtituo. Virg. Decreuitq; mori tempus ſecum ipſa, modumq; Exegit. Plerunq; debitum peto. Cicero. Sed non urgeo, longiores enim expectabo, uel potius exigam. Martia. Exigis à nobis operam ſine fine rogatum. Hinc exigere pecuniam dicimur, quæ nobis debetur. et exactores uocantur, qui pecuniam exigunt. & exactio actus ipſe exigendi. et exacta pecunia, cuius nomen Vlpianus non modo ad ſolutionem referendum eſſe, ſed etiã ad delegationem putat, hoc eſt cum pecuniam, quæ nobis debetur, alteri aſſignamus. Tũc enim exacta à nobis dicitur, etiã ſi ille nondum ſoluerit. Exactum etiam pro præterito ponimus. Virg. Ac tribus exactis, ubi quarta acceſſerit æſtas. idem. Exactum ad menſem inquit, hoc eſt uſq; ad menſis ultimam partem. A' quo exacti menſes appellantur, qui circa partum ſunt. idem. exactis grauidæ cũ menſibus errant. Eleganter etiam exactum dicimus exhauſtũ & ſuperatum. Sene. Vt tot procellis, tempeſtatibuſq; exactis, aliquando in portum ueniamus. Veteres in hunc ſenſum exanclatum uſurpauere. Cicero. Quod exanclauiſſet omneis labores, cum inciderent in mortis malum ſempiternum. Idem. Vt tot exanclatis laboribus aliquando quieſceremus. proprie tamen exanclare haurire erat. Plau. Næ iſte ædepol uinum pulpo exanclauit. Et aliquando pro perficere ponebatur. Pacuuius. Nõ poteſt Menalippe hic ſine tua opera exãclari 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 antiq; multum furate Catonis Criſpe Iugurthinæ conditor hiſtoriæ. Reprehendantur & alij, quod uel nimis ſequaces uetuſtatis, uel ipſi uerborum nouatores fuerint. Nos nihil nõ ſumme elegans, politum, uereq; Romanum putemus, quo Cicero uel ſemel fuerit uſus. Item ab ago fit compoſitũ macto quaſi magis augeo, de quo ſuperius diximus. Et prodigo, quod modo portendo, & præmonſtro ſignificat. Vnde prodiga dicta, & prodigatores, de quibus ſupra diximus. Modo conſumo, à quo prodigus dicitur luxurioſus, & bona ſua conſumens. Et prodigitas, et prodigalitas effuſio, et liberalitatis exceſſus. prodigas hoſtias uocabant ueteres, quæ conſumebantur. & prodige aduerbiũ profuſe. luxurioſe. Item ſubigo, qđ modo eſt acuo. Virg. Subigunt in cote ſecures. Modo attracto, agito. Cato. Farinam in mortarium indito. aquam paulatim addito. ſubigitoq; pulchre. Cicæ. Cum autem miraretur Lyſander, et proceritatem arborum, & directos in quincuncem ordines, et humum ſubactam, atq; puram. hinc aliquando pro exerceo, ac mollio ponitur. Idẽ, ſubacto mihi ingenio opus eſt, ut agro nõ ſimul ſubacto, ſed nouato. Aliquando pro ſubdo. ſubiugo. Virgi. Ternaq; tranſierint Rutulis hyberna ſubactis. Quandoq; pro urgeo. compello. Idem. Caſtigatq;, auditq; dolos, ſubigitq; fateri. Idem. Non aliter, quàm qui aduerſo uix flumine lembum Remigijs ſubigit. Nonnunquam ſubagito. Cic. Gallã ſubigo. Ab hoc fit aliud compoſitum proſubigo, quod ſignificat fodio. Virg. Et pede proſubigit terrã. Ambigo, quod proprie ſignificat circumago. Vnde ambactus circumactus, & ambages uerborum circuitus dicuntur. Idem. Lõgæ ambages. Quoniam uero ij, qui in anceps ſunt, circumuertere mentem, et agitare animo ſolent, factum eſt, ut ambigo pro dubito capiatur, quamuis ſint, qui ab ambo potius deductum ambigo uelint. Vnde ambiguum definiunt, qđ 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 ambiguũ eſſe, quod ex duo, uel plura accipi poſſunt. Alij nullum uerbum ambiguũ eſſe opinantur. Nam ambigui uerbi natura eſt, ut qui id dicit,

duo uel

duo, uel plura dicat, ſed nemo duo, uel plura dicat, q ſe ſentit unum dicere. Nam, cum ipſe unum dico, tu aliud accipis, obſcure dictum eſt non ambigue. Græca tamen ab ἄμφω, qđ eſt ambo amphibolum, hoc eſt ambiguum dicũt. A' quo amphibologa figura, cum ſermo dubium habet ſenſum, quale fuit illud Apollinis reſponſum. Aio te Aeacida Romanos uincere poſſe. Ab ambigo ambiguitas fit, hoc eſt dubitatio. & ambigue aduerbium, dubie. Quidam ango quoque ab an, & ago compoſitum opinantur, quod ſignificat crucio. Etenim qui cruciantur, in diuerſum agi uidentur. Sed ego a' græco potius deducti exiſtimo, quod eſt ἄγχω, ideſt ſtrangulo, a' quo ſynanche deducitur. Morbus faucium eſt peſtifer, atq; acutus. Sortitur autẽ diuerſum apud græcos nomen, prout ſpecies diuerſæ. Cum. neque rubor, neq; tumor ullus apparet, corpus aridum eſt, uix ſpiritus trahitur, membra ſoluuntur, a' ſue, cui hic morbus cũ homine communis eſt, συνάγχην, hoc eſt ſynanchen uocant. Cum uero lingua, facieſq; cum rubore intumeſcunt, uox nihil ſignificat. oculi uertuntur. facies pallet, ſingultuſq; eſt, à cane συνάγχην, hoc eſt cynanchen nominant, quod latrare, qui id morbi patitur, non loqui uideatur. Vbi uero tumor tantummodo, & rubor eſt, cætera nõ ſentiuntur, id παρασυνάγχην, hoc eſt citra ſynanchen appellant. A' latinis uno nomine ab angendo angina dicitur. Plautus, in anginã 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, nequid aduerſus eos poſtridie diceret, accepiſſe. Quapropter ſequenti die prodiiſſe in forum lana multa collum, ac ceruices inuolutum, & cum rogaretur, reſpondiſſe ſe ſynanchen pati, ideoq; contra Mileſios loqui non poſſe. Quapropter unum è populo exclamaſſe, non ſynanchẽ, quod pateretur, ſed argyranchen eſſe, hoc eſt non guttur is morbum, ſed argenti, hoc ipſum poſtea Demoſthenem fuiſſe confeſſum. Nam, cum interrogaſſet Ariſtodemum fabularũ actorẽ, quantum mercedis uti ageret accepiſſet, & Ariſtodemus talentum reſpondiſſet. At ego inquit, plus, ut tacerem, accepi. Ab angina Angeronia dea uocitata eſt, cui ſacra a' Romanis inſtituta ſunt. cum angina ciuitas uexaretur, eius feſta angeronalia ſunt uocitata. putabant enim ab hac dea populũ eo morbo præmiſſo uoto, fuiſſe liberatũ, huic põtifices in ſacello Volupiæ ſacrũ faciebant. Quam Verius Flaccus Angeroniam dicit ait, q angores, ac ſolicitudines animorum propitiata depellat. Sunt qui ſcribant ſimulachrum huius deæ ore obligato, atq; ſignato in ara Volupiæ propterea collocatum, quod q ſuos dolores, anxietateſq; 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. a' quo anxietas, et anxie aduerbiũ. et anxitudo pro ἀxietate. Accius, Perſuaſit mœror anxitudo, error, dolor. Idẽ, ubi cura eſt ibi anxitudo acerba. Cic. Quartaq; anxitudo prona ad luctũ, & mœrens ſemper, et 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 e contrario Murcam, quæ præter modum non moueret, ac faceret hominem, ut ait Pomponius, murcidum, hoc eſt, nimis deſidioſum. Plau. Murcide homo, ignaue, iers. Item ab ago cogo, quod interdum ſignificat urgeo. Terẽ. Iubeã ne iubeo, cogo, atq; impero. interdum in unum colligo, congrego. Cice. Cælum hoc, in quo nubes, imbreſq; coguntur. Teren. Quaſi ad talenta quindecim cõgi. a' quo coquo cum eius derinatiuis, de quibus inferius dicemus. et cæſeus a' coacto lacte, ut ſupra diximus, cuius dotẽ ignorare, ac ſpernere barbaras gentes, quæ lacte uiuunt, mirum eſt, denſantes id alioquin in acorẽ iucundum, quod græce ὀξύγαλα dicatur. & coagmentum coniunctio arcta. & coagmento coniungo. Cic. Si uiuendi finis eſt optimus, cum integra mente certiſq; ſenſibus opus ipſa ſuum eadem, quæ coagmentauit natura diſſoluit. Et coagulo conſtringo. deſo. Cuius paſſiuum eſt coagulor. Gel. Semen in utero mulieris, primis ſeptem diebus conglobatur, coagulatur, fitq; ad capiendam figuram idoneũ. 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, coagulumq; animi, atq; amoris. Varro. Cui nihil iucundius quicquã uiuit, hoc ægritudinem ad medendam inuenerunt. hoc hilaritatis dulce ſeminarium. hoc continet coagulum comiuia. Item coagulũ herba, ſiue potius ſpongia aquarum dulcium. Quã aliſtrumum, alij ſtrygnon, alij conſeruam uocant, de qua ſupra diximus. Hinc coagulatum, coniunctum, ac conſtrictum dicitur. & coagulatio denſatio. Cogo quoq; aliquando pro conſtringo, & condenſo accipitur. Virg. nam frigore mella Cogit hyems, eademq; calor liquefacta remittit. Idem, Cogite oues pueri, ſic lac pereæperit æſtus, Vt nuper fruſtra preſſabimus ubera palmis. Cogite inquit, hoc eſt conſtringendo mulgete. Nonnunquã pro imprimo, coarcto. Idem, Quadrifidam quercum cuneis, & forte coactis ſcindebant. item pro ſubigo. Varro. Octimo coacto libamẽta 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, fractaue dicitur. Sub coxa femur eſt ad genua uſq; deductum, & ex lato in anguſtum deſinens. & femen de qbus ſupra diximus, a' cuius mollicie dicta eſt fœmina, ut paulo mox dicemus. Femur uero, & femen a' ferendo dicta, quod ijs præcipue partibus ſuſtineatur animal, atq; feratur. A' coxa fit uerbum incoxo, quod ſignificat in coxã ſedeo. Pacu. Adeo incoxanti mihi pes obſtupuerat. A' con uero præpoſitione, & agito fit cogito, qđ eſt mente uoluo, quaſi coagito. Nihil enim aliud eſt cogitare, quã mente agitare. & ueluti in mora eſſe conſilij explicandi. Ab eo fit cogitatio, quæ & cogitatus dicatur, & 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 excogitatũ argumenta, rationes, figuras, cauſas. itaq; excogitare conſilij eſt. item ab ago indago, quod eſt ingro. à quo indagatio, & indagator. & indagatrix. et indago genus, inquiſitio. Virgilius, ſaltuſq; indagine cingunt. Et indigetes dij, qui ex hominibus facti ſunt, quaſi in dijs agentes, ut nonulli 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 q indigitare a' digitis potius deductum uolũt, quaſi nomina deorum ſupra digitos recenſere. Item ab ago porrigo, quaſi porrò, ideſt procul ago. proprie enim porrigere extendere eſt. Plynius, Facilius quippe radices porrigunt ſolo ſubacto. Sed q ma num protendendo offerre aliquid ſolemus, factum eſt, ut porrigere ſit aliquid a' longe, & ueluti porrectis, hoc eſt protenſis

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. Mart. Et uolucrem longo porrexit uulnere pardus. Ab hoc porrectio, hoc est extensio deducatur. & porrectus extensus, & porrecte aduerbium, extense. & exporrigo, quod & expergo dicatur, quasi porro ago a quo expergo, quasi exporrigo, qđ est ex somno excito. à quo ex porrectus excitatus, quod recentes à somno exporrigi, hoc est extendi solemus. Expergo. & expergisco. & expergefacio actiue dicimus. expergor. & expergiscor. & expergefio passiue. Tamen experrecti dicũtur, q̃ sua sponte uigilare incipiunt. expergefacti, qui ab alio excitantur. quidam expergiscentiam pro uigilantia usurparunt, & pro actu ipso expergiscendi. item à porrigendo, hoc est extendẽdo se, porrigo appellata. Lucil. Eri stem, & corruptum scabie, ac porrigine plenũ. Morbus est capitis, ubi inter pilos quædam quasi squamulæ surgunt, eæq; acutæ resoluuntur, & interdum madent multo sæpius siccæ sunt, idq; euenit modo sine ulcere, modo exulcerato loco. Huic quoque modo malo odore, modo nullo accidente, fereq; id in capillo fit, rarius in barba. Aliquando etiam in superciliũ. Nã sycosis aliud morbi genus est, quod à fici similitudine, quem græci σύκωσιν appellant nomen sumpsit. Caro excrescit, et id quidem generale est. Sub eo uero duæ sunt species. in altera 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, atq; ano, à quo qui eum morbum patitur, ficosus appellatur. Nascitur hoc ulceris genus ad fici ferè similitudinem sæpe ex inflammatione in capite, et ubi capilli sunt. in ano uero frequenter etiam ex attritu, quem cinædi patiuntur, & aliquando marisca appellatur. Iuuenalis, et podice leui Cæduntur tumidæ medio ridente marisca. à similitudine fici grãdioris, sed insipidioris, qui marisca dicitur. Martialis.

Infanti melimela dato, fatuaq; marisca.

Nam mihi, quæ nouit pungere, chia sapit.

Area quoq; ulceris genus est in capite. Duæ eius species. Commune utrique, quod de mortua summa pellicula primum 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, alopetia 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 aures duobus capitibus serpit, quibusdam etiam ad frõtem, donec se duo capita in priorem partem cõmittant. Illud uitium in qualibet ætate est, hoc ferè infantibus accidit, illud uix unquam sine curatione, hoc per se sæpe finitur. A porrigo porrigmosus deducitur. Ab area areosus. ab alopetia alopecus. Ab ophi ophiosus. Item à porrigo porca deducatur. quod inter duos sulcos elata terra est, Porca appellatur, quod secus eam frumentum porrigitur. Alij tamen à porcendo porcam appellatum existimant, quod ultra se iacisemina prohibet. porcere enim prohibere est, qua si porro 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. & sage mulier prudens, uersuta. item peritus sa-

crorum, quod satis agat. & 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 derivata existiment, quod è sacris agantur. Sunt enim herbæ uerbenæ, quæ è loco sacro sumebantur à legatis proficiscentibus ad fœdus faciendum, bellumue 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, ea νῆνν græca, 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 qđ sagaciter mittatur, uel quod sagax fit ictus eius. Item ab ago fatigo, de quo supra diximus. & casugo, quasi castum ago, de quo inferius dicemus. item à iure, & ago iurgo, quasi de iure ago. & iurgatio, iuris actio, de quo, et derivatis 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. & nugatio. & nugigerulus, qui uana nuntiat. Veteres etiam nugiuendos appellabant omnes eos, qui aliquid mulieribus uenderent. nam omnia, quibus mulieres utuntur, pro rebus uanis, atque inutilibus habentur. Plautus, Nugiuendis res soluta est omnibus. Item à leue, & ago leuigo, quod est complano, expolio. à quo leuigatur. & leuigatio. de quibus paulo post differemus. 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, quam dicere aliquid non esse. & negatiuum, quod negatur. & negabundus negans. MANV FOEMINEA. Manu mulieris. Fœmina, mulier dicatur, à feminis mollicie, ut quidam putant, siue à fœtu, ut nos potius remur. A fœmina uero fit fœmineum, & fœminium. & diminutiuum fœmella, & uerbum effœmino, quod est in mulièbrem molliciem, atque lasciuiam conuerto, cuius passiuum est effœminor. à quo effœminatus, mollis. lasciuus, & effœminatio, mollicies. lasciuia. & aduerbiũ effœminate, hoc est molliter. lasciue. Quidam etiam fœmineum, pro mulieroso usurpauerunt.

DE LAVREOLO.

DE LAVREOLO EPIGRAMMA VII.

QVALITER IN SCYTHICA. Blanditur Domitiano, quod ita in spectaculis Laureoli fabulam repræsentari fecerit, ut historia uideri potuerit. Mos hic imperatorum fuit, eos, qui ultimo supplicio dãnati erant, ludis exponere, ut cum quadam spectantis populi uoluptate interirent. Laureolum poëtæ finxerunt scelleratissimum hominem fuisse, & propterea in cruce sublatum, & à belluis dilaniatum extitisse. hæc fabula aliquando repræsentata fuit sine eius, qui Laureoli personam subibat pernicie. Domitianus uero quẽdam extremo supplicio dãnatum, ad Laureoli similitudinem crucі affigi iussit, & ferio ab ursa discerpi, atq; ita spectaculum exhibuit populo rei ueræ, non ficte. Inuenta in Lẽtulum inuehitur, quod in theatro, dum eadem fabula ageretur, Laureoli personam subisset. 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 etiã Mustacem addiderunt, quoniam mustaceis subijceretur. hãc 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, quã syluestrem laurum intelligunt nonnulli sui generis arborem, differt colore. est enim cærulea bacã. Regiam, quæ cœpit Augusta appellari amplissima & arbore, & folio bacarum nõ aspero gustatu huic quoq; nonnulli suum genus assignant, longioribus foliis, latioribusq;. Bacãliam 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 simlis præterquam quod ea lacinia caret. & chamædaphne syluestris frutex unico ramulo ferè cubitali. foliis lauri. item herba, quæ uincaperuinca dicatur. & alexandrina, quam alij Idæam. alij hippoglottion. alij daphnẽ. alij cæpophyllõ. alij hypelaton uocant. Ramos spargit à radicе dodrantales 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. Corsicа olim lauro caerebat, nunc passim habet. pacifera hæc arbor uocatur, quia etiã inter armatos hostes 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 eo dona mittere etiam Romanis, ut L. Brutus fecit. Fortassis etiam in argumentũ,

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 icitur fulmine. Tiberium principem tonante cœlo coronari ea solitum ferunt cõtra fulminum ictus. Manifesto quidem abdicat ignes crepitu, & ueluti quadam detestatione illud memoratu dignum Liuiæ Drusillæ, quæ postea Augustæ cognomen meruit Diuo Augusto nuptæ, 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, ferendi, ideoq; ea laurus, quæ sterilis maxime est, triumphalis appellata. Constat ex hoc ramo seri laurum posse (quod Democritus, & Theophrastus negauerant) qdam ob hanc causam existimant mutatas coronas triumphales ex aureis in laureas. Solius huius arboris folia appellatiõe 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 multi tes sequebantur currum triumphantis, ut quasi sordibus purgati intrarent urbem, uel ut florere resp. uideretur quemadmodum laurus semper uiret. A lauro lauretum uocatum est in Auentino locus, ubi sylua lauri fuit. & imperatores à poëtis lauriferi, & laurigeri dicti. item Laurolauinium urbs Latij. & Laurentum huic propinqua urbs solis indigens. A qua Laurentes appellati. Finxerunt etiam poëtæ Daphnen Penei fluminis filiam fuisse, quam cũ Apollo amore eius captus persequeretur, in arborem sui nominis, hoc est laurum fuisse mutatam. cuius postea foliis citharas, & pharetras suas ornare Apollo solitus sit. Item Daphnim Mercurij fuisse filium formosissimum adolescentem, natum ex Nympha in amœnissima regione Sialiæ iuxta montes, 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 posse disse, 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 innocentes 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. et crucium uinum, insuaue, quod bibendo crucıet. & 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, et crudeli, ut cruẽta uox. cruenta oratio. Cuius contrarium est incruentus. Vnde incruentam uictoriam dicimus, quæ sine cæde hominum fuit. Martialis, Securo cædit incruenta dãno. & cructo uerbum, hoc est cruore inficio. Cuius passiuum est cruentor. & cruente aduerbium, hoc est crudeliter. & cruentatio, quod est sanguinaria fœdatio. Quidam etiam crudum hinc deductum uolunt,

quod proprie recens, atq; acerbum ſignificat, ut crudum uulnus, hoc eſt recens, & quaſi adhuc cruentum. à quo recrudeſcere dicimus, quaſi renouari, & ad priſtinam acerbitatem redire. Hinc crudum uocamus, quod non eſt cóctum, à ſimilitudine crudæ carnis, quæ adhuc cruēta eſt. & cruda poma dicuntur, quæ acerba, atque immatura ſunt. Cicero, Poma, quæ cruda ſunt, ni auelluntur. quæ autem cócta & matura, decidunt. Item crudi cibi, qui indigeſti, & non dum concocti ſunt. Iuuenalis, et crudum pauonem in balnea portas. & crudus homo, cuius ſtomachus cibo offenditur, quod non facile concoquat. Quintilianus, Crudo oratori declamandum non putat. Cicero, quod in cœnam non ueniret, quod eſſet durior. à quo crudus etiam homo appellatur, qui truci aſpectu eſt, qđ 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 dedu cta 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, ſenſiḿq; 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 cruſculũ. 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 fœmnino genere fragmentum tenue ſignificat lapidis, aut ligni, aut uitri, aut gelu, aut alterius huiuſmodi. Virgilius, Concreſcunt ſubitæ currenti in flumine cruſtæ. Plynius, Lithoſtrata cœpere iã ſub Sylla parmulis certe cruſtis. Cruſtum uero in neutro genere fruſtum panis, aut placentæ, aut alterius edulij ſignificat. Virgilius, Et uiolare manu, malíq; audacibus orbem Fatalis cruſti. à cruſta fit diminutiuum cruſtula. Apuleius, Paruas marmoreas cruſtulas pariẽti adiungens. à cruſto uero cruſtulũ. 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 pariẽti, 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 uulnus, ſiue ulcus dicitur, quando ſolidatur, qua detracta, ferè remanet cicatrix. Eſt enim cicatrix ſignum, qđ ex uulnere, 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. & cruſtumina pira, ex parte rubentia, quæ & cruſtumina dicuntur. SIC. Ita, eo modo, ſic, & ita eodem ferè modo accipiuntur. Aliquãdo enim ſimilitudinis ſunt. Virgilius, Non ſic aggeribus ruptis cum ſpumeus amnis Exit. Quintilianus, Quod ut optimum, ita longe difficillimum. Aliquando optantis. Virgilius, Sic tua cyrnæus fugant examina taxos. Propertius, Sic umbro ſa tibi cõtingant tecta Priape. Pacu. Ita te dij amẽt, ita tibi pro uoto ſecundent omnia. Nonunq; illatiuæ coniunctiones ſunt, & pro igitur uſurpantur. Cicero, Sic tot ſimul uirtutes continẽ

tiæ. grauitatis. iuſtitiæ. fidei defœrunt. Idem, ita nobiliſſima ciuitas Græciæ, et 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 inultum perire? placet. A ſic compoſita fiunt ſicine, qđ interrogantis eſt. Plautus, Sicine tu illã? 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, & plane contrarias. Quintilianus, Sed hæc eloquendi præcepta ſicut cognitioni ſunt neceſſaria, ita non ſatis ad uim dicendi ualent, niſi illis quædã facilitas, quæ apud græcos ἑξεις nominatur, acceſſerit. Quod per ut etiã dici frequentius inuenitur. Idẽ, Quod ut optimũ, ita lõge difficillimum. Habet etiam ſicut nonnunquam ueruſtatem, atque utilitatem magnam, quoties antecedẽtem ſententiam adnectit cum ſequenti. Idem, Sunt & alia ingenita quædam, quæ aduenant. uox. Latus patiẽs laboris. ualetudo. conſtantia. decor, quæ ſi modica obtigerunt, poſſunt ratione ampliari, ſed nonnunquam ita deſunt, ut bona etiam ingenij, ſtudíq; corrumpant. ſicut & hæc ipſa ſine doctore perito, ſtudio pertinaci ſcribendi. legendi. dicendi. multa & continua exercitatione per ſe nihil proſunt. Plynius, Ferũt Craſſum auum Craſſi in Parthis interempti nunquã riſiſſe, ob id Agelaſtum uocatum, ſicut nec fleſſe multos. In hunc ſenſum etiam alia duo quẽadmodum. & 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, ſacrificãti 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 excellẽtis perſonæ. Gellius, Tum in Albano uiſceratio Latinis data. Liuius, Secutus eſt annus nulla re belli, domíue inſignis. P. Plaucio Proculo, P. Cornelio Scæpula conſulibus, præter quod flagellas colonia deducta, & populo uiſceratio data. à M. Flauio in funere matris. & uiſceratim aduerbium, per uiſcera. Ennius, Alia fructus differt, diſſipat, uiſceratim mẽbra maria ſparſa ſpumant ſanguine. NVDA. Detecta pelle, ſcilicet dilacerata. Nudum enim dicitur, quod ſine tegmine eſt. Virgilius, Nudatosq; humeros oleo per ſuſa nitẽſcit. Vnde per metaphoram nudum aliquãdo pro inſepulto accipimus, quod ſcilicet cadauer ſaxo tectum non ſit. idem, Nudus in ignota Palinure iacebis arena. Ab hoc fit nudo uerbum, quod proprie ſignificat detego. Apuleius, Tũ uulnus nudare iuſſus eſt. Aliquãdo tamen pro indico uſurpatur. Virgilius, tranſectaq; pectora ferro Nudauit. Ab hoc fit nude aduerbium, hoc eſt aperte. ſimpliciter et denudo eiuſdem cum primitiuo ſignificationis. & nuditas, quod modo pro ſimplicitate, Modo pro inopia accipitur. Quidam nudũ, & nudatum

ita diſtinguunt,

ius distinguunt, ut nudum sit, quod nunquam tectum fuit, Nudatum uero, quod tectum esse consueuit, sed nunc tectum non est. VRSO. Notum animal est ursus, Cuius fœmina ursa dicitur. Coëunt hyemis initio non, ut cæteræ feræ, sed ambobus cubátibus, & se mutuo complexis, deinde secedunt in specus separatim, in quibus trigesimo die pariunt ut plurimum quinos. hi sunt candida, & informis cæro, paulo muribus maiores sine oculis sine pilo, unguibus tantum prominentibus. hãc lambendo paulatim figurant. Hinc Virgilium dicere solitum ferunt parere se uersus more ursino. nanque ut id animal fœtum ederet ineffigiatum, atque informem, sed lambendo eum conformaret, atque effingeret, Sic ingenij quoque sui recentis partus, rudi esse facie, & imperfecta, sed subinde tractando, colendoq; dare se ijs formam, & oris, ac uultus lineamenta præbere. Raro homines parientem uidere ursam. Mares quadragenta 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 uulneribus quidem 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 rigentes pectori admouent, & ita incubant, ut ona uolucres. Putat Theophrastus coctas quoque ursorum carnes 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 alioquin concreta sunt, deuorant. Aros è bulborum genere est. Scyllæ proximus amplitudine foliis lapati, caule recto duum cubitorum baculi crassitudine, radice mollioris naturæ, quæ & cruda editur. folia quoque eius in aceto decocta manduntur. Quidam hanc draconticum esse dixerunt. Alij radicem aron appellauerunt. Caulem uero draconticum. Sed lõge diuersa sunt, si modo draconticus ea est, quam nostri dracunculum uocant. Habet enim dracunculus subrutilam radicem & dracunculi modo cunuolutam. unde & nomen habet. Semen eius feruens, mordaxq;, cui tantũ uirus, ut olfactum grauidis abortum inferat. Aros econtrario partus omnium animalium extrahit naturæ circũlitus. Vlcera omnium generum sanat. Folia colle ctionibus medentur. Tradunt & radicem eius salutarem esse in pestilentia, in cibo sumptam ebrietatem discutere, serpentes dum crematur, nidore fugare, præsertim aspidas, qui & perunctos areo oleo fugere inuenti sunt. in foliis ari cæseus optime seruari traditur. Græci autem draconticum uocant herbam foliis betæ, nõ sine thyrso, flore purpureo aro penè simlem. Est & æris in Aegypto nascens ipsa quoque aro simlis, nisi quod minor est, & minoribus foliis, ac radice, quæ tamen grandis oliuæ magnitudinem implet. Idẽ ursi cirat ari surculos præ domant dentes. 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 præcipituri capita manibus tegunt, & in arena sæpe colaphis exanimati conspecti sunt. Hispani capita in spectaculis occisorum cremant, potaq; agere in ursinam rabiem censent. ingrediuntur bipedes, arborem auersi diripiunt. Taurosq; ex ore, cornibusq; eorum pedibus omnibus suspensi pondere fatigant. notatum est M. Pisone, & M. Messala consulibus ad XIIII Cal. Octobris Domitium Aenobarbum 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. A proxima sibi gente, qui sagæ dicuntur. & caucasum graucasum nominauerunt, quod eorum lingua significat niue candidum. Scytharum celeberrimi Sagæ. Messagetæ. Essedões. Arimaspi antea Caedri. Aessai. Oethei. Hausum maris eius dulcem esse Varro scribit, magnitudine influentium amnium uicto sale. sunt & Seres lanuto syluarum nobiles depectentes caniciem frondium aqua perfusa. Vnde geminus fœminis labor, redordiendi fila, rursusq; texendi. Seres mites quidem, sed feris similes sunt. Fugunt enim hominum cœtum, cum commercia expetant. Ab ijs sericum ipsa lanugo arborum. & sericæ uestes appellatæ. illud de Essedonubus notandum, quod parentum suorum funera cantu prosequuntur, & congregatis proximis caduuera ipsa pecudum carnibus admista comedunt. quin & ossa capitum incincta auro tenent ad seruitia poculorum, quæ ultima sunt apud eos officia pietatis. Massagetæ uero per deserta discurrunt, equorum suorum sanguinem potantes. Claudianus. Et qui cornipedes in pocula uulnerat audax Massagetes. AVEM ASSIDVAM. Aquilam cor, siue iecur eius assidue depascentem, quemadmodum superius declarauimus. NIMIO. Nimis magno. quia nunquam consumi poterat. etenim continue renascebatur. PECTORE. Corde, seu iecore. Totum pro parte posuit. Quippe hæc uiscera intra pectus constituta sunt. pectus dicitur anterior pars animalis à gula usque ad uentrem, hoc homini tantum latum est. Reliquis animalibus carinatum, uolucribus magis, & inter eas maxime aquaticis. in eo papillæ leuiter eminent, & fusciioribus, ac paruis oribus 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. et pectusculum parum 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 phylluræ, siue folij dicta, quod in ea carmina pangantur, hoc est figantur. & impingo, quod est impello. à quo impactum. & compingo. compello. compono. à quo compactum. Hinc paciscor cum derivatis 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 catharam dicimus, hoc est percutere, & distendere pectine chordas, hoc est plectro. item pectines sunt, quibus lanarij, & textores utuntur. & pectere lanam, pectere uectes dicuntur. à quo & uestes ipsæ pexæ appellantur. Plynius, Istriæ, liburniæq; pilo propior, quàm lana pexis aliena uestibus, hoc est uestibus, quæ texun-

ter. nam in texendo pectinis morsibus uestes feriuntur. Ab ijs pexati dicuntur, qui pexis uestibus sunt induti. Martialis Pexatus pulchre. est etiam pecten cratis genus dētatæ stylis ferreis ad cōlendam terram. à quo pectino deducatur. Plynius, sunt genera terræ, quorum ubertas pectinari segetem in herba cōgat. 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 dicamus 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. Mēbra autem proprie uocamus carnem artus tegentem. Vnde mēbrana superior membri pars, hoc est pellis ipsa appellatur. Silius, et uenis male iuncta trementibus ossa Extant cōsumptis uisu deformia membris. Cōfunduntur tamen hæc aliquando apud authores. Ab arto, à quo artus derivatur, fit coarcto, qđ est astringo. coniungo. Vnde coarctatio. et 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. & artificose aduerbium. & quinquertium, quod græci pentathlum uocant, quo die quinq; genera artium in ludis exercebant. & ipsos athletas Liuius quinquertiones appellat. itē artium ueteres dixerūt, bonis artibus instructum. Artem definiunt esse facultatem, quæ præceptis quibusdam, ac regulis cōtinetur. Trifariam autem artes diuiduntur. Quædam enim in spectione, 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 dicatur, qualis est saltatio. Aliæ in effectu, quæ operis, quod oculis subijcitur, consumationē, nō finem accipiunt. hanc poēticen, hoc est factiuam appellamus, qualis est pictura, hæc & effectiua, & administratiua à qbusdam appellatur. Ab ars compositæ fiunt iners, quod proprie significat eum, qui sine arte est. Lucilius, Iners, qui sine arte est. Sed quoniam qui nullam artem exercent, uel otiosi, uel desides sunt, uel ignaui, fit, ut iners aliquando pro otioso capiatur. Virg. 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 deducatur, qđ modo pro ignorātia 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 derivari censemus, quod est ἄστυ, hoc est oppidum, siue urbs. Nam qui in oppidis, atque urbibus assidue uersantur, fiunt callidiores, quemadmodum nos ab urbe urbanum pro lepido dicimus, ita græci ab asty astutum pro callido, & uersuto. inde etiam astus & astutia deducuntur eiusdem significationis. & astute aduerbium. 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 lacerās? Tractū à laruis, quæ discēdo corpora dilaniant. Hinc lacerus dilaniatus. & lacerna uestis, de qua supra diximus. & lacinæ 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 iniustitiæ primum munus, necui noceat, nisi lacessitus iniuria. Quandoq; etiam in bonam. idem. Tuis me amantissimis libris lacessisti, idest prouocasti ad respondēdum. Lacer à ueteribus dicebatur, qui auribus truncatis erat. VIVEBANT. adhuc palpitabant. MEMBRIS. Carne, ut paulo ante diximus, quamuis membra etiam pro artubus ponantur. item pro partibus, etiam si ad inanimata transferuntur. Vnde membratim dicamus, hoc est per partes ambitus, quæ græci κῶλα nominant. à nostris membra dicuntur. à membro fit bimembris. trimembris. quadrimembris. hoc ē 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 cāro. Facit hoc frequenter Martialis, ut diuersam uim uocabulorum uersibus exprimat, ut est in illo tetrasticho.

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

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

Cum igitur corpus aliquando massam hanc membrorum diuersitate compactam significet, Seneca. Corpore truncō caput abest, modo solam carnem, Cicero. Ego hic cogito commorari, quoad me reficiam. Nam & uireis, & corpus amisi, idest carnem. unde corpulentos dicimus obesi corporis homines. Martialis hoc uersu utrunq; significatum usurpauit. Corpus inquit, hoc est cāro nusquam erat in toto corpore, hoc est in tota massa corporea. Corporum tria genera esse Pomponius affirmat. Vnum quod una specie continetur, ut homo. lignum. lapis. Alterum, quod ex contingentibus, hoc est pluribus inter se cohærentibus constat, ut ædificium. nauis. armarium. Tertium, quod ex distantibus compactum est, ut puta ex pluribus corporibus uni nomini subiectis, ut populus. legio. grex. & corpus esse definiunt, quod quinq; sensibus comprehendi potest. Alij τὸ ξυχῇ 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 tangi 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 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 meſt. illic uero de ipſa ſubſtantia. item a corpus corporo uerbum, quod eſt interficio, & corpus ſolum ſine anima relinquo. Ennius. Corpus contemplatur, unde corporet uulnere. Acus, Corporare abs tergo es auſus. Ab hoc fit incorporo, qđ eſt res diuerſas in unũ corpus, & (ut ita dicam) in unam maſſam redigo. A quo incorporatio, quod et concorporo, & concorporatio dicitur. A corpulẽto corpulentia deducitur, qđ carnoſitatẽ ſignificat. SCELERATVS. Dilaniatus. pollutus, ut ſupra diximus. ANTIQVAE. Veteris. proprie enim antiquum uetus ſignificat. Virgilius, Antiquaq; domos aui um. deductum ab ante, & æuum, ut Varro exiſtimat. Quoniam uero, quæ antiquiora ſunt, fere 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 antiqus aliquando pro melius uſurpemus. Cicero, Hoc quidem eſt pro prium amicitiæ, ſed antiquior, & pulchrior, & magis a natura ipſa profecta. Idem, Nihil mihi antiquius uiſum eſt, quã 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 uehemẽter 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 fere antiquum cum quadam dignitate exprimitur. Ediuerſo uetus pene cum contumelia. Vnde uetus mancipium, & antiquã matronam dicimus. Quidã etiã antiquarium pro antiquo uſurpauere, & pro eo, qui res antiquas conſcribit. POENA. Verum non ſimulatum ſupplicium. Pœna a græco deducitur, quod eſt τοινή. Quamuis Varro a pendendo dictã 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 philoſopus tria genera pœnarum commemorat, quibus peccata puniuntur. Prima eſt, quæ græce dicitur τουθεσία, uel cõſaſis, cum pœna adhibetur caſtigandi, atque emendandi gratia. Altera, quam τιμωρίαν appellant, cum dignitas, authoritasq; eius, in quẽ eſt peccatum, leuanda eſt, ne prætermiſſa animaduerſio contemptum eius pariat, & honorem leuet. ideoq; ei uocabulum a conſeruatione honoris, quem græci τιμὴν uocant, factum exiſtimant. Tertia, quæ παράδειγμα a græcis nominatur, cum punitio propter exemplum neceſſario adhibetur, ut cæteri a ſimilibus peccatis metu cognitæ pœnæ deterreantur. icirco ueteres quoque noſtri exempla pro maximis, grauiſſimiſq; pœnis uſurparunt. pœnam pendere eſt multam ſoluere, quia hoc penſo ære fieri ſolebat. A 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 ſententiã

dicæret. Iuuenalis, Impune ergo mihi recitaueris ille togatus. impuno autem a 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 crimnibus, ſed uocibus, maledictiſq; celebratum eſt, id nũquam tam acerbe ferret M. Cœlius, ut eum pœniteat non deformem eſſe natum. Quoniam uero in ijs etiam, quæ nobis aut tædio, aut pudori ſunt, pœna quædã eſſe uidetur, fit ut pœnitet aliquando pro tædet 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 nomina tiui, hic ablatiui ſit caſus.

DE DAEDALO. EPIGRAMMA. VIII.

Dædale Lucano. Locatur in quendam nomine Dædalum, qui in arena urſo obiectus fuerat, & ad Dædali Athenienſis alas alludit. Eſt autem diſtichon. ſic enim appellatur a græcis quando eſt geminus uerſus. Nam δὶς græci bis dicunt, σίχος uerſum. Sic tetraſtichon appellamus, cum quatuor ſunt uerſus. Hexaſtichon, cũ ſex. QVAM. Quantum. CVPERES. Optares. Cupio enim eſt opto. deſydero. a quo percupio, ualde cupio. concupio, deſydero. a quo concupiſco. unde cõcupiſcentia deducitur, quod eſt tam bonarum, quàm malarum rerum appetitus. & concupiſcibile, quo nonnulli utuntur. & concupitum, deſyderatum. & cupidus. auidus. & cupide aduerbiũ. auide. a quo cupidior. cupidiſſimus. & cupidius. cupidiſſime. Item cupiens. cupientis. cupientiſſime. & cupiditas, deſyderiũ, quæ & cupido fœminino genere dicitur. Definiturq; effrenatus habendi appetitus. nã maſculino genere ſignificat deũ, de quo ſupra diximus, q; et amor dicitur. a quo cupidineus. Cupiditatẽ a cupidine qđ ita diſtinguunt, ut cupiditas leuior ſit, ac temperatior. Cupido uero grauior. Lucil. Cupiditas ex homine. Cupido ex ſtulto nunq; tollitur. & cupedia, quæ ſimiliter cupiditatem ſignificat. Cic. Ambitio, mulieroſitas, puiacia. liguritio. temulentia cupedia. Itẽ cupes. & cupedia neutro genere, lautiores cibi dicũtur, uel a cupiditate, uel qđ rebus cupidinis alimenta ſubminiſtrent. unũ cupedinariũ appellantur eſculẽtariũ rerũ uẽditores. Cupedula ẽt fœminino genere inuenitur. Gel. Coniectabamus ad cœnulã non cupedulas caborũ, ſed argutias quæſtionũ. Cupẽcus, Sabinorũ lingua ſacerdos appellatur. NVNC. Mõ. hoc præſenti tpe. Nunc. n. aducrbiũ tẽporis eſt, & idẽ ſignificat, qđ mõ. Aliqñ tñ nullã temporis ſignificationẽ, uerũ pro ſed coniunctione accipitur. Cic. Quæ qdem multo plura euenirent, ſi ad quietem integri iremus. nunc onuſti cibo, & uino confuſa, & perturbata cernimus. PENNAS. Alas, partem pro toto poſuit. LVCANO. E Lucania, de qua ſupra diximus, urſi mittebantur in arenam magnitudine, ac feritate præſtantes.

AD DOMITIANVM DE RHINOCEROTE EPIGRAMMA IX.

QVAESTITIT EXHIBITVS. Blã ditur Domitiano de pugna rhinocerotis, et tauri. RHINOCEROS. Animal ẽ unum in nare cornu habens repandũ, qđ ſubinde attritum cautibus in mucronẽ acuit, eoq; aduerſus elephãtos præliatur, hoſtis eis natura genitus. in dimicatione aliũm maxime petit, quia ſcit eam partem eſſe molliorem. Longitudo ei par elephanto, crura multo breuiora, color buxeus eſt, à græcis ῥὶς naris dicitur, κέρας cornu. Inde rhinocerotis nomen. Minora animalia niſi in irã ſub inde exatatus non tangit. Pompeij Magni ludi hoc animal primo Romæ oſtenderunt. Deide Auguſtus apud ſepta. ſolebat. nhic princeps ẽt circa ſpectaculorum dies, ſiq̃n quid inuſitatũ, dignumq; cognitu aduectum eſſet, id extra ordinem quolibet loco publicare, ut rhinocerotem apud ſepta. Tigrim in ſcena. anguem quinquaginta cubitorũ pro comitio. poſt hæc Domitianus frequenter rhinocerotem ludis exhibuit. A rhinocerote rhinocerotius deducitur. unde rhinocerotia cornua dicimus. EXHIBITVS TIBI. Productus à te. TOTA ARENA. Toto amphitheatro. PRAELIA. Certamina, prælium à premendo, quaſi præmũ dictum, qđ dimicãdo ſe inuicem hoſtes premant. Eſt autem præliũ belli pars, hoc eſt cum manus conſeruntur. & ipſa dimicatio, quæ & pugna dicitur. Virg. Infantem fugiens media inter præla belli. Ab hoc prælio & prælior deducuntur. & præliator & præliatrix. Virhoneſtæ præliũ pro coitu poſuit, dum de equo loquitur ætate confecto. Nam & in coitu dimicatio quædã eſſe uidetur. ſiq̃n ad prælia uenium eſt. Præliares dies appellabãtur, qbus fas erat hoſtem bello lacẽſſere. 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. A pugna fit pugnicula, quã pro leui pugna Cato uſurpauit. pugnax, bellicoſus. à quo pugnator. pugnaciſſimus. et pugnaciter. pugnacius. pugnaciſſime. & pugnator, q pugnat. cuius fœminium eſt pugnatrix. Item compoſita oppugno, qđ eſt pugnando uincere contendo. Expugno pugnando uinco. Sed de oppidis, caſtris nauibus, cæteriſq; huiuſcemodi dicitur. Expugnatur aũt nauis ſecundum Calliſtratum iuriſconſultum, cum ſpoliatur, aut mergitur, aut diſſoluitur, aut pertunditur, aut funes eius exciduntur, aut uela conſcindũtur, aut anchoræ inuoluuntur de mari. ab ijs oppugnator. oppugnatrix. oppugnatio. expugnator. expugnatrix. expugnatio. depugno idem, qđ pugno. à quo depugnator. & depugnatrix. propugno aduerſus pugnãtes pugno, ſiue pugnãdo reſiſto. à quo propugnator. propugnatrix. & propugnacula minæ murorũ. & alia ædificia, poſt quæ in mœnibus, aut nauibus propugnando conſiſtimus. impugno aduerſor, confuto. à quo impugnator. et impugnatrix. repugno. contradico. refragor. à quo repugnantia, refragatio. contradictio. pugnus uero à græco deducitur πυγμὴ, uel à punctione, hoc eſt percuſſione. à quo pugillus diminutiuum. & pugil, qui pugno certare conſueuit. & pugillares tabellæ ex ligno, ſiue alia materia ceratæ in quibus ſtylo ſcribimus, qđ pugno comprehendantur. uel à pungendo, q ſtylo in ijs pungendo ſcribatur. Mart. de pugillaribus eburneis. Secta niſi in tenues eſſemus ligna tabellas, Eſſemus libyci nobile dentis opus. Dicimus aũt in ſingulari pugillaris, & pugillare. in plurali uero pugillares dicta κατ' Item pugilatus, pugilum ludus. QVAE NON PROMISIT. Quæ non uiſus fuerat minari, quoniã diu torpẽti ſimilis ſteterat ante, q̃ 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 rediit cognitus ante furor. PROMISIT. Minatus eſt. promittere. n. aliq̃n eſt pollicẽri, hoc tñ ab eo differẽs, q̃ pollicemur ſponte, promittimus rogati. Cicero. Iam. n. totum tibi, qđ promiſeram præſtiti. Aliq̃n producere, et quaſi in magnitudinem mittere, ſiue porro. i. longe mittere. Virg. promiſſaq; barba. Nonnunq̃ minari. Idem, Promiſi ultorem, & ueteris odia aſpera moui. minatus ſum. Quippe bona promittimus. mala minamur. ab hoc promiſſum. promiſſor. et promiſſio deducuntur. & promiſſe aduerbiũ, hoc eſt prolixe. Itẽ appromitto. à quo appromiſſor. Eſt. n. proprie appromiſſor, quia qđ ſuo nomine promſit, idẽ quoq; pro altero promittit. Itẽ cõpromitto, qđ proprie eſt litem ad boni uiri arbitrium mitto. à quo compromiſſum dicitur ipſa facultas arbitro data, tractum ab eo, qđ uterq; litigens ſimul promittat ſe arbitri ſententiæ pariturum. arbiter iudex dicitur, non à lege datus, ſed ab ijs, qui litigant, electus, qui totius rei hẽat arbitriũ, & facultatem, dictus ab arbitrando. Arbitrari. n. exiſtimare eſt, & arbitrium eſt iudicare, non prout iuris ſit, ſed prout ipſe æquũ eẽ exiſtimet. Hinc arbitriũ, qđ modo arbitri ſententiam ſignificat, modo opinionẽ, ut oĩa pro arbitrio ſuo fiãt, hoc eſt prout ſibi uidetur, & prout opinatur eſſe faciendũ. Item facultatẽ iudicãdi arbitro datã. Vñ arbitriũ ſuſcepiſſe (ut Pedianus ſcribit) q iudias partẽ ſuſcepit, finemq; ſnia ſua ſe controuerſijs ĩpoſituũ pollicetur. Quod ſi hactenus iteruenit, ut expiretur an conſilio ſuo, uel authoritate diſcuti paterentur litẽ, nec arbiter uidetur, nec arbitriũ dicitur recepiſſe. Proculus arbitrorum duo eſſe gña ſcribit. Vnũ eiuſmodi, ut ſi æquũ ſit, ſiue iniquũ parere debeamus, qđ obſeruatur cũ ex cõpromiſſo ad arbitriũ ĩtũ eſt. Alterũ eiuſmodi, ut ad boni uiri arbitriũ rediga dẽat, q iure decernat. Quidã arbitramentũ pro arbitrio, hoc eſt arbitri ſententia uſurpãt. Arbitrariũ dicitur, cũ adhuc res apud arbitrũ geritur. itẽ cum in poteſtate uel arbitri, uel iudicis ẽ, pro arbitrio, hoc ẽ pro opinione ſua iudicare. Vñ arbitraria pœna dicitur, quæ nõ lege ſtatuta ẽ, ſed iudicis arbitrio relicta. à quo fit arbitrarie aduerbiũ, qđ ſignificat pro arbitrio. Cõponitur aũt promitto ex pro, & mitto. Mittere proprie ẽ, qđ græci dicunt πέμπειν. Virg. Mittitur & magni Venulus Diomedis ad urbẽ. Interdũ tñ pro deponere, atq; excludere uſurpatur. Idẽ. reuocate animos, mœſtũq; timorẽ Mittite. Ter. Eia lachrymas mitte. Nõnũq̃ pro donare. Vir. Hos illi, qđ nec bñ uertat, mittimus hœdos. Ab hoc fit frequẽtatiuũ miſſito. & miſſile oẽ telũ, qđ in longũ mitti pot. unde & lapides miſſilia dicũtur. Mittilis uero pulmẽtaria dicebatur, cæpiebaturq; pro pauicula. item miſſilia dicebantur munera, quæ à principibus populo ſpargebantur, ut puta bellaria linea. odores. unguẽta. ubi deliciatores, qđ cũ alijs tpibus, tum maxime Saturnalibus in theatro fieri ſolebat. Sue. Iparſit et miſſilia uariarũ rerũ, et panaria cum obſonio uiritim diuiſit. Sunt. n. panaria naſa ad ferendas dapes ex uiminibus facta. A 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 ĩmiſſione ferarũ, aut gladiatorũ in arenã. Sueto. in ijs Circenſium die, quo ſæpius centum miſſus peragerentur, ſingulos à ſeptenis ſpatijs ad quina corripuit. Idem, Circenſes frequẽter etiam in Vaticano commiſit, nonnunquã interiecta per quinos miſſus uenatione. Præterea compoſita ab eodẽ fiunt admitto, qđ modo ſignificat recipio, aſſumo. Iuuenalis, Iam fas eſt, admitte uiros. modo intromitte

martia. Ante fores stantẽ dubitas admittere famam. Modo pec
o. Plau. Quid tandẽ admisi pater? Hĩc admissiuæ aues, à qui-
bus auguria captabant, & admissarius equus appellatur, qui
ad sobolem procreandã equæ adiungitur. Intermitto, qđ est tẽ
pus omitto. à quo intermissio. Cicẽ. Etsi ego id tempus intermi
serã potius, quàm omiserã. Quint. Cumq; id sine intermissio
ne prosequeretur discessit. Omitto præterea, à quo omissio.
Permitto interdũ cõcedo. tolero. ut pmitte me parũper quiescẽ
re. interdũ imitto, incito, ut equũ cõcitatũ ad hostiũ pmisit aci-
em. à quo pmissio, hoc est idulgentia. Prætermitto omitto, à quo
prætermissio. Transmitto, mõ transeo. Traiicio, ut trãmisit flu
men, hoc est traiecit. Vir. Trãsmittunt cursu campos, atq; agmi
na cerui pulueruleãta fugæ glomerant. Modo mitto. Apuleius.
Quo audito puerũ ad eum transmisit. Ab hoc transmissio, hoc
est traiectio, trãsfretatio, transitus. A mitto, pdo. Vir. Amissam
classem socios à morte reduxi. à quo amissio. Demitto, deor-
sum mitto. Ply. Demissóq; in puteũ funiculo altitudinẽ aquæ
demensus est. à quo demissio, & demissum, humile. A pule. Et
paucæ quædã uocẽ demissa præfatus est. Et demisse aduerbiũ,
humiliter. Emitto, extra mitto, ut gregem emisit. Hinc emittẽ
arcere equi dicuntur. à quo emissio. et emissariũ locus, per quẽ
aqua è lacu, aut stagno emittitur. Suet. fecit & emissariũ fuci
no lacus, portumq; ostiensem. Præmitto, ãn mitto. A quo præ-
missio. imitto, modo itromitto, mõ in longitudinẽ produco. Vir.
Respicimus dira illuuies, immissáq; barba, hoc est promissa. à
quo immissio. ĩtromitto notæ significationis, à quo ĩtromissio.
Submitto. inclino. subdo. suppono. Lucil. Submittas alios, siquos
posse cẽseas. Mõ demitto. Vir. Pascite, ut ãn, boues pueri, sum
mittite tauros. idẽ. Tu mõ quos in spem statuis summittere gẽ
ti. Hinc summissum humile dicimus. Cicẽ. Neq; summissum ni
mis, neq; se nimiũ efferentem. Vir. Summissi petimus terrã, et
uox fertur ad aures. Ab hoc summissio. et summisse aduerbi
um. Dimitto aliqñ mitto. idẽ. equidẽ p littora certos Dimittã.
Hinc dimissoriæ literæ (ut Modestino placet) uocatæ, q̃ p eas
causa ad eũ, qui appellatus est, mittitur. Nõnunquã do. Virg.
dimissáq; ab Ioue gentis Noia. Quãdoq; pmitto, et ĩ potestatẽ
do. Cicẽ. Tũ annui cõsules, tũ dimissi populi fasces. Plerũq; re
linquo. idẽ. Cũ exercitũ non tam tueri, q̃ uel tradere, uel amit
tere cogeretur. itẽ porrigo, produco. Varro. cũ ẽt Thais Menã
dri tunicam dimissam hẽat ad talos. Sæpe ẽt demitto, hoc est de
super mitto. Vir. Dimissum lapsi per funem. Sall. Cũ strepitu
dimissum uictoriæ simulachrũ. Hinc dimissum aliqñ pro abie
cto usurpamus. Cicẽ. Timido aĩo, humili, dimisso. idẽ. Nõ est
cuiusvis elate, et ample loqui, humiliter, dimisseq; sentire. Aliqñ
pro humili, ac miserabili. Virg. Deiecit uultũ, et dimissa uocẽ
locuta est. Remitto, qđ modo significat relaxo. Vñ remittere ar
cum. remittere animũ dicimus. Cicẽ. Quæro. n. nõ q̃bus inten
dam animũ rebus, sed q̃bus remittã. Hinc remissio, relaxa-
tio animi dicitur. Modo cõcedo, pmitto. Vir. Manibus, et cane
ri siqua est ea cura, remitto. Nõnunquam mitto. Lucil. Cohibet
domi mœstus se Albinus, qđ repudiũ filiæ remisit. Aliqñ re
tro mitto. Plau. Munera accipit frequẽs, remittit nunquã. Ab
hoc remisse aduerbium deducitur, quod modo humiliter signi
ficat. Sallu. Pauca timide, remisseq; locutus, abscessit. modo læ
te, & ueluti remisso, hoc est relaxato animo. Cicẽ. Quis unq̃
præter hunc tragicas penè comice, tristis, remisse? Cõmitto, qđ
modo est coniungo. Vir. Delphinum caudas utero cõmissa lu
porũ. Vnde tabularũ, & aliorũ huiusmodi iũcturæ cõmissu
ræ dicuntur. et cõmittile, compositum. modo dono, relinquo.
Cic. is calũniatores opposuit, qui illã hæreditatem Veneri Ery
cinæ cõmissam esse dicerent. Nõnunquã peco, delinquo. Vir.
Quid meus Aeneas in te cõmittere tantum, Quid Troes potue
re? interdum credo, cõmendo. Teren. Quem lupo cõmisisti. idẽ
Nec satis digna, cui committas primo partu mulierem. Cicero.
Quã diu respub. per eos gerebatur, quibus seipsa commiserat.
Hinc fidei cõmissarij dicti, quorum fidei ultimarum uoluntã
tum executiones commendantur, quæ fideicommissa appellan
tur. & 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 di
ctione, capiturq; semper in malam partem, & negationem re
quirit. Cicẽ. Non committas, ut dicendum sit, non putarã. idẽ.
Nihil tibi esse committendum cõsyderare debes quamobrem
eorum, quos laudas, te non similem præbeas. Postremo manu
mitto. à quo manumissor. manumissus, manumissio. de qui-
bus supra diximus. O, O aliquãdo uocandi aduerbium est.
Virg. O regina, nouam cui condere Iuppiter urbem. Aliquan
do optandi. idem. Adsis o placidus. Aliquando indignandi.
Cicero. O tempora, o mores, o paterni generis oblite, materni
uix memor. Nonnunquam admirandi, ut hoc loco, et apud Per
sium. O curas hominũ, o quantum in rebus inane est. Quã-
doq; interiectio est dolẽtis. Cicero. O me miserum, o infelicem.
Aliquoties exultantis affectum exprimit. Vir. O mihi sola
mei super Asianactis imago. idem. O felix, si te tua Roma ui
deret. Et aliquando cum nominatiuo, aliquando cum accusa
tiuo, aliquando cum uocatiuo iũgitur. Sed cum uocandi aduer
bium est, semper cum uocatiuo. item quando optandi est alia
quando cum si, aliquando cum utinam iunctum inuenitur. Ouidius.

O utinam tunc cum Lacedæmona classe petebat.

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

PRONVS. Sponte sua ad certandum inclinatus, quod
huic animali accidere solet aduersus minores feras, uel pro-
nus inclinato cornu. Pronus proprie inclinatus dicitur, ut na-
tura ad malum proni sumus. Virgilius. Erange manu telum
Phrygij prædonis, & ipsum Pronum sterne solo. Poetæ ta-
men aliquando pronũ pro uicino usurpant. Sicut altum pro
eo, quod longe positum est. idem. uentisq; uocatis Prona petit
maria, hoc est litori uicina. A pronus fit aduerbium prone.

EXARSIT. Exarduit. Ardere proprie concremari
est. idem. Nanq; uolans liquidis in nubibus arsit arundo. Sed
quia quæ ardent, etiam fulgorem reddunt, ardere aliquan-
do pro fulgorem reddere usurpatur. idem. ardebat muricæ
læna. item pro festinare, quia quæ ardent celeriter absumun-
tur. idem. Instant ardentes Tyrij pars ducere muros, Molii-
risq; arcem. Præterea quia quæ ardent, calent, & in proxi-
ma quæq; feruntur, atque hoc idem irati faciunt, ardere etiã
pro irasci accipitur, ut hoc loco. & apud eundem Virgilium.
Proxima quæque metit gladio, latumq; per agmen Ardens li
mitem agit, ferro te Turne superbum, Cæde noua quærẽs.
item pro consumi. Cicero. Quoniam nimio uidendi te desy-
derio ardebam. Et pro optare. Plynius. Ardeo te uidere. Virgi
lius. 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 ar-
dens ingenium acutum, quod instar ignis omnia penetret. Si
cut e contrario segnẽ hominem dicimus tardũ, quasi sine ig-
nitione, quæ & segnitia dicitur, & modo tarditatem
ac pigritiã, modo infœcunditatem significat. Terẽ. Enim uero
Dauo nihil loci est segnitiæ, neq; socordiæ. Plyn. Hinc ne gligen

tia cultorum hinc agrorum ſegnites, hoc ſterilitas. Virg. ſegnisq; horreret in aruis Carduus. ſegnis, hoc eſt inutilis. infœcundus. Legitur etiam ſegnitas pro ſegnitia. Cicero. Et quãdo 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. Nõ aliter Samio dicunt arſiſſe Batillo Anacreonta Teium. Ab ardeo fit compoſitum perardeo, & exardeo. Præterea derivativa arduus, hoc eſt moleſtus. incommodus. intractabilis. à quo aduerbium ardue, hoc eſt difficulter. et ardea auis, quaſi ardua, quoniam ardua, hoc eſt alta uolando petit, & ſignificat tempeſtatem. A` græcis appellatur ἐρῳδιός. Tam alte uolat, ut humanum fugiat uiſum. Lucanus. quæq; auſa uolare Ardea. Virg. atq; altum ſuprauolat 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 cœtu anguntur. Mares ſanguinẽ quoq; uociferãdo ex ocu lis profundunt, nec minus ægre pariunt grauidæ. Ab ardeo la 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 Surrã legimus, quẽ uenuſtè 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, et ſaltas Attale belle.
Bellus es arte lyræ, bellus es arte pilæ.
Nil bene cum facias, facis attamen omnia belle.

Vis dicã qui ſis? magnus es ardelio. Præterea Afrũ, in quẽ ſimiliter inuehitur idẽ Martia. propterea eũ 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 cæret 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 ĕt 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, peſtilentiq; furore petuntur,
Quiq; cleonæo ſydere feruet ager
Cum tyburtinas damnet Curiatius auras
Inter laudatas ad ſtygia miſſus aquas.

Huius incolæ dicuntur Ardeates. IN IRAS Iniram. 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, q iratus eſt, qui ex aliqua re leceſſitus exarduit. 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, quẽ admodũ ebrietas ab ebrioſitate. illa enim ex cauſa, hæc è moribus ſunt. Terentius. Vt ſenis eſſem ultus iracundiã, aliqd corraſiſſem. Ab iratus fit aduerbium 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 abo, ac potu temperãs eſt, quaſi ſine ebrietate. A` quo ſobrietas. et ſobrie aduerbiũ. Sobrius etiã dicitur, qui nõ eſt actu ebrius. Vñ non ſobrius pro ebrio accipitur. Martia. Et nõ ſobria uerba ſubnotaſti. item ebriolo uerbũ, qđ eſt ebriũ facio, quod et ebrio dicatur. A` 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 ſimulatus arenam
Suſtulerat raptas Taurus in aſtra pilas.

Ad hũc uſum e` ſtramine olim formare ſoliti ſunt ĕt in humanã ſpeciẽ imagines, poſtea pilas e` ueſtibus in globũ collectis, præſertim purpureis, quo colore magis belluæ irritãtur. Ouid.

Haud ſecus exarſit, quàm circo taurus aperto,
Cum ſua terribili petit irritamina cornu,
Phœniceas ueſtes, eluſáq; 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 transferrẽ ſolitus eſt. Auguſtus poſt cuilia bella exercitatiõibus campeſtribus, equorũq; et armorũ dimiſſis, ad pilã ſe trãſtulit. idẽ pmulti alij fecerũt. Plau. Deus nos uti pilas homines iactat. Quatuor pilarũ genera ſunt. Eſt pila trigonalis omniũ minima. prædura. firmo pilo plena, à quo pila nomẽ habet. fluctina nũc uulgo dicta, qđ Fluentiæ huiuſmodi pilæ optimæ fiãt. Trigonalis autẽ uocatur eſt à trigone, qui locus erat in thermis triquetra, hoc eſt triãgulari figura, quã græci πέιγωνον uocant, ad huiuſmodi pilæ luſum ædificatus, & paruo calore tepidus teneri p hyemẽ ſolitus, ne exuti ad ludendũ homines ſtatim rigorẽ concaperẽt, neue ludẽdo exerciti nimis æſtuarent, mittitur pila ad unũ angulum, ita ut utrũq; parietem contingat, redditur nõ minus ſiniſtra quã dextra manu. miramq; corporis agilitatẽ requirit. Martialis de loco. Seu lentũ ceroma teris, tepidũq; trigona. idem. Captabit te pidũ dextra, lævaq; trigonẽ, Imputet acceptas ut tibi ſæpe pilas. idẽ de pila trigonali. Si me nobilibus ſcis expulſare ſiniſtris, Sum tua, ſi neſcis, ruſticæ redde pilã. Eſt pila paganica à pagis, hoc eſt uillis ita dicta, qđ pagani ea uterentur. hæc groſſior eſt, laxioráq; & pluma plena, nec ad luſum tam agilis, ut quæ nec tã leuis eſt, nec iactata facile reſilit. idẽ. Hæc quæ difficilis turget paganica pluma Folle minus laxa eſt, et minus arcta pila, quaſi dicat, eſt laxior quàm pila trigonalis, & artior, firmioráq; quàm follis. Nam follis tertiũ pilæ genus eſt. Hic ex pelle fit, ſpiritúq; inflatur. groſſior cæteris, ſed non multo grauior. pugno redditur, non palma, ut reliquæ pilæ. à flatu nomen habet, quia ſpiritu, ut diximus, impletur, ſine quod ueteres follem pellem dicebant. Et per diminutionem 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. Muliebrem quoq; folliculũ dicebãt, quã uulluã, ſiue locos, ſiue uterum appellare ſupra docuimus. hoc

genere pilæ minus fatigentur ludentes, ideoq; imbecilliori etiam ætati conuenit. agitata lētius fertur. resilit magis. tardiusq; descendit. ueluti hominem de industria expectans. idē. Ite pro cul iuuenes, mihi conuenit ætas, Folle decet pueros ludere, folle senes. Hunc similiter folliculum per diminutionem dicit manifestum est. Sueto. De Augusto. post bella ciuilia ad pilā primo, folliculumq; transit, mox nihil aliud, quàm uectabatur, et deambulabat. Quoniā uero hoc pilæ genus pugno pertinet, 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 paganica, tenuior, q̄ follis. E panno fere fit, aliquando ex pelle, lana tomento ue impletur, non repercutitur. Sed cum multi sint ludentes, & in duas partes diuisi, ita ut utriq; e regione sibi inuicem oppositi sint, ad suos quisq; transmittere pilam conatur, quā aduersarij nituntur arripere. Sic magno labore luditur, decidit sæpe in terram pila, ad quam cateruatim currentes se inuicem prosternunt, puluereq; & sudore infecti flaue scunt. Laboriosum ludi genus. et ideo grandioribus tantum conueniens. sphēnida appellatur, uel à Sphēnida inuētore, uel ἀπὸ τοῦ φαραγίζειν, quod decapere significat. Fit enim in hoc ludo, ut cum alteri sæpe ostendant se uelle pilam proijcere, alteri tamen iaciant ad decipiendum aduersarium. ἁρπαστὸν autem hoc est harpastum ἀπὸ τοῦ ἁρπάζειν, hoc est à rapiendo uocatur, quia proiectam pilam multi simul conantur arripere, sēq; ob eam causam inuicem prosternunt. idē Martia. Si ue harpasta manu puluerulenta rapis. idē de harpasto. Hæc rapit Anthæi uelox in puluere Draucus, Grādia qui uano colla labore facit. Artemidorus de interpretatione somniorum. ἁρπαστὸν δὲ καὶ σφῦρα φιλογελάσσας ἀπροάστους συμαίνουσι· πολλάκις δὲ καὶ ἐς ἑταίρας ἔρωτα. ἔοικε γὰρ ἡ σφῦρα καὶ τὸ ἁρπαστὸν ἑταίρᾳ. διὰ τὸ μηδαμοῦ μένειν, καὶ πρὸς πολλοὺς φοιτᾶν. Harpastum inquit, et 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.

LAESERAT INGRATO. Laudat clementiam Domitiani, quod cum Leonē mansuefactum in arena animaduertisset in magistrum sæuire, confodi eum iusserat naturæ mansuetudinem, non modo in hominibus, sed etiam in feris regrens. PERFIDVS. Violator fidei, quam mansuefactori suo debebat. LAESERAT. Offenderat. Lædere proprie est contumelia afficere, sumptum à græcis qui λοιδορίαν contumeliā uocant. Transfertur tamen ad omne genus offensionis. Eius passium est lædor. à quo læsus offensus. & contrarium eius illæsus, hoc est inoffensus. et læsio offensio. MAGISTRVM. Præceptorē, qui eum mansuetudinem docuerat. Magistri proprie dicuntur artium præceptores. Transfertur tamen hoc nomen ad omnes, quibus præcipua cura rerum incumbit, uel q magis cæteris possint, uel quod magis, quàm cæteri diligentiā & solicitudinem rebus, quibus præsunt, debent. Hinc magi-

stros pagorum, societatem 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 et magister populi dicebatur. Magister etiā aliquādo pro custode accipitur. Terentius. Me filijs relinquunt quasi magistrum. Vir. nec exanimes possunt retinere magistri. A magister magistro uerbū deducitur, quod significat moderor. guberno. à quo magisterium, quod nonnulli pro ipsa magistri dignitate usurpāt. & 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. Quē magistratus comprehendi, et in uinculis teneri iusserat. Magis uero aduerbium est, & significat plus. deducturq; à magnus, quod grandem significat. cuius compatiuum est maior. superlatiuū maximus. Maximus pōtifex dicebatur, quod rerum, quæ ad sacra et religionem pertinēt, 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. Maximā hostiam ouilis pecoris appellabant non ab amplitudine corporis, sed ab animo placidiore. Maximam multam dixerūt trium millium & uiginti assium, quia non licebat quondam pluribus triginta bobus, & duabus ouibus quenquam multare. æstimabaturq; bos centussibus, ouis decussibus. Præterea ab ijs aduerbia magne. magis. maxime. A magis fit demagis, quod significat ualde magis. Veteres tamen aliquando pro nimis posuere. A magnus præter ea, quæ superius diximus, magmentum deducitur, quod ueteres dixerunt maius augumentum. Magnitudo. magnificus. magnificentia. magnificemagnificio, 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 in animatæ 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 multu
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 dea, de qua ſupra diximus, appellatum malint, & argumento utuntur, quod flamen Vulcanalis Calen. Maijs huic Deæ rem diuinam facit. Alij à Maia Mercurij matre, propterea hoc menſe mercatores omnes Maiæ pariter, Mercurioq; ſacrificare ſoliti erant. Hãc quidam uolunt terram eſſe, hoc adeptam 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, porcæ depaſta eſt. Alij Semelen credunt, et eandem Fauni filiam dicunt, obſtitiſſeq; uoluntati patris in amorem ſuum lapſi, ut & uirgæ myrtea ab eo uerbera retur, cum deſyderio patris, nec Iuno ab ea preſſa ceſſiſſet. trãſ figuraſſe ſe tamen in ſerpentem pater creditur, & coijſſe cum filia, quarum rerum indicia ſunt, quod uirgam myrteam in tẽplo eſſe nefas erat, qđ ſuper caput eius extendebatur uitis, qua maxime decapere eam pater tentauit, quod uinum in templum 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 indiferenter apparebant. Quidam Medeam putant, quod in æde eius omne genus herbarum eſſet, ex quibus anſtitites dabant plerunq; medicinas, et quia templum eius uirum intrare non 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 q erat Iupiter à magnitudine ac maieſtate ita appellatus. Sed quoniam de Maij appellatione diximus, operæpretium eſt, ut cæterorum quoq; menſium rationẽ reddamus. Arcades tribus dũtaxat menſibus annum ſuum 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. cõficiebatur q; diebus trecentis et quatuor, ut ſex quidẽ menſes, hoc eſt Aprilis. Iunius. Sextilis. September. November. December, tricenum eſſent dierum, quatuor uero reliqui. Martius. Maius. Quintilis. October, tricenis et ſingulis pficerẽtur. Primum 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, & publicæ ac priuatim ad Annam Perennam ſacrificatum ibatur, ut annare, perennareq; liceret. hoc menſe mercedes exoluebant magiſtris, quæ completo anno deberẽtur. Comitia auſpicabantur, uectigalia locabãt, & ſeruis cœnas apponebant matronæ, quẽdmodum dominis 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 uocant. 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 cælum, & nubi

bus obductum, item mare nauigantibus clauſum, terræ etiam ipſæ ab aqua, aut pruina, aut niuibus cõtegantur, ea oia 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 et ædes Iunoni monetæ Calen. Iunijs dedicata eſt. Quidã Iunium menſem à Iunio Bruto uocitatum putant, qui primus Romæ conſul eſt factus, qđ 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 ſucedit, qui antea Sextilis uocabatur, donec honori Auguſti ex ſenatuſconſulto conſecratus eſt. Cuius hæc uerba fuerunt. Cũ imperator Cæſar Auguſtus menſe Sextili, & primum conſulatum inierit, & triumphos treis in urbẽ intulerit, et ex ianiculo legiones deductæ, ſecutæq; ſint eius auſpicia, ac fidem. et Aegyptus hoc menſe in poteſtatem populi Romani redacta eſt, finisq; hoc menſe bellis ciuilibus impoſitus ſit, atq; ob has cauſas ſic menſis hic imperio feliciſſimus ſit, ac fuerit, placere Senatui, ut hic menſis Auguſtus appelletur. item plebiſcitum factum ob eandẽ rem Sex. Pacuuio tribuno plebem rogante. Menſis September principale retinet nomẽ, quem Germanici appellatione, Octobrẽ uero ſua Domitianus inuaſerat. Poſtquã uero decreto Senatus nomẽ infauſtum ex omni ære uel ſaxo deraſum eſt, ut omnis eius memoria aboleretur, Menſes quoq; uſurpatione tyrannicæ appellationis exuti ſunt. Poſt hæc principes cæteri diri omnis 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 ſub urbanos, & 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 et contra calor hyemalibus proueniret. Quod ubi cõtigiſſet, tantũ dierũ ſine ullo menſis noĩe patiebatur abſumi, quãtum ad id anni tẽpus adduceret, quo cæli 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 meſibus, qui triginta dies habebant, ideſt de ſingulis ſingulos, factoſq; ſex et qnquaginta dies in duos menſes pari ratione diuiſit, & alterum Ianuarium nuncupauit, primumq; eſſe uoluit tanquã biapitis diei menſem reſpicãtem, ac proſpicãtem trãſacti anni finem, & principium futuri. Alterũ Februo deo dicauit, qui præeſſe luſtrationibus exiſtimatur. Luſtrari autẽ eo mẽſe cauitatẽ neceſſe uidebatur, quo ſtatutum erat, ut iuſta Diis manibus ſoluerentur. Hãc 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 Ianua
rio dedit, ut tam in anno q̄ in mēsibus singulis præter unum
Februarium impar numerus seruaretur. Nā quia duodecim
menses, si singuli aut pari, aut impari numero putarentur, con
sumationem parem facerent, unus pari numero cōstitutus uni
uersam computationem imparē fecit. Ianuarius igitur. Apri
lis. Iunius. Sextilis. September. Nouember. December,
undetricenis cēsebantur diebus. Martius uero. Maius. Quin
tilis. & October dies tricenos singulos possidebant. Solus Fe
bruarius uiginti octo retinuit dies, quasi infelix, & diminutio
& par numerus conueniret. Cum ergo Romani ex hac distri
butione Pompilij ad lunæ cursum, sicut græci annū propriū
computarent, necessario mensem unū cōstituerunt more græ-
corum, quem intercalarem uocarunt, quod intra annum cala
rent, hoc est, uocarent ijs, qui fastis præerant, populum. et mē
sem hunc interponerent, non in fine Februarij, sed post tertiū
& uigesimum diem eius mensis, terminalibus scilicet iam per
actis. Deinde reliquos Februarij mensis dies, qui erant quinq;,
subiungebant. hoc autem intercalare dicebatur, et dies ipsi in
tercalares, & mensis intercalaris, et actus ipse intercalatio uo
cabatur. Vnde intercalares uersus appellati sunt, qui frequen
ter inter alios interponuntur, ut est apud Virgilium in buco.
Ducite ab urbe domū mea carmina, ducite Daphnim. Sed cū
sæpe eueniret, ut nundinæ modo in anni principem diē, mo-
do in nonas caderent, quo die conuentus multitudinis uitandus
æstimabatur, quoniam populus Romanus exactis etiam regi-
bus diem hunc nonarum maxime celebrabat, quem natalem
Seruij Tullij fuisse existimabat, ueriti qui diebus præerant ne
quid nundinis collecta uniuersitas ob desyderium regis nouā-
ret, Nonas à nundinis se gregandas esse statuerunt. itaq; dies
illi, quibus annus abundabat, ex quibus fieri intercalaris mē
sis 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 fusti-
cio die celebritatem auerterent nundinarum. Verum fuit tē-
pus, cum propter superstitionem intercalatio omnis omissa est.
Nonnunquam uero per gratiā sacerdotum, qui publicanis pro
ferri uel imminui consulto anni dies uolebant. itaq; modo auc-
tio modo retractio dierum proueniebat, et sub specie obserua
tionis, maior confusionis occasio emergebat. Quamobrem Ca
ius Cæsar omnem hanc inconstantiam temporum uagam ad-
huc atq; incertam in ordinē statutæ definitionis cōegit. Quip
pe dies omnes, qui adhuc confusionem facere poterant, ita con
sumpsit ut annus confusionis ultimus in CCCCXLIII dies
protenderetur. Post hoc ad imitationem Aegyptiorum, qui so-
li omnium diuinarum rerum conscij putabantur, ad numerū
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 circuitio
ne consumit, ita solis annus hoc dierū numero colligēdus fuit,
quo ad signum se denuo uertit, à quo digressus fuerat. pro-
pter quod annus uertens uocatur, & habetur magnus, cum lu
næ annus breuis existimetur. Virg. interea magnum sol circū
uoluitur annum, quamuis etiā annus magnus dicatur duode-
cim millium quingentorum quinquagintaquatuor annorū, so
larium (ut Cicero testatur) & à quibusdam annus Saturni, qui
est triginta annorum. Ergo Iulius Cæsar decem dies ueteri ob
seruationi adiecit ut annum CCCLXV dies, quibus sol Zo
diacū lustrat, efficerēt, et ne quadrans deesset, statuit, ut quar
to 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 dicitur.
Dies autem decem, quos āno addiderat, hac ordinatione distri
buit in Ianuarium. et Sextilem, & Decembrem binos dies in
seruit, in Aprilem autem Iunium. Septembrem. & Nouēbrē
singulos. Februario non addidit diem, ne deo infero religio im
mutaretur. Martio. Maio. Quintili. Octobri seruauit pristinū
statum, quod satis pleno numero erant unius & trigintа die-
rū. Habet itaq; Ianuarius. Martius. Maius. Iulius. Augustus.
October. & December dies singulos & tricenos. Aprilis ue-
ro. Iunius. September. Nouēber tantum tricenos. Solus Februa
rius duodetrigintа. Annum quidam à circuitu temporis appel-
latum putant, quia ueteres am pro circùm ponere solebant. Ca
to. Am terminum, hoc est circùm terminū. Alij ab annulo de
ductum, quod instar annuli in se redeat. unde est. Atq; in se
sua per uestigia uoluitur annus. Sed annulum ipsum à circui
tu uocitatum nemo est, qui ambigat. Cuius diminutiuū est anel
lus Cice. Cuius imaginem non modo in tabulis nostri fami
liares, sed etiam in poculis, et in anellis habebant. itē ab eo de
ducitur annulatus, quod est annulis plenus. et annularis. un
de annularis digitus, minimo proximus in manu sinistra, de
quo supra diximus. Ab annus uero fit annuus qd modo signi
ficat unius anni, sicut diurnus unius diei. unde spatium an-
nuum. spatiū diurnum dicimus, modo singulis annis, sicut quo
tidianus, singulis diebus. Virg. annua magnæ Sacra refer Ce
reri. Annua dixit, hoc ē anniuersaria, quæ fiunt singulis an
nis. Nā & anniuersarium ab anno deducitur. item annona,
quæ annu alimonia est, nec sola frumentaria sed aliarū quoq;
rerum. Cice. Puteram annonam in macello cariorē fore. Hanc
qui attentare, & uexare maxime solent, Vlpianus dardanari
os uocat. item annarius. unde annaria lex dicebatur à ueteri-
bus ea, qua finiebantur anni magistratus petendi. & anus (ut
quidam putant) hoc est uetula ab annorum multitudine, quā
uis sint, qui à græco dictā malint, hoc est ab α priuatiua par
ticula, & 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 se
parant, ut historia proprie sit earum rerum narratio, quibus
gerendis interfuerit is, qui eas narrat. Vn nomen habet ἀπὸ
τοῦ ἱστορεῖν, quod est uidere. à quo historiographi historia
rum scriptores appellati sunt. Annales uero cum res gestæ plu
rium annorum obseruato cuiusq; anni ordine componuntur, si
cut Ephemeris, siue Diarium dicitur, cum non per annos, sed p
dies singulos res gestæ, uel expēsæ scribūtur. Cornelius Nepos
in uita Titi Pomponij Attici, scimus non amplius, quàm terna
millia æris peræq; in singulos menses ex Ephemeride eum ex
pensum sumptui facere, atq; hoc nō auditū, sed cognitum præ
dicamus. Verumtamen generali historiæ uocabulo tam anna-
les quàm Ephemerides, siue diaria, ut supra diximus, compre
henduntur. Annales maximi dicebantur, à pontificibus maxi
mis facti, quibus data potestas erat, memoriam rerum gestarū
in tabulas referendi. item ab anno anniculus adiectiuum, qd
significat unius anni. ut anniculus puer. annicula puella. an-
niculum iumentum sicut bimus, duorum. trimus, trium. qua
trimus, quatuor annorum. quæ nomina etiam inanimatis da
re possumus, ut anniculum oleum. Bimum uinum. De pue-
ris magis per diminutionem dicamus. ut bimulus. trimu-
lus. à quibus bimatus. trimatus. quadrimatus deducuntur.
Reperitur etiam apud iurisconsultos, quemadmodum su-
perius ostendimus, bima. trima. quatrima die. pro tempore

duorum trium, quatuor annorum. Nam diem fœminino genere pro tempore usurpamus. Vnde Asconius Pedianus diecu-
lam scribit pro paruo tempore accipi, quod nostri temporis iu
risconsulti parum intelligunt. item ab anno annuatim aduer
bium, quod significat per singulos annos. item biennium. trien
nium. quadriennium. quinquennium. septennium. decennium,
pro spatijs tot annorum. item biennis. triennis. quadriennis.
quinquennis. septennis. decennis, pro eo qđ est tot annorum. à
quo quidam Bidentes quoq; quasi biennes dictas uolunt, ut su
pra ostendimus. item perennis perpetuus, quasi omnium anno-
rum. A quo perennitas, æternitas. & perenniter, æterne. &
perenno uerbum, quod est annum perficio, & quasi perpetu
um ago. Quippe & annare dicimus annum agere, quemad-
modum perennare annos peragere. Vnde et Anna Perenna di
cta est, quod illi mense Martio primatim, & publicæ sacrifica
rent, quo eis annare, & perẽnare liceret, quæ superstitio ori-
ginem habuit, quasi ab annis Anna uocaretur, quẽadmodum
in nostra religione diuam Luciam præsidere oculis uulgo exi
stimant, quod à lucę nomen habere uideatur. Anna Beli filia
fuit, soror Didonis, quæ postquam mortuam sororem uidit, et
Carthaginẽ ab Hiarba Getulorũ rege occupatá, relicta sede
patria ad Battum regem, q tum Melitæ insulæ iperabat, cur
sum arripuit. A quo inre ueteris hospitij benigne susceptu, du
os & ultra annos ibi mansit. Sed cum Pygmaleonem fratrẽ
iam cum armis aduentare Battus didicisset, ueritus potentiam
illius, Annam ut inde abiret, hortatus est. Mox igitur mare in-
gressá, dum Camerem nauigare contenderet, ui tempestatis à
cta, in Laurẽtem orá peruenit, ubi iam Aeneas pacatis rebus,
et ducta uxore Lauinia imperabat. Hic tum forte solo Acha
te comitatus in litore nudis pedibus deambulabat. Qui cum
errantem Annam aspexisset, & uix sibi persuadere posset eã
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 con
iugis suspectum habens tendere insidias cœpit. Sed Anna in
somnis à Didone monita, ut infaustam domum relinqueret, sta
tim per fenestram exilijt. cumq; citato cursu ad Numicium a-
mnem pueniisset, in eum se præcipitem dedit. Orta deinde lu
ce magno clamore eam quæritantes per laurẽtem agrum pro
ficiscuntur. Apparent uestigia pedum usq; ad Numicium a-
mnem, ultra nihil uidetur. Quod dum admirandi secum ani
mis uolutant, ipsa loq uisa est, placidi sum nympha Numici
Amne penne latẽs Anna penna uocor. Qua propter læti conui
uia cælebrarunt, eam pro dea uenerantes. quem ritum postea
longissimo tempore seruarunt. Sunt qui eandem lunam esse di
cant uocatam Annam, quia annũ mensibus impleat, alij the-
mim, alij Io, alij unam ex Atlantibus, quæ Ioui ubera præ
buerit. nonnulli quo tempore plebs à patribus Romæ in Auẽ
tinum secessit, uetulam quandam nomine Annam oriũdá Bo
uillis rusticas placentas detulisse plebi affirmant, cum commea
tus eis omnino defecisset. Cuius beneficij memoria secuta mox
pace statutum fuisse, ut nomen illius perpetuo coleretur. et An
na penna uocaretur. Suetonius etiam perennare scripsit, pro
eo, quod est annum perficere. ideoq; puella nata non perenna
uit. item ab annus solẽnis, hoc est anniuersarius. Hinc solen-
ne sacrificium, solẽnes ars, solẽnes cærimonias dicimus, quæ
sunt anniuersario sacrificio religiosæ. item solẽnia sacra, quæ
certis ac statutis temporibus fiunt. Hinc solẽne aliquando pro
cælebri accipimus. & solẽnitatem pro cælebritate. & solẽniter ad
uerbium. pro cælebriter. Veteres solẽnitus quoq; pro solẽniter
scripserunt. Lucil. Solẽnitusq; eum laudet lubens. item ab an
nus quotannis, hoc est singulis annis. Quemadmodum à die

quotidie, hoc est singulis diebus. Mensis uero à græco deduci
tur, quod est μὴν μηνὸς. primus omnium mensium dies
Calendæ uocantur ἀπὸ τῦ καλῶ, quod est uoco. Nã pri
scis temporibus ante, quàm fasti à Cn. Flauio scriba inuitis pa
tribus in omnium notitiam prodierunt, pontifici minori hæc
prouincia delegabatur, ut nouæ lunæ primũ obseruaret aspe
ctum, uisamq; regi sacrificulo nuntiaret. itaq; sacrificio à rege
& minore pontifice cælebrato, idem pontifex calata. i. uocata
in capitolium plebe, iuxta curiam Calabrã, quæ casæ Romu
li proxima erat, quot numero dies à Calendis ad nonas su-
peressent, pronuntiabat, et quintanas qdem dicto quinges uer
bo καλῶ. Septimanas uero septies repetito prædicabat. hũc
ergo diem, qui ex ijs diebus, qui calarentur primus esset, pla-
cuit Calendas uocari, & ipsa curia, ad quam uocabantur, Ca
labra nuncupata est. & classis dicta, quod omnis in eam po
pulus uocaretur. & calatores serui, quia semper ad necessita-
tem seruitutis uocari possent. & paracletus à græcis dicitur, q
à nostris aduocatus. græci Calendis carent. Vnde factum est
prouerbium. Ad Calendas græcas, cum aliquid nunquam fu
turum uolumus significare, quod ab Augusto institutum est, q
ut erat faceto ingenio, cum aliquos non soluturos, qđ debebant,
existimabat, ad Calẽdas græcas soluturos aiebat. Dies, qui an
te Cal. est. hoc est ultimus dies antecedentis mensis pridie Cal.
dicitur. Non autem secundo Cal. ut nonnulli falsò existimãt.
Penultimus mensis tertio calen. qui antecedit quarto. et in hũc
modum cæteri usq; ad Idus, ut puta ultimum Decembris diem
pridie Calen. Ianuarias scribimus. Penultimum tertio Cal.
Ianuarias. qui hunc antecedit, quarto Calẽ. Ianuarias, & in
hunc modum aliosusq; ad quartumdecimum decembris diem,
quem XIX Cal. Ianua. scribimus. Ratio autem cur minor
pontifex numerum dierum, qui ad nonas supereſſet, calando
proderet, hæc erat, quod post nonam Lunam oportebat nona
rum die populares, qui in agris erant, in urbem confluere ac
cepturos catusas feriarum à rege sacrorum, sciturosq; quid eẽt
eo mense faciendum. à quo nonnulli nonas dictas existimant,
quasi nouæ initiũ obseruationis, uel qđ ab eo die ad Idus sem-
per nouẽ dies computãtur. Habẽt autẽ nonas sex, menses qua
tuor, Martius. Maius. Iulius. et October. Relig quatuor tantũ.
Idus autẽ singuli quiq; menses habent octo, qđ nomen à Thu
scis sumptum est. illi. n. Item dicunt, q̃ significat Iouis fiduciã.
Nã cum Iouẽ accipiamus pro lucis author, Vñ Lucretius à Sa
lijs uocatur, et Cretenses φώσφορον uocitãt, hoc est lucifer. Ro
mani quoq; diespitrẽ quasi diei patrẽ, optimo iure is dies itis,
hoc est Iouis fiducia uocatur, cuius lux nõ finitur cũ solis occa
su, sed splendorẽ diei, & noctis continuat, propter claritatẽ
lunæ, qđ semper in plenilunio, hoc est medio mẽsis fieri solet.
Alij existimant Idus, quasi uidus à uidẽdo dictas cẽ. u. littera
detracta, qđ tunc plena luna uideatur. Vel à græco εἶδος, qđ
est uidere. Sunt etiã qui existiment Idus ἀπὸ τῦ εἴδους, hoc
est à specie appellatas, quod eo die luna plenissimã speciẽ ostẽ
dat. Alij censent ab oue Idus dica, quæ oĩbus Idibus Ioui imo
latur. Hanc idulã Thusci noĩant. Nõnulli opinantur Idus uo
cari q̃ is dies diuidat mensem. Quippe iduare hetruscæ lin-
gua diuidere est. Vñ uidua dicta, quasi à uiro diuisa. Hinc uĩ
duare etiã pro priuare accipimus. Vnde uiduertas calamitas
appellata, quod uiduet bonis. A uiduo diuido per cõpositionẽ
deducitur. ita. n. ueteres dicebant, qđ nũc diuido dicimus. à quo
diuiduũ, qđ nõ modo separabile significat, sed ẽt separatũ. Acci-
us. Nosq; ut seorsum diuiduos leto offerres. Cuius cõtrariũ est
indiuiduũ. à quo indiuidue aduerbiũ. item à diuido diuisio,
diuisibilis. indiuisibilis. diuisibiliter. indiuisibiliter. Item diui
dia, quod significat tædium. idem. Huius me diuidia angit

plus, quàm eſt par loqui. interdum etiam pro diſcordia accipi tur. & diuidicula, quæ nunc caſtella uocari ſupra diximus, ex quibus à riuo communi aquam quiſque in ſuum fundum du cit. item diuidium, quod pro dimidio accipitur, quod et ipſum dictum eſt, quaſi diuidiū, ſiue (ut aliqui putant) à dimenſione, ſiue à medio. Teren. diuidium facit. Tertium decimum Decembris diem Idus Decembris dicimus, antecedentem pridie Idus. alium tertio Idus. & eodem modo ad quintum eius menſis di cimus. hunc enim nonas uocamus, quartum pridie nonas. tertium tertio nonas. ſecundum quarto nonas. Vbi illud quoque animaduertendum eſt, quod dicimus Calen. Ianuarij, & Ianuarias. Februarij. et Februarias. Martij. et Martias. Aprilis tantum, & non Aprilias. Maij & Maias. Iunij. & Iunias. Iulij & Iulias. & Quintilis. Auguſti & Auguſtas. & Sextilis. Septembris. & Septembrias. & Septembres. Octobris & Octobrias. & Octobres. Nouembris Nouembrias & Nouembres. Decembris, & Decembrias, & Decembres. 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 Calen. Hoc tamen intereſt inter tertio Calend. & ad tertium Calend. & ſimilia, quia per tertio Calend. determinatus dies. & certus ſignificatur, qui eſt tertius, per illud uero, quod dicitur ad tertium Calend. non intelligimus ipſum tertium diem à Calen. 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 Calen. pro ipſo die tertio Calen. 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 eũ iudæi ſacrum habeant, in quo conditor rerum mundi iã creatione perfecta conquieuerit. Sabba enim Arabum lingua myſterium dicitur. à quo ipſi ſabbata nominauerunt. A menſe uero deducitur menſtruus adiectiuũ nomen, ut menſtruum opus, hoc eſt opus unius menſis. item menſtrua ſubſtantiuum numeri tantum pluralis, quod ſignificat ſuperfluum illum humorem, quẽ 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. Quocunq; autem tempore ſi nudatæ ſegetem ambiant, erucas, ac uermiculos, ſcarabæoſq; , ac noxia alia decidere. Tradunt in Cappadocia ob multitudinẽ cantharidum per media arua retectis ſuper cluneis ueſtibus incedere ſolitas. Alibi nudis pedibus eunt capillo , ac cinctu diſſoluto, ſed cauendum, ne id oriente ſole faciant. ſic enim ſementem conſtat areſcere. Nouella uitis eius tactu in perpetuum læditur. Tactis quoq; aluearijs certum eſt apes aufugere. item lina cum coquuntur, nigreſcere. Aciem in cultris tonſorum hebetari. Aes contactum graue uirus odoris, ærugnemq; accipere. Equas ſi grauidæ ſint, tactas abortum pati, quinetiã aſpectu uel procul uiſas, ſi purgatio illa poſt uirginitatem primaſit. Bitumen in iudæa naſcens ſola hac ui ſponte ſeparari, fila 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 piſces eo cibo putant. A Calẽdis Calendarium dictum eſt, libellus, in quo quid ſingulis cuiuſq; menſis diebus geſtum, accommodatum, mutuatum, locatum ſit, ſcribitur. Item dies feſti, profeſtiq;, & feriæ notantur. item Calendaris Iuno. Sic enim Laurẽtes hanc deam appellarunt, qđ ſicut Idus omnes Ioui, ita omnes Calendæ Iunoni dicatæ eſſent, propter quod omnibus Calendis à menſe Martio ad Decembrẽ huic Deæ ſupplicabant in curia Calabra, et 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 Calendarũ 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 aẽrem meat, cuius arbitra Iuno eſt. Vnde græci lunam artemin quaſi ἀπὸ τοῦ μὶν nuncupauerunt, quod aẽra ſecet. Erant autem Calẽ dæ. nonæ. & Idus copulandis nuptijs religioſæ, hoc eſt deuitandæ. qđ hi dies præter nonas feriati eſſent. Ferijs autem uim cuiquam fieri neſas habebatur, ideo tunc uitabãtur nuptiæ, in quibus uis fieri uirgini uideretur. Alij tradunt, quia ferijs terere ueteres foſſas licebat. nonas 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, ideóq; rem diuinam facere oporteat. Omnes autem poſtriduani dies, ſiue poſt Calẽdas, ſeu poſt nonas ex æquo atri ſint, ideo et nonas inhabiles, nuptijs eſſe exiſtimauerunt, ne nupta atro die uel libertatẽ auſpicaretur uxoriam, uel Dijs immolaret. Nonæ iuliæ aſtrotinæ dictæ ſunt, cuius rei cauſam ſuperius expreſſimus. Calendæ per K literã ſcribi uſus obtinuit cum ipſius derivatis, cum alioquin hæc littera penitus ſuperuacua uideatur. Virg. doctrina ſimul, uerecundiáq; inſignis, cum ſciret Romanos ueteres ad lunæ curſum, ſequentes uero ad ſolis anni tempora digeſſiſſe, utriuſq; ſeculi opinioni reuerentiam ſeruans, uos (inquit) o clariſſima mundi Lumina, labẽtem cœlo quæ ducitis annum Liber, & alma Ceres, tam lunam, quàm ſolem duces anni hac inuocatione deſignans. Magus uero nõ à magis deducitur, ſed per ſicum uocabulum eſt, ſignificatq; ſapientem. Sic enim Perſæ magos uocant, ut græci philoſophos. Latini ſapientes. Galli dryudas. Aegyptij prophetas, Indi gymnoſophiſtas. & Aſſyrij Chaldæos, A chaldæa regiõe Aſiæ, in qua ẽ Babylõ urbs, A quo chaldaicus. Hi omnes ſyderum obſeruatis rationibus prædicere futura ſolebant. Sed magi poſtiſſimum apud Perſas deorum cultui uacabant, preces illis, ac uota, & ſacrificia offerebant, de deorum ſubſtantia, & generatione diſſerebant, ſigna, ſtatuáſq; reprehendebant. improbabant illorum errores, qui diſcerni deos ſexu, & mares, fœminaſq; que inter eos eſſe affirmabant, dicebant rerum omnium, totiuſq; orbis imperium penes deos eſſe, aërem plenum eſſe dæmonibus. Auri cultum, uſumq; prohibebant, gerebant candidas ueſtes. Lectum terram habebant. Solo pane, oleréq;, et cæſeo uebãtur. arundinem pro baculo gerebãt. Duo apud eos prin-

cipia erant, bonus dæmon, et malus. ille Iupiter erat, quẽ Ho
romaſdem uocabant. hic Pluto, quem nominabant Arimani
um. Sed poſtea in tantum aucta eſt magorum uanitas, ut non
ſolum obſeruatione ſyderum futura prædicere, ſed artibus q
buſdam, et rerum, & uerborum maleficijs et ſcire ſe omnia,
& facere poſſe profiterentur. Ab ijs incantamenta reperta. ab
ijs necromantia inuenta, hoc eſt diuinatio, quæ fit per cædaue
ra, ut mortuus apud Lucanum ſuſcitatus euentum belli Phar-
ſalici Sexto Pompeio prædixit. & pyromantia diuinatio, quæ
fit per ignem, dum attendimus, quid fulgur, quid fulmen, qd
alia quæuis ignea poteſtas ſignificet. Aëromantia, quæ fit per
aerem, ut pote per auium uolatum. guſtum. cantum'ue. aut uẽ
torum. imbrium. grandinumq; inſuetas procellas, ut M. At-
tilio, & C. Portio conſulibus lac, et ſanguinem pluiſſe comper
tum eſt, quod ſignificauit anno ſequenti ingentem peſtilẽtiã ur
bẽ Romam inuaſuram. Hydromantia, quæ fit ex aqua, quẽ
admodum Varro prodidit, puerum uidiſſe in aqua effigiem
Mercurij, quæ centum quinquaginta uerſibus omnem mithri-
datici belli euentum pronuntiauit. Geomantia diuinatio, quæ
fit per ſigna quædam tumultuarie in terra facta, ſiue per ſpar
ſas arenulas aut terrarũ hiatus. Chiromantia diuinatio, quæ
fit per inſpectionem linearum, quibus hominum manus diui
duntur. Iuue. frontemq;, manumq; Præbebit nati. Hinc præ
terea aruſpices. extiſpices. Augures fluxere, de quibus alibi di
ctum eſt. Hinc qui ex ſpeculorum inſpectione occulta, ſiue fu
tura nuntiant. Hinc phytonici, qui et erithei dicuntur, hoc eſt
deo pleni, q Apollinis ſpiritu repleti oracula præbebãt. Hinc
mathematici, quos gentiliter uocabulo Chaldæos dicere oporte
bat. Iuuena. Nemo mathematicus genium indẽnatus habebit.
Proprie tamen mathematici dicuntur qui mathemata, ſiue ma
thematicas diſciplinas profitentur, quæ ſunt arithmetica, geo-
metria, muſica, et aſtrologia. hæ enim proprie mathemata, hoc
eſt diſciplinæ dicuntur, quia certiores alijs ſunt. Sed quoniam
hi quoq; in nimiam uanitatem prouecti ſunt prædicendi futu-
ra, ſiue etiam præterita incognita. Mathematicorum quoq; no
men tanquam damnabile exploſum eſt, & pro ijs uſurpatum,
qui diuinationem profitentur, & ſortilegi, q per ſortes futura
pronuntiant. item qui aliquid eligunt per ſortem. unde et ſor
tilegium dicitur. Sortem enim fortuitum alicuius rei euẽtum di
cimus. A' quo fit uerbũ ſortior, quod eſt ſortes iacio, ſiue ſortes
recipio, ſeu per ſortem aliquid decerno, uel eligo. Capitur ta-
men aliquando ſors pro fatali neceſſitate. Virgilius. hic exi-
tus illũ Sorte tulit. Aliquãdo pro iudicio. idẽ. Nec uero hæ ſine
ſorte datæ ſine iudicæ ſedes. tractum à more Romano. Non
enim audiebantur cauſæ niſi per ſortem ordinatæ. Nam quo
tempore cauſæ agebantur conueniebant omnes, et ex ſorte die
rum ordinem accipiebant, ut puta quod poſt triginta dies cau
ſas ſuas exequerẽtur. Sors etiã pro patrimonio accipitur. Vn
de conſortes, & conſortia dicuntur. Sors etiam ipſa ſumma eſt,
cui extrinſecus acquiritur fœnus. Teren. etiam de ſorte uenio
in dubium, hoc eſt de pretio, quo empta erat fidicina. A' ma
go magia dicta ars ipſa. & magicus. unde magicas artes dici
mus, & magicas herbas, quibus magorum uanitas gloriatur,
ut eſt Aethiopis, qua amnes, ac ſtagna ſiccari affirmant, et ta
ctu eius clauſa omnia aperiri. & Achemenides qua conjecta
in acie hoſtium trepidare omnia, ac terga uertere. Latace da
ri ſolita à Perſarum rege legatis, ut quocunq; ueniſſent, rerũ
omnium copia abundarent. Mirum certe foret in tantam cre
dulitatem ex tam ſalubribus initijs euecta humana ingenia
fuiſſe, ſi in aliqua re ſeruare modum nouiſſent. Sed hæc eſt in
omni re ingenij humani conditio, ut à neceſſarijs orſa 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. Cir-
cen magam fuiſſe oſtendit Virgilius. Carminibus Circe ſo-
cios mutauit Vlyſſis. & meſſes in alios agros hac arte tradui
poſſe, Atq; ſatas alio' uidi traducere meſſes. Quinetiam elemẽ
ta quoq; concuti, turbari hominum mentes, & ſæpe ſine ullo ue
neni hauſtu uiolentia tantum carminis interim homines exi-
ſtimauere. Lucã. Mens hauſti nulla ſanie polluta ueneni Incan-
tata perit. Vir. 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.
Iliacis glandes, cantataq; uitibus una
Decidit, & nullo poma mouente fluunt.
Et in duodecim tabulis ſcriptum fuiſſe conſtat. Qui fruges ex
cantaſſet. item. Qui malũ carmen incantaſſet. item Ne'ue alie
nam ſegetem pellexeris. Tibul. de muliere maga.
Hanc ego de cœlo ducentem ſydera uidi.
Flumnis hæc rapidi carmine uertit iter,
Hæc cantu findit'q; ſolum, manesq; ſepulchris
Elicit, & tepido deuocat oſſa rogo.
Dum libet hæc triſti depellit nubila cœlo.
Cum libet, æſtuo conuocat orbe niues. Oui. de Medea.
Cum uolui ripis mirantibus amnes
In fontes rediere ſuos, concuſſaq; ſiſtro,
Stantia concutio cantu freta, nubila pello,
Nubilaq; induco, uentos abigoq;, uocoq;,
Viuaq; ſaxa ſua, conuulſaq; robora terra,
Et ſyluas moueo, iubeoq; tremiſcere montes.
Et mugire ſolum, manesq; exire ſepulchris,
Te quoq; luna traho. Ariſtoteles ueritatis indagator, &
ea tantum credens, quæ uel comprehendi ſenſu uel probari ra
tionibus poſſint, hæc omnia irridet, falſaq; eſſe exiſtimat. &
Zoroaſtrem, quem huius artis inuentorem fuiſſe unũs exiſti
mat, & interpretatione nominis ipſius aſtrorum fuiſſe culto
rem affirmat. Plynius quoq; artem hanc magicam omnium ar
tium fraudulentiſſimam eſſe aſſerit, miraturq; quomodo in to
to terrarum orbe plurimis ſeculis ualuerit, idq; ob eam cau
ſam putat accidiſſe, quod ſola artium tres alias imperioſiſſi
mas humanæ mentis complexa in ſe unam redegerit. Quippe
natum primo à medicina nemo dubitauit, ac ſpecie ſalutari ir
repſiſſe uelut altiorẽ, ſanctiorem'q; quàm medicinam. ita blan
diſſimis, deſyderatiſſimiſq; promiſſis addidiſſe uires religio
nis. ad quam maxime alligatur genus humanum. poſt hæc mi-
ſciſſe mathematicas artes nullo non auido de ſe futura faten
di, atq; ea è cœlo ueriſſime peti credenti, ita poſſeſſis hominũ
ſenſibus triplici uinculo in tantum fidei adoleuiſſe, ut in ma
gna humanarũ gentium parte prævaluerit. Theſſaliam ue-
ro in primis huius ueneficij infamẽ fuiſſe conſtat. propter qđ
Menander poeta illis in locis genitus fabulam ambages mulie-
rum lunam detrahentium complexã Theſſalam cognomina
uit. Xerxem quoq; Perſarũ regem in ea ſcientia uerſatum fuiſ-
ſe nonnulli prodiderũt, ut falſa de ſe opione in ſui admiratio
nem multitudinem traheret. OR E. Dẽtibus totum pro par
te. Os proprie eſt concauum illud in capite, intra qđ ſunt lin
gua et dentes. Ply. Cõtinui dẽtes aut utraq; parte oris ſunt, ut
equo, aut ſuperiore primores nõ ſũt, ut bobus. ouibus, oibusq;,
quæ ruminant. Aliquando tamen os ponitur pro facie. Virg.
Os, humerosq; deo ſimilis. & de brutis etiã dicitur. idẽ Ora a
tatorum dextra detorſit equorũ. item quicqd in aliqua re pa
tet, os dici poteſt. idem. Quã ſiquis ferro potuit reſcindere ſum
mum Vlceris os. Ab hoc per diminutionem oſculũ dictum, hoc

eſt parvum

eſt parum os. Quid uidet oſcula, quæ non Eſt uidiſſe ſatis. po
nitur tamen frequenter oſculum pro baſio, quoniam baſiando
os arctamus, atque minuimus, & quaſi ex ore oſculum fac
imus. à quo oſculor uerbum. & oſculator. et oſculatio. & ex-
oſculor, atq; exoſculatio ſicut à baſium baſio baſiator. & ba
ſiatio. A ſuauium ſuauio. ſuauiator. & ſuauiatio. & diſſua-
uio. diſſuauiator. & diſſuauiatio. Quidá hæc ita diſtinguut,
ut oſculum officij ſit, ut cum è longinquo redeuntes ſalutā-
mus, atq; 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. ſuaui
tudo mea. abus. gaudium. quorum cõtraria ſunt inſuaue, hoc
eſt aſperum. auſterum. inſuauitas. inſuauitudo. & ab ijs ad-
uerbia fiunt ſuauiter. & inſuauiter. Item ſuaue, & inſuaue.
Virg. et ſuaue rubens hyacinthus. Quidam etiam è ueteri-
bus ſuauiloquium, & ſuauiloquium uſurpauere. Item oſculo
pro oſculor ſcripſere. Titinnius. illa rubra laudo, quod oſcula
ui prius gnæ caput. Ab oſculum fit aliud diminutiuum oſcil
lum, de quo ſupra diximus. Item ab os fit oſtium, per quod in
gredimur uel domum, uel alium quencunq; locũ. à quo oſtio
lum, paruum oſtium. & oſtiarius, oſtij cuſtos. Cuius fœmini-
num eſt oſtiaria & oſtiatim per ſingula oſtia. Quintil. Neq;
ſectanda ſingula, & uelut oſtiatim pulſanda. & oſtia dunta-
xat plurali numero fluuiorum patentes aditus. Virg. Italiam
contra, Tyberinaq; longe Oſtia. à quo oſtia Colonia à Roma
no rege deducta, quod id oppidum ſitum ſit in oſtijs tyberinis.
unde oſtienſes dicti. & oſtienſis ager. & portus oſtienſis. Ali-
quando tamen oſtia pro portu accipimus. Virg. Aut portum te
net, aut pleno ſubit oſtia uelo. Sunt etiam qui oſtium ab ob-
ſtando dictum putent, quod ab eo arcemur ingreſſu. præterea
oſtendo cum eius derivatiuis. & oſcito. oſcitatio. oſcedo, de qui
bus ſuperius late diſſeruimus. Item oro, quaſi ore ago. Eſt au-
tem orare, quando cũ homine, ſeu deo iũgitur precari. Virg.
Talibus orantem dictis, aramq; tenentem. Cice. Nunc te per
tuam pietatem oro, atq; obteſtor. Quando uero cum re, ſignifi
cat petere. Virg. Vnũ oro, quando hic inferni ianua ditis. Plau.
Regem adit, uitam orat. Veteres etiam orare pro agere uſur-
parunt. Vnde oratores cauſarum actores dicti, quos græci
ῥήτορας, hoc eſt rhetores uocant. Nos autem oratorem, rheto
rem, ac declamatorem ita diſtinguimus, ut orator ſit, qui in iu
dicijs, uel in concionibus cauſas agit. Rhetor qui rhetoricen pro
fitetur. declamator, qui aut docendi alios, aut exercendi ſe gra
tia fictam cauſam agit, ut in ueris poſtea cauſis poſſit orare,
quod declamare dicitur. Hinc actiones ipſæ orationes, & de-
clamationes uocantur. Aliquando tamen rhetor pro oratore po
nitur. Cic. Hæc cũ Cotta dixiſſet, Tum Velleius, Ego inquit, in
cautus, qui cum Academico, & eodem rhetore congredi cona
tus ſum. Nam neq; indiſertum academicũ pertimuiſſem, neque
ſine iſta philoſophia rhetorem quamuis eloquentem. Vnde fit
rhetoriſſo uerbum, qđ eſt rhetorice loquor. Pompo. Dolaſti uxo
rem, nunc propter me cupis condicere, & rhetoriſſas. rhetori-
cus uero modo pro rhetore, modo pro oratore ponitur, dicũturq;
hæc omnia à græcis, apud quos ῥήτωρ rhetor, ῥητορι-
κὸς rhetoricus, ῥητορικὴ rhetorice dicitur. Item orato-
res legati dicuntur, qđ principis aut reip. mandata peragant.
Virg. Cẽtum oratores prima de gente latina Ire placet. Item
quinq; aliquid rogat, orator dicitur poteſt. cuius fœmininum eſt
oratrix. Orationem etiam pro ſermone aliquando accipimus.
& grammatica orationem uocauit congruam dictionem ordi-
nationem, quæ perfectam ſententiam habeat. Ab oratio fit di
minutiuum oratiuncula. Item ab oro peroro, quod eſt oratio-

nem concludo. à quo peroratio. concluſio. in qua ſignificatiõ-
ne quidam etiam deoro uſurparũt. & deoratum pro perora-
to ſcripſere (ut Pompeius teſtatur) & exoro impetro. Vnde
exoratio. impetratio. & exoratus dicitur, à quo quid impe-
tratum eſt. Item adoro, quod eſt ueneror. colo. licet mente pos
us, quàm ſermone adoratio fiat. Aliqui tamen ab adoreo po
tius factum hoc uerbũ uolunt. Præterea oraculum, quod mo-
do templum ſignificat, in quo rogantur, dãturq; reſponſa. Mo
do ipſum reſpõſum. Virg. ſcitatum oracula Phœbi Mittimus.
Seneca. Vnum illud optimum oraculum eſt, pugnandum eſſe
pro patria. Ab oratore uero oratorius adiectiuum deducitur,
ut oratorius ſermo. oratoria facultas. oratoriũ munus. & ora-
torie aduerbium. hoc eſt more oratorio. & Horatius proprium
nomen, quamuis inualuit conſuetudo, ut cum aſpiratione
ſcribatur. Poëta fuit Venuſinus Lyricorũ ſcriptor, de quo ali-
bi ſcripſimus. Mortuus eſt ánno ætatis ſuæ ſexageſimotertio im
perij Auguſti trigeſimotertio. Auguſtum reliquit hæredẽ, ma-
xima 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 exordi-
um principium orationis. à quo exordior uerbum. ponitur ta
men ſimpliciter pro incipere. Accius. Non parnam rẽ ordibor,
ne retice obſecro. Vnde & ueſtis exordiri dicitur, cum inſtrui-
tur texenda. A quo exordium principium. Virg. quo nam
regnam ambire furentem 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 poë
tæ pro eo, qui finit abuſiue poſuerũt. Virg. ſic iuppiter orſus.
A quo aborſus fit, de quo paulopoſt dicemus. Itẽ ab ore ordi
no, hoc eſt diſpono, quaſi ore pronuntio, qui cuiq; locus eſſe de-
beat. à quo ordo, diſpoſitio. gradus. & ordinarium, in quo
ordo ſeruatur. Extraordinarium, quod fit extra ordinem. Or
dinate aduerbium, hoc eſt ſeruato ordine. Ordinator. ordina-
tio. 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 ad-
euntium, ſiue per contrarietatem ita dictus, quia minime or-
dinate uiuit. Ordeſſus autem nomen proprium eſt fluuuius
omnium Scythiæ fluminum maximi, qui ab oriente profluit,
miſceturq; cum Iſtro. Item ab ore orea, hoc eſt frenum, quod ori
inſerantur. Et omen, quaſi oremen, de quo ſupra diximus. à
quo ominoſus. & orarium, indumentum, quo noſtræ religio-
nis ſacerdotes utuntur, quod cum eo orent, & ſacrificium faci
ant. & orificium, quod in quacunq; re patet. et orior, naſcor;
quaſi ex ore prodeo. interdum etiam ſurgo, prodeo. Vnde ori-
ri ſolem dicimus. à quo ortus, quod cum adiectiuum eſt, ſigni
ficat modo qui ſurrexit, aut prodijt, ut ſol ortus eſt, modo na-
tus, ut Pompeius Romæ ortus eſt. & oriundus, quod non ſigni
ficat natus, ſed qui originẽ ducit, quod ex eo loco parentes eius
fuerunt. Liuius. Nati Carthagine, ſed oriundi à Syracuſis.
Idem. ab Vlyſſe, deaq; Circe oriundus. Cum uero ortus ſub-
ſtantiuum eſt, modo natiuitatem ſignificat. Cic. non nobis ſo-
lum natı ſumus, ortuſq; noſtri partem patria uendicat, partem
amici. Modo ſurrectionem, ut ortus ſolis. Modo locum, in quo
ſurgit. Vnde ab ortu ſolis dicimus uſq; ad occaſum. Item ab ori
or origo, quod genus ſignificat à quo originalis adiectiuum
deriuatur, ut originalis decor. originalis macula. originale de-
lictum. & originarius eiuſdẽ ſignificatiõis. Item adorior, hoc
eſt aggredior. adortus enim is dicitur, qui repente aliquem in
uadit ab eo, quod corpora aggredientiũ exurgant, atq; incre

ſcant. Terent. Hicine ſi in ueris nuptijs adortus eſſet. Oborior, & ſuborior eiuſdem ferè ſignificationis, hoc ē 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. & abortus 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 adiectiuū ſit, ut abortiuus fœtus. Item coorior, qđ eſt ſimul orior. Liui. Tum uero coorto tumultu terga uertere ſimulantes paululum ceſſere. Item ab orior hortus, quod apud ueteres omnem uillā, ut ſupra diximus, ſignificabat, quod ibi qui arma ſumere poſſent, orirentur. aſpiratur autem ut ab ortus, quod natiuitatem ſignificat, diſcernatur. Item ab oro hortor, quod nihil aliud ē, quàm ore ſuadeo. In hoc enim differt à moneo, quod monemus authoritate, atq; 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, & primæps in dicendo longo tempore habitus, æmulus Ciceronis, & quàdiu 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 ſolerēt ad ſe in remilitari exercendum. Erant autem in una legione cohortes decem. aliquando etiam, ſi ita uſus exigeret, plures, nūquam pauciores. Prima cohors reliquas & numero militum, & dignitate antecedebat. Viros requirebat genere. literis. animi magnitudine præſtantes. 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 quoq; FEDERICE Imperator facis, ita ſignorum romani imperij æmulus, ut uirtutis & gloriæ. Habebat præterea imperatorum imagines, & mille centumquinq; peditibus cōſtabat, equitibus loricatis centum quadraginta duobus. ideoq; cohors milliaria appellabatur. Sicut ſecunda cohors quingenaria, quod quingentos quinquaginta quinq; pedites haberet, equites ſexaginta ſex. A prima autem cohorte auſpicari acrem mos erat. Tertia cohors eodem modo quingentos quinquaginta quinq; pedites habebat. equites uero quinquaginta ſex. ſed in hac ualidiores milites cōſtituebātur, quia in media acie conſiſtebat. Cohors quarta peditibus quingentis quinquaginta quinq;, equitibus ſexaginta ſex conſtabat. Quinta eodem numero, ſed ſtrenuos deſyderabat milites, quia ſicut prima ī dextro, ita quinta in ſiniſtro cornu conſtituebatur. quippe cohortes quinq; primam aciem inſtruebant. Sexta etiam cohors parem ſuperiori militum numerum habebat. ſed in ea robuſtiquoq;, & 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 lego decem cohortibus firmabatur, habebatq; peditum ſex millia 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. Frequētius 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, atq; conſtrinxit. Ab eo oſſeus, quod ex oſſe eſt. & exoſſo uerbum, quod eſt oſſa detraho. Apu. Exquamatus, atq; exoſſatus piſcis uix palpitat amplius. & exos ſine oſſe. Lucil. Exos & exanguis tumidos perfluctuat artus. & oſſiculum parum 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. & ὀστολέγιον oſſifragum, ὀστολόγιον oſſilegium. AVSVS. Temere præſumens. Audere enim aliquando eſt fidentem eſſe. Plau. Vix domo egredi audet. aliquando temere præſumere. Virgilius. hæc præmia q me Ferro auſi tentare ferunt. Hinc audacia aliquādo 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, & q uiribus audax. Modo temerarius. Plaut. Pergin' audax hoc facinus perſequi? Quidam audaciam ab audentia ita diſtinguunt, ut audacia temeritas ſit. Audentia fortitudo. Virgilius. Audentes 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 ſit 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 lene infundendum fuit uinum, aut mola injiciēda, ita hæc facta ſint ut ratio exigebat ſacrificij. per metaphoram tamen intemerata dicimus

tum dicimus quicquid integrum, & incorruptum, atq; inuiolatum eſt. Virg. Intemerata fides. Sunt qui temerarium non à temno, ſed à temno uerbum derivari potius uelint, quaſi temnariũ, quod omnia contemnat. Temnere enim ſpernere eſt, dictum à græco τίμνω, qđ 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. Teren. 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 cõtemnendus, et contempte, contemptim, ac contemptibiliter aduerbia. Quidam etiam contemptibilitatem pro deſpicaentia uſurpant. SED. Verũtamen. Sed aliquando inceptiua coniunctio eſt. Teren. Sed Pamphilum uideo. Modo tranſitum ſignificat ad aliam rem. Idem. Sed quis eſt ſenex. Aliquando diſcretiua. Plau. Hunc ego non ſapientem, ſed ſtultum putem. Nonnunquam exceptiua. Cicer. Multa quidem paſſus ſum, ſed omnia æquo animo tuli in quem ſenſum accipiuntur et ſedenim, ſedtamẽ, uerũtñ, uerũenimuero, uetes aliquando ſed pro ſiue poſuerunt. PERSOLVIT POENAS. Dedit pœnas. Tractum à pœnis pecuniarijs, quibus pecunia ſoluebatur. Soluere proprie religare eſt. Virg. Soluite me pueri. Idẽ. Soluite crinales uittas, capite orta meum. Sed quoniam qui debent quodammodo obligati ſunt creditori, ſoluere etiam pro debitum reddere uſurpamus. Sallu. Argentum ære ſolutum. Cicer. pro quo frumẽto pecunia omnis ſoluta nõ eſt. Hinc per metaphoram ſolutionis uocabulum (ut Paulus iuriſconſultus inquit) ad omnem liberationem quoquo modo factam transfertur, magisq; ad ſubſtantiam obligationis, quàm ad numerorum ſolutionem. unde ſoluere pro ſatisfacere uſurpamus. Vlpia. Eum enim ſoluiſſe dicimus, qui id fecit, quod facere promiſit. interdum etiam pro dimittere. Virg. Solue mares, 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. ſoluiſq; pudorem. Aliquoties pro excipere. Idem. Nec populos ſoluo. Ab hoc compoſita fiunt perſoluo, quod eſt in totum, & perfecte ſoluo. unde de uotis proprie dicitur. Virg. Hanc tibi Eryx meliorem animam pro morte Daretis perſoluo. abſoluo. libero. à quo abſolutio. Exoluo idẽ quod ſoluo. à quo exolutæ à ueteribus exuiæ 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 eqdẽ uobis debui, ut in tali aſotia, ideſt luxu, prodigalitate, atq; nequitia artium nos uinceretis. & ſolute aduerbium, quod laſciue & incontinenter ſignificat. A diſſoluo etiam fit diſſolubilis, & diſſolubiliter, quorũ contraria ſunt indiſſolubilis. & indiſſolubiliter. DIGNAS TANTO CRIMINE. Quales tantum crimen merebatur. Dignum enim dicimus, qđ meretur, ut dignum præmio, dignũ laude, dignum flagris, dignum caſtigatione, hoc eſt quod meretur præmium, meretur laudem, meretur flagra, meretur caſtigationem, dictum à græco δείκνυω, quod eſt demonſtro, præ me fero, quoniam ex ijs, quæ gerimus, qđ mereamur oſtendimus. Eius contrarium eſt indignum. Mart. Indignas premeret peſtis cum tabida fauces, hoc eſt quæ talem morbum non merebantur. Idem. Digna tuo cur ſis, indignáq; nomine dicam, hoc eſt dicam cur mereris, & non mereris 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, qbus cœleſtes, dignet honoribus? Eius paſſiuum eſt dignor, hoc eſt dignus habeor. Virg. Coniugio Anchiſa Veneris dignate ſuperbo. Macro. Cato ait Larentiam meretricio quæſtu locupletatam poſt exceſſum ſuum populo romano agros reliquiſſe, & ideo ſepulchri magnificẽtia, et annuæ parentationis honore dignatum. Frequẽtius tamen in uſu eſt dignor deponens, pro dignum habeo, quàm digno actiuum. Virg. Atq; idẽ fugientem haud eſt dignatus Herodem Sternere. Idem. haud eqdem tali me dignor honore. Ab indignus uero fit indignor, quod eſt iraſcor, quaſi ea patiens, qbus non ſum dignus. A dignus fit dignitas. & dignatio, quod proprie ſignificat honorẽ 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 mulièbrem 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 ſecundũ merita, & indignanter per indignatiõem. & dedigno, ac dedignor, quæ ſignificant indignum habeo. cõtemno. CRIMINE. Delicto. Crimen proprie ſignificat id, qđ p contentionem alicui obijcitur. Vnde criminare eſt accuſare, ſiue cõtumelioſe reprehendere. & criminatio ipſa (ut ita dicam) contentioſa contumelia. & criminoſus. contentioſus. cõtumelioſus. & criminoſe, contumelioſe. Virg. Diſijce compoſitam pacem, ſere crimina belli, hoc eſt contentiones & iurgia, ex quibus bellum oriatur. Cicer. Hæreditatem mihi negaſti obuenijſſe. Vtinã 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, noluit cum eo in iudicio cernere. Hinc per metaphorã crimen etiam pro delicto accipitur. Sene. Vitam agẽs ſimplicem, rectam, ſine crimine. Aliquando tamen cernere uidere ẽ. Virg. Cernimus adſtantes, nec quam lumine toruo. Hinc cernuus dictus Virg. extemplo plantas conuellit honeſtas. Ejectóq; incumbit cernuus armo. Item cernere, deliberare. Lucil. Poſtquam præſidium caſtris educere creuit. Idem. Acribus inter ſeſe armis conſligere 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 τῦ 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 alterc or. con-

tendo pugno. Virg. Certent & cygnis ululæ. Idem, officio nec te certasse priorem Pœniteat, hoc est contendisse, ut officio uinceres. Cic. 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 certa nimus, clara & indubitata sunt. Quint. Nempe esse certum est. unde facio, siue reddo te certiorem dicamus, non tamen certum, hoc est declaro, et affirmo tibi ita esse. & certior abs te factus sum, non tamen certus, hoc est abs te mihi declaratum est. & cum aliquid uehementer affirmare uolumus, id certo certius esse dicimus. Hinc fit incertus, hoc est dubius. & certitudo. à quo incertitudo. & certisso uerbum, hoc est certus fio. Pacuuocant cœcos, unde certissent. & incerto, incertum facio. Plau. Longæ dies meum incertat animum. & certe, ac certo aduerbia affirmandi, quod etiã pro certo dicimus. Aliquando tamen certe pro saltem ponitur. ut si non potero tangere, certe potero uidere. Similiter à cerno, cũ significat diuido, & secerno, certum dicimus, discretum. constitutum. hoc est tantum, ac tale quãtum, & quale uolumus. Vnde certum nullus fecisse aliquem dicimus, cum nec plus, nec minus fecit quàm uoluit. Martial. Oʼquàm certa fuit librato dextera ferro. Hinc certos ferè numero plurali usurpamus pro eo, quod est quosdam, quasi à cæteris discretos. Cic. Is enim cum certis alijs ad Cæsarem missus paulo ante discesserat. Virg. equidem per littora certos Dimittam. Sallu. Apud latera certos locauit. Eodem quoq; modo à cerno, cum delibero significat, dicimus certum est pro eo, qđ deliberatum, & constitutum est, in quo plerũq; adiungitur dativus cum infinitiuo, ut certum est mihi in Asiam nauigare. Aliquando non ponitur, sed subintelligitur dativus. Vir. Certum est in syluis, inter spelæa ferarũ, Malle pati. Certum quoq; aliquando usurpamus pro firmo & non uacillante. Ouid. Da mihi quod petitur, certo contingere telo. Item à cerno silicernium, de quo superius diximus. præterea ab eo composita fiunt decerno, quod modo significat constituo, definio, iudico. Vnde senatus decreta dicuntur. & decretorium, de quo supra diximus. Cic. quare expetenda quidem magis est decernendi ratio, quàm decertandi fortitudo. Plau. Qui nequeas nostrum uter sit amphitryo decernere. Hinc decermina dicuntur secundum quosdam, quæ distinguntur, ac separãtur purgandi gratia. Nos à decerpendo potius deductum existimamus. Nonnunquam delibero. Terent. Quicquid peperisset decreuerunt tollere. Idem. Vxorem decreuit dare sese hodie. Aliquando pugno. Virg. 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. Plyn. Mulum octuagintà annis uixisse Atheniensium monimentis apparet, eo gauisi, cum templũ in arce facerent, quod derelictus senecta cadentia iumenta comitatu, nisúq; exhortaretur, decretum fecere, ne frumentarij negotiatores ab incerniculis eum arcerent. Cato. Cribrum unum, incerniculum unum. securim unam. scamnum unum. & succerno, secerno. Plau. Gradus iste succretus est cribro pollinario. à quo subcerniculum, farinarium cribrum, quod fit è setis equorum, quemadmodum excussorium. & pollinarium fit è lino. Excussoria cribra sunt, quibus furfur secernitur. Pollinarium, quo pollen, hoc est grossior puluisculus farinæ diuiditur. Discerno, quod modo significat certo. Apul. Armis potius discernere, quàm iu-

re uti uoluerunt. à quo fit discrimen, quod modo pro certamine ponitur. Vir. post hos æquo discrimine 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, et separatione, & differentia accipitur. Vnde indiscriminatim pro indifferenter uetere usurparunt. Cic. Totumq; discrimen summi boni in ea rerũ comparatione positum putat. Vir. uel quo discrimine ripas Hæ linquunt. unde discrimen etiã pro diuisione crinium in capite usurpatur. et acus ipsa, quæ crines ipsos disseparat, discerniculum uocitatur. Ab hoc fit discrimino, diuido. Virg. late discrimnat agros. à discerno etiam discretus dicitur, quod modo propriam, hoc est passiuam habet significationem, & idem est, quod separatus. à quo discretio, separatio. & discrete distincte. Ouid. Quæ discreta locis parùm sorbentur ab ipsa. Idem, & septem discretus in ostia Nilus. Macro. Ad faciendam discretionem in genituo 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 locũ dicimus solum & quasi à cæteris separatum. & secreta mandata. secretas literas. secreta negotia, quæ uel nulli, uel paucissimis cõmunicantur. & secretior homo. siue à secretis, cui secreta committuntur. & secrete, ac secreto aduerbia, quæ significant tacite. Item scrinium arcæ, in qua secreta reconduntur, præsertimq; scripturæ, dictum quasi secernium. Hinc scrinarij uocati sunt, secretarum scripturarum custodes, & ij, qui à secretis appellantur. VERBERA. Flagellũ magistri. Verber instrumentum est longum, & exile, qualis est uirgæ. baculus. fustis. lorum. flagellum. ferula. arundo. & siquid est simile. proprie autem uerber significat summitatẽ sarmentorũ, dictum à uite. Quint. Ignesq; ex proximo raptos, uerberaq; æsus 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 etiã rogitas, non fur, sed trifur. Itẽ uerberor passiuũ. & uerberatio, siue uerberatus quartæ declinationis. & uerbena, qđ ea uerrendo pauimenta domorum uerberabantur. Erat enim uerbena herba sacra, quæ ex loco sacro, hoc est ex arce capitolij cum sua terra euellebatur, & ea semper legati cũ ad hostes, clarigatumq; mitterentur, coronari solebant et unus sanè uerbonarius uocabatur, eandem herbã sagmina uocabant, qđ è sacro ageretur. Dicatur & peristereon. & hierobotane, hoc est sacra herba. Quippe græci hieron sacrũ uocãt, Botanẽ herbã. Vulgo nũc uerbenaca nũcupatur, hac Iouis mensa uerrebatur, domus purgebantur, 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 similis uerbascon herba, quæ sæpe fallit pro ea capta, foliis minus candidis cauliculis pluribus, flore luteo. Hæc abiecta blattas in se contrahit. ideoq; Romæ blattaria uocatur. Abusiue tamẽ uerbenas uocamus omnes frondes sacratas, ut est laurus. oliua. myrtus. Teren. Ex ara hinc uerbenas sume. Nã nũstam fuisse Menander testatur, quem secutus est Teren. Illud certe mihi admiratione dignũ uidetur, qđ uerbena nunc quoq; diuo præcursori sacra habetur, & ea die illius festo passim coronantur. & lustrari domos putant. Et

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 uerbū uniuscuiusq; rei signum, quod ab audiente possit intelligi. Vnde uerbosus multiloquus dicitur. & uerbositas multiloquētia. & 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 rē nō inuita sequuntur. Hinc uerba dare usurpamus pro eo, qđ est decipere. A uerbo prouerbium deducitur, quasi commune omnium uerbum, uel qđ uerbum 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, et aliud significās, 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 insitata fuisse. ceruicē ardua. colore phœniceo. flaua & comanti iuba. cæteris q; equorum laudibus insignem, uerū tamē 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 Dolabellā consulem in Syriam proficiscentem fama eius equi permotum Argos diuertisse, emisseq; sestertij centum millibus, sed ipsum mox in Syria bello ciuili obsessum, atq; interfectum fuisse. Deinde eundem equum. C. Cassium, qui Dolabellam obsederat, adduxisse, quem Cassium postea uictis Parthis, fusoq; exercitu suo miseram mortem oppetisse manifestum est. Deinde Antonium post interitum Cassij partha victoria nobilem illum equum quæsiuisse, & mox eo potitum uictum, atq; desertum detestabili exitio interisse. Cæterum oppidum Tolosanum in Italia Q. Cepionem consulem quondam diripuisse constat, in cuius templis cum multum auri fuisset inuentum, quicunq; ex ea præda aurum attigit, eum misero, ac crudelibili exitu periisse 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, quam breuissime dicere solebant inter os & offam. quod significat non esse de futuro nimis sperandum. Inde autem locum habuisse hoc prouerbium tradunt, quod uir quidam ætate grandæuus dū uineam plantaret à uicino per derisum interrogatus est, cui

uineam fereret, 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, ui cinum præterea acersiri, cui calicem musto plenum manu ostendens, & iam pene admouens ori. Putasti ne inquit uinum me ex uinea, quam te spectante plantaui, gustaturū? inter hæc anhelus puer accurrit, descendisse in uineā aprum nuntiat, uuasq; uastare. Senex depositio calice in uineam properat, comitantur eum uicinus & puer. Aprum prosequuntur, qui facto in senem impetu, eum necat. Sic cum calicem iam fere 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 nimiā 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 ē 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 deuerbiū 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 uerbū. Sic ueteres deuersus, hoc est deorsum uersum dicere solebant. Hoc est, quod Liuius scribit acutos olim ex Hetruria Romam ludiones, quī 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, histrionicā uerba dicimus. & histrionicè aduerbium dicimus, hoc est more histrionum. Nec multo interiecto tempore Liuium cum sæpius satyros suos canendo uocē 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 auocatu iuuentutem fabularū actu histrionibus relicto inserere uersibus iocularia antiquo more cœpisse, & hæc atellanis potissimū fabellis cōseruisse, atq; ex argumento exodia uocasse, quod scilicet extra cantum essent. Quippe græci ἔξω extra, ᾠδὴν cantū dicunt. Et quēadmodū epodos siue p diminutionē epodion ad cantū, ita exodos, & exodion extra cantū significat. erāt ergo exodia ridicula uersibus intexta, quæ sine cantu iactitare iuuenes solebāt, sicut epodi, siue epodia carmina solita canteri, qualis ē Epodus Horatij. Iuuenal. tandemq; redit ad pulpita notum Exodiū. Sueto. Vnde uox in atellanico exodio proximis ludis assensu maximo excepta percrebuit, hircū ueterē capreis naturā ligurire. Inuenitur tamen aliquādo exodus siue exodiū pro exitu, siue fine alicuius rei. Apul. Nullū ego eius rei exodiū iuueniebā. Varro. Vitæ cursum ut cognoscere possem, & quæ seruitutes, & libertates ab origine ad exodiū ductæ. Idē. Quod cæperas modo i uia

narra, ut ad exodium ducas. & in ſacris literis exitus iudæorum ex Aegypto. EXODI. Nomẽ libro dedit. Sed tũc non ab ἐξόδῳ, hoc eſt à cantu uox iſta componitur, Verum 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 dicamus. 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, philoſophiq;, & inſignis oratoris, qui remp. Athenienſium XL annis gubernauit. Periclymenes filius Nelei. et 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. Peritonium, de quo alibi diximus. Periœcus contubernalis. peripheria circunferentia, & alia penè infinita. Præterea ab ὁδὸς quando uiam ſignificat hodœdocus, hoc eſt latro, & obſeſſor uiarum. hilarodus autem ab ode fit, cum cantum ſignificat. Eſt autem hilarodus laſciui & delicati carminis cantor, quaſi hilaris cantor. hilaris enim ſiue hilarus (nam utroq; modo dicitur) lætum, iucundumq; ſignificat. à quo hilaritas. lætitia. iucunditas, quæ & hilaritudo dicitur. & hilariter, læte. iucunde. et hilaro uerbum, lætificõ, iucundo. Cuius paſſiuũ eſt hilaror. Cic. omnem. n. iucundum motum, quo ſenſus hilaretur, græce ἡδονήν, latine uoluptatem uocant. Ab hoc exhilaro. exhilarer. exhilaratio. Item ab hilarus Hilarius. & Hilarion propria nomina. hilarus uero à græco deducitur ἱλαρὸς, quod lætum ſignificat. à quo ἱλαρία lætitia. ἱλαροποιῶ lætificõ. 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, & tumulus, qui ſepulchro apponitur in laudem defuncti. Næniam ſiue monodiam primus inſtituiſſe dicitur Simonides poëta ex Cea inſulæ. 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 græcæ 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 interpretatione legis duodecim tabularũ ſcripſit) uulgo quidem id appellatur, qđ ab arcu mittitur, ſed omne id dicitur telũ, qđ manu alicuius proijcitur. Vnde lapis. plũbũ. lignũ ferrũ. hoc nomine continetur, dictum ab eo, quod in lõginquũ mittatur. Nã apud græcos τῆλε, ſiue τηλοῦ lõge ſignificat. Hanc ſignificationem & in græco nomine poſſumus inuenire. Etenim quod nos telum uocamus, βέλος illi uocant, ἀπὸ τοῦ βάλλειν, hoc eſt à iaculando. Siſenna. Manuales lapides diſpartit propterea, quod is ager omnis eiuſmodi telis indigebat. Et Virgil. 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 lõgus. & Protelo uerbum, qđ proprie ſignificat differo. protraho. prolongo. produco. Lucil. Quẽ neq; lucanis oriundi montibus tauri Ducere protelo ualidis ceruicibus poſſent. Idẽ. Hũc iuga mulorũ protelo ducere cẽtũ nõ poſſent. Per metaphorã in aliqñ pro turbo, et exagito accipitur. Terẽ. Ne te iratus ſuis ſæuis dictis protelet. Aliquãdo pro lõge excludi. Turpilius. Propter peccatũ pauxillũ idigniſſime 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 cõgregãtur in locũ certo, ſic ut nulla ſui generis relinquatur, niſi captiua & ſerua. Nemo diſcedẽtiũ agmẽ cõſpexit, nemo redeũtes uidit, nec uenire eas, ſed ueniſſe animaduertimus, nocturnis utrũq; tẽporibus fieri manifeſtũ cẽ. Pithonoſcomes in Aſia locus eſt in cãpis patentibus ubi primo aduentus ſui tẽpore ciconiæ congregantur, eã, quæ ultima aduenerit, lacerant uniuerſæ, atq; ita abeunt. poſt idus auguſtas fere nõ uidentur eo locõ. Sunt q dicũt eas linguas non habere, uerũ illud qđ crepitant, oris potius, quàm uocis ſonum eſſe. eximia huic aui pietas, etenim quum tpis impenderint fœtibus educandis, tũ & ipſæ à pullis ſuis inuicẽ aluntur. Exitio ſunt ſerpẽtibus, propter qđ in Theſſalia capitale eſt ciconiã occidiſſe, eadẽ pœna in ciconicidas poſita, quæ in homicidas. A ciconia ciconinus deducitur, ut ciconinũ roſtrũ. deriſuri aliquẽ digitis dextræ manus in unitatem collectis ueluti ciconiæ roſtrũ effingunt, & manũ poſt tergũ eius motitantes derident. Perſius. O Iane à tergo quẽ nulla ciconia pinſit. Vnde paulo poſt poſticã ſannã appellat. poſticæ occurrite ſannæ, hoc eſt deriſioni, quæ poſt tergũ fit. Sãna. n. ſolutus deriſus dicitur, à nariũ ſonitu. à quo fit ſubſanno uerbum, qđ eſt irrideo. & ſubſannor paſſiuũ. & ſubſannator. ſubſannatrix. & ſubſannatio. Et ſanniones dicuntur, q ſunt & aſpectu, & moribus, & geſtibus fatui, quos græci μωρούς, & ab eo nos moriones uocamus. Martia. de morione. Non mendax ſtupor eſt, nec fingitur arte doloſa, Quiſq; plus iuſto non ſapit, ille ſapit. Teren. Solus ſannio ſeruat domũ. Cic. Quid. n. porrò tam ridiculum, quàm

ſannio eſt, qui ore. uultu. imitandis moribus, uoce. denique corpore ridetur ipſo. QVOS. Quales, quàm mites. Ingens laus Domitiani. Quàm manſuetos ingt, oportet homines eſſe ſub hoc principe, q̃ uult feras etiam eſſe manſuetas. MORES. Viuendi rationem. Mos proprie definitur ratio uiuẽdi conſuetudine firmata. & p ſyncopen à modus deducitur, q̃d ut ſupra diximus, rationem ſignificat. Varro morem eſſe definit inſtitutum animi, q̃d ſeq̃ debeat conſuetudo. Iulius Feſtus de uerborum ſignificationibus. Mos eſt ingt, inſtitutum patrium ptinẽs ad religiones, cærimoniasq; maiorũ. præclare ex cellentiſſimus poëta Virgilius utrunq; authorẽ ſecutus eſt. Mos erat Heſperio in Latio, quem protinus urbes Albãæ coluere ſacrum, nunc maxima rerũ Roma colit. Et primo q̃dem ſecutus eſt Varronem, quoniã ille dixerat morem præcedere, ſeq̃ conſuetudinem, poſtquam dixit, mos erat, ſubiunxit, quem protinus urbes Albanæ coluere, & nũc maxima rerũ Roma colit, quo pſeuerantiã conſuetudinis oſtendit. Et quoniã Feſtus ptinere ad cærimonias ait, adiecit ſacrum, quẽ protinus urbes Albanæ coluere ſacrum. Mos ergo præceſſit, & cultus moris ſecutus eſt, q̃d eſt cõſuetudo. Et hic definitionem Varrõis impleuit. Adijcẽdo deinde ſacrũ, oſtendit morẽ cærimonijs dicatum, q̃d Feſtus aſſeruit. Idem obſeruauit etiã alibi, cum ait, morem, ritusq; ſacrorũ Adjiciam. in quo aperte oſtendit morẽ eſſe ritus ſacrorum. Mos etiã aliquando capitur pro conſuetudine approbata, quæ habetur pro lege. à mos deducitur moratus, q̃ bonis moribus præditus eſt. & moroſus, q̃ econtrario puerſis eſt moribus. à quo moroſitas dicta. Cice. At ſunt moroſi, & anxij, & iracundi, & difficiles ſenes. unde q̃dã moracæas nuces duras eſſe dixerunt. à quo fit diminutiuum moracallum, hoc eſt duriuſculũ. Et morologi dicuntur, q̃ in ſermone moroſi, hoc eſt moleſti ſunt. Vnde & ſermones huiuſmodi dicũtur morologi. Plau. Nec moleſtum eſſe, nec ſermonibus morologis uti. Et moralis, ad mores ptinens. Vnde libri morales, hoc ẽ de moribus dicuntur. & moſillus, quo Cato uſus eſt pro paruo more. Morem gerere docti uſurpant pro eo q̃d eſt obſeq̃, & obedire, & quaſi ad alterius uoluntatem mores ſuos formare. Ab hoc fit morigeror uerbũ, q̃d eſt morem gero. Cuius præteritum ẽ morigeratus, q̃ morem geſſit. & morigerus, ſiue morigeror, quod obſequentem, & obedientem, ac facile morem gerentem ſignificat. à quo morigeratio obedientia. & morigere aduerbium obedienter. græci uno uocabulo, q̃d eſt ἔθος morem, & conſuetudinem, & ritum ſignificant. à quo ἤθος deducitur, q̃d morem, hoc eſt habitũ, ac rationem animi denotat. unde ἠθικὰ, hoc eſt moralia deducuntur, quæ à noſtris ethia quoq; dicuntur. Martia. Ethia Callimachi. Hic cacoëthes derivatur, hoc eſt malus mos. Iuuena. Laqueo tenet ambitioſi Conſuetudo mali, tenet inſanabile multos ſcribendi cacoëthès, & ægro in corde ſeneſcat. HOMINVM. Ratione ſalicet uiuentium, p q̃d à feris homines diſtant. Homo definitur animal rationis capax morti obnoxiũ. Sed præclare utinam nonta uere ab Apuleio deſcribitur, Homines ratione callẽtes. oratione pollentes. immortalibus animis. moribũdis membris. brutis, & obnoxijs corporibus, diſſimilibus moribus. ſimulibus erroribus. pulcri audacia. ptinaci ſpe. caſſo labore. fortuna caduca. ſingillatim mortales. uicißim ſufficienda prole mutabiles. uolucri tempore. tarda ſapientia. citata morte. querula uita. homo ab humo deducitur (ut Varro ingt) q̃d ſit humo natus, quamuis hoc Quintilianus deridet, q̃d omnibus animalibus eadem origo ſit, & q̃d nõ ſit ueriſimile primos illos mortales ante terræ nomen impoſuiſſe, quàm ſibi. Sed qd inq̃ dicis Quintiliane? Non & omnia animalia moriuntur? cur ergo ſe ſolos homines mortales appellauere? aut cur ante nomen morti impoſuere, quàm ſibi? Nos tamen hominẽ non ab humo, ſed à conſortio atq; concordia uitæ appellatum exiſtimamus. græce enim ὁμόνους, concors ὁμόνοια concordia & conſenſus appellatur. & ὁμονῶ 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 eiuſdẽ nominis. Homonœa proprium nomen. Homoptoton, q̃d à noſtris dicitur ſimiliter cadẽs, cum diuerſæ dictiones in ſimiles exeunt caſus. Ennius. Mœrentes. flentes. lachrymantes. & miſerantes. Idem. Neque currẽtem, neq; ſe cognoſcit euntẽ, Tollentemq; manus, ſaxumq; immane mouentem. Homotoleuton, q̃d ſimiliter deſinens à noſtris uocatur, cũ plura uocabula in eandem uocem terminantur. Veteres nõ 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, q̃d hominis eſt, & ad hominem ſpectat. Teren. Homo ſum, humani nihil à me alienum puto. Hinc humanitas dicta eruditio, atq; inſtitutio in bonas artes, quas q ſyncoriter cupiũt, atq; aſſequuntur, hi ſunt maxime humani. Quapropter & artes ipſæ liberales humanitatis ſtudia appellatæ ſunt. huius. n. ſcientiæ cura, & diſciplina ex uniuerſis animalibus ſoli homini data ẽ. Sed qa homo inter omnia animalia, quæ morti obnoxia ſunt, maxime mitis eſt, icirco humanus pro facili, & miti, & tractabili ponitur. & humanitas interdum facilitatem quãdam, & tractabilitatẽ, beneuolẽtiamq; iter omneis ſignificat, quã græci φιλανθρωπίαν uocant, quaſi amorem in homines. φίλος enim amor eſt, ἄνθρωπος homo. Humanum ſacrificium ueteres dicebant, q̃d mortui cauſa fiebat. Ab homo homuncio. homulus. homullus. & homullulus diminutiua fiũt. & homelleũ, pilei genus, quo ueteres utebantur. Nã homolus primogenia uox eſt, & montem Theſſaliæ ſignificat. & ſemihomo. Quid Semihominis Caci. Et homicida, q̃ hominem necat. à quo homicidiũ. Quidã nemo quoq; ab homine compoſitum eſſe exiſtimant, ſignificaréq; idẽ, q̃d nullus homo. Sed falſum eſt, ut ſuperius diximus. Ab humanus humanior. humaniſſimus. Humane. humanius. humaniſſime. & humaniter, ac perhumane. & perhumaniter deducuntur. & humanitus, q̃d 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 non nulli utuntur, humilio uerbum, hoc ẽ humile reddo. deprimo. Item humeus terreus. & humo ſepelio, quod ſepulti humo tegũtur. & humatus ſepultus. à q̃bus exhumo, ẽ ſepulchro extraho. & exhumatus ẽ 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. et humide aduerbium. Item humecto uerbum, quod eſt humidũ facio, quod & humefacio dicitur. Vnde humectum. & humefactum. & humefactio. Quidam etiam hudum ab humido per ſyncopen factum uolunt, quod & ipſum humidum ſignificat, et ideo per aſpiratione ſcribi debere. Sed melius alij ſentiunt, Vdum ſine aſpiratione ſcribendum eſſe, dictum à ſudando, quaſi ſudum. Vnde etiam unidum derivari putant,

quod quidam ab humido ita distinguunt, ut uuidum sit, quod intrinsecus habet humorem. Vnde uuam appellatam uolunt. Virg. Vuidus hyberna ueni de glande Menalcas. Humidum uero, quod extrinsecus humorem habet, Ab una uueus fit. un de uueum succum uinum dicimus. At qui sudo ἀπὸ τῦ ὕδωρ derivatum 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. Plaut. 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 tamẽ aliquando 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 ferẽdis 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. Qui. istæ 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. insigno. 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 loquẽtem, 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. Cõ decoro uero penultima producta. orno. expolitum reddo.

PRINCIPE. Domino. princeps aliquando primum significat. & est adiectiuũ. Macro. Qui gradus inter eos principes habebatur. Aliquando optimatem. Vnde principes ciuitatis dicimus. qui Remp. administrant. Nonnunquã dominum, ut Nero princeps. Caius princeps. à quo principatus, hoc est imperium, & alia derivatiua 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 iussa senatus, sunt decreta senatus. proprie tamen iubere imperare est. Quintil. Nam quamuis infestum latronibus mare iussus intrauí, neq; dissimulauerim magnas fuisse causas patri, cur hoc mihi imperaret. pro eodem enim utrunq; posuit. hoc tamen differunt, quod impero tibi illam rem dicamus. 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 impera sicut iussa, huic apponimus uerbum exequor, pago, & siqđ est simile. illi uero unũ ferè uerbũ, quod est facio. Idem. Neq; ipse hoc piculũ ignoro experius nõ leui documento quanti steterat mihi, qđ semel imperata nõ feci. A iubeo fit iussus, qđ dũ est substantiuũ, quartæ declinationis est in singulari, & generis masculini. Quid. iussus seruare parẽtis. in plurali uero secũdæ, et neutri. Vir. accipe iussis Carmina cœpta tuis. ueteres tamen etiã in singulari iussum dixerũt. Sisenna, tamen Tudertibus senatus cõsulto, et populi iusso dat ciuitatẽ. Ab hoc p 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 dicit ius scribit, qđ semper bonũ, & æquũ est, & hoc est ius naturale. & lex nõ scripta, sed insita in natura, quæ definitur recta ratio iubens ea, quæ facienda 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. eius gentiũ, quo gentes humanæ utuntur, & hoc à naturali differt, qa illud omnibus animalibus, hoc solis hominibus contingit. ius ciuile, cũ aliqd cõmuni iuri uel addimus, uel detrahimus, hoc est qđ populus sibi cõstituit, quasi propriũ eius ciuitatis. hoc autem scripto cõstat, ut sunt leges. plebiscita. senatusconsulta. principũ decreta. aut sinè scripto, ut ea, quæ authoritate prudentũ fiunt. & hæc proprie est interpretatio iuris, et eorũ omniũ, quæ supra diximus. Vnde q hoc profitentur iuris interpretes, & iurisconsulti. & iuris prudẽtes, & q inter eos excellunt iuris antistites nominantur. Lex à legendo dicitur, qđ publicæ legatur, ut omnibus nota sit, & ab omnibus obseruetur. Legem definiũt esse generale iussum populi, aut plebis rogãte magistratu, & hoc dũtaxat in libera ciuitate. Aliqn ẽt regũ & principũ iussa leges dicuntur. præsertimq; imperatoris, postquam in eũ populi Romani maiestas trãslata fuit. Rogabat magistratus populũ, qd cõstituendũ esset, populus iubebat. Id iussum si generale est, & ad omnes ptinens, lex dicitur. Si uero ad singulos ciues spectat, priuilegiũ est. Quippe ueteres prius dixerũt, quæ nos singula dicimus. & priuos singulos. & priuũ, qđ uniuscuiusq; propriũ est. Vnde priuata dicuntur, quæ uniuscuiusq; propria sunt. & priuatũ, cui qd est ademptũ. et priuo uerbũ adimo. & priueres mulieres priuatæ, & priuatæ feriæ sacrorũ propriorũ, ut sunt dies natales, fulgurũ procreationes, & siqđ est simile. & priuatim aduerbiũ, qđ nõ est publicæ factũ. hinc priuatim siue priuato sumptu aluisse se Romanimilites 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, & de impio Põpeij statum est, nõ lex, sed priuilegium rectè 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

ædiles dicti, qui discedente plebe à patribus fuerunt creati. & plebeij mores uiliores. plebeiæ pudicitiæ sæcllum Romæ, ut sæ cætera colebatur. Reperitur autem plebs plebis. & plebes plebei quintæ declinationis. Plynius, Manceps proximæ sutri næ eorum exanimauit tanta plebei consternatione, ut primo pulsus ex ea regione, mox & interemptus sit. plebiscitum autem ideo dicitur, quia plebs id, quod rogabatur, iã sciebat, qua si 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 appellãtur 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 subsint, aut imperatoris, uel principis authoritate muniantur. Cæterum præter tripartitam illam iuris diuisionem, quam facit Vlpianus, habemus in nostra religiõe ius diuinum, quod primum locum tenet, in quo diuinæ oracula comprehẽduntur, 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, definiunt'q; 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, permittere 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 sẽ homines pacti sunt, etiam si aliàs de iure non esset. iuris prudentiam Vlpianus appellat diuinarum, atque humanarum rerum notiam iusti, atque iniusti scientiam. iuris præcepta tria sunt. honeste uiuere. alterum non lædere. ius suum cuiq; tribuere. ius ab æquitate sic distinguunt, ut ius sit, quod omnia recte, & inflexibiliter fieri exigat. Aequitas, quæ multum de iuris rigore remittat. Ponitur etiam ius aliquando pro 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 poeta. 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, ubicunque prætor salua maiestate imperij sui saluoq; more maiorum ius dicere constituit. item ius liquorem significat eorum, quæ coquuntur, & ad coquinariam pertinet. A quo iurulentum dicimus iuris plenum. 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 eum, quẽ 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; tribuẽs. 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 iustæ dicuntur sacrificia, quæ mortuis impenduntur, ut supra dixi mus. item iustæ aduerbiũ, qđ qua ratione uulgo p. x. duplicẽ literam scribatur, nõ uideo. Significat autẽ æque, similiter. eodem modo. Plau. Dixi tibi mater, iustæ mecũ rem tenes. i. æque mecum. Sallusti. Hyemẽ atq; æstatem iustæ pati. Aliquando tamen pro præpositione accipitur, & significat propẽ. Vir. Humilis uolat æquora iusta. Aliquando simul, coniunctim. Var. Cum interea lucubrãdo faceret iusta ancillas lanam, hoc est simul cum ancillis. Nõnunquã apud Plautũ iusta te sum, tu me tuearis oportet, hoc est apud te sum. Apud tamen licet proprie iusta significet, Aliquãdo tamẽ pro inusurpatur. Apul. Apud forum eũ conueni, hoc est in foro. Penes quoq; idẽ, quod apud et iusta significat. Cic. ita petulãs es atq; ater, ut ne ad solariũ qdem (ut mihi uidetur) sed penes scenam, et in huiusmodi locis exercatus sis. Sed penes usurpatur frequẽtius in ijs, quæ ad dominum spectant, laudẽq;, uel utilitatem, & cõmodum, aut incommodum. Var. Sed seruorum cura penes dominos sit. Cic. Cuius penes quos laus adhuc fuit, non fuit rationis, aut scientiæ. Quinti. Vt reor in illius culpa uideatur penes patrẽ, q tam facile irascitur. Liui. Vt penes eosdem pericula belli, pene quos præmia essent. Veteres iustum quoq; pro iusta scripsere. Si senna. iustum Mincũ flumen obtrucauit. item à iure iniuria, qđ non iure fiat. iniuria enim proprie (ut Vlpianus sentit) iniqtas, atq; iniustitia est. Nã cum qs inique, uel iniuste sententiam dixit, iniuriam dixisse manifestum est, quasi non iurĩ am. 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 nacua contumelia, cuius authoritate motus Marcel. scripsit iniuriã leuiorẽ eẽ, quàm cõtumeliã, nec aiaduertit iniuriã hoc loco pro dãno accipi. Ab hoc fit iniurior, qđ mõ significat incõmodũ, ac damnũ, mõ cõtumeliã facio, et iniurius, q alicui iniuriã facit. Et iniurios us, cõtumelios us. et iniurie, atq; iiurios aduerbia. Næui. iniurios ego'ne, an ille iniurie facimus. ubi manifeste itelligitur iniurios pro cõtumelios accipi. iiurie uero pro inique, et iniuste. Itẽ à iure fit iurgio, qđ est, de iure cõtendo, et iurgatio, iuris actio. A quo fit iurgiũ, hoc distãs à lite, quod iurgiũ leuior res ẽ, siqdẽ iter beneuolos, et propiquos cõcertatio quædã iurgiũ dicitur. iter inimicos aũt lis appellatur. Cic. admiror ñ reru solũ

ſed etiam uerborum elegantiâ, ſi iurgant inquit, beneuolorũ concertatio, non lis inimicorum iurgium dicitur. idem. Iurgare ergo lex putat inter ſe uicinos non litigare. A b 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. & fœminino obiurgatrix. & obiurgatio, hoc eſt reprehenſio deriuantur. Item à iure iuro, quod proprie eſt pro mitto 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 exoraζare. à quo ipſa adiuratio, exoraζatio, ſiue exoraſmus dicitur, & qui huiuſcemodi artibus utuntur à iuriſconſultis dicuntur exoraζatores. & abiuro rem creditam cum iuramento nego. et apud me retineo. Virgilius, abiurataq; 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, qđ eſt iuramentum infringo, uel contra iuramentum facio, uel animo fallendi iuro. A quo peierator. peieratrix. peieratio. & periurus. A quo periurium, qui uiolauit iuramentum, et ipſa uiolatio. & deiurus, qui ſancte, et uehementer iurauit. à quo deiurium, ſanctum iuſiurandum. Gelli. Octo ad hoſtes 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 qđ 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. dijudico, iudicata res. præiudico. præiudicium. iudicatum. Abiudico, de quibus ſimiliter ſuperius diſſeruimus. Quidam non à iubẽdo ius dictum exiſtimant, Sed per immutationem unius literæ, à uis, cum ius nihil aliud ſit, quàm uis, hoc eſt uoluntas potentioris. Qua propter 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. inæruptum. inadulabilem. aduerſus improbos, atq; nocentes 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. clemẽs. manſuetus. cuius contrarium eſt immitis, hoc eſt aſper. ſæuus. crudelis. Hinc per metaphoram mitis aliquãdo pro tranquillo accipitur, & immitis pro procelloſo, atq; inquieto. Virgil. Mitis ut in morem ſtagni, placidæq; paludis. Apuleius, Erat enim turbidum, atque immite pelagus. item mitis pro maturo. & immitis pro immaturo. Virgil, Sunt nobis mitia poma, Caſtaneæ molles, & preſſi copia lactis. Plynius, immitia adhuc, & cruda poma. A mitis fit meteſco uerbum, quod modo manſueſco ſignificat. idem. Vt feræ domi educatæ miteſcunt. Modo tranquillor. Apule. Conflaceſcunt fluctus, mare miteſcit. Nonnunquam mature ſco. Plynius. Reliquorum pomorum uelocitas ita miteſcentium tranſuolat. item mitigo, placo, quaſi mitem ago.

DE VRSO RETE IMPLICITO. EPIGRAMMA. XI.

PRAECEPS SANGVINEA. Blanditur Domitiano de urſo, qui cum per arenam furibundus curreret, retibus irretitus, ad ſimilitudinem auium deprehenſus eſt. DVM. Quando. Dum enim aliquando aduerbium temporis eſt. & pro quando accipitur. Virgil. Multa quoq; & bello paſſus, dum conderet urbẽ. hoc eſt quando condebat Troiam, quam Aeneas, ut primum in Italiã uenit, ædificauit, dum enim hoc faceret, ob uulneratum regiũ æruum, commota ſunt bella. Aliquando pro donec, ut hoc ipſo loco, ſi per urbem Laurolauinium intelligamus. tã diu 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 dũ fit dummodo. duntaxat, quod ſignificat ſolummodo. Nõdum. et necdum, pro non adhuc. Aliquando etiam expletiua coniunctio eſt, ut agedum. 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 rumis 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. Aliquãdo etiam in conſyderate ago. A quo præcipitiũ, locus præruptus, unde præcipitari facile poteſt. et ipſa præcipitatio. & præcipitanter ad uerbium, 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 conano accipitur. Gelli. Criſpum ſene agmen orationis, rotundũq;, ac modulo ipſo numerorum uenuſtum. Cic. Theodectes autem præfatur, nec ſatis, ut ita dicam, rotundus primus inſtituit dilatare uerbis. A quo fit aduerbium rotunde, hoc eſt collecte. eleganter. concinne. Idem. Accidunt 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, qđ et

Hoſtorium ab æquando dicitur, ut ſupra declarauimus, et ra
ſores fidiales, quia uidentur chordas ictu radere. & rutrum
ſimiliter à radendo. Cuius diminutiuum eſt rutellum. Luculi
us ſtrumentarius eſt, modium hic ſecum, atque rutellũ Vnum
affert. A rado cõpoſita fiunt circunrado. obrado. derado.
erado. corrado notæ ſignificationis. Corraſiſſe patrimonium
dicitur, ſiue corraſiſſe hæreditatem, qui omnem ſubſtantiam cõ
ſumpſit, & domum raſam, hoc eſt omni re uacuam, atq; expo
liatam reliquit. Raſtrum quoq; à radendo terram appellatum
putant. item radicem. Radices enim ſæpenumero effoſſa pa
rumper terra raduntur. ut arbores melius fruticeſcant. A ra
dix radico deducitur, quod eſt radicem facio, quod & radicem
capio dicitur. Plynius. Cũ pali defixi radices cæpiſſent. et era
dica, euello. & uiuiradix, de qua ſuperius diximus. & radi
cula diminutiuum, & radicatio, atq; eradicatio. & radicitus
aduerbium, hoc eſt à radice. Et per metaphoram ponitur pro
eo, quod eſt prorſus. omnino. Radicula etiam per ſe herba uo
catur, ſuccum habens lauandis lanis cõmodiſſimum, multum
conferens candore, mollitiq;. Trans Euphratem laudatiſſima,
caule ferulaceo. tenui, & ipſis cibis indigenarum expetito, un
guentoq; quicqd ſit, cum quo decoquatur, folio oleæ, Struthiõ
græca uocant floret æſtate. grata aſpectu. uerũ ſine odore ſpi
noſa, & caule lanuginoſo. ſemine caret. radicem habet ma
gnam, quæ concaditur ad eum, quẽ diximus uſum. Vulgo eti
am radicem rhaphanum uocant, ſed hoc apud doctos nõ inue
nitur. Cortice, et cartilagine conſtant rhaphani. uis mira his eſt
colligendi ſpiritum, laxãdiq; ructum. Ob id cibus illiberalis,
utiq; ſi proxime olus mandatur. Si uero cum oliuis, rarior ru
ctus ſit, minus q; fœtidus. in Aegypto mire celebratur propter
olei fertilitatem, qã de ſemine eius faciebant. pluſq; ex eo quæ
ſius, quàm ex frumento, & minus tributi erat, nullumq; co
pioſius oleum. Plura rhaphanorum genera ueteres faciebant.
algidenſe à loco longum, atq; translucidum. Syriacum rapi fe
re figura ſuauiſſimum, ac tenerrimum. item ſylueſtre, quod
græci cheriam uocant. pontici armon. alij leucen. Noſtri armo
racã frõde copioſius, quàm corpore. Seri uult rhaphanus ter
ra ſoluta, humida. ſimum 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. Suc
cum eorum præcordijs neceſſarium tradunt, quando phthiſin
cordi intus inhærẽtem non alio potuiſſe depelli compertum ſit.
in Aegypto, ubi iuſſu regum corpora mortuorum ad ſeruan
dos morbos ſecantur. in templo Apollinis Delphis adeo cæteris
cibis prælatus ẽ rhaphanus, ut ex auro rhaphanus ducereture
Beta ex argento, Rapum ex plumbo. Scripſit Morchion græ
cus author de rhaphano unum uolumen, utiliſſimi in cibis hy
berno tempore exiſtimantur, atterunt tamen dentes, unde &
ad polienda ebora eis utuntur. odium habent cum uite maxi
mũ. Refugit hæc iuxta ſatos. Rhaphani decocti mane poti ad
ternos cyathos communiunt, & eijciunt calculos. In poſca co
cti contra ſerpentum morſus illinuntur. Ad tuſſim mane ieiu
nis proſunt cum melle. Semen eorum toſtum, ac commanducatum
ad lagaroponon confert, hoc eſt ad ilium dolorẽ. quippe
eam corporis partem alij lagaron, alij hypocondrion uocant.
Ponon, laborem, doloremq;, qui hunc morbum patiuntur, di
cuntur ilioſi. Succus rhaphanorũ binis cyathis contra flegmo
nem ſumitur. Sic enim uocatur inflammatio, quoties ſanguis
utilis, & mediocriter craſſus fertur ſubitus in aliquam corpo
ris partem, et pro ſua copia figitur. Nicander poëta contra ſun
gorum uenena ſalutares eſſe rhaphanos ſcribit. Hippocrates:
Capillos mulierum defluos, ſi fricentur rhaphano, cohiberi, &

cicatricem ad colorem reduci affirmat. Semen ex aqua impoſi
tum ſiſtit phagedenas. ſic enim ἀπὸ τοῦ φάγειν, hoc eſt ab
edendo uocantur ulcera, & penetrando uſq; ad oſſa corpus uo
rant, uulnus inæquale eſt, cœno ſimile, ineſtq; multus humor
glutinoſus, odor intolerabilis, maiorq;, quàm pro modo ul
ceris inflammatio. Democritus uenerem rhaphani cibo ſti
mulari putat, ob id aliqui nocere uoci prodiderunt. item à ra
do ramentum, quod ſignificat tenuem cuiusq; rei particulam,
& quaſi raſuram. Vnde ramenta auri, ramenta argenti. li
gnorum. & cæterarum rerum dicimus. item ramus, quaſi ra
ſus. à quo ramale eiuſdem ſignificationis. Perſius. Et ramale
uetus. & ramuſculus, paruus ramus. & ramex hernia à ſi
militudine deſcendentis ram. & racemus pars botryonis, ſiue
potius ipſe botryon, qui & botrys more græco, & botrus, hoc
ſit integr. uuæ racemus. item à rado raſtrum, inſtrumentum
ruſticum, quod terram radat. à quo diminutiuum fit raſtel
lum. Rhamnis, cuius uox cognata his uidetur eſſe, urbs eſt Eu
boiæ, in qua fortuna religioſiſſime colebatur, ob id fortuna
Rhamnuſia à poetis appellatur. Ouid. Exiget & dignas ul
trix Rhamnuſia pœnas. Ramnetes proprium uiri nomen fuit.
Ramnus græca uoce, ſpina dicitur, de qua mox dicemus. Spi
na modo ſentem hoc eſt arborem ſpinas ferentem ſignificat.
modo aculeum, qui in ſentibus naſcitur. à quorum ſimilitu
dine 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. Spina
Syria maxime celebratur, præſertim nigra, quoniam incorru
pta etiam in aquis durat ob id utiliſſima nauium coſtis. Acu
leum habet & in foliis ſemen in ſiliquis, quo coria perficiun
tur. gallæ uice flos eius, & coronis iucundus, & medicamentis
utilis. Manat ex ea & gummi, ſed præcipua utilitas, quod cæ
ſa tertio anno reſurgit. Non diſſimilis huic & prunus Aegy
ptia eſt, pomo meſpili matureſcens bruma, nec folia dimit
tens, lignum in pomo grande, ſed corpus ipſum natura, co
piaq; meſſium inſtar molis eſt. Purgatum enim tradunt ſer
uant q; eius offas. Naſcuntur & circa Memphim ſpinarum
arbores tantæ magnitudinis, ut terni nequeant circumplecti
unam, pomum in uſu non eſt, folia habent ceu pennas, quæ ta
ctis ab homine ramis ſtatim cadunt, poſtea renaſcuntur. Pa
liurus inter ſpinas numeratur, ſiliquam fert, in qua terna, aut
quaterna ſemina gignit. quibus medici contra tuſſim concuſis
utuntur. habent enim lentitiam quandam, atque pinguedi
nem ut ſemen lini. Naſcitur locis dilutis. foliis deciduus eſt. Pa
liuri ſemen Afri Zuram uocant, contra ſcorpiones efficaciſſi
mum. & nuſpilus ſpina eſt, ſiquidem & in ſpina alba inſe
ritur. Tria eius genera anthedon. ſetania. & gallica. Seta
nia fructum fert grandiorem, candidiorem, acinoſq; ligno
molliori. Anthedoni pomum munus cæteris, ſed odore præ
ſtantius, & quod diutius ſeruetur. Elos amygdalæ omnibus,
folium magna ex parte feſſum, quod ante, quàm decidat, rube
ſcit uehementer. Non fuit hæc arbor in Italia Catonis æuo.
Spina eſt & malum punicum, de quo alibi diximus. Tragon,
ſiue ſcorpionem fert Aſia, ſpinam ſine foliis, ramis rubenti
bus ad medicinæ uſum. Spina Babylonis eſt, ſicut uiſcum
in arboribus, ſed inſpina tantum feritur, quæ Regia uocatur,
& eadem die germinat quod iniectum eſt. Condunt
hac uina, & ideo feritur in oriente à copto per ſolitudi
nes nihil gignitur præter ſpinam, quæ ſitiens uocatur.
Rubi ſpinæ ſunt uulgo notæ, mora producunt non mo
do animalium cibis, ſed multis medicamentis commodiſſima.
inter medicamenta, quæ ſiptica, hoc eſt conſtipantia

uocant, nihil efficacius rubi mora ferentis radicæ decocta in uino ad tertias partes, ut colluantur eo oris ulcera, & ſedis foueantur, tantaq; uis eſt, ut ſpongiæ ipſæ lapideſcant. Genus rubi eſt, in quo roſa naſcitur, gignit pilulam caſtaneæ ſimilem, præcipuo remedio calculoſis. Et cynorhodon, quaſi canina roſa, quod contra canis rabidi morſum uim maximam habeat. & cynoſbaton, quem alij cynoſpaſton, alij neuroſpaſton uocant, folium habet ueſtigio hominis ſimile. fert & uuam nigram, in cuius acino nervum habet, unde neruus paſſus dicitur. Cynoſbaton tamen medici etiam cupparim uocant firmioris ligni frucacem, ſeminisq;, & 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. ideus rubus appellatur, quoniam in Ida non alibi naſcitur. Eſt tenerior, ac minor, rariori bus calamis, innocentioribusq;, ſub arborum umbra naſcens. inter genera ruborum rhamnus appellatur candidior, & fruticoſior. is floret ramos ſpargens rectis aculeis, non, ut cæteri, aduncis, foliis maioribus. Alterum genus eius eſt ſylueſtre, nigrius aliquatenus rubens, cuius radicæ 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, radicesq; ſummæ amaritudinis æreo uaſe per triduum. iterumq; exempto ligno, donec mellis craſſitudo fiat. Spina alba uulgo nota eſt. Corona ex ea impoſita capitis dolores ferunt minuere. Oxyacanthos ſpina eſt multo minoribus foliis aculeatis per extremitates, ferens bacas rotundas, foliis ipſis araneoſa lanugine obductis, qua collecta etiam ueſtes quædam bombicinis ſimiles fiunt in oriente. Oxyacanthi bacæ contra ſerpentium ictus biuntur. 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 oria perficienda ſemine pro galla utuntur. Vulgaris ſpinæ ſolius radicis uſus eſt ad oria 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 Eriſi ſceptrum uocant. Alij ſceptrum Eliſei, alij adiſpacum, alij diſpacon, ſiue diacheron, ſanat o῎ζυας. 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 uepricula. 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, & pinqui abundat, 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 aſinus. Homini tenuiſſimus eſt. Quæ plus quàm quaternos habent pedes, carent ſanguine. Obeſi minus ſanguinis habent, quoniam abſumitur pinguitudine. Profluuium eius in naribus ſoli homini accidit, quibuſdã per inferna, multis per ora ſtatuto tempore, ut Voluſio Saturnino omnibus annis, qui tamen nonageſimum uitæ annum exceſſit.

Animalia, quæ certis temporibus latent, non habent tunc ſanguinem, præter exiguas admodum guttas circa cor. Hominibus in metu refugit, in uerecundia facie petit, ideo timore palleſcimus, rubeſcimus pudore. Morbi omnes, morsq; ſanguinem abſumunt. Aliquando ſanguis pro genere ponitur. Virgilius, An nympharum ſanguinis una. Ab hoc ſanguineus, & ſanguinolentus deducuntur, quæ modo ad corpus referuntur, ſignificantq; 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. itaque grauem illam, ac ſanguinariam uocem audiuimus. et 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, q ſanguine mihi coniunctus eſt. A' quo conſanguinitas ipſa coniunctio. et ſanguinaria herba, qa ſuccus eius infuſus naribus ſupprimit ſanguinẽ, polygonũ græci uocant, uel à multitudine ſeminis, uel à frequentia geniculorum. Quippe πολὺ multum ſignificat, γόνυ 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 tenuiſimile, uno caule denſis geniculis, & in ſe fractis. Eſt & aliud genus ſylueſtre appellatum penè arboris frutice. radicæ lignoſa. rubicundum. ramis ſparti. binum palmorum. Vis omnium eſt ſpiſſare, ac refrigerare propter quod ſtomachi feruori folia imponuntur. & ſanguen arbor, cuius cortex adſanguinis ſimilitudinem rubet. A' quo ſanguineus. Plynius. Siqs 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, tractumq; eſſe à ſagminibus herbis, quæ legati populi Romani ferre ſolebãt, 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. Tuq; o' ſanctiſſima coniux Felix morte tua. Sanctiſſima, hoc eſt caſtiſſima. interdum tamen ſanctum pro ſacro, et religioſo ponitur. Idem. Eæ leui ſummo de uertice uiſus Iuli Fundere lumen apex. & paulopoſt. Nos pauidi trepidare metu, crinemq; flagrantem Excutere, & ſanctos reſtinguere fontibus ignes. ſanctos inquit, quaſi diuinitus miſſos. Idẽ, Tuq; o' ſanctiſſima uates Præſcia uenturi. Sanctiſſimam uocauit, quia & uates, et deo plena erat. Ab hoc fit ſanctificuerbum, à quo ſanctificator. ſanctificatrix. ſanctificatio. item Sanctitas. ſanctitudo. ſanctimonia eiuſdem ſignificationis.

& ſanctè aduerbium. A quo perſancte. Plautus, idq; perſancte iurauit ſe facturum. & ſanctuarium, ſacer locus, templum ſacrarium. Sacrum uero (ut Trebatius refert) dicitur eſſe, quod deorum habetur. Hinc Virgilius, quoties ſacrum nominat, additionem ferè deorum facit. Sacra Dioneæ matri, diuiſq; ferebam. idem. ſacra Ioui ſtygio, quæ recte incepta parabam. idem. tibi enim, tibi maxima Iuno, Mactat ſacra ferem. 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 inter Romulum, & Tatium. et ſacrimum uocabant muſtum, quod Libero patri ſacrificabant pro uineis, et naſis, 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 penderet. & ſacramentum, quod iuriſiurandi ſacratione interpoſitum geritur. Vnde ſacramentum militare appellatum. item ſacramentum æs, quod pœnæ cauſa penditur. & ſacrificio, quod à litoritu diſtinguitur, ut ſacrificare ſit ueniam petere. Litare uero propitiare, & uotum impetrare. Plautus. Si hercle iſtuc unquam factum eſt, tum me Iuppiter faciat, ut ſemp 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. et quod uulgo dicitur degrado. Plautus, Deſecrare eum prius oportet, ne manus contaminem. & obſecro, quod ſignificat obteſtor. deprecor, & quaſi ſacra, ut te exorem, facio. Vnde obſecro ueteres dixerũt, 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, officium ue. 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, diuiſq; ferebã. Quando uero adiectiuum pro uenerabili. Idem. Extulit os ſacrum cœlo. interdum etiam pro execrando, ſceleſto. Idẽ. quid non mortalia pectora cogis Auri ſacra fames? Plautus, Homini quantum hominum terra ſuſtinet ſacerrimo. Quod tractum eſt à Gallorum conſuetudine. Quotes enim Maſſilienſes peſtilentia laborabant, unus ex pauperibus ſeſe offerebat alendum anno integro publicis pretioſioribus cibis. Hic poſtea uerbenis ornatus, & ſacris ueſtibus indutus, per totam urbem ducebatur cum execrationibus, ut in ipſum omnia ciuitatis mala reciderent, & ſic dijs immolabatur. item ſacrum, quando ſubſtantiuum eſt, pro templo accipitur. Cuius diminutiuum eſt ſacellum, dictumq; eſt ad imitationem græcorum, qui ſacrum dicunt ἱερὸν, κὼ τὰ ἱερὰ templa appellant. Paulus iuriſconſultus. Sunt autem ſacrilegi, qui publicat ſacra compilarint, at qui priuata ſacra, uel ædiculas incuſtoditas tentauerint, ãplius quàm fieres, minas quàm ſacrilegi meruntur. A ſacro etiam Sacerani appellati fuerunt Reate orti, qui ex Septimontio Ligures, Siculoſq; eiecerunt, qđ iure ſacro nati fuiſſent. Veteres pro ſanguis neutro genere ſanguen dixerunt. Ennius. Et ſanguen dijs oriundum. Lucretius. Viſcera ribus uiſcus gigni, ſanguenq; creari. Sacrum græci ἱερὸν, dicunt, hoc eſt hieron. à quo hierarchia ſacer principatus. & Hiera, inſula inter Sialiam, & 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. mediamenti genus ad ſoluendum aluum. hoc eſt ſacra amara. nam ἱερὸν græca amarum dicunt. PERDIDIT. Amſit, quemadmodum ſupra diximus. Ab hoc fit perditio. amiſſio. & perditè 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 ſtirpis eluncæ Iouis teruum, ligneumq; magnitudine ceteris. Salix à ſaliendo dicta eſt, quod uel ſatæ, 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 iugæ faciendã, & ad meſſes flagellandas, & ad alia ruſtica opera utimur. Plynius, nam ſalices 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 olinas 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 uitis. Amella uero herba eſt, quæ naſcitur iuxta Mellam Galliæ flumen, à quo nomen accepit. Folia ſalicis contrita, & pota intemperãtiam libidinis cœrcere dicuntur, atque ſi ſæpius ſumantur, uſum eius in totum auferre. A ſalice ſaligum deducatur, quod è ſaliceſt, ſicut aerenum, quod ex acere. & abiegnum, quod ex abiete. & ſalicetum ſeminarium ſalicum, quod & ſalictum per ſyncopen dicitur. Virgilius, Hyblæis apibus florem depaſta ſalicti. & ſaliaſtrum, genus labruſcæ in ſalictis naſcens. Nam labruſca eſt, quæ à græcis ἄμπελος ἀγρία hoc eſt uitis agreſtis appellatur, ſpiſſis & candicantibus foliis geniculata ramoſo cortice. fert uuas rubentes coci modo, quæ autem in facie mulierum purgant. Quidam hanc tamuniam uocant. Vitis alba eſt, quam græci ampeloleucen uocant. alij ſtaphylen. alij molothon. alij philotrum. alij arceſoſin. alij cedroſin. 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 gyneœanthen. aut apronium uocant, ſimilis priori, præterquam colore. Aſtaphis agria, ſiue ſtaphis uitis eſt cauliculis nigris, rectis foliis labruſcæ, fert foliculos uerius, quàm acinos uirides. ſimiles ceteri, in his nucleum triangulum matureſcit cum umbemia.

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, mittu 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 luxitas 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. Fatu regunt homines, fatum est in partibus illis, Quas sinus obscondit. unde et retia sinus uocantur. idem. Impleuitq; sinus. Sinus etiam prima producta, nasis genus est sinuosum. sicut galeola. Virgilius, Sinum lactis, et hæc te liba Priape quo tannis 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 capture 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, et quod dicit laqueis capture feras ad uenationem pertinet. Quod uero ait fallere uisco, ad aucupium. mox enim poeta ipse subiungit, et 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 reprehẽdit, ui quadam ueritatis impulsi, quoniam uiscum pro rete à ueteribus usurpari solitum ignorabant, et 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 admiror, quo pro rete accipi uiscum et legerat, et nouerat, nisi forte posterius hoc legit, notauitq;, qđ supra diximus, et oblitus ẽre tractare, qđ superius ita scripserat uiscus positũ pro uiscere. Lucre. Viscẽribus uiscus gigni, sanguenq; creari. Virg. Tũ laqueis capture feras, & fallere uisco, idest tractu uisceris. Sic autem pro rete uiscum usurpamus à retinẽdis feris, quẽadmodum pro arboribus capimus retus, quod naueis retineant tanquam retia. Sunt enim retæ arbores, quæ aut ex ripis fluminum eminent, aut in alueis eorum extant, à retibus appellatæ, quod prætereuntes naues, quasi irretire uideantur. iccirco flumina retanda locari solent, ideſt purganda, nequid 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 signi ficat retineo, capio. et irretitum dicimus fraude aliqua, aut blãditijs, aut dolo quasi rete captum. uisci tria sunt genera. unũ in abiete & larice nascens, quod casſitias dicitur. Alterum in Euboea, quod stellis. Tertium in Arcadia, quod hyphear. uiscum 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, maximéq; palumborum, & turdorum. Hæc est enim uisci natura, ut non proueniat nisi prius in uentre auium maturatum fuerit. Altitudo arbusculi cubi tum non excedit. uiscum fit ex acinis, qui missiũ tempore immaturi colliguntur. Nam si imbres accesserint, amplitudine quidem augentur. uisco uero marcescunt. Siccantur deinde, et aridi tunduntur, ac conditi in aqua putrescunt duodenis fere die bus, & unum hoc ex omnibus rebus putrescendo gratiam in uenit. 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, lardo siue altero pingui. Nihil habebant druides uisco, et 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 adhibebãtur consilio. Plerique cum aut ære alieno, aut magnitudine tributorum, aut iniuria potentiorum premebantur, se se in seruitutem dicabant hominibus nobilibus. In hoc eadem omnia iura erant, quæ dominis in seruos. Sed horũ duo genera erant. Alterum druidum. Alterum equitum. illi diuinis rebus intererant, sacrificia publica & priuata procurabant. Religiones interpretabantur. Ad hos magnus adolescentiũ numerus disciplinæ causa concurrebat, magnoq; ij apud eos erant honore. Nam ferè de omnibus controuersijs publicis, priuatisq; constituebant. Si quis aut priuatus, aut publicus eorum decreto nõ stetisset, ei sacrificijs interdicebatur, hæc pœna apud eos erat. Quibus ita erat interdictũ, ij numero impiorum, ac sceleratorum habebantur, horum conuersationem, sermonemq; omnes fugiebant, nequid 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 si qs 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 cõsecrato. huc oẽs undiq; quibus aliqua controuersia erat, cõueniebant. et druidũ iudicijs, decretisq; parebãt. Eorũ disciplina i Britãnia reperta, et ide i 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 frõde 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 immolabant precantes deum, ut donum suum iis, quibus daretur, prosperum faceret. Fœcunditatem cuicunque animalium sterili eo poto, præberi arbitrabantur. Contrariq; omnia uenena esse remedio. A uisco uiscosum deducitur, quod tenax significat, dicturq; etiam uiscidum. & inuisco, quod est uisco inficio. SPLENDIDA. Lucentia. Ob candorem ferri. splendere lucere est. Hinc splendor solis. Ponitur tamen per metaphoram pro decore. dignitate. gloria. Vnde splendorem nominis. splendorem familiæ. splendorem uirtutum. splendorem rerum gestarum dicimus, hoc est claritatem. & splendidus. fulgens. clarus. & splendide aduerbium, clare. Quidam etiam splendesco usurpant. Apuleius, Cum iam aurora splendesceret. & Splendophorus, nomen proprium ex græco, ac latino compositum, quasi splendorem ferens. & compositum resplendeo. CESSENT. Desistant ab opere, reponantur. TECTO FERRO. In uagina recondito, quod in uenabulis, atque aliis huiusmodi telis fit, ne rubigo incessat. LANCEA. Teli genus omnium longissimum, à græco nomen habens. Quippe græci λόγχην lanceam dicunt. à quo λογχοφόρον lanceariũ. Post lanceam inter tela longior est materis. Siserna. Gallia materibus, sæui lãceis 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, quo 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. Motæ uibrante manu. Excutere enim proprie mouere est. Cicero. Explicat, atque excute intelligentiam tuam. Plautus. Excute dum palium. Per metaphoram tamen aliquando pro emittere accipitur. Virgilius, excussus Acœteus Fulminis in morem. Aliquando pro, deijcere. idem. Excutimur cursu, & cæci 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, ejectio. 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. Quadrupedãte putrem sonitu quatit ungula campum. Modo pro infesto. idẽ. Aut rastris terram domat, aut quatit oppida bello. Modo pro ejcio, 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 ẽ ferio. A quo percussor, qui ferit. et aliquando pro carnifice ponitur. & percussio, ictus. Decutio, demoto. excido. Plynius. Ramorum summa quæq; decutiens. à quo decussor. decussio. incutio, quod est iniectio. Virgilius, Incute uim uẽtis, submersasq; obrue puppes. à quo incussor, & incussio. incussum lapidem Virgilius uocat molam manualem. lapidemq; reuertens Incussum, aut atræ massam picis urbe reportat. Succutio, quod est concutio, & non tam in usu est, quàm eius frequentatiuum succusso, dicturq; proprie de equo, qui gradario contrarius est, hoc est concutiendo sessorem graditur. & equus ipse succussor appellatur. & succussarius equus, & succussator, & succussio ipsa agitatio, quæ & succussatio uocatur. Acius. Agite, ac equus ne succusset. caute ingredimini. Lucil. Succussatoris tardi, rariq; cabalii. idem. Campanus sonipes succussor nullus sequetur. Talis gressus succussatura appellatur. Econtrario gradarius, ut superius ostendimus, est equus, qui molli gradu, & sine succussatura incedit. idem. ipse equus non formosus, sed gradarius optimus est. Tolutarius uero equus uocatur, qui non nulgari motu incedit, sed molli alternoq; crurum explicatu ueluti currens, quod arte facere traditur. Hic asturco quoque appellatur ab Asturia gallicæ gente, quæ huiusmodi equos præstantes olim habebat, naturaliter sic gradiẽtes, quemadmodum nunc Britãnia. Martialis, Hic breuis ad numerum rapidos, qui colligit ungues, 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 non nulgaris gradus, sed mollis alterno crurum explicatu glomeratio. Vnde equus tolutim carpere incursus traditur arte. Iulius Mopsus. Quantum tolutarij equi succussarijs distant. Hinc etiam tolutim loqui homines dicuntur, qui uolubilitate quadam utuntur. & trlutiloquentiam pro sermonis uolubilitate ueteres usurparunt. Næuius. O pestifera. trux. acerba tu lutiloquentia. 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. Snnt qui conquiniscam quoque, & obiluiscam 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 ouа parit, penniscq; decoratum est, præter unum uespertilionem, de quo supra diximus. deducatur autem ab aduentu, quod singulis annis aues aduenient. Vel auis dicta, quasi sine uia, quod quæuia ueniant nemo intelligat. Ab auis auicula deducitur, parua auis, & auiarium locus, in quo aues domi educantur. Aliquando etiam secretum nemus quod aues frequentant. Virgilius, Sanguineisq; inculta rubent auiaria bacis. & auicularius, qui auiario præest. & auceps. aucupium. aucupor. aucupator. aucupatio. augur. auguror. augurium. auguraculum. auspex. auspicium. auspicor. auspicatissimum. augustius. augustissimum. auguste. de quibus superius disseruimus. item auernus, de quo dicemus inferius,

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

INTER CAESAREAE. Blanditur Domitiano, qđ in uenatione eius ſus grauida telo icta inæolumẽ partum per uulnus emiſerit, HASTA. Telum, partem poſuit pro toto. Nam haſtæ ſunt etiam ſine ferro, ut cõtorum. uenabulorum. materum. lanceārum. pilorum. & aliorum ſimilium. quandoq; etiam ſagittarum. Erat autem haſta præcipuum belli ſignum. Vnde Carthaginienſes bellum cum Romanis geſturi haſtam eis miſere, et Romani ſorteris uiros ea ſæpe donare conſueuerunt. ab haſtæ haſtati dicuntur, qui prim 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. Trãsferturq; ad animũ. unde leueris dicimus homines inconſtanteris. uileris, et nullo honore dignos, quemadmodum econtrario graues uocamus cõſtanteris, ſeueros, prudẽteris. Ab hoc fit leuitas, quod modo dicatur de re, quæ ſine pondere eſt. Modo pro ſtultitia, inconſtantia, uilitate ponitur. Cicero. Cum in Antonio genus quoddam ſordidiſſimum uitæ demõſtrare uellet, quod in cauſpona deliteſceret, quod ad ueſperum potaret, quod ore in uoluto 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 cõcreta eſſet. Modo aufero. Virgil. atq; arcta leuari Vincla iubet Priamus. interdum alleuo, & moleſtiam, laborem q; extenuo. idem. ego hoc te faſce leuabo. plerunq; immunio. 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 ſuperalia ad ſingulos uocis cõnatus alleuarentur. modo foueo, & opem, atq; auxilium præſto. idem. Quare non petit, ut miſerum iuputeris, niſi & innocens fuerit. non petit, ut afflictum alleuetis, niſi & probauerit ſe infeliciorem, quod patrem amſit, 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 uẽdere operam, neq; eleuare tanti beneficij authoritatem, cum pleraq; hoc ipſo poſſint uideri uilia, quod pretium habent. Subleuo aliquando defendo. adiuuo. Cicero. Zopyrus, quod ſe naturã 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 uſq; ad defectionem ſoluta imperatorem ait ſtantem mori oportere, dumq; conſurgit, ac nititur, inter manus ſubleuantium extinctus eſt. Eleuo idem penè, quod alleuo. Cicero. Multisq; oppreſſum miſeriis releuaui. Cum uero leue primam ſyllabam producta habet, ſignificat id, quod tactu aſperum non eſt, ut leue marmor. Ab hoc fit leuigo, quod eſt complano. polio. Plyn. Scabricia leuigatur dẽte cõchæ ue. ſed caducæ literæ fiũt. Hinc leuigator, & leuigatio. item à leue leuor, quod eſt aſperitati contrarium. idem. ſpectatur in chartis tenuitas. denſitas. candor. leuor. Lene idem fere ſignificat quod leue, ideſt quod tactu nullam aſperitatem habet. Transfertur tamen ad animũ. et pro modeſto accipitur. A quo fit lenio uerbum, quod eſt mitigo. placo. mulceo. A 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 nada. & lenimentum placatio. lenitio. Et (ut quidam putant) lenia, quæ ſunt ornamenta tunicarum aurea. Lenem uero quidam à lento dictum exiſtimant. Nam lentum proprie ſignificat tenerum, & facile flexuoſum. Virg. Lenta ſalix quantum pallenti cedit oliuæ. Sed translatum ad animum pro leni, & placido accipitur. Cicero. Qui cum publicas iniurias lente tuliſſet, ſuam non tulit. Lente inquit, hoc eſt molliter modeſte. per metaphorã tamen aliquando lentus pro facilis ponitur. Lucilius. Cotta ſenex Craſſi pater magnus tricõ fuit, numarius, ſolure nulli lentus. item pro tardus. A quo lentitia, & lentitudo tarditas. & lente, tarde. interdum etiam lentitia flexibilitas. Cic. Hunc Craſſum, q lentus (ut ſcitis) dicere ſolebat ad imitationem, quaſi noſtri generis contendiſſe. et pro ſecurus, otioſus. Virg. Nos patriam fugimus, tu Tityre lentus in umbra. & pro tenax. Plau. Quàm lentum eſt, & uiſco ſimile. & pro remiſſus frigidus. Vir. Nocte leues melius ſtipulæ nocte arida prata Tondentur, noctis lentus non deficit humor. Vnde lente pro remiſſe, & frigide uſurpamus. Cic. Neq; enim eſt facile pficere, ut iraſcatur ei, cui tu uel iudex, ſi tu ipſe id lẽte ferre uideare. In compoſitione autem lentum pro pleno accipimus, ut ſomnolentus. uinolentus. temulẽtus. 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 diminutiuũ, quod modo paruam lẽtem ſignificat, modo uaſculum oleo accommodatum, de quo inferius dicemus. Et lentigo macula in facie ad lentis ſimilitudinem. A quo lentigineoſus. Lens uero cum in genitiuo lendis facit à lædo deducatur, & fœdum capitis animal ſignificat, ex quo formatur pæiculus. Quidã ab hoc lendigineoſum deducunt, hoc eſt lendibus plenũ. A lẽto uero fit uerbũ lenteo, hoc eſt lentus fio. A quo lenteſco eiuſdem ſignificationis. Sunt etiam qui putent lẽtiſcum ab hoc deduci, ob uirgultorum lentitudinem. Arbor eſt quæ maſtichẽ ſudat gummi modo. Chia optima eſt. Reperitur tamen in Aſia, Græciaq; herba quædam è radice folia emittens, et cardui ſimilem malo ſeminis plenum ex quo inciſa parte ſumma lachryma erũpit, 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 colluũtur. lachryma ſedis uitijs prodeſt. Præterea chrymam oleũ quoq; fit è ſemine eius quod attritis partibus medetur. illud animaduertendũ eſt lachrymam eius maſtichẽ, non maſtichem dici debere, & rectum eius eſſe maſtiche, non maſtix. Nam maſtix flagellum eſt, & μαστὶξ flagello. uerbero. A quo maſtigiam uerberonem uocant. Plau. Exite cu lina, 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 poetam optimum maximum

abſentem

abſentiem uexari, nullum ei reſpõſum dedit. Zoilus autem, cũ diutius in regia fuiſſet, inopia preſſus petijt à rege, ut ſibi aliquid tribueretur. Huic uero reſpondiſſe rex dicitur. Homerũ, qui ante annos mille deceſſiſſet, æuo perpetuo multa hominum millia paſcere, itidem debere eum, qui meliore ingenio ſe profiteretur, non modo unum, ſed etiam plures alere poſſe. Læua uero à græco deducitur. Quippe græci λαιὰν lænam dicunt, & ſignificat ſiniſtram manum. À quo deriuatur læuus. Læua. Læuum adiectiuum, quod ſignificat, cum de humanis rebus loquimur, contrarium. Virg. ſi mens non læua fuiſſet. Cũ uero de cœleſtibus, proſperum. idem. Intonuit læuum, quia ſiniſtra numinum intuentibus dextra ſunt. Dextrum autem ſine 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 auxiliũ. item dexter aliquando ſignificat eum, qui dextræ partis eſt. idem. Quo 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, et ſiniſtimum dixerunt pro dextro, & ſiniſtro. Varro. À primo compito dextimam uiã muniet Epicurus. Dextrarum tibiarum genus eſt, quæ dextra manu tenentur. À dextra dextrorſum dicitur, hoc eſt uerſus dextram, ſicut à læua læuorſum, & à ſiniſtra, quod etiã læuam ſignificat ſiniſtrorſum. À ſiniſtra ſiniſtrum, ſicut læuum in rebus humanis aduerſum, in cœleſtibus proſperum ſignificat, ita ſiniſtra numinum intuentibus nobis dextra ſunt. Dicitur autem à ſinendo, quod gerere nos dextra manu, quæ aptior eſt, ſinat. Ab hoc fit ſiniſtre aduerbium, quod ſignificat feliciter, atq; infeliciter. FIXISSET. Vulneraſſet. Figere. n. 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, feriũt, Figere pro ferire accipimus. Virg. Atq; humiles habitare caſas, & figere cæruos. Figere etiam aliquando eſt affigere, quod ab eo cõponitur, hoc eſt applicare, & quaſi ad aliquid firmare. Vnde omiſſa militia ſiue gladiatura milites, ſeu gladiatores arma figere dicebantur, quia ea in templis ſuſpendebant, uel templorum parietibus affigebant. Vnde tractum eſt, ut figere arma, ſit ſecurum eſſe. Virgilius, armaq; fixit Troia, nũc placida cõpoſtus pace quieſcit. Ab hoc fiunt cõpoſita infigo. defigo. configo. notæ ſignificationis. à quibus infixio. cõnfixio deducuntur. IVEM. Feram ſalicet, 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 cœunt. Fœtum ſuum ſi aliquando comedunt, non eſt prodigium. Suem oculo amiſſo putant cito extingui. Alioqui in uita ad quindecim annos quibuſdam ad uicenos. Morbos patiuntur anginæ, & ſtrumæ, de quibus ſuperius diſſeruimus. in dexua leualetudinis in ſue eſt cruor in radice ſetæ, quando euellitur, Caput obliquum in inceſſu geſtat. gratiſſimã habet uolutationem in luto. cauda ei intorta eſt. ſæpiuſq; in dextrum, q̃ in lænum iacens. pingueſcit ſexagintæ diebus, ſed magis ſi tridui inedia ſagnatio incipiat. omnium animalium maxime

brutum eſt. ideo non illepide exiſtimabatur animam ei datum pro ſale. Compertum eſt ſues furto abactos, & in naui collocatos agnita cuſtodis uoce, facta in alterum naui gij latus inclinatione, id demerſiſſe, & ad cuſtodem natando remeaſſe. Feri ueſtigia ſua urina delent ſimul eo pondere ſe in fugæ leuantes. Caſtrãtur fœminæ poſt bidui inediã ſuſpẽſæ pernis prioribus, et nullua recuſa, celerius ita pingueſcunt. inuẽtum M. Apicij ſuit atriat eos ſaginare, & dato mulſi potu, ſatie repente necare. quinquagintæ pene ſapores ex eo fieri ſolebant. in primis cõmendabatur abdomen, ſeu ſumen. Martialis, Eſſe putes non dũ ſumen, ſic ubere largo. Effluet, & uino 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 electitia uocatur, hæc porcaria. Primiparæ ſuis optima eſt. cuius & ſumen optimum, ſi modo à fœtu hauſtum non ſit. Electitiæ terrimum 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, & inglandes, & inglæ uocitatæ, de quibus ſupra diximus. Glans caduca eſt, quæ ex arbore cecidit. Hinc glans plumbum eſt in modum glandis formatum. Virgil. pars maxima glandes Liquẽtes ſpargit plumbi. Salluſtius, Pars eminus glande, aut lapidibus pugnare. Item glãs pars ſumma cõlis eſt, quæ præputio tegitur, oculo ſimilis. præputiũ enim pellis, qua glans tegitur. cõles ipſe penis. à quo cõlei ipſi teſticuli, quod teſtes ſint uirilitatis. ij pendent ex cõle. pubes, lanugo, quæ erat genitalia naſcitur. à quo puberes dicti, qui quartumdecimum ætatis annum attigerunt, quod iam eam lanuginem immittant. impuberes, qui non dũ ad eam ætatem peruenere. & pubeſco, pubem emitto. & pubertas huiuſmodi ætas in maribus. in fœminis uero ánus 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 cõlem. quando glans ita contecta eſt, ut nudari non poſſit, id uitium medici græci φι μωσιν 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, ibiq; deligatur. deinde iuxta pubem in orbem tergus incidituꝛ donec cõles uidentur. Eo facto cutis ad uiculum inclinatur, nudaturq; circa pubem uelut circulus, eoq; lineamenta dantur, ut caro increſcat, & id ipſum pleat, ſatisq; uelamẽti ſupra latitudo plagæ præſtat. Sed donec cicatrix fiat, uinctum eſſe id debet, urinæ in medio tantum exiguo itinere relicto. glandium multa genera ſunt. alia ſigna eſt. alia querna. alia iligna. præterea cerrus glandem facit. robur. eſculus. ſuber. Ilices duo ſunt genera. al

terum genus græci ſmilacem uocant. in prouinciis aquifolia dicitur. utriuſque glans breuior, & gracilor 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 qđ in mram amplitudinem creſcat. querquerum enim graue, ac magnum ueteres dicebant, propter quod & febrem frigidam cum tremore querqueram nominabant. Lucilius, Iactans me, ut febris querquera. Idē, Querquera cōſequitur febris, capitisq; dolores. A quercus quernus deducitur. Sic ab æere æernus. & querquetum. à quo querquetulāæ 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 ἀκρόφλοιος à noſtris ſalſicortex appellatur, cui glās amara, quam præter ſues nullum animal attingit. Quæ glandem ferunt omnes, & gallam, ſed glandem alternis annis. dulciſſima omnium glans fagna eſt, qua obſeſſos etiam homines duraſſe longo tempore in Chio oppido conſtat. hæc ſuem hilarem facit, carnem cōctilem, & leuem, ac ſtomacho utilem. à fago arbore, unde fagna deducitur, ſit etiam fagutal, quod fuit Romæ ſacellum Iouis, in quo erat fagus arbor, quæ Ioui ſacra habebatur. ligna ſuem angustam. nitidam. ſtrigoſam. ponderoſam. querna diffuſam, ac grauiſſimā. proximam huic cerrea, nec ex alia ſolidiorem carnem, ſed duram. fungoſam carnem fieri conſtat eſculo. robore. ſubere. gallā naſcitur, ſole de geminis exeūte erūpit noctu. creſcit uno die candidior uſq; ad fabæ magnitudinem. Nigra diutius uiret, et in tantum creſcit, ut interdum æquet magnitudinem mali. Hemeris optimam fert gallam, & cerijs conficiendis aptiſſimam. Ferunt robora utrunq; genus gallæ, & canchryn, ita uocatur pilula in medicina urendi uim habens. à glande glandeus. et glandifer deducitur. & glandula diminutiuum. & glandatio, glandium collectio. Item glandatio paſtio ſuum ex glādibus. cōmendatur præterea ex ſue ſincaput uerrinum, hoc eſt pars capitis anterior. Nam poſterior occiput appellatur. à quibus ſincipitium. & occipitium eiuſdem ſignificationis. Plaut. Quæ in occipitio quoq; habet oculos peſſima. Item ſcrutellus uenter ſuillus condito farre expletus. Item teſticuli teſtes, ſiue teſticuli olei ſunt ex olæ pendentes, dicti ita, quod teſtes uirilitatis ſint. Virgilius, Magnis teſtibus iſta res agetur. Hinc ſit 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 ova pariunt, lumbis intus adhærentes habent. & hæc occyſſima ſunt in uenerem, ut in gallis. olumbis. & alijs huiuſmodi cernimus. piſces. ſerpentes teſtibus carent, ſed eorum uicē 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 quidā ſimile medullis habent. Nam ſanguinem non emittunt, & omni ſenſu carent. dolent autem in ictibus, et inflammationibus tunicæ, quibus hi continentur. Depēdent uero in homine ab inguinibus per ſingulos neruos, quos πρῖμα σπέρματα græca uocant, Cum quorum utroq; binæ deſcendunt uenæ, & arteriæ. hac autem tunica teguntur tenui neruoſa, ſine ſanguine. alba, quæ ἐλαφροειδὴς à græcis nominatur. propriè autem teſtes ſunt, qui teſtimonium dicunt, ab eo (ut qdam putant) appellati, q̄ tueantur ſtatum cauſæ, uel q̄ ante ſtent,

(ut nos opinamur) quaſi anteſtes, hoc eſt anteſtantes. à teſte teſtatio, et teſtimonium deducuntur, quæ proprie teſtū dicta ſunt. & hoc differunt teſtationes, & teſtimonia à teſte, q̄ illa ſerè in ſcriptis fiunt. teſtis uero præſens loquitur. Marcel. Cēſus et monimenta publica potiora teſtibus eſſe Senatus cenſuit. Calliſtratus. Diuus Adrianus Rufino proconſuli reſcripſit teſtibus ſe, non teſtimonijs creditarum. Idem, Gabinio quoq; 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 aliq̄n pro iuro, quia in iuramentis ueluti deos teſtes adhibemus. Idē, ueſtrū Teſtor numē ait. aliq̄n pro precor, qa precando quoq; ſolemus numina adhibere. Plau. Ipſus tete per ſuperos omnes teſtatur. Item teſtamentum condo, hoc eſt uoluntatem meam ſupremam teſtificor. Nam & hinc dictum teſtamentum, qđ uoluntatis noſtræ ueluti teſtimonium ſit. Vn & ultima uoluntas. & 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 quoq; teſtamenta appellantur, quæ falſa ſunt, uel iniuſta, uel irrita, uel rupta. teſtamentum falſum eſt, qđ non ſecundū teſtatoris uoluntatem ſcriptum eſt, ſed habet aliquid additum. uel diminutum. uel mutatum, uel aliud pro alio ſuppoſitū. Irritū uero teſtamentum eſt, q̄n de iure inualidum eſt, ut ſi is, qui teſtatur, ſit capite diminutus. iniuſtum, q̄n non recte factum eſt, utputa ſi ſit inofficioſum, exhæredatis liberis, et extraneo hærede conſtituto, quod eſt contra pietatis officiū. ruptum eſt, quod ex aliqua cauſa infringitur, ut ſi poſt mortē 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 tēporibus factæ, unæ prius, alteræ poſterius, utræq; ſin ſeptem teſtium ſignis ſignatæ, & apte poſteriores uacuæ inuentæ ſint, ideſt nihil ſcriptum habētes, oīno ſuperius teſtamentū ruptum non erit, qa ſequens nullum eſt. Hoc & procitum teſtamentum dicitur, quaſi prouocatum, penultima longa. Ná procitū penultima ſyllaba correpta ſignificat petitum. à procio, qđ eſt peto. à quo procor. Liuius, Matrē procitū uenerat. illud uero à cito fit, qđ, ut ſuperius diximus, ſignificat uoco. Vn procito dicimus ſæpe cieo. produco. & ueteres procet pro prouocet dixere. Item ſuppreſſum teſtamentum dicitur, quando in fraudem hæredum, uel legatorum, ſeu libertorum, aliorum'ue non eſt palàm reſignatum, ſiue exhibitum. Etſi nō latet, tamen ſi ad quos pertinet, non perferatur, ſupprimi uidetur. Item authographū teſtamentum eſt, quod totum manu ipſius teſtatoris eſt ſcriptū. Tabulæ dicuntur numero tantum plurali, in quibus teſtamentum eſt ſcriptum quæcunq; 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, q teſtamentum fecit. Teſtatum etiam dicimus apertum. uulgatum, ab omnibus cognitum, quod id quaſi omnes teſtentur. à quo teſtatior, & teſtatiſſimus deducuntur. Hircius, quo notior, teſtatior q̄; uirtus eſſet. ab hoc inteſtatus, qui nullo condito teſtamento mortuus ē. Item cuius uerbis fides non adhibetur, qui'ue teſtis eſſe non poteſt. Pomponius, Ipſe cum uno ſeruo ſenex inteſtato proficiſcitur. Et inteſtabilis, qui iure facere teſtamentum non pot. Item inteſtabilis pro deteſtabilis. Gellius, Eos tamen, qui ad Annibalem non rediſſent, uſqueadeo inteſtabiles, inuiſoſq; fuiſſe, ut tædium uitæ ceperint, necemq; ſibi conſtituerint. inteſtabilem Caius iuriſconſultus eum eſſe dicit, qui lege iubetur, ne

eius testamentum recipiatur, neue ipsi dicatur testimonium·in testatum uero Paulus esse scribit non solum eum, qui testamentum non fecit, sed etiam eum, q̃ testamento liberis suis tutelam 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 q̃ 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·Quãdo uero significat testimonium facio, fit testificor eiusdem significationis·à quo testificator·testificatrix·testificatio·et attestor, quod est testimonium adduco·à quo attestatio·& detestor, q̃d apud iurisconsultos capitur pro eo, q̃d 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·Idẽ·Musteus est, propera, cæros nec differ amicos,

Nam mihi cum uetulo sit petasone nihil·

Et infera sue uesicat·Est autem uesicæ folliculus, in quo urina colligitur infra aluum à priore parte, nullum animal ona gignens eam habet, præter testudinem, nullũ nisi sanguineũ pulmonem habens, nullum pedibus carens·Inter eam, & alium arteriæ sunt ad pubem tendentes, quæ ilia appellantur·in uesica lupi lapillus reperitur, qui syrtites dicitur, quod hæc gemma in litore syrtium inuenta primum fuerit, adeo iucunda aspectu, ut languentes intrinsecus stellas, & sub nubilo renitentes perfundat color croceus·Sed hominibus innascentes calculi, & capillamenta quædam diro sunt cruciatu·Constat autem uesicæ membrana, quæ uulnerata non solidescit·Per metaphoram aliquando pro natura muliẽris ponitur·Iuuenalis, uetulæ uesicæ beatæ·Et callus aprinus, quem M·Catonis Censoris orationes exprobrauere·Plau·Quid opus est uerbis? callum à prinum 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, partẽue alia corporis densior facta·à quo fit calleo uerbum, quod est callum facio, quod et 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 proscire ponitur·Hora·Legitimum q; sonum digitis callemus, & aure·callemus, hoc est sciamus· 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 aduerbiũ astute·Item à callus fit callis, quod significat semitam ueluti callo pedũ præduratam·Vir·prædamq; per herbas Cũuectant 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· nonnunq; 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, eiusdẽ significationis, à quibus incalesco·& concalesco·& calidior·calidissimus·calide·calidius·calidissime·& subcalidus, & calidiusculus, atque aduerbium calidiuscule, quæ omnia similiter à calleo·& callidus, quando per geminum·ll·scribuntur formari possunt·Item à calido caldarium, quasi calidarium dictum, de quo supra disseruimus·& calefacio, quod & calfacio dicitur·à quo cõcalfacio, quod interdum significat excito·in cendo·Cicero·Et ait idem, cum brachium concalfecerit, tum solere pugnare·& calefio·& calefactio·& calori ficum, 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 ẽ 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 diẽs·Item offula ab offa lucanica, quam facere ex mediocri intestino Romanæ mulieres à Lucanis didicerũt·Insitia ab eo, quod insecta caro reticulo circũdatur·alio modo tomacula appellantur, siue per syncopen tomacla, quod græci τομὰν sectionem dicunt·Item faliscus uenter, quod eum farcire à Faliscis didicere·hilla tenuissimum intestinum fartum·Apexabo aliud intestinum sanguine plenum admisto pinqui, quod in summitate quiddam habet, quasi in capite apicem·Longauo tertium intestinum, quod longius sit, quam illa duo·Item è sue porcellus lacteus in pretio erat·Martialis· Lacte mero pastum pigræ mihi matris alumnus Ponat, & æolo de sue dimes edat· Item lumbus apri, qui aprunos uocabatur, solidum aprum primus Romanorum in epulis apposuit P· Seruilius Rullus· Quinetiam porcum non modo integrum, sed etiam aliis animalibus plenum apponere in conuiuijs solebant, quem porcum troianum uocabant, quasi aliis incluſis animalibus grauidum, ut ille Troianus equus grauidus armatis fuerat· Viuaria aprorum primus tegati generis instituit Fuluius Lippinus, quem postea L·Lucullus, & Q· Hortensius sunt secuti Apris in India cubitales sunt dentium flexus, gemini è ro stro, totidem à fronte, ceu uitulis cornua, exeunt·ferus aper (ut diximus) uocatur· sus utrique commune nomen · Domesticus porcus ferè nominatur, & fœminino genere porca·Martialis· Iste tibi facet 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 nati 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·& setæ, & suo cæteraq; ab ijs derivata, de quibus inferius disseremus·à porco porcanus, & porcarius custos porcorum·& porcellus, parvus 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 etiã 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 cõdecoratum. à pario partus deducitur, quod modo actum ipſum pariendi ſignificat. Plynius, Quod à prægnantibus commanducatum partum faciliorem facit. modo proipſa prole. Martialis, Nec iacuit partus, ſed matre atdente cucurrit. modo adiectiuum eſt, & ſignificat comparatum, acquiſitum. Apuleius, Partam'q; à patre longo tempore, & multo labore pecuniam uno die cõſumpſit. Item à pario primipera, hoc eſt fœmina, quæ primũ partum feat. Plynius, Nec nouellarum ſuum præter quam primiperarum uuluæ probantur. Item puerpera, quæ mater eſt facta. à quo puerperium partus. et proles ipſa. Gellius, Diuo Auguſto imperante anailla eius in agro laurente peperit quinq; pueros, qui pauculos dies uixerunt. Mater quoq; non multo poſt mortua, monumentũq; ei factum iuſſu Auguſti in uia laurentina, in quo ſcriptum fuiſſe conſtat numerum puerperij, de quo diximus. & ui pera, quod ui pariat. unde uiperinus, quemadmodum ſupra diximus. & parens non modo pater, & mater (ut uulgus putat) ſed auus, proauus q; et auia, ac proauia. Caius etiam iuriſconſultus ſentit omnes ſuperiores parentis appellatione contineri. Virgilius pro patria parentem metaphoricè poſuit, quoniam patria dulciſſima parens eſt, amiſſa cura parentis. ab hoc parentare deducitur, quod proprie eſt parentibus iuſta celebrare. trãſfertur 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 Põpilij. Siquis hominem liberum morti ſciens det, paricida eſto. Hinc parici appellabantur quæſtores, qui cauſa capitalium rerum quærendarum creari ſolebant. & paricidium quemadmodum homicidium. Nam de eo, qui patrem occiderit patricidium dicitur, ſicut matricidium, de eo, qui matrem occiderit, qui etiam patricidæ, & matricidæ nominari poſſunt. Item à pario, ſiue partu parturio, quod nõ eſt meditor parere (ut grãmatici omnes ſcripſerunt) neque deſydero parere (ut Valla) ſed in pariẽdo 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 parturientes ſolijs 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 palãm. Teren. Abi præſtrenue, 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 Quintil. 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 ἀίνικτα uocant ἅτινα οὐ μυμνίσκει. Ariſtophanes ὡς πόντ' ἀίνικτα πλαφῆμοι λόγοι, hoc eſt, o quàm obſcura, atque abdita mihi loqueris. ab hoc ænigmata dicta, quæ ueteres latini ſcirpos uocauere. eadem ratione aperire pro nudare accipitur. Cicero. Verentur enim, ne ſiquo caſu acciderit, ut partes corporis quædam aperiantur, aſpiciantur non decore. & pro oſtendere quod prius erat occultum. Virgilius, Quarto terra die primum ſe attollere tandem, uiſa aperire procul, & pro placare. mitigare. Idem. Et uaſtas aperit ſyrteis. Hinc etiam aliquando aptum 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, & operacula. 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 deriuantur. ab eo fit cõpoſitum, 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 nõ 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 expertia habita. quidam expers non ab experiendo deductum existimant, ſed ab ex & pars, quaſi ſine parte, quemadmodum expes dicitur ab ex, & ſpes, quaſi ſine ſpe, ut ſuperius diximus. Item à pario reperio. Vnde Pompeius repertum dici affirmat, quaſi repartum. & in lucem proditum. Eſt autem reperire proprie fortunæ, inuenire uero conſilij. Ouidius, tu non inuenta reperta es. Sed iam uſus obtinuit, ut idem ſit reperio, quod inuenio. ab hoc fit repertor, hoc eſt inuentor. Item à pario comperio, quod ſimiliter ſignificat inuenio. à quo comperior. 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 derinatiuis ſuperius diſſeruimus. ſunt etiam qui par à pariendo deductum putent, quod ſignificat ſimile. ita enim natura comparatum eſt, ut partus ſimilitudinem ferè habeat cum parente. ab hoc fit par neutri generis, quod modo numerum duorũ ſignificat, quaſi inter ſe parium. unde unum par, & duo paria, ſiue bina paria dicimus. Suetonius, Domitianum quæſtorijs muneribus, quæ olim omiſſa renouauerat, 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 eurſæ 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 inedia extulisti pariter, ut dignum fuit. Aliquando similiter. Plautus. Is ex se hunc reliquit, qui hic habet filium pariter moratum, ut pater, atque auus eius fuit. parem esse 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 facietis. Tu illic eris uiatrius 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, compare clade ad Aegatis insulas Carthaginiensium prælio nauali acceptum, 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 dissaparo, & quibusdā literis interasis dissipo, quod significat discisio, distraho. à quo dissipatio. Martialis, Hæc, quæ puluere dissipata multo, Longas porticus explicat ruinas. Item disparo, quod similiter significat separo. Varro. Conuocat omnes 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 comparem. Cicero, Omnis authoritas philosophiæ consistit in bene 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 ante posuissem 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, Cerereḿq; creatam, Semine Saturni, tertia Vesta fuit. consentiendum 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,
Natáq; de flamma corpora nulla uides.

Iure igitur uirgo est, quæ semina nulla remittit.

Huius simulachrū Romani Pessinunte allatum 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 pperi dicuntur stulti. rudes. insulsi. praui. mendaces. Accius, describere eum miror perperos populari. 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, Quidni semper agit perperam. Et impero, de quo similiter cū eius derinatiuis locuti sumus. Item à pario fit pareo uerbum, quod proprie significat uideor, quoniā 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, præsto adsum. Virgilius, Hæc Iouis ad solium, sæuiq; ad limina regis Apparent. Vnde apparitores, de quibus supra diximus, appellati, quod iussis magistratuum præsto adsint. & dispareo eius contrarium, hoc est à conspectu recedo, & compareo, circà aliquo appareo. & transpareo per aliquod corpus lucidum uideor. pareo etiam pro obedio, atque obsequor accipitur. Virgilius, Paret amor dictis cara 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 trīpudio. 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 utres. at saltus pro saltatione nunquam inuenitur, sed præter hoc, quod di-

ximus, ſignificat etiam ſyluam non facile peruiam, ut ſuprà oſtendimus. Virgilius, Saltibus in nacuis paſcunt, & plana ſecundum Flumina. à quo ſaltuarius dicitur, qui ſaltum cuſtodit. & ſaltuoſus, locus ſaltibus plenus. à ſalto fit aliud frequẽtatiuum 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 quàm paterfamilias per circum flaminium prius quàm pompa induceretur ſeruum ſuum uerberibus multa tum ſub furca ad ſupplicium egiſſet, latino homini ex plebe Iupiter in quiete præcepit, ut conſulibus diceret ſibi præſultorem ludis circenſibus proximis non placuiſſe. huius fœminini 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. et enim 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 ſaligneum. ſalicetum. ſalictum. Item ſaliunca herba è terra ſtatim exiliens, foliola quidẽ, ſed breuis, & quæ necti non poſſit, radica numeroſa cõhæret herba ueriùs, 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 in clyta, & ad omnia utilis, ſupraq; cætera ad famam etiam dignitatis. florem mutat ter die. mane candidum habet. meridie purpureum. ſole occidẽte 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, nymphaéq; ſalaces. Salaciam deam aquæ à ſalo iendo dictam exiſtimãt, unde & pro aqua uſurpant poëtæ. Pacuuius. Hinc ſæuitiã ſalacis fugimus. ſalebræ locã inæqualia, aſpera, quæ quaſi præterire ſine ſaltu non poſſunt. Et quandoq; pro aſperitate, ac inæqualitate uſurpatur. Cicero, Alter enim ſine ullis ſalebris, qua ſi ſedatus amnis fluxit. hinc ſalebroſum dicamus, quod frequentes ſalebras habet. Item Salij uocitati ſacerdotes Martis, quod in portandis ancilibus ſaltare eos mos eſſet. Liuius, Numa Salios duodecim Marti gradiuo legit, tunicaéq; inſigne dedit, & ſuper tunicam æneum pectori tegmẽ, cæleſtiaq; 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 uicem pro uerbij 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 gaudio effertur. Idem. Quæ ſangúine alitur, quæ in omni crudelitate ſic exultat, ut uix hominum cæruis funeribus ſatietur. exultat inquit, hoc eſt ſæuit, ſiue crudelitate efferitur. 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 ẽ inani gloria efferitur, 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 moliebat. ab hoc exultabundus, & exultatio deducuntur. Itẽ à ſalio proſilio, hoc eſt prorumpo. pro enim aliquando pro amplificando, ac palàm faciendo ponitur, ut prodi. prouoco. protrahe. proſili. aliàs 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. plerunque pro ante, ut pro curia, pro oſtio, hoc eſt, ante curiam, ante oſtium. ſæpe etiam pro porrò, ſiue in longum, ut promiſſa barba, promiſſis capillis. Item pro authoritate, ut tribuni plebis pro poteſtate interceſſerunt, hoc eſt authoritate poteſtatis ſuæ. Item pro eo, quod ẽ propter, ut pro iniuria, quam acepi, hoc eſt propter iniuriam, quam acepi. 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 βραχύτητος, 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 deũm, 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 ab eleres à græcis dicitur, à noſtris deſultorius, ut ſuperius oſtendimus. diſſilio, quod proprie eſt loco moueor. Apuleius, Vertibulo oſſa diſſilierant. Aliquando tamen accipitur pro crepo, frangor. Virg.

gor. Virg. Aeraq; dissiliunt vulgo. resilio, quod est in contrarium agor. rebello. Plynius, Quandoq; resilijt vulnus, & curare scalpello oportet. ab hoc fit resulto, qđ ē 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. aliquā do cōsulo pro delibero capitur, & tunc non regit casum, ut consulunt senatores. ab hoc fit consulto, quod similiter est delibero. à quo consultatio. deliberatio. & consultor, quod modo significat eum, qui consilium capit. Modo eum, q dat consilium. Apuleius, Ad te consultor missus sum, tu mihi consiliū tuum exprome. Sallu. Simul ab eo petit, ut fautor, consultorq; sibi adsit. Gel. Malum consilium cōsulto ri pessimum. Hinc etiam consultrix fœminino. & consultatio in utroq; significato. ab eodem deducatur consul, quod populo consuleret. etenim ab initio urbis Romæ reges omnem potestatem habuere, quo tempore et tribunus celerū constituebatur, qui equitibus præerat, & ueluti secundum locum à regibus obtinebat, quo in numero Brutus fuit regum ejiciendorum author. exactis uero regibus, duo consules creari cœperunt, penes quos (ut ait Pompo.) summum ius uti esset, lege rogatum est, dictis 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, néue possent in caput ciuis romani animaduertere iniussu populi, solo hoc eis relicto, ut cœrcere possent, & in uincula publica duci iuberent. à consule consularis, qđ si cum homine iūgatur, significat eū, 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, non q pro alio præturam, sed qui extraordinariam præturam gerit. ita & q dicitur proquæstor, & siqui alij sunt huiusmodi. Item à consulo consultus, qđ modo participium est, & significat eum, à quo consilium petitum est, ut consulti de salute medici respōderunt incurabilem esse eum morbum. Modo nomen, & accipitur pro iuris prudente. Quintilianus, Scripti, & uoluntatis frequentissima inter consultos quæstio, est, hic & iurisconsultus, & iureconsultus appellatur, qđ ab eo de ijs, quæ ad ius pertinent, cōsilium petatur. Inconsultus uero imprudens 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. interdū pro eo, qui cum cōsilium quæreret, non accepit, quasi pro indigno habitus. Virg. Inconsulti abeunt, sedem q; odere Sibyllæ. ab eodem etiam fit consulto aduerbium, hoc est cum consilio, & non temere. & consultatio. conciliū uero, quod conuentum populi, seu etiam populorum diuersorum in unū locum consulendi gratia significat, non à consilio, siue à consensu (ut nonnulli scripserunt) deriuatur, sed à conalando, hoc est à conuocando, qđ omnes in unum locum conuocentur. à quo locus ipse conciliabulum appellatur, sed quia in conalijs ob multitudinē conuenientium mercatus fieri solebant, & necessaria comparari, factum est, ut conciliare, comparare, atq; emere sit. & conciliatio, pro conuentione accipiatur. Teren. Prodi male conciliate, idest magno pretio empte. Hinc etiam concilio pro eo usurpamus, quod est amorem, ac beneuolētiam comparo. Virg. tu sceptra, Iouemq; Cōcilias. ab hoc fit reconcilio, qđ est in gratiam reduco. & reconcilior in gratiā redeo, quamuis redire in gratiam ēt cum inanimatis dicimur. Cicero. In gratiam iam cum uoluptate redeamus. à reconcilio fit reconciliatio, qđ est in gratiam reditio. DE. Ex. De enim aliquando significat περὶ, ut cum dicimus de partibus orationis περὶ μερῶν τῆς λόγου. Aliquando ἀπὸ, hoc est ab ex, ut hoc loco de uulnere, hoc est ex uulnere. Nonnunquam deorsum, sicut sursum. Vnde ueteres pro contēno dicere solebant, susq; deq; fero, hoc est sursum, an deorsum res feratur, parui facio. in compositione uero de aliquando significat κατὰ localem, ut deduco, detraho, derideo. interdum est intentiua, ut deprehendo. deamo. deprauo. deprimo. dedo. nōnunquam priuatiua, ut desperatus. demens. desum. Eiusdē uero significationis sunt E, & Ex in appositione, quando de ἀπὸ significat, sed in hoc differunt, quod E ferè usurpamus, qñ cōsonans sequitur, ut è domo. è rure. Ex uero, qñ sequitur uocalis, ut ex aquis, ex aēre, quod in compositione ēt accidit, ut educo. enarro. exigo. exuro. At de passim ponitur, siue sequatur cōsonans, siue sequatur uocalis, ut de nobis, de illis. uerum ex sequente ēt consōāte poni interdum solet, si uocis asperitas non prohibeat. Virg. Ex quo me diuūm pater, atq; hominum rex. Vnde notandū est E tam in appositione, q̄ 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. euehо. ejicio. 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, et 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 terrā. exlex, extra legē. expes, extra spem. exoris, extra os. Modo priuatiuum, ut expedio extirpo. Modo intentiuum, ut expleo. exoro. efficio. à de fit dehinc, quod significat posteà. 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. Tū demum optatu gemini super arbore sidunt. Cic. Cum excessisset è uita, tum deniq; uiueret, sed deniq; plerūq; significat ad extremum, ut cum plura sunt enumerata, & subiūgitur deniq; significando ultimum omnium. Cicero, Cum sibi non multitudinem militum, non idoneos imperatores, nō pecuniam sibi præstō esse uiderent, non deniq; ullam rem, quæ pertineat ad bellum administrandum. demum aliqñ pro solum accipitur. Idem. ea demum magna uoluptas est Crispe Sallusti, æqua lem, ac parem uerbis uitam agere. Aliqñ pro omnino. Plynius, Ea demum sola auium non nisi uolatu depascatur. in hunc sensum denique quoq; aliqñ accipitur. Ouid. Siqua mutu dempto casta est, ea deniq; casta est. Veteres pro demum denus scripserunt. Pacu. Quid denus magis commodum est, q̄ ne tuum perduas, iniuriam pati? Item à de desuper, & deinsuper, de quibus supra scripsimus, & desursum, qđ significat desuper. cuius contrarium est deorsum. à quo dorsum dictum, qđ ea pars corporis deuexa sit deorsum. dicitur aūt dorsum, hoc est tergum non modo de hominibus, cæteriq; animalibus, sed etiā de manimatis, ut puta de litoribus. aquis. montibus, cæteriq; similibus. Virg. Dorsum immane mari summo. Idem. Nanq; infixa uadis dorso dum pendet iniquo. ab ex uero extra de-

ducatur, de quo, atq; eius deriuatiuis ſupius 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 pererat. hoc nomen à græco deducatur, quod eſt μήτηρ, unde μητρόπολις, hoc eſt Metropolis appellata, quaſi mater ciuitas. à quo Metropolitani dicuntur, qui ex ea ciuitate oriũ di 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, ẽt ſi liberi non ſint adhuc ſuſcepti. qppe 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 uocatur ea ſola, quæ in mariti manum, ac poteſtatem uenit, ſiue in eius manũ, ac poteſtatem, in cuius manu, & poteſtate eſt maritus, qa iam non in matrimoniũ tantum, ſed in familiã quoq; mariti, et in ſui hæredis locũ uenerit. Eſt aũt familias cæſus 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 dicã, quã uir eius paterfamiliæ appelletur. nec poſſe hoc nomine plures in una familia appellari, ſed unam tantum matremfamilias dici. Item unũ patremfamilias eum. ſ. eam'ue, q in familia primi ſunt, quiq; in ea dominium habent. ſiqdem filij eorũ filijfamilias uocitantur, p ſi is, ea'ue, q familiæ præſunt, filios nõ hẽant, nihilo minus paterfamilias, et materfamilias dicuntur. nõ. n. ſolã pſonã eius, ſed et 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 dicũt eſſe eam, quæ honeſte, & cum dignitate uiuit. Vlpia. Matrem familias 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 deducatur. 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, q cum ipſe pater ſit, adhuc patrem uiuentem habet. & mater matrima, quæ et ipſa mater eſt, & matrem habet adhuc uiuentem. & matreſco matris ſimilis fio. & mater matuta aurora à mane matuta dicta, ut quibuſdam placet. à qua matutinus, quamuis aliqui à mane hoc deduci potius uelint. & matrix, de quo ſupra dixi mus. & matralia matris matutæ feſtæ. et matronalia dies matronis feſtus Calendis Martijs cælebrari 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 Lucana dicta, ut ſuperius oſtendimus. SAVCIA. Vulnerata. à ſecando enim ſaucius, quaſi ſecus dicitur, & uulneratum ſignificat. Vir. Qualis mugitus, fugit cũ ſaucius aram Taurus. ab hoc fit saucio uerbum, quod eſt uulnero, & paſſiuum eius saucior. MORI. Mortem oppetere. mors eſt ſeparatio animi à corpore. Virg. Multa boum circa

mactando corpora morti. mors etiam dea eſt, quæ mortis ẽ potens. Statius, In ſcopulis mors ſæua ſedet. Idem.

Stygijs emiſſa tenebris
Mors fruitur cœlo, bellatorem'q; uolando
Campum operit, nigróq; uiros inuitat hiatu,
Nil uulgare legens, ſed quæ dignißima uita
Funera, præcipuos animus, annuſq; 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 uiolẽtam, aut naturalẽ eſſe ſcripſerunt. uiolentã, quæ ferro, uel igni, uel cæſim aliquo infertur. naturalem, qua aĩa à corpore iam efficto ſeparatur. Vnde mortem ab emerita iam uita, hoc eſt acta, et abſoluta dictam uolunt, et mortuos quaſi emeritos appellatos, qđ à mortali hac malitia abſoluti, quaſi ueterani getiorem iam ſtatum ſint adepti. mortẽ obire pro mori uſurpatur, quaſi ad mortem ire. Nã ueteres ob pro ad frequẽter cæpiebant. Vnde ob Romam legiones ductas, & ob Troiã miſſum exercitum legimus. & uadimoniũ obiiſſe, quaſi ad uadimoniũ iſſe. & obuiã. i. ad uiã. Nam ob aliqn uel pro circũ ponitur, ut cũ dicamus urbẽ obſideri, uel pro pp, ut ob ſuperatos hoſtes, ob fidẽ datam. à mors fit morior, quod eſt è uita diſcedo, qđ non 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 ſuã ſignificationẽ retinent. & mortuus, qiã mortẽ obijt. q et emortuus, & demortuus dicitur. eos, q mortui naſcuntur, Paulus ſcribit neq; natos, neq; procreatos uideri poſſe, qa nunq̃ liberi appellari potuerunt. mare mortuũ dicitur, qa nihil uiuũ gignit. lacus eſt Syriæ in prouincia, quæ Pentapolis uocata fuit, nihil præter bitumẽ gignẽs, nihil in eo graue ſubmergitur. iõ Aſphaltus uocatur, p oĩa in eo tuta ſint, græce. n. ἄσφαλτος tutũ dicitur. & mortalis, q morti ſubiectus eſt. à quo mortalem prohoie frequentiſſime uſurpamus. huius contrariũ eſt imortalis, q non eſt morti obnoxius. Vñ dij immortales dicuntur. ab ijs mortalitas, & immortalitas deriuantur. & emortualis dies, in quo quis mortuus eſt, ſicut natalis, in quo natus. Plau. Certũẽ mihi hunc emortualẽ facere ex natali die. & moribũdus, moriens. & mortariũ inſtrumentũ, in quo teruntur ea, quæ ſoluenda ſunt, p in puluerem redacta ueluti mortua cõdiantur, & mortiferũ, qđ mortem affert, ut puta mortiferũ telũ. mortiferum uulnus. mortiferũ uenenum. & morticinũ exangue, corruptum. quippe morticina cæro in ulcere dicitur, quæ corrupta eſt, & ſine ſanguine, quaſi iã mortua. Item morticinã carnem aliqñ dicimus animaliũ, quæ non ſunt ui mactata, ſed per ſe mortua. Plyn. Sola hæc auis in eo genere morticinã cærnẽ non attingit. morticini ẽt claui pedũ dicuntur, p ueluti morticina cæro ſit, & morbus, p corpora ad mortem ducat. qd morbus, qđ 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, p 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. Mortem ẽt nõnulli à mordẽdo dictã exiſtimarunt, p oĩa mordeat, hoc eſt rodat, atq; conſumat. Mordere proprie eſt dẽtibus læderе. p metaphorã tamen accipitur pro detrahere, unde & mordacem equum dicimus, q dente hominem lædit, & mordacem hominem, detractorem. Item morſus modo pro ipſa dentium

læſione

læſione accipitur. modo pro detractione, & maledicentia. hinc mordacitas in utroq; ſignificato uſurpatur. & morda citer aduerbium, & comparatiua, ſuperlatiuaq; eorum mordacior. mordaciſſimus. mordacius, mordaciſſime. & morſus, qui græce ſomma 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 mordicatim pro mordendo. Varro. ſicut pulli incœdũt, & in labellis morſicatim ludunt. & mordicus eiuſdem ſignificationis. Lucil. Mordicus petere aurũ è flãma expediat. Plau. Iandudũ oportuit naſum adẽptũ mordicus. Item mordicus proſtrictim et quaſi morſu, et dẽte. Ci. pſpicuitatẽ, quã mordicus tenere debemus, abeſſe dicamus. et mordicibus pro morſibus. Plau. Aſinime mordicibus ſcindãt. boues ĩcurſent cornibus. Itẽ. à mordeo cõpoſita fiunt admordeo. obmordeo eiuſdẽ cum ſuo ſimpliciſignificationis. præmordeo, hoc eſt ante mordeo. ĩmordeo, 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, & complura dixerunt, pro eo quod eſt plura, & complura. Vnde ab hoc fit compluries aduerbium, quod ſignificat ſæpe. Plautus. Quid metuis? DO. Metuo Hecle uero ſenſi ego compluries. Cato. compluries eorum milites mercenarij inter ſeſe, multi alteri alteros occidere, compluries multi ſimul ad hoſtes transfugere. compluries in imperatorem impetum fecere. plura & cõplura ſic differunt, qđ 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. et pluraliter, ac pluratiue, aduerbia. & pluriferiam, 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. & amplyſtria nauium ornamenta, qđ amplius forent, quàm eſſent neceſſaria. Quidam amplyſtria quaſi aplyſtria à græco nominata exiſtimant, hoc eſt ab a privativa particula, & πλοῦς, qđ eſt nauigatio, qđ 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; itaq; citos, ideſt nonnullos. Plerunq; potius in priore ſignificato accipitur, ſignificatq; ferè 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 facunt adoleſcentuli. item à plus plenitas, quaſi pluuitas dicta. Plenitatem enim ueteres ignobilitatem dixere. Cato. Propter tenuitatem, & plenitatem. Hemina. Quicunq; propter plenitatem agro publico eiecti ſunt, & ploximum. capſa, quod plura ibi reponantur. Plus in nominatiuo, & accuſatiuo ſingulari neutri generis eſt. in obliquis uero caſibus, & numero plurali trium generum. Plus etiam aduerbialiter capitur, & plus ſatis dicamus 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 mœſtus dicitur. Virgilius. Triſtis at ille tamen cantabitis Arcades inquit, deducitur q; à tero, quod eſt contero. conſumo. Martial. Seu lentum ceroma teris, tepidumq; Trigona. Virgilius. aut qua ſpe libycis teris otia terris. Triſtis ergo, quaſi tritus dicitur. Ab hoc triſtimonia, hoc eſt mœſtitia deriuatur. Hirtius, Cæſar claſſem ſub ueſperum conſcendit omnibus in exercitu imſcijs, & 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, Degenerem q; Neoptolemum narrare memento. Aliquando pro graui. Cicæ. Qui numero optimatum, & principum reliquit grauitatis ſuæ illum triſtem, & plenum dignitatis ſonum. Nonnunquam pro irato. Lucil. Timeo certe, ne mihi ſit triſtior interdum pro minaci. Vir. iſq; adytis hæc triſtia dicta reportat. Quandoq; pro docto. Lucil. Addo eodem triſtes, ac ſæueros philoſophos. item pro amaro. Vir. triſtiſq; lupini Suſtuleris fragiles calamos. Et pro difficili. Ci. Facilius ĩ morbos icidũt adoleſcẽtes, grauius ægrotãt, triſtius curãtur. Et pro horrido. Martia. Amator ille triſtiũ lacernarũ. Tero aũt ἀπὸ τῦ πρίω 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, qa tergendo res conteruntur. Quod ueteres etiam tergeo dixere. Plau. Ornatur. tergentur. lauatur. poliũtur. idẽ. Nuquã 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 noeũ 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 et attritus dicitur. Plynius. Calli, qui fiunt ex attritu calcamẽtorum. item intertrigo, morbus partium attritarum. Plynius. Radix intertriginum, & alarum uitijs non dubie medetur. Attritum. & contritum. & attero. & contero. & dete-

ro. Ab attero ater dicitur, de quo, eiusq; derivatiuis superius, diximus. A` detero deter. Cuius comparatiuum est deterior, & superlatiuū 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, De de neci. Fit enim comparatio ad regem apium, qui nō est malus, cum mella seruet. Dicamus 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, maculētæ. Præterea à tero fit trito frequentatiuum, quod est minutim contero & trituro, quod de messibus dicitur. A` quo triturario. et triticum, quod tritum sit spicis. A` quo triticeum. & terra, qđ teratur pedibus, ut superius ostendimus. et teres ligum, 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 terminū 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 etiā definio, & extermino, quod est expello, & eijcio, & ueluti extra terminos mitto. Cicē. Atq; hoc omne genus pestiferum, atq; impiū ex hominum comitate exterminandum est. & Disterminо, quod est diuido. dissipo. Ab ijs determinatio, & determinate aduerbium. item exterminatio. et disterminatio dicuntur ea, quæ, cum plura sint, unū, atq; eūdem terminum habent. Veteres non terminum, sed termonem dicebant. Terminalis lapis dicitur terminus ipse lapideus. Item Terminum deū colebant ueteres, in cuius tutela fines agrorū esse existimabant, et quo in loco colebatur hic deus, ibi super eum foramen patebat in tecto, quod nefas esse arbitrarentur terminum intra tectum consistere. Terminalia Varro ideo appellata esse existimat, qđ ijs dies anni extremus erat constitutus. ego potius à Termino deo sumpsisse nomen existimo. item à tero terra, de qua, eiusq; derivatiuis superius locuti sumus. & terebra, siue terebrum, fabrile instrumentum ad perforandā materiam, à Dædalo primum inuentum. Cuius diminutiuum est terebellū. A` quo fit terebro uerbum, quod est perforo. Vnde exterebro, qđ significat extorqueo, scrutor, pergro. Varro. Atq; omnes adeo pergrit, atq; exterebrat arteis. et trua, uas de quo alibi diximus, quod nimio usu teratur. Cuius diminutiuū est trulla. A` quo trulleus adiectiuum. Quidā tamen truam à transuolādo dictam putant, quod trā suolet ex ea aqua. Vnde & truo auis dicta est, ob colli magnitudinem, quod per id aqua trā suolet. Auis est cygno similis, nisi faucibus haberet alterius uteri genus. huc omnia inexplebile animal congerit, tantaq; eius capacitas est, ut ipsi uiderimus ingentis staturæ hominē ocreatū pedem usq; ad genu in fauces immittentem, eximentemq; sine Læsione, postquam omnia ingurgitauit perfectam iam rapinam sensim in os reddens in alteram inferiorem aluum rumi nantis modo defert. Cæcil. irridens magnitudinem nasi, pro` dij immortales unde processit truo. Hic alio nomine onocrotalus dicitur, quod collum aqua mergens, spirans q; 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 uiolentia quadam expellere. Cicero. Fac eum quam primum extrudas. Virgilius tamen trudere posuit pro eo, quod est urgentem 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, qđ 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 truncо deductum putant, quod est amputo. recido. A` quo truncator, truncatrix. truncatio. item truncus pars arboris, quæ ramis truncatis superstat. Truncus etiam adiectiuum pro truncatus inuenitur. Ouidius. Truncat manu. Hinc fit compositum obtrūco, 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 Tetrices deduci putent, quo nomine Cato aquam significauit, qua horti irrigantur. item à tero tribula genus uehiculi, quo teruntur frumenta. Virg. Tribulaq; traheaq;, & iniquo pondere rastri. & trapetum, mola olearia. idem. Venit hyems, teritur sicyonia baca trapetis. Quidam tamen trapetum græcum esse existimant, sicut trapezam, sic enim græci mensam uocant. Vnde trapezitæ mensarij dicuntur. PATERET. Apertum esset. Patere. n. est apertum esse. Plau. ingredere tu, fores iandiu patent. unde patens, & patulū deducuntur, quæ inter se hoc modo differunt, quod patens dicitur id, qđ ad tempus patet, cum frequēter claudatur, ut os. oculus. et alia huiusmodi. Plyn. Vt multi sæpe patentibus oculis uisi sunt dormire. Patulum uero, qđ semper patet, ut aures, arbor, & similia. Vir. Tityre tu patulæ recubās sub tegmine fagi. Hinc Plautus patulum bouē appellat, cuius cornua diuersa sunt, ac late patent. item patibulum, quando feram significat, qua ossa occluduntur, qđ hac remota ualuæ pateant. Titinnius. Si qsquam hodie, præter hanc, postcum nostrum pepulerit, patibulo hoc ei caput defringam. Nā quando patibulum pro cruce accipitur, à patior derivatur (ut qdā putant). Sallu. in quem notissimus qsq; aut malo depēdēs uerberabatur, aut mutilato corpe improbi patibulo eminēs affigebatur. item patera poculi genus latum, ac patens, quo nunc quoq; passim utuntur. item Patina uasis genus, quo dapes elixæ, & iurulētæ in mensam ferūtur. Terē. Iādudum animus est in patinis. Huius diminutiuū 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 tuto` emittit. item patefacio, & patefio, de quibus supra diximus. & propatulum, quasi porro` patulum dictum est significatq; late patēs, atq; apertū. et patulco uerbū, aperior, patulus fio. Plyn. Petilius flos autūnalis creat uepreis nascitur. colorem habet roseæ sylueſtris. folia parua, qua. paruo calice, ac uersicolori luteum semen includente. Luteus & bellio color patulicantibus quibusdam genis quinis barbulis coronatur. Similitudine nominis adducimur, ut bolellium dicamus genus gummi esse odoratum, quod arbor in Batriana regione producat. 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

fundituꝛ, ut odoratius. Naſcitur & in Media hoc quidã pe-
rãctum uocant. item expato uerbum, quod eſt do me in locum
patentem. Pacuuius. expatent ſe omnes, publicéq; oſtendunt.
Quidam tamen à ſpatio hoc uerbum deriuari uolunt. & ex
patare eſſe in ſpatium ſe cõferre. Sed & ſpatium à patendo
deducitur. Nihil enim aliud eſt ſpatium, quàm locus, ſiue tem
pus patens, hoc eſt interuallum uel loci, uel temporis. unde ſpa
tiari errare eſt. & ſpatiatorem Cato pro erratore poſuit. A
ſpatio fit expatior. à quo expatiator. & ſpatiatim aduerbi-
um, hoc eſt errabunde. Quidam ſpargere quoque à ſpatio fie
ri putant, quaſi per ſpatium agere. Proprie enim ſpargere eſt,
paſſim aliquid iactare. Virgilius. Spargite humum foliis, hoc
eſt ſpargite folia per humum. Per translationem tamen ali-
quando ſpargere ponitur pro infundere. idem. Spargens humi
da mella, ſoporiferumq; papauer. Aliquando pro madefa-
cere. unde aſpergere dicimus. Solebant enim ueteres, ut nos
quoq; facimus, aqua corpus purgationis cauſa madefacere diis
inferis ſacrificaturi. Nã in ſacrificijs ſuperorum, uino, aut flu
mine, aut fonte corpora abluebant. idem. donec me flumine
uino Abluero. Ab aſpergo fit aſpergimen, & aſpergo aſpergi-
nis. idem. ſpumant aſpergine cautes interdum etiam ſpargere
ſumitur pro implere. idem. Et iam uere nouo ſpargebat lumi
ne terras. Ab hoc fit aliud compoſitum expergo. unde exper
ſum, madefactum dicimus. idem. ſanieq; experſa naturent
Limina. & inſtergo. à quo inſpergimen. & reſpergo. diſper
go. conſpergo. à quibus reſpergimẽ. diſpergimen. conſpergimẽ.
item ſparus, ruſticum telum in modum pedis recuruum, quod
paſſim pugnando ſpargeretur. Nam græci σαύρον dicentes 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 ſudes por
tabant. Nos tamen ſpargere à græco potius deduci exiſtima-
mus, hoc eſt ἀπὸ τοῦ σπείρω, quod eſt ſemino. unde σπέρ
μα ſemen dicitur. Nã ſpargere, quaſi diſſeminare eſt. Qui-
dam 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 na
tum eſſe ex funere matris, quandoquidem nos feram eo modo
natum eſſe conſpeximus. Iupiter, cum Semelen amaret Cadmi
filiam, rem cum ea habuit, ex quo concubitu cum facta eſſet
prægnans, Iuno ea re grauiter permota, ulaſci pellicem ſtatuit. induta itaq; ſpeciem Beroes Epidauriæ, quæ Semeles nutrix fuerat, & anili, ac tremulo greſſu Semelen adiens, fin-
git, dubitare ſeſe, ne is, ex quo prægnans erat facta, ſit Iupi-
ter, ſiquidem multi alias ſub nomine deorum uirgines decepe
rant. propterea hortari eam, ut etiam ſi certo ſciret Iouem hũc
eſſe, peteret tamen ab eo, ut ſumptis inſignibus ſuis talis, tan-
tuſq; ſecum concumbert, qualis, quantuſq; cum Iunone
conſueuerat. Notat illa uetulæ (quam nutricem ſuam puta-
bat) uerba, & conſilium eius primo quoque tempore exequi
cogitat. Cum igitur ad eam non longo poſt Iupiter eſſet re-
uerſus, inter primas blandientis illecebras, munus ab eo Se-
mele poſcit nullo addito nomine, eligere eam Iupiter quicqd
uelit iubet. iuratq; per ſtygiam paludem, quicquid poposcerit
præſtiturum mox futurum. Hæc itaq; Iouem rogat, ut talem ſe ſi-
bi exhibeat, qualis ſolet cum Iunone concũbere. ingemuit Iu-
piter, & os loquentis conatus eſt comprimere, ſed iam ea uer
ba ex ore exierant. Nec illi non poſtulaſſe, nec ei non iuraſſe
fas erat. Quamobrem ſumpto fulmine Cadmeiã domum in-
greſſus, infauſto munere illuſam à Iunone amantem interе-
mit. infantem uero, cui poſtea nomen fuit Baccho, ex utero ma
tris exectum, ſemori ſuo impoſuit, & tandiu fouit, quoad ma-
ternos annos impleret, tum materteræ primo, poſtea nymphis
nutriendum tradidit. NEGAT ESSE. Dicit non eſſe.
Nego enim ex non, & ago, quod ſignificat dico, compoſitum
eſt, ut ſuperius oſtendimus. BACCHVM. Iouis fili-
um, & 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 Mi-
da Baccho reſtitutus eſt. Currũ ei attribuunt, quem tigres, et
lynces ducunt. comitaturq; bacchantium multitudo edera co-
ronatorum. Statius.

Promouet effrenæ dextra, læuáq; 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 Euchia. edera
ei ſacra eſt, propter quod & poëtæ ea coronantur. Quod Par
naſſus mons in huius dei tutela eſt, et tabernæ uinariæ hoc ma
xime inſigni utuntur. Baculum ab eo inuentum, & à nomine
eius ita appellatum prodidere, quo uino graues ſuſtẽtarentur.
Eius diminutiuum eſt bacillum. A quo imbecillis ſiue imbe-
cillus, debilis, quaſi baculo indigens. Vnde imbecillitas debili-
tas. & imbecilliter aduerbium debiliter. Cice. ut enim bacillũ
aliud eſt inflexum, & inarcuatum aliud ita natum. Nec ba-
culus ſolum maſculino genere dicitur, ſed etiam baculum neu
tro. Oui. Baculumq; tenens agreſte ſiniſtra. Ariſtoteles Apol
linem, & Bacchum unum, eundemq; deum eſſe affirmat.
Propterea in Thracia aditum fuiſſe Libero cõſecratum, ex quo
oracula redderentur. et Lacedæmonios, cum ſacra Apollini ce
lebrant, edera coronari, et Bœotios Parnaſſum montem Apol
lini ſacrum eſſe memorantes, ſimul tamen in eodem & oracu
lum delphicum, & ſpeluncas bacchicas uni deo conſecratas co
lere, et ob id Apollini ſimul ac Libero patri in eodẽ monte rẽ
diuinam celebrari. Et ſanè conſtat in monte Parnaſſo baccha
nalia alternis annis agi ſolita, ubi & ſatyrorum frequens cœ
tus cernebatur, & plerũq; uoces audiebantur, ſimulq; cymba
lorum crepitus ad aures hominum perueniebant. Et nequis
exiſtimet diuerſis Dijs hũc montem dicatum eẽ, Euripides Apol
linem, ac Liberum unum, eundemq; deum eſſe demonſtrat.
Ἥκω τὰ φιλόδαφνα βάκχε ταῦ᾽ ἄπολλον ἄνακτος. Idem facit
Aeſchylus ὦ νυκτὸς ἄπολλον ὦ βάκχε ὦ μάντις. Hinc Ro
mani aræanam hanc ſacrorum obſeruationem cuſtodiebant,
ut ſol, cum in ſuperno, hoc eſt diurno hemiſphærio eſſet, Apol-
lo uocaretur, cum in inferno hoc eſt nocturno, Dionyſius di-
ceretur, hoc eſt Liber pater. Prætereà ſimulachrum eius par-
tim puerili ætate, partim iuuenili fingebant. item barbata ſpe
cie, ſeniliq; quæ ætatum diuerſitas ad ſolẽ proculdubio refer
tur, ut parumlus uideatur hyemali ſolſtitio, cum dies breuiſſi-
mi ſunt. Adoleſcens uernali æquinoctio, cum iam dies ſunt
longiores. pleniſſima barbæ effigie ſolſtitio æſtiuo, quãdo ſunt
longiſſimi. Senex poſtquã ſol retrocedere, ac paulatim uires
amittere incipit. Thraces præterea Liberum ſumma religione
uenerantes, ædem ei dicatam habebant, ſpecie rotunda, cuius
medium tectum patebat. Rotunditas ædis ſolis certe ſpe-
ciem demonſtrabat. Summo autem tecto lumen admittebatur,
ut appareret ſolẽ cũcta uertice ſuo, radiorum immiſſione lu
ſtrare. Orpheus quoque Liberum patrem Phaneta appellat
ἀπὸ τοῦ φωτὸς καὶ φαίνειν, hoc eſt à lumine, atq; illumina-
tione, quia ſol cunctis uiſitur, cuncta conſpiciens. item Diony-

ſium. ἀπὸ τῦ διινέσθαι καὶ περιφέρεσθαι .i. quod circunferatur in ambitum. Alij Dionyſiũ ἀπὸ τῦ διαῦσαι dictum exiſtimant, quod eſt perficere, quia quotidiano impetu ab oriente ad occaſum diem, noctemq; faciendo, cœli conficit curſum. Phyſici uero Dionyſium uocitatum affirmant, quaſi Διὸς τοῦν, hoc eſt Iouis mentem, quia ſolem mundi mentem eſſe dixerunt. 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 τῦ διαλύω appellatum, quod eſt ſoluo. Vel ἀπὸ τῦ νύσσειν τὸν θία, hoc eſt à pungendo Iouem, quoniam eius femori ſutus eum pupugerit. idem dictus eſt Lyæus ἀπὸ τῦ λύειν, quod eſt ſoluere. Bacchus. Baſſareus. Bactes. Babactes ἀπὸ τῦ βάζω, qđ eſt clamo. uocifero, ob bacchantium tumultuarium clamorem, & quia madidi uino huiuſmodi uoces emittere conſueuerunt. quamuis Baſſareum aliqui nominatum uelint à genere ueſtis Baccharum. unde & 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 τῦ ἰάχω, uocifero. Iobacchus ἀπὸ τῆς ἰωῆς, hoc eſt à uoce, βάζω. & Bromius ἀπὸ τῦ βρόμου, quod eſt ſtrepitus. ſonus. Alyſius ἀπὸ τῦ λύω ſoluo. Eraphiotes ἀπὸ τῦ ἔριν ὑφαίνειν, hoc eſt ab inducenda contentione, quoniam uinum iram, atq; certamen inducit. Vel ἀπὸ τῦ ἐῤῥάφθαι, hoc eſt à ſuendo, quoniam femori Iouis inſutus fuit. Dithyrambus ἀπὸ τῦ δὶς εἰς θύραν ἀναβαίνειν, hoc eſt à bis inducendo ad ianuam, quoniam uinũ ad ianuam corporis, hoc eſt ad os frequenter ſecretæ perducat, uel quia duobus oſtijs in lucem perductus eſt, Semeles. ſ. ac Iouis. Nyſſeus ἀπὸ τῦ 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, quẽ incolæ Merum appellant. Aegyptij uero (ut Diodorus refert) oſirim illius conditorẽ fuiſſe affirmant in memoriam illius, quæ in Aegypto Nyſa uocabatur. Niſus uiri proprium nomen eſt. Virgilius. Niſus, & Euryalus, ſicut Niſa propriũ 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. Idẽ. Nyſæe, Spioq;, Thaliaq;, Cymodoceq;. Niſyrus parua inſula eſt, nõ lõge à Coaltera inſula, in qua optima uina naſcuntur. Thyoneus ἀπὸ τῦ θύειν, quod apud ueteres græcos ſignificat graſſari. impetum facere, quod proprie eſt temulentorum. Mænalius ἀπὸ τῦ μαίνεσθαι, quod eſt furere, inſanire, ſiue à Mænalo Arcadiæ monte, in quo ei ſacra annua celebrabantur. Euan. à uoce bacchantium, ſiue quia Phryges ὐὰν Bacchum nominant. Bryſeus ἀπὸ τῦ βρύειν, quod eſt inundare. madefacere. uel à Bryſea urbe Laconiæ, in qua præcipue colebatur. Euchion ἀπὸ τῆς εὐχῆς, hoc eſt à uoto, quod ei uota & preces exhiberentur. Et Euhyus, hoc eſt bonus filius, εὖ enim græci bene, ὑὸν filium dicunt, quod cum Dij bellum cum gigantibus gererent, primus Bacchus in leonem conuerſus occidit gigantem. propter quod eum Iupiter blandiens affatus eſt Euye dicens. hoc eſt bone fili. Oreus à montibus, in quibus ei fieri ſacrificia ſolebant. ignigena, quod igneum colorem inducat, hominemq; inflammet. Nyctylius, quod membra noctu reſoluat. νὺξ enim nox eſt, λύω ſoluo, uel quod eius ſacra nocturno tempore celebrarentur. Lycæus à Lycæo Arcadiæ monte, in quo non modo Lycæi Iouis delubrum erat, ſed etiam Liberi patris, & Bicornis Fauni. A quo lycæa ſacra, quæ à noſtris lupercalia dicuntur. Nam λύκος lupum ſignificat. 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 Piaculem interpretantur. Ouid. Februa Romani dixere piacula patres. Hoc ſacrum ab Arcadibus in Latium translatum fuit. Liui. Ferunt Euandrum ſolẽne ab Arcadia inſtituiſſe, ut nudi iuuenes currerent. Bimater, quod duas matres habuerit, Semelen, Iouemq;. Lenæus ἀπὸ τῦ ληνῦ, quod lacum ſignificat, hoc eſt uas, in quo uuæ exprimuntur. A quo ληνοβάτης, hoc eſt Lenobates unarum cælator dicitur. Neq; enim nobis placet, quod ſcripſit Donatus, Lenæum à lenienda mente appellatum. Eleus pater, quaſi pius pater, quod libertatem hominibus præſtet. Græci ἔλεον miſericordem uocant. Ouid.

Thura dabant, Bacchumq; uocant, Bromiumq; Lyæumq;,
Ignigenamq;, Saturnumq; iterum, Solumq; Bimatrem.

Additus his Nyſeusq; indetonſuſq; Thyoneus,
Et cum Lenæo genialis conſitor uuæ.
Nyctyliusq;, Eleusq; 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. Namueteres à bacchãtibus quicquid uehementius agitaretur bacchari dicebant. Virgilius. totumq; incenſa per urbem Bacchatur. cum etiam locaipſa, in quibus eſſet bacchatum, bacchata uocabant, idem. et uirginibus bacchata lacænis Thrigetta. Et bacchius, pes, quo in carminibus ſacrorum Bacchi præcipue utebãtur, 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. idẽ. Ecce Mimallonides ſparſis in tergæ 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 quorũ ſimilitudine gẽmæ quoq; & lapilli bacæ uocantur. à quo bacatum dicamus gemmis ornatum. Virgilius. Colloq; monile bacatum. Bacar uero herba eſt radicis odoratæ, quam nonnulli uardum ruſticum falſo 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 admonere eſt. Vnde aſſerere manum ueteres dicebant comprehendere, cum eam prehendebant in libertatem. Hinc aſſerere etiam pro tueri, ac liberare accipitur. Plyn. Cõmendabat memoriam ſuam, orabatq; ut ſe ab iniuria obliuionis aſſereret. Et aſſertor, defenſor. liberator. Martia. Aſſertor uenias, ſatisq; præſtes. Quemadmodum contrario deſertor, qui patriam indefenſam relinquit, & quaſi proditor eſt. Aſſerere

etiam pro affirmare capitur. quasi dicto hærere. à quo asser
tio, affirmatio. Eadem ratione & conserere manum cum hosti-
bus dicimus, quasi manum manu admouere. Conserere etiam
nunc pro miscere capitur. Virgilius. Multáq; per cæcam con-
gressi prælia noctem Conserimus. Nunc pro inserere idem. iu
uat bismara Baccho Cõserere. Hinc etiam seræ uocantur, qui
bus hostia clauduntur, quod foribus admotæ opponuntur de
fixæ postibus. & asseres, quod admoueantur, hæreantq; pari
etibus. & à sera aliud uerbum sero, quod est claudo à quo re
sero. aperio. Claudianus. reseratáq; claustra Inrat. & disse
ro, enarro. declaro. à quo disserto frequentatiuum. Gellius.
Cum de antiquitate quorundam uerborum dissertaremus. Et
dissertabundus. Idem. eumq; in corona astantium dissertabũ-
dum inuenimus. & dissertatio, enarratio. & edissero. Pacu.
Edissere fabulam hanc. à quo disertus, qui bene disserit, elegã
terq; enarrat. Cicero disertum ab eloquente sic separat. Eum
statuebam disertum, qui posset satis acute, atq; dilucide apud
mediocres homines ex communi quadam opiniõe dicere. Elo
quentem uero, qui mirabilius, atq; magnificentius augere pos
set, atque ornare, quæ uellet, omnesq; omnium rerum, quæ ad
dicendum pertinerent, fontes animo, atque memoria conti-
neret. Et diserte aduerbium facunde, quod & disertim ueteres
dixere. & desero, quod est derelinquo, quasi non amplius hæ
reo. Terentius. Si deseris nos tu, perimus. Hinc desertum lo-
cum appellamus inhabitatum, quasi ab hominibus derelictũ,
quod græci eremum nominant. à quo eremitæ uocantur, qui
se in solitudinem contulerunt, & eremos hoc est deserta inco-
lunt. item eromodocium desertio causæ, absentia, siue negligẽ
tia partium facta. Contrahitur autem eromodocium triennij,
aut alterius iusti temporis lapsu. Pomponius. item in eromodo
cij pupillo subueniturr. Cõstat autem omnis ætatis hominibus
instaurationem eromodocij præstari, si se doceant ex iusta cau-
sa abfuisse. quæ quoniã inculta sunt, desertum aliquando pro
aspero, atq; inculto accipimus. Virgilius. Rupe sub aduersa de
serti ad Strymonis undam. Ab hoc fit deserto frequẽtatiuum.
Accius. Cum me solum uterq; parens desertassent. Quidam de
sero, & prodo, & deficio ita distinguunt, ut dicant, deserere pa
tronum. prodere patrẽ. deficere socium. Sed hæc apud author
res confunduntur. Et obsero, quod modo pro sero accipitur, mo
do pro sacro. Veteres frequẽtissime obsatum pro sacratum usur
pauere. Ex exero, qđ est extraho, quasi dimoueo. Statius. fulgen-
temq; exerit ensem. item quia terræ admouentur, serere ẽt pro-
inserere usurpamus. Vnde seri arbores. uites. fruges di-
cimus. Transfertuŕq; etiam ad animalia. & serere pro gene-
rare accipitur. Satumq; pro genito. A sero fit semen, quasi seri
mẽ. quod etiam de uirgultis, & malleolis, & surculis dicitur.
Virgilius. Seminibus positis superest deducere terram Sæpius.
& satio, actus ipse serendi. & sementis ipsa satio. Liui. Vt cum
paui sementem facere possent. A quo sementinæ feriæ ideo in-
stitutæ, ut sementem maiorem facere possent. & semino notæ si
gnificationis. à quo disseminо, quod est spargo. diuulgo. & se
minarium, hoc est planterium. Columella. Seminaria uitium
facienda. Et seminatio, satio. Semen etiam frumenti genus est,
quod Ζεᾶ appellant, simile farri. Ex ea aliæ fit præclara res.
Propter quam Home. terram Ζεδοron uocat, hoc est Ζeam do
nantem. κὴ θυτῶσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν. Neq;
enim exponendum est Ζεδοron aruran (ut nonnulli faciunt)
terram uitam donantem, quod ζῆν uiuere est, quia. s. ter
ra uitæ alimenta subministret, sed donantem ζείαν, hoc est
Ζeam, rem scilicet dignam, ex qua terra sibi huiusmodi cognо
men assumpserit. Ex Ζea pulchrius, quam ex tritico fit gra-
num. Optima quondam in campania erat, Veronensiq;, & Pi

sano agro. Nunc usus eius in Italia defecit. Dioscorides Ζeæ
duplex esse genus scribit. Alteram simplicem dici, alteram bi-
corem à gemino cõiugato grano ita appellatam. Et surus, hoc
est palus. cuius diminutiuum est surculus. Nam surculus pro
prie 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 eorũ
seminum, ex quibus conficitur panis, non dum demessa. Poni-
tur tamen aliquando pro humo, ad accipiẽda semina subacta,
ut pote continẽs pro contento. Virgilius. illa seges demum uotis
respõdet auari Agricolæ, bis quæ solẽ, 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 insitionẽ facio. Est enim in
sitio cum scisso truncо surculus fœcundæ arboris in sterili in
seritur, uel cum oculi unius arboris adhibẽtur. hoc secundũ
genus quidam inoculationem uocant. inserere etiã generaliter
pro interponere, atq; immittere usurpatur. Quemadmodum
interserere frequenter accipitur pro immiscere, et in medio po
nere. item sero aliquando pro contexo, & ordino ponitur, quo
niã ea, quæ ordinantur, adnectuntur inuicem, atq; cohærent.
Hinc serta coronæ dicuntur, non à satis (ut Plynius existima-
uit) sed à sertis, hoc est digestis inuicem floribus, frondibusq;,
ex quibus ab initio fieri coronæ solebant. Hinc etiã series di
cta, quæ ab ordine sic differt, qđ ordo est digestio, qua qđq;
in suo loco collocamus, ueluti in acie, ubi pedites, ubi alæ equi
tum, ubi signa ex utilitate distribuuntur. Et in argumentatio-
ne, ubi ponẽda sunt firmissima argumenta, ubi mediocria. Vñ
in cuitatibus ordo consularis. Prætorius equester, et 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 quædã continua
ta progressio, ut in serie orationis, ideſt in continuata contextu.
Quintilianus. Quod nõ nisi in contextu orationis, serieq; cõ
tingit. 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 sẽ
ne risu dictum existimarunt. & serilla nauigia. & soricula
tæ uestes, de quibus supra diximus, quæ lino, ac sparto con-
densantur, à conserendo. & contexendo dictæ. et sermo à com
positis, & simul contextis uerbis. Sermo enim loquela est. à
quo sermocinor loquor. & sermocinatio, collocutio. Seria fœ-
minino genere uasis genus est oblongum. Persius. O si Sub
rastro crepet argenti mihi seria dextro Hercule. Terentius. Re
leui omnia dolia, omnes serias. Huius diminutiuum est serio
la. item à sero fit seruo, quod aliquando idẽ est, quod assero.
libero. Virgilius. Seruatum ex undis strophadum me littо-
ra primum Accipiunt. Modo custodio, tueor. idem. Dij patrij
seruate domum, seruate nepotem. quandoq; diligenter, ac su-
perstitiose obseruo. Plautus. Tuus seruus seruet, ueneri ne eas
det, an uiro. Plerunq; inhabito. possideo. Virgilius. Cen-
tum quæ syluas, centum quæ flumina seruant. Aliquando te
neo. idem. curuã seruans sub imagine falcem. A seruo seruа
tor deducitur. cuius fœmininum est seruatrix. & seruus, qđ
in bello serui non necabantur, sed uiui seruabantur. Est au-
tem seruus, qui dominio alieno contra naturam iuris constitu
tione subiicitur. Eius diminutiuũ est seruulus. Ab hoc fit seruĩ
lis adiectiuum. à quo aduerbium seruiliter, & seruitus, quæ
est constitutio iuris gentiũ, qua quis dominio alieno cõtra natu
rã subiicitur. Et seruitũ, qđ in singulari est ipsa seruitus. Te-
ren. Ego Pamphile hoc tibi pro seruitio debeo onari manibus,

& pedibus noctesq́; & dies capitis periculum adire, dum prosim tibi. in plurali uero quandoq; ipsi serui. Sallustius. in tetra seruitia repudiabat, quorum in initio magnæ copiæ ad eum concurrebant. Et seruio uerbū, quod est in seruitute sum. A' quo composita fiūt 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. et 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, neqd 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. et reseruatio. & conseruo. à quo conseruator, & conseruatrix, et conseruatio. sunt etiam qui serenum à serendo, hoc est seminando deductum putent, quod significat trāquillum, sine nubibus. sine 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 sereneſcā, quoniam serenitas sicca est. Lucretius.

Deniq; fluctinago 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. A pule. Optanda in primis quies est, & mentis serenitas. EVNERE. Morte, ut supra diximus. NVMEN. Deum, hoc est Bacchum. Proprie numen uolūtas dei est. Vir. non hæc sine numine diuūm Eueniunt, hoc est sine uolūtate. idem. Iam cœlum, terramq; meo sine numine uēti Miscere, et tantas audetis tollere moles? Tractum à nuo, qđ ueteres pro uolo usurpabant. Proprie autem nuere est signo capitis uolūtatem suam ostendere. A' quo nutus signum ipsum capitis dicitur, et 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 deūm. Quippe Iuno multa habet numina. est Curetis, quæ utitur curru, & hasta. idē. hic illius arma, Hic currus fuit. Est Lucina, quæ partubus præest. Teren. Iuno Lucina fer opem. Est regina. Vir. Ast ego, quæ diuūm incedo regina, Iouisq; Et soror, et 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, si quid pia numina possunt, Supplicia hausurum scopulis. Martia. Sic genitum numen credite. Hinc quidam Numam Pompilium à numinū, hoc est deorum cultu nomen sumpsisse existimant. Constat. n. eum religiosissimum fuisse, & cum Romulo in regnum succesisset, pacatis rebus, & metu bellorum sepposito, ne luxuria rentur otio animi, deorum metum inijciendum putauit, rem ad multitudinem imperitam, et illis seculis rudem efficacissimā. interdum etiam numen pro habitu, atq; ornatu accipitur à poētis. Virg. Vadimus immixti 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, et nūtio uerbum, significo. et 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. & fere in malam partem accipitur. & pronuntio, quod modo significat profero. Vnde pronuntiatio pro ipsa prolatione accipitur, modo decerno. iubeo. à quo pronuntiatum statutum iuris consulti dicunt. Proprie enim pronuntiare, et statuere de ijs dicitur, qui habent ius cognoscendi. & renuntio, quod aliquando pro nūtio 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 ominis uiderunt. Terētius. Primus sentio mala nostra. primus rescisco omnia. primus porrò obnuntio. item à nuo compositæ 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. Cicer. Quia si iste hospites rogasset, immo innuisset, modo facile hoc perfici posset. Renuo, respuo, & quasi dissuadere mihi signo aliquo ostendo. Sunt qui nicto uerbum à nuo deductum putent, qđ à nuto ita distinguitur, ut nutare capitis sit, inclinando, aut in gyrum 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 ictor, percutior. Plynius. Arborum manusatorum, receptarumq; in domos, à fulmine laurus sola non ictur. Ab hoc fit ictus, hoc est percussio uulnus. Martialis. Doriat quàm certo uenabula dirigat 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 inueniuntur. Virgilius. Forsitan & scrobibus quæ sint fastigia quæris. Lucanus. Exigua posuit scrobe. Ouidius. & egestis 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, oppidá'ue, aut alia huiusmodi munīda. Li

uius. Castráq; uallo, & fossa muniuit. Et fodio idem, quod fo
dio. Cic. Non est in potestate fodicantibus eis rebus, quas ma-
las opinamur. dissimulatio, & obliuio. & perfodio uehemen
ter fodio. A` quo perfossor. & perfissus. Transfodio notæ si-
gnificationis. Ouid. gemino transfodis uulnere pectus. A`
quo transfodior. & transfossus. & defodio, atq; effodio. à q-
bus defossor. & effossor, & defossus atq; effossus. et confodio.
à quo confossor. & confossus. item confossio, sicut defossio. et ef
fossio. CERTA DEXTERA. Certus ictus dexte-
ræ, siquidem habita ratione teli, neq; plus neq; minus percus- 10
sit, quàm in animo erat. Tale enim temperamentum adhibu-
it, ut nec atrocitate uulneris filios interfecerit, nec paruitate,
uel suem uiuam, uel plagam minorem fecerit, quàm emitten
do partui erat necessaria, uel certæ dextera firma non uacillãs
Ouidius. Da mihi quod petitur certo contingere telo.
LIBRATO. Ponderato. FERRO. Telo, quod ca
stidem habeat ferream. Ferrum metallum est uulgo notum,
de quo superius locuti sumus. Dubium est, maior'ne ex eo uti-
litas, an maius damnum sit hominibus. Hoc enim terram cõli
mus. serimus fruges. arbusta. pomaria. uiteis. hoc eadẽ omnia
putamus. et decisõ squalore omnibus annis cogimus iuuenesce- 20
re. Hoc domos, extruimus paramus materiam. cædimus saxa.
& alia penè infinita ad uitæ humanæ usum necessaria faci
mus. Præterea hoc ad uoluptatem etiam utimur, ut puta ad ue
natus. aucupia. piscationes. siquidẽ in uenatu tela. in aucupio
sagittas. glandes. in piscatu fuscinam adhibemus. Sed eodem
ad bella. cædes. rapinas. latrocinia utimur. & modo tormen-
tis excutimus. modo lacertis iacimus, frequenter pennatis sagit
tis emittimus, ut celerius mors ad homines perueniat. in fœde
re, quod expulsis regibus, Romani cum Porsena fecerunt, pro 30
hibitum 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 ne
cis Clodianæ, quo prohibetur ullum teli genus esse in urbe. Fer
rum in Hispania Bilbilim nobilitauit patriam Martialis.
In Italia Comum, non quia in ijs locis ferrariæ sint, sed qa
aquæ optimæ ad ferri temperamentum. Ex omnibus generi-
bus palma quondam sericæ ferro erat. Mirũ est quantum cum
magnete lapide, de quo supra diximus, hoc metallum concor-
diam habeat. Virus enim à magnete accipit, quod nulli alte-
ri metallo accidit, retinetq; longo tempore, aliud apprehen-
dens ferrum. De magnete lapide Dinocrates architectus Ale-
xandri, Arsinoës templum conamerare inchoauerat, ut in eo
simulachrum eius e` ferro in aëre pendere uideretur, interce-
sit mors, & eius, & Ptolemæi regis, qui id sorori suæ iusse-
rat fieri. Ferrum accensum igni, nisi ictibus duretur, facile cor
rumpitur. Rubens non est habile tundẽdo, neq; ante, quàm al
bescere incipiat. aceto, & alumine illitum fit simile æri. A` ru
bigine uendicatur ceruſa, & gypso, & picæ liquida. A` candente ferro, hoc est ignito fit excandesco, quod est ira inflam- 50
mor. à quo excandescentia ira sine modo existens, & ueluti
quædam inflammatio animi. Candere proprie est album esse.
Virgilius. Candentis uaccæ media inter cornua fudit. Po-
nitur etiam pro ignitum esse. Nã tunc uere ignita dicitur quæ-
cunque materia, cum non rubet, sed iam candet. Cicero. Can
dente carbone adurebat capillum. Hinc fit accendo, qđ signi
ficat inflammo. & incændo eiusdem significationis, & incen-
do. A` quo incendium, inflammatio. Vnde incendiaria auis
inauspicatæ, propter quam lustratam sæpenumero urbem le-
gimus. & spinturnix à quibusdam uocatur. Quidã interpre
tantur 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 de-
terrimus albis, Et gluo. A` candeo fit candesco. & candela à
candore luminis. à qua candelabrum, & candela, de qua su
pra diximus. & candico uerbum, dealbo. Plynius. Cuius ra-
dice utuntur ad candicandos capillos. Et candido eiusdem si-
gnificationis. Pomponius. Vestem lixiuio candidans. & can-
dificio. Nonius. Poliens sese, & succi herbarum candificans ue
tem. Ab hoc candificatio derivatur. & candefio. à quo cande
factus. & candor, hoc est albedo. et à candido candidatus. can
didati enim dicebantur, qui in comitijs magistratus petebant.
hi enim albo uestiri solebant. hinc Cæsaris candidati appella-
ti sunt, qui epistolas principis in Senatu legebant. Vlpianus
Sane` uero omnes quæstores prouinciæ sortiebantur, uerum ex
cepti erant candidati principis. ij enim solis libris principali-
bus in senatu legendis uacabant, hodieq; obtinuit indiffe-
renter quæstores creari tam patricios, quàm plebeios. ingressus
est enim, & quasi primordium gerendorum honorum, sen-
tentiæq; in Senatu dicendæ. Ex ijs sicut diximus, quidam fue
runt, qui candidati principis dicebantur, quiq; epistolas eius
in Senatu legebant. Quint. Galba pilam negligenter peten-
ti, sic inquit. Petis tanquam Cæsaris candidatus, ideſt se-
curus. A` candeo etiã canus deducitur notæ significationis, quod
tamen interdum pro antiquo accipitur, quia uetustate canescimus.
Virgilius. Cana fides, & Vesta Remo cum fratre Qui
rinus Iura dabunt. Ab hoc canesco, canus fio. & canities, co-
lor ipse. Plynius. Et ipsa iam canitie uenerabilis. Hæc &
canitudo à ueteribus dicta est. Var. Sed neque uetulus cante-
rius, quàm nouellus melior, nec canitudini comes uirtus. Mi-
rum est Aristotelem scripsisse canitiem hominis propriam es-
se, cum constet equum quoque canescere. Sed homo semper a`
priore parte capitis incipit, postea ab aduersa. Canam græci
dicunt cistam rusticam ex uiminibus factam, quam nos cani
strum uocamus. cuius diminutiuum est canistellum. unde ca-
niferæ mulieres appellatæ, quæ canistrum capitibus gerunt.
Veteres canentes capitis ornamenta dixere. & canicas fur fu-
res. Vnde canicaceum furfureum dicimus. Pacuuius. Qui
apud te quasi seruus est canicaceum panem. NVMEN.
Potestatem. QVA Diana, Lucina scilicet. SOLV-
TA. Absoluta. liberata à partu. QVA. Diana. scilicet
quæ præest uenationi. PEREMPTA. Interfecta. Pe-
rimo ex per, & emo componitur. Emere comparare est. Plau
tus. Vt uos in uostris uoltis mercimonijs emundis, & uen-
dundis me lætum lucris afficere. Veteres enim pro eo, quod est
accipio frequentissime usurparunt. Ab hoc igitur perimo de-
ductum, quasi in totum emo. Nam, quod interficimus à nobis
emptum, & nostri omnino iuris factum esse uidetur. Ab eo-
dem fit adimo, quod est aufero. & interimo, idem quod per-
imo, & eximo. aufero excipio. Pomponius iuriscõsultus exi-
mendi uerbum generale esse affirmat. Etenim eripere, inquit,
est de manibus auferre per raptũ. Eximere uero quo quomodo
auferre. Vt puta, siquis non raperet aliquem, sed moram fac
ret, quo minus in iudicium ueniret, ut actionis dies exiret, uel
res tempore admitteretur. uidetur exemisse, quãuis corpus non
exemerit. Hinc eximium dicitur excellens. egregiũ. tractum
ab eo, quod in sacrificijs optimum pecus de grege eximebatur,
uel quod primum erat natum. Et eximij porci dicebãtur ma-
iores, qui ad sacrificandum electi erant. Sicut egregiæ oues
dicebantur è grege electæ. à quo egregium dicimus excellens.
Ab hoc fit eximiè 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 uẽ dant. Modo accipiter pro eo, quod est libero. Vnde qui ab hostibus capti sunt, uel qui alicui pœnæ obnoxij, soluto pretio redimuntur. item qui iniuste uexãtur, si per solutionem pecuniæ liberati fuerint, redemisse uexationem dicuntur. Ab hoc redẽptor. & 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 siriſat caput graia redimita mitella. hinc redimicula ornamenta capitis mulierum, & uittarum tenias uocamus. Iuuenalis. accipiant te Paulatim qui longa domi redimicula sumunt frontibus. Et cõmo idem quod emo, uel simul emo. A quo cœmptor. & cœmptrix. & cœmptio. & demo, detraho. A quo demptor. demptrix. et demptio. item dãnum, siquidem Paulus iuriſconſultus damnum, & damnationem ab ademptione, & quaſi diminutione patrimonii, dicta eſſe affirmat. & damno uerbum, quod modo ſignificat damno affino. Vnde et cõdemno dictum eſt. Et cõtrario, qui nullo damno afficitur, indemnis appellatur. Modo pro exhæredo accipitur. unde è duobus filijs alterum hæredem inſtitutum, alterũ damnatum legimus. Interdum pro compello. obligo. & neceſſitate aſtringo. Terẽ. tuus eſt dãnatus gnatus, nõ 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 rauis pro rauciatus. Satias pro ſatietas. Nonnunquã pro morti do. Vir. Non dum illi flauum Proſerpina uerticæ 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 & cõdẽno accipitur. Titinnius. Fortaſſe notũ fuiſſe, quo die liber foret, nunc eius uoti condemnatus eſt, immolauit hoſtiã. Vir. Quem dãnet labor, aut quo uergat pondere letum. Idem. Damnabis tu quoq; uotis. Turpilius. et amplius illam apparere condecet, qñquidem uoti condemnata eſt. Piſenna. 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 græcæ uox eſt emporium. Græci enim ἔμπορον mercatorem dicunt, ἐμπορίαν mercatum, ἐμπόριον oppidum, ſiue alium quẽuis locum, in quo fiat mercatus

DE EADEM EPIGRAMMA XIIII.

SVS FERA. Idem fere argumentum, qđ ſuperiorum duorum epigrãmatum. 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. Emiſſit fœtum, hoc eſt pignora uẽtris maturi. FOETVM. Partum. Fœtus enim dicitur quicquid animal parit, ſiue ouа ſint, ſiue animalia. Nam & mulier ipſa fœta, dicitur, ſiue quæ grauida eſt. Vnde fœtum pro pleno ponitur. Virgilius. Coat fœta furentibus auſtris ſiue quæ iam peperit, & onere leuata eſt. idem. Fecerat et uiridi fœtum 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. et 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 ouа, aliquæ quotidie, aliquæ bis die, aliquæ intantum, 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. & fœtificare arbores, et fœturam pratorum, & alia huiuſmodi. A fœtu quoniã fœtum do matres polluũtur, 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 Fœdaminiſteria. Aliquando crudele. Sallu. Fœdi oculi. Hinc fœdare aliquando pro lacerare, & cruentare accipitur. Hinc etiã fœde aduerbium, quod modo pro turpiter, modo pro crudeliter. et fœdus fœderis ſecundũ quoſdam à porca fœde, hoc eſt crudeliter interfecta. A quo fœdero uerbum. & fœdi fragoni ruptor fœderis. & confœduſti apud ueteres fœdere coniũcti. itẽ à fœto fœteo, hoc eſt male oleo. A quo fœtidus male olens. & fœtor, malus odor. Fœdũ etiam ueteres hœdum. hoc eſt cæpræ filium dixere. Vnde hœdus, quaſi fœdus eſt uocatus. Sic ſolus pro holus. Foſtem pro hoſtẽ. Foſtiam pro hoſtiã dicebant. itẽ 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 τῦ φαίνεσθαι, quod eſt apparere deductum, quod id genus hominum ſpeciem oſtentent humanitatis, & commodi eſſe uideantur in opibus numos deſyderãtibus penè ridiculum eſt. A fœnore fœnuſculum diminutiuum. Plautus. Ad daniſtam deuenires, adderes fœnuſculum. Et lex fœnebris de credita pecunia, ſiquidem crediti numi alios pariunt. Et fœnero uerbum, quod eſt pecuniam, ſiue aliã rem ad fœnus mutuo. et 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 græcæ uocẽ, ſed apud nos uſitatiſſima daniſta dicitur. & fœneratrix, quæ ad fœnus dat. & fœneratitius. Pecuniam quippe fœneratitiã 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, et oculorum aciem ſucco reficiunt. Ex quo intellectum eſt hominum quoq; caliginem

quoq; caliginem eo præcipue releuari. Est in hoc genere syluestre, quod alij hippomarathron, alij myrsineum uocant. foliis maioribus. gustu acriore. Succus auribus instillatur, uermiculosq; in ijs necat. Fœniculum condimentis fere omnibus inseritur. & oxyporis, hoc est condimentis, quæ ex aceto fiunt aptissime. A quo oxyporopolæ dicuntur huiusmodi condimentorum uenditores. Quin crustis quoq; panis fœniculum subdi tur. Genitaræ abundantiam quoquo modo sumptum facit. uinum commendat. halitum oris gratiorem reddit. Petridius, & Nicander, qui ophiacæ, hoc est quæ ad serpentes attinent scripserunt. et Mycon, qui rizotomumena, hoc est de radicibus ad medicinam pertinentibus tradidit. nihil hippomarathro ad uersus serpentes efficacius esse putauere. Valla fœnero scripsit duntaxat datiuo adiũgi. & fœneror accipi pro eo, quod est pecuniam mutuor. Sed utrunq; falsum. Nam & accusatiuo adiungitur fœnero. & fœneror de re dicitur, quæ mutuo datur, non de homine, qui ad fœnus accipit. item a fœnore fœneratio, hoc est mutuatio ad usuram, quæ et fœneratus dicitur, quarta declinationis. Fœtus autem a foueo derivatur, quoniam & dum in utero est, & postquam eductus est fœtus a 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. Cum illa foculum aram rege cum igni apposuit, & treis libros ex nouẽ deurit, & coquit. Et ab hoc aliud diminutiuũ focillus. a quo focillo calefacio. unde fit aliud compositum refocillo. a 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 focu lare quoq; aliquando pro focillare usurparunt. & focula pro nutrimentis. Foueo tamen aliquando pro nutrio accipitur. Virgil. Progeniem, nidosq; fouet. Hinc faui, de quibus supra dixi mus, appellati, quod in ijs apes fœtus suos foueant. Et fauonius, quod cũcta foueat. Est enim hic uentus, ut supra diximus, genitalis spiritus mũdi. Eo maritantur uiuiscentia e terra, & equæ etiam in Hispania concipiunt. Aliquando pro madefacio. idem. Fouit ea uulnus lympha longæuus Iapix. Hinc fomenta dicuntur appliationes rerum calidarum, siue humidarum ad partes corporis læsas, & medendi gratia, quæ & fotus appellantur. Plyn. decoctura eorum cœliacos iuuat potione, & fotu. interdum etiam pro cõstituo. Virg. Sub terra fouere larem. Hinc fauissæ dictæ sunt foueæ, in qbus circa templa aqua inclusa cõstituebatur. Sũt 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. Quãdoq; etiam pro faueo, & in delitijs habeo. idem. ille Neæram Dũ fouet, ac ne me sibi præferat illa, ueretur. Ab hoc duo composita fiũt, refoueo eiusdem pene cum suo simplici significationis. & confoueo, simul foueo. Confœta sus dicebatur, quæ cum omni fœtu adhibebatur ad sacrificium. item fomes a fouendo, hoc est nutriendo ignem. Est enim fomes assula ex arbore excussa, dum cæditur. item quæcunq; materia sicca, in qua facile ignis inflammatur, quod aperte declarat Virgilius. Ac primum silicis scintillam excudit Achates, Suscepitq; ignem foliis, atq; arida circum Nutrimenta dedit, rapuitq; in fomite flammam. Per metaphoram autem fomitem appellamus, quicquid accendit nos, atq; excitat ad aliquid agendum. Gellius. Fomitem esse quendam dicens, & incitabulum ingenij, uirtutisq;, si mens, & corpus hominis uino flagraret. & fullo a fouendis

aqua calida uestibus. Sunt enim fullones (ut Vlpianus affirmat) qui curanda, polienda q; uestimenta accipiunt, quorũ ars fullonia appellatur. & fauilla, quod ignem tectum foueat. Est enim fauilla deserta igne scintilla, dicta a scandendo, quasi scintilla, quod scandatur ab re ignita. A qua fit scintillo uerbum, quod significat refulgeo. splendeo. mico. A scindo uero fit re scindo scissio scissura. item scandula, quasi sandula. Sunt enim scandulæ paruæ tabellæ, hoc est in paruas laminas scissæ e ro bore, aut alio ligno maxime e 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. Scisso materiæ fatigatus quiescebat lectulo. Item scissile, quod scindi potest, & est primogenium uerbum, nisi forte a cædendo deductum uideatur, aut a græco χίζω. A quo χίσμα, 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, et benevolentiæ dicimus. Idẽ, nostri monimẽtũ, & pignus amoris. Idem. Ipse pater dextram Anchises haud multa moratus Dat iuueni, atq; animum præsenti pignore firmat. qua si dicat securum facit, ut qui dat pignus. quoniã uero filij uidentur tanquam pignora inter uirũ, & uxorem esse, tum uinculi, ne alioquin forte diuortium fiat, tũc 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. a 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. græca enim δανίζειν fœnerari. δανιστὴν fœneratorem, δάνειον fœnus, δανιστικὸν fœneraticum nuncupant. MATVRI. Tam apti ad pariendum, de quo uocabulo superius locuti sumus. IACVIT. Mortuus est. Iacere manifestam significationem habet. Virg. Silenum pueri somno uidere iacentem. Idem. Strata iacent passim sua quæq; sub arbore poma. Cicero. patres ij, quos uidetis, iacebunt in limine. per metaphoram tamen iacere aliquando accipitur pro eo, qđ est esse. extare. Virg. Sed iacet aggeribus

niueis informis, & alto Terra gelu. Salluſtius, in medio cãpus iacet aquis undiq; ſatens. Aliquando pro ſqualere, & mœſtum eſſe, quod infirmorum, ac male habentium iacere propriũ ſit. Lucilius. Et ſua præcipue retro relicta iacere. Lucr. Humana ante oculos fœde cum uita iaceret In terris. Quandoq; etiam pro mortuum, ſiue interfectum eſſe, quod iacerent, nec amplius moueantur cadauera. Lucanus, ille iacet, pacã quem prætulit orbis. Item pro ſepultum eſſe. Martialis. Nõ alter cineres mando iacere meos. ab hoc compoſita fiunt adiaceo, quod eſt adhæreo. obiaceo ex aduerſõ 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 marinaues 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 uocati. huiuſmodi curſus ſtadiodromos dicitur. etenim στάδιον græca locum, in quo ludi tales exercentur, appellant, quem nos curriculum dicimus. δρόμος curſum. Plynius, Pythagoram uicit Leontius, cum fecit ſtadiodromon monoſtylon, qui olympiæ oſtenditur. Monoſtylon, unius columnæ ſignificat, hoc eſt una columna deſcriptum. μόνος græci ſolum dicunt, στύλος columnam. A curru fit curriculus, ſiue curriculum (utroq; 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 curruum curſu, curriculum etiam pro curſu ponimus. Plau. Licet nobis abire curriculo. Idẽ. Nam ad portũ te cõſpexi, curriculo occæpi ſequi. uix adipiſcendi poteſtas modo fuit. Item pro loco, in quo curritur. Apul. Quos ſæpe in curriculo victores 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 nõ 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 carucarias taleis 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, q carpenta facit. Item à curro fit curſim aduerbium, quod ſignificat currendo. et incurſim, quod ſignificat celeriter. Cæcilius. nullus ſum, niſi meam rem iam omnem propero incurſim perdere. & curſor, qui currit. Aliquando etiam tabellarius à celeritate currendi. Martia. Curſorẽ ſexta tibi Ruſe remiſimus hora. Et curſito 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 derivatur occurſus quartæ declinationis. & occurſo. à quo occurſatio. percurro, currendo per agro, ut omnem prouinciam percurrit, hoc eſt currendo ueſtigauit. Hinc figurate percurrit librum dicimus, hoc eſt celeriter legit. percurrit exercitum. percurrit caſtra, ideſt cum quadam celeritate luſtrauit. ab hoc fit percurſio, hoc eſt excurſus. Cice. Propter animi multarum rerum percurſiones breui tempore. tranſcurro, currendo tranſgrediar. à quo tranſcurſus. Decurro, deorſum curro. à quo decurſus. excurro, extra curro. Vnde excurſus, & excurſiones multum 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 inado Plyn. iunior. neq; 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 meã rem iam omnem propero incurſim perdere. ſuccurro, quod modo ſignificat ſubuenio, opem fero. Plau. Succurrite mihi ſultis, nec tã turpiter ſinite labefactarier. Modo in mentem uenio. Cice. Neq; enim mihi ſuccurrebant uerba, quæ ante diſceſſum à Dolabella audieramus. diſcurro, nagor, & modo huc, modo illuc curro, nec conſiſto alicubi. Martialis.

Diſcurris tota uagus urbe, nec ulla cathedra eſt,
Quo non mane feras irrequietus aue.

Vnde diſcurſum orationis dicimus, cum eam celeriter legendo percurrimus. recurro, rurſus curro. aliquãdo etiam confugio. à quo recurſus. concurro, ſimul curro. confluo. Valerius. Concurrite inquit ciues, nam mœnia urbis ruunt. ab hoc concurſus. concurſio. cõcurſo. & concurſatio. Cic. Concurſatio illa atq; morum. 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 carinarũ, 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, qđ carinantes, hoc eſt probra obijcientes ſint infimæ ſortis hominum, ſicut pars nauis infima eſt carina. poëtæ aliquando carinam pro ipſa naui uſurpant. CADENTE. Morientem. Cadere proprie ruere eſt. Virg. illa cadens raucum per leuia murmur Saxa ciet. interdum tamẽ ponitur pro eo, quod eſt accidere, euenire. Cice. Et, ut ijdem dicunt, omneis numeros habet, nec præter ſapientem cadere in quenquam poteſt. interdum pro mori, occidere. Virg. cadit & Rhipheus iuſtiſſimus unus. Qui fuit in Teucris. ab hoc fit caſus, quod modo fortunam ſignificat. Bene. Multa. n. caſu potius, quam ratione euenium. Modo ruinam. Curtius, inopinato redæ caſu oppreſſus. Aliquando calamitatem. infortunium. Vir. Sed ſi tantus amor caſus cognoſcere noſtros, Et breuiter Troiæ ſupremum audire laborem. interdum uocabulorum formas, ut puta generandi. accuſandi caſus, quia in aliam, atq; aliam cadunt effigiem. caſu m etiam ueteres, antiquum uocabant, quaſi iam cadentem.

Item à cado caſa, quemadmodũ 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, creb̃o cadens. & caduor, præcipitor. Varro. Et frigido nimbo aqua iacta caducamur ruentis pertimuere aquatiles querquedulæ natantes. ubi obiter notandum eſt querquedulas anaticulas eſſe paruas, in aqua ſere uiuentes, quæ uulgo etiam itaq uocantur, à uoce ita dictas. & caducum, quod momẽtaneum eſt, non perpetuum. Item caducum mortuum. Virg. belloq; caduq Dardanidæ. hinc caducæ auſpicia dicebantur, cum aliquid in templo excidebat, ueluti uirgæ manu. & caduca hæreditas, cum hæredes cæciderunt, unde qui huiuſmodi hæreditatem accipiunt, uocantur caduciarij. & 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 ficulneis, præterquam cadiuis ſingula conuolui. & caducæ um, 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 ſtiricidium, de quibus ſupra diximus, qđ ſtillatim cadant. & cicada, quaſi cito cadens. Viuit enim rore, & cito deficit. Caſnar quoq; à cadendo deductum nonnulli uolunt, ſed hoc Oſcorũ lingua ſenem ſignificat. caduricum uetus tentorium eſt, quo merces tegantur. 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, quẽadmodum ſimplex quoq; eius accipi ſupra memorauimus. Vnde ſiquis in teſtamento ita ſcripſerit. ſiquid filio meo acciderit, Dama ſeruus meus liber eſto. Idẽ eſt, ac ſi diceretur, ſi filius meus mortuus fuerit. occido penultima correpta, modo obuenio. Vnde occaſio dicta eſt opportunitas temporis caſu prouenientis, modo interimo. 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 econtrario 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 exadio modo cado. Virg. Exciderat puppi. Hinc excidium. & excido, 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 recenter. Accius. Iam iam albeſcit, ac recentatur cõmune lumen hominibus. cõcido, cado. morior. O QVANTVM EST SVBITIS CASIBVS INGENIVM. Sententia eſt Thucydidis. ſubita ingenium excitant. QVANTVM INGENIVM. Quantum naturalis ſapientiæ, ut ſupra diximus. SBITIS. Repentinis, impræmeditatis.

DE CARPOPHORO EPIGRAMMA. XV.

SVMMA TVAE. Blanditur Domitiano in laudando Carpophoron, qui uenator excellentiſſimus fuit, & ob id cariſſimus principi. ordo eſt. aper fuſus, qui fuit ſumma gloria tuæ famæ o' Meleager quã tula 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, animaduerſum treis paras 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 adiumẽto poterant, cũ 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 Argiuorum regis, à quo Iaſis dicta, uenit, uirgo & forma, & corporis uiribus præſtans, quæ prima aprum ſagitta uulnerauit, huius amore captus eſt Meleager, qui tandem feram confecit, & illius caput, ac ſetoſum tergum 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 quoq; cum ob necem feræ, & filij gloriam lætabunda incederet, poſtquã 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 filiũ fuiſſe exiſtimãt. mirũ eſt Ouidiũ hãc Cenei filiã ſcripſiſſe cũ Cenei filiã Atalantã cõſtet uocatã fuiſſe curſu in ſignẽ, quæ ab hoc Ceneia dicta eſt. Ouid. Talia dicẽtẽ molli Ceneia uultu Aſpiat. APER EVSVS. Aper à te proſtratus. tres apri inter portenta à poëtis numerantur. Erymanthius ſiue Arcadicus, quem Hercules peremit. Olympius, in cuius uenatione occubuit filius Cræſi uulneratus ab Adraſto, & hic Calydonius, quem interfecit Meleager.

QVANTA PORTIO. Quã paruа 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 cõficiendis 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 et polus arcticus ſupra nos eſt, quemadmodum antarcticus, quatenus ad ſitum terræ ſpectat, infra nos eſſe uidetur. ideoq; impediente terra cerni non poteſt. Virgilius.

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

Arx ab arceo dicta eſt, quod prohibeat hoſtes accedere. Arce re enim prohibere eſt, ne ij, qui ueniunt, accedant. Virgilius. hoſtesq; a mœnibus arcent. transferunturq; aliquando ad incorporea. Cicero. Quæ uis enim eſt, quæ magis arceat homines ab improbitate, quã ſi ſenſerint in delictis nullum eſſe diſcrimen. ab hoc arca quoq; deducatur, 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. Longus euoluens fatorum arcana monebo. Pompeius tamen arcani ſermonis ſignificationem tractam dicat uel ab arce, quæ tutiſſima pars urbis erat, uel a genere ſacrificij, quod ab auguribus in arce fiebat, adeo remotum a notitia uulgari, ut ne literis quidem mandaretur, ſed per memoriam, ſucceſſionemq; hominũ celebraretur, ut ab arca in qua quæ clauſa ſunt, tuto cuſtodiuntur. Item ab arca Arculus deus, qui tutelam gerebat arcarum. & arcera, plauſtrum undiq; tectum, & munitum, quaſi arca quædam magna ueſtimentis ſtrata, qua ægri, aut ſenes portari cubantes ſolebant. præterea ab arceo eraſcor, quo uerbo iuriſconſulti utuntur, cũ inter conſortes hæreditas diuiditur. Vnde eraſcundæ familiæ iudicium dicitur, quaſi arcendæ ab hæreditate, quod fit in bonorum diuiſione. Erctum, atumq; inter conſortes in antiquis legum libris legimus, erctum ab arcendo, citum a citando, quaſi citatum. Item ab arceo Eraus, dicebatur Iupiter, qui intra conſeptum domus cuiusq; colebatur, quem etiam Deum penetralem appellabant. quidam tamen Herceum per aſpirationem ſcribunt, & ab hærendo dictum malunt. arceſſo eiuſdem ſignificationis. & arcus, quod miſſis ſagittis non ſinat hoſtem accedere. a cuius ſimilitudine arculata uocabantur circuli, qui ex farina in ſacrificijs fiebant. Item arculi circuli, quos capitibus imponebant ad ſuſtinenda commodius naſa, quæ ad ſacra publica capitibus portabantur. Item ab arceo arcula dicebatur auis, quæ in ſacrificijs aliquid fieri uetabat. præter hæc cõpoſita ab eo fiunt cœrceo, quod eſt cogo. a quo cærcer. & cærceres, de qbus ſuperius diximus. & abercæo, prohibeo. Pla. Atq; eam abercet domo. & porcæo, prohibeo, quaſi porro arceo, tractum a magiſtratibus, quorum poteſtas erat uel cogere aliquid, uel prohibere. Item exercæo, quaſi extra arceo. premo. fatigo. Nam exercere proprie fatigare eſt. Terentius. I ſane ego te exercebo hodie, ut dignus es, ſiliceruium. ponitur etiam pro agitare. commouere. Cicero. Exercenda etiam eſt facilitas, &

altitudo animi. & pro inſequi. Virgilius. Tum uos o Tyrij ſtirpem, & genus omne futurum, Exercete odijs. Et pro labore, colere. Idem Exercetq; frequens tellurem, atq; imperat armis. ab exerceo fit frequentatiuum exercito. a 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 exercitati dixere, pro exercitationem exercitati & exercitiorem, ac exercitiſſimum pro exercitatiore, & exercitatiſſimo. exercere uero ſarcire eſt, & ab ex, & ſarcio componitur. ſarcio idem eſt, quod integrum facio. Vnde ſarcti res dicti, qui ueſtes ſarciunt, hoc eſt ſuunt. & ſarcta tecta opera publica, quæ locantur. & ſarcle, integre. Nam ſartor ſine c a 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, ſartorq; ſcelerum, & meſſor optime. oratorem dicere debebas prius. Nam ſemper ocant prius q ſarriunt ruſtici. Sarcio etiã aliquando pro eo accipitur, quod eſt damnum ſaluo facuuius. 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 hãc 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. fuere centonem optime. Item a ſarcio compoſitum reſarcio, quod eſt inſtauro, interpolo, & quaſi nouam formam induco. hoc enim proprie interpolare eſt, immutare ſcilicet, & nouam formam fingere, dictumq; interpolo, quaſi interpolio, & ab arte fullonia tractum, qui poliendo uetera quæq; in nouam ſpeciem mutant. Cicero. Aliquid demendo. mutando. interpolando. Plautus. Illic me homo interpolabit, neumq; oſ finget denuo. interpolando inquit Cicero, hoc eſt renouando. & Plautus. interpolabit, hoc eſt renouabit. Plynius. At Hercule Alexandriæ, ubi thura interpolantur inquit, hoc eſt purgentur, cernuntur, quaſi renouantur. Vlpianus. Vbiq; curant ædiles, ne emptores a uenditoribus circũueniantur. præſumptum eſt enim ea mancipia, quæ rudia ſunt, & ſimpliciora eſſe, & ad miniſteria aptiora, & docliora. trita autem mancipia, & ueterana difficile eſt reformare, & ad ſuos mores formare. quia igitur uenalitiarij ſciunt facile decurri ad nouitiorum emptionem, idcirco interpolant ueteratores, pro nouitijs uendant, interpolant inquit, hoc eſt ornant. fingunt. renouant. ut nouitij eſſe uideantur. ab hoc interpola dicuntur noua inuenta, & (ut ita dicam) renouationes artium, & aliarum rerum. Plynius. Mutatur ars quotidie, quoties interpolis, & ingeniorum Græciæ flatu impellimur. & interpolatorem uocamus, qui antiquas ueſtes reſarcit, ac renouat, ut eas facilius nẽdat. cuius fœmininum eſt interpolatrix. Pomponius. interpolatricem accerſire oportet, quæ huic ueſtẽ adducat. SPECTANDVM. Dignum ſpectatione. MOLE IGNOTA. Magnitudine non prius uiſa, ideo incognita. DECVISSE HERCVLEAS MANVS. Contriſſe manibus herculeis, quæ Nemæum Leonem, ut ſuperius diximus,

mus, interfecerunt. PORREXIT. Proſtrauit. interfecit. VOLVCREM. Celerem uolucrem. Velociſſimum quippe animal Pardus eſt, adeóq; currendo extenditur, ut uentre penè terrã contingat, ſed niſi mox adipiſcatur prædam, deſiſtit à curſu. LONGO. Mortali. pernitioſo. Longum enim proprie dicimus porrectum, altum. Virgilius. Stant longis inuixi 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, longumq; bibebat amorem. ab hoc fit prælõgus, hoc eſt nimis longus. & longurio idem, quod longus. Varro. Hic, qui ante me eſt, neſcio quis longurio. & lõgiſco, 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, lateq; diſcurrit. Item aliud aduerbium longum, quod ſignificat longo tempore. Martialis. Vtq; tuis longum dominus q; puerq; fruantur Muneribus, hoc eſt per longitudinem, & latitudinem. & longitrorſum ſicut dextrorſum, & ſiniſtrorſum. & longæuus, antiquus, quaſi longi æui. à quo longæuitas, & lõgitudo, prolixitas. & longanimis, perſeuerantis animi. à quo longanimitas, perſeuerantia. & longinquum, remotum. diſtans. Vnde longinquitas, diſtantia uel loca, 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 victor euaſerit. differt q; 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. & præmatores, 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;. A pule. Ad montem eum comitatus ſum, hoc eſt uſq; in montem, pro quo etiam aduſq; ali quãdo 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. Idē. 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. Nunq̃ adeo pro nobis ſolicita lex eſt, ut quod præſtet, extorqueat. Idē ſignificat uſqueadeo, et uſqueeo'. Cicero. Ne ſiquando ei dicendum erit de iuſtitia & fide, mutuetur à Platone, qui cum hæc exprimenda uerbis arbitraretur, nouam quandam finxit in libris ciuitatem uſqueeo' illa, quæ dicenda de iuſtitia putabat, à iuris conſuetudine, & à ciuitatum moribus abhorrebant. uſqueeo', 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, ſignificat q; & perſonam, & locum, & tẽpus. 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. nonnunquã incentiua parricula 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. & aduerſarĩus, 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 cõditionem, ſiue neceſſitatem, ſiue opportunitatem temporis. Quintilianus. Fingere nimirum ad tempus uidebor, & rem nimium manifeſtam impudenter comprobare. altero, cum ſignificat ad ſpatium temporis. Varro. Quĩ cum ad tempus latitaſſet, tandem ſub ſponda iacens inuentus eſt. POTERAT. Potens erat, integras uires habebat, perinde ac ſi in conficiendis feris non laboraſſet.

DE FAVRO CAESAREM VEHENTE EPIGRAMMA. XVI.

RAPTVS 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 ſuccеſſiſſet, quemadmodum uirgines quoq; ueſtales capi dicebantur, quia pontificas 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 una 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, rapacus, rapaciſſime. Item rapidus, hoc eſt æler. feſtinus ab eorum, qui rapiunt, æleritate. & rapide, ac raptim aduerbia, feſtine. & rapo raponis, quod eſt rapax. Comonius. Ne nos conturbent auari, atque rapones. & 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 braſicæ & 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. Erigoribus 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 ſimulat. 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, q primo de Samnitibus triumphauit, iterum 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 imuerſæ pecuniæ arguerentur, cadum ligneum, quo uti ad ſacrificia conſueuerat, in medium protulit, innuitq; ſe nihil amplius de præda hoſtili in domum ſuam conuertiſſe. rapis penè ſimules napi ſunt, niſi quod longiores, graciliores q; optimi quondam amiterni erãt. Martialis. Hos amiternus ager felicibus educat hortis. naporum duo genera ſunt. alterum anguloſis foliorũ caulibus bunion uocant. alterum buniadi raphano, & rapo ſimilis. Eſt præterea tertium genus ſylueſtre, cuius folia erucæ ſimilia ſunt. Eſtur in aretarijs, uulgo à rapo rapunculum uocant, radicis exiguæ. dia recte, latineq; napunculus poteſt. ſunt etiam qui à rapio rabiem, quæ & rabia dicitur, appellatam putent, 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, ſimulem canis latratui. Veteres enim rauum obtuſum dixerunt. Vnde rana 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 æquus 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, quemadmodũ cæſios cæſiliæ. 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 lauatum, 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. et 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 ſignificat. 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. differt q; 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, cælat 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 ſocorum direptio, an agrorum depopulatio. 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.

gulius. Tum pater omnipotens fœcundis imbribus æther Con iugis in gremium Lætæ deſcendit. Ariſtoteles æthera cœlum dixit, quem imitatus eſt Ouidius. Sic habites terram, ut te deſy derat æther. nonnunquam tamen pro aëre accipitur. Apul. Aqua. tellus. æther. ignis. ab æthere fit ætherius. Virgilius. Aetheria quos lapſa plaga Iouis ales aperto. & æthra, qđ æthe ris fulgorem ſignificat. Idem. Nec lucidus æthra Syderea polus. ſunt qui dicant Aethram ab æthere non differre, ſiquidē Homerus & aëra, & æthra communus generis facit. Sic'q; æthra ſydereа 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, Aethram'q; loquamur,

Quæ mihi ſunt comites, conſiliumq; duæ.

MEDIA ARENA. Per mediam arenam, hoc eſt medium theatrum, quaſi dicat omnibus ſpectantibus. NON EVIT 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 δοσέβειαν, 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 piaculū 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 dicebãtur, 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 pii. Aliquando miſericordem, benignum. Cicero. Non ſecus in me pius, quàm pater in filios. Aliquando etiã æſtum. Virgilius. Quiq; pij nates. 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 piiſſimus. & piiſſime. impiiſſimus, & impiiſſime deducuntur. & pienter pro pie. TAVRVS. Cuius effigiem Iupiter ſumpſerat, quemadmodum ſuperius in Europæ fabula declarauimus. VEXERAT. Portauerat. uehere proprie de equis, cæteris'q; 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 uehо 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 merabus, fructibus'ue, aut quacunq; alia re in publicum ſoluitur, quamuis ali quando etiam ex priuato uectigal capitur. Cicero. Ex meo te mui 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 cæmentarijs ad multa neceſſarius. Plynius. Cato uectes aqui folios, laureos, ulmeos fieri iubet. Cato. i torculari ſerias tres. fibulas quadraginta. uectes quadraginta confibulas ligneas, quees arbores comprimat, ſi dehiſcent, & cuneos ſex. græci uectem μοχλὸν uocant. hinc uecticularia uita dicitur eorum, qui uectibus parietes perfodiunt alienos furandi gratia. Cato, uecticularem 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. peruehо. porto. deueho. deorſum ueho. eueho, extollo. præueho, ante ueho, proueho, produco. & prouehor, producor. Virgilius. quid ultra Prouehor, & fando ſurgentes demoror auſtros? hinc ætatem prouectam, & ætate prouectos dicimus. inueho, ueho, cuius paſſiuum eſt inuehor, quod modo uehor ſignificat. Idem. Centauro inuehitur magna. modo aggredior 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 conca uitate nauium, quæ extrinſecus huiuſmodi habent formam, quæ alio nomine carinatæ dicuntur. PER AEQVORA FRATERNA. Per mare phœniciũ, quod erat ſub ditione Cadmi Agenoris filij fratris Europæ. Syria Aſiæ prouincia eſt late litora tenens. terras'q; etiam latius introrſus alijs, atq; alijs nuncupata nominibus. Nam & qua contingit Arabas Paleſtina dicitur, & Iudæa, & 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 peri acet mare totum Phœnicium appellatur. ipſa gens Phœnicum in gloria magna literarum inuentionis, & ſyderum, naualium'q;, 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, uolucres'q;, feræq;,
Sculpta'q; ſeruabant magicas animalia linguas.

A' Phœnicia Phœnices uocati. & fœminino genere phœniſſa, et detracta aſpiratione pœnus. a' quo pœnulus diminutiuum. unde plautina fabula nomen ſumpſit. & punicus, quaſi pœnicus. Virg. Punica regna uides. unde punicum genus libi uocatum eſt, a' Pœnis tranſlatum, quod & probum appellabant, quia erat cæteris ſuauius. phœnix græce fructus palmæ arboris dicitur. a' cuius colore phœnice appellatæ ob purpurarum opes, & Tyrij coloris, quia a' Tyro Phœnices urbe nomen ſumpſit, quemadmodum ſuperius docuimus. Tyrus quõdam præalto mari ſe pingentis paſſibus diuiſa fuit. Poſtea uero Alexandri oppugnantis operibus continens conchylio, ac purpura nobilitata, circuitu decem & nouẽ millium paſſuum incluſa palæ Tyro. oppidum ipſum uigenti duo ſtadia comprehendens quondam Sarra appellatum. phœnix præterea purpureo pennarum colore auis appellatur toto orbe celeberrima. in Arabia naſcens, aquilæ magnitudine, auri fulgore circa colla reliquo corpore purpurea roſeis pennis, cæruleam 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, et ſuper mori. ex oſſibus deinde, ac medullis exiguus naſci uermiculus, & deinde pullus fieri, & principio iuſtæ priori facere, totumq; nidum deferre prope Panchaiam in ſolis urbem, & ibi in ara deponere. extat de hac aue elegantiſſimum carmen Claudiani poëtæ, et Lactãtij Firmiani. dicitur aũt & maſculino, & fœmnino genere phœnix, qa mas'ne, an fœmna ſit, ignoratur. Lactan. Fœmina, uel mas hæc, uel neutrum ſit mage, felix

Felix, quæ Veneris fœdera nulla colit.

Phœnix etiam Agenoris filius fuit Cadmi frater, qui Phœnicibus imperauit. Item Phœnix fluuius non magnus ex Thermopylarum montibus in Aſopum fluens (ut teſtatur Herodotus). Item phœnicopterus altera auis eſt, rubentes habens pennas, unde ei inditum nomen. Nam græci φοῖνιξ 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 garula lingua foret?

Sunt tamen qui phœnicem auem a' palmæ potius arbore, quæ græce phœnix dicitur, appellatam putent, ob rationem, quam inferius dicemus. ALCIDEN. Domitianum. Alcides proprie Hercules dicitur ab Alceo auo Amphitryonis patre. Sed Domitianus ædificato Herculi tẽplo uia appia octauo ab urbe lapide ſtatuam ſuã ſub Herculis nomine in eo locauit. Itaq; ſimulachrũ eius ſub Herculis, ſiue Alcidæ nomine adorabatur. Propter quod uocatus & ipſe Alcides eſt. & a' 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 a' iuriſconſultis dicuntur, ut Marcellus teſtatur, qui adoleſcentium exceſſerunt ætatem, quoad incipiãt 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

a' nonnullis uocatur, quẽadmodũ libertas. & iuuenta, quam uis hoc frequenter etiã pro ætate ponatur. iuuentuti ſacra pro iuuenibus inſtituta ſunt. et a' iuuene dicta eſt iuuentus. & iuuentas. & iuuenta. & iunior cõparatiuũ. & iuuenilis poſſeſſiuũ. iuuenilia fingebantur Dianæ ſimulachra, qa ea ætas fortis eſt ad tolerãdã uiã, uiarũ autem dea exiſtimabatur Diana, ut ſupra dictum eſt. & Iunius menſis a' iunioribus. & iuuene ſco 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 puenerunt, dictæ, quaſi iuuenices. Perſius. Tot tibi cũ in flãma iunicũ omenta liqueſcant. iuuenis autem a' 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 gerũt, uel currus trahunt, bobus duntaxat exceptis. Eſt etiã uehiculi genus, qđ quoniã a' iunctis pecoribus trahebatur, nonnulli a' iungendo dictũ exiſtimant. & Iupiter, quaſi iuuans pater. & Iuno qđ iuuet mortales. & iumentũ auxiliũ, qđ & iuuamen dicitur. & adiuuo opem fero. a' quo adiutor. adiutrix. adiumentũ, qđ & adiuuamen dicitur. & adiuto frequẽtatiuũ, qđ & adiutor ueteres dixere. Pacu. adiutamini quæſo me, & defendite. & coadiuuo. a' quo coadiutor. coadiutrix. coadiumentũ. interdũ iuuare eſt delectare. Virgil. Non omneis arbuſta iuuant humilesq; myricæ. ab hoc fit iucundus, qđ nõ ſignificat lætũ (ut qdã barbare accipiunt) ſed lætitiæ plenũ, et qđ delectationem affert, differtq; a' 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 inqt, quaſi plena uoluptatis, in proſperis, & grata, quaſi plena fructibus in aduerſis. Idem. Quãquã qđ præſens tanq; in manũ datur, iucũdius eſt, tamen hæc in poſterũ gratiora, muri, naualia, portus, aquarũ ductus, omnia, quæ ad uſum Reip. pinẽt. a' iucundo fit iucunde aduerbiũ, hoc eſt cũ lætitia. et iucũditas delectatio. Itẽ iucũdior. iucũdiſſimus. iucũdius iucundiſſime. & iubar. & iuba & iubilo, de quibus ſuperius diximus.

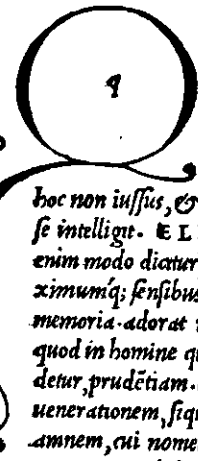
CONFER. Compara. STEMMA. Facinus, rem geſtam. Stemma proprie coronamentũ ſignificat, dictũ a' græco, quaſi στέφαμμα. στέφανος enim corona eſt, στεφανῶ coronо, στεφανόκλωνος coronarius, στεφανοφόρος coronatus, στέφω redimo, στέφομαι redimor, στέφαμμα ſtemma, qm uero mos erat antiqſſimis, ut clari uiri ob res bene geſtas coronis donarentur, et eædem ſtatuarũ capitibus imponerentur, ualuit cõſuetudo, ut Stẽma aliquãdo pro facinore, & (ut ita dicã) ſtrategemate accipiatur, ut hoc loco. aliquãdo pro ipſis maiorũ imaginibus, quæ poni in atriis ſolebant. Martial. Atria Piſonũ ſtabãt cũ ſtẽmate toto. Iuuena. Stẽmata qd fiant. Plyn. pro corona poſuit. Stẽmata uero lineis diſcurrebant ad imagines pictas. Sueto. Quid in uetere gentiliũ ſtẽmate. C. Caſſij peſſoris Cæſaris imagines retinuiſſet? Iuriſconſulti aliquãdo ſtẽmata uocãt (ut ita dicã) ſtipites, qbus familiæ partiũtur. ut hic pater illius ẽ, hic illius filius, cui ille ſuaſit. CAESARIS. Qui taurũ fecit in æthera tollẽtẽ Acidem. IOVIS. Qui ſe in taurũ formauit p æquora uehentẽ Europã. VT TVLERINT. Quãuis tulerint. ut interdũ adiunctiua cõiunctio eſt. Plautus mihi ſuaſit, ut ad te irẽ. interdũ tẽporis aduerbium eſt, & ſignificat ſtatim. poſtq. quãprimum. Aliquando qualitatis, & ſignificat quomodo. Virg. Vt uidi, ut perij, ut me malus abſtulit error. ideſt ſtatim poſtquam uidi, ſiue quamprimum uidi, quomodo perij? nonnunquã pro

quippe,

quippe, siue ut pote accipitur sequente relatiuo. Quintilianus, Nec ignoro igitur quos transeo, nec utique damno, ut qui dixerim esse in omnibus utilitatis aliquid interdum simlitudinis 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 præterea quanta notitia antiquitatis scientia iuris augurum multa 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, hoc loco, & apud Plautum, ut istuc periculum ingens sit, me tamen non terrefacit, hoc est quamuis sit ingens periculum, quod nemo antehac notauit. ab ut deducitur uti, & sicut sicuti uelut ueluti, de quibus supra diximus. & utinam quod optantis aduerbium est, dicturq; etiam O utinam. & utiq;, quod significat prorsus omnino, & prout prosicut, & utcunque pro quomodocunque. & utpote, quod significat quandoquidem. & utputa quemadmodum. ONVS. Pondus. à quo fit onero, quod est pondus impono. transferturq; 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 onerè tardæ sunt. et exonero uerbum, quod est alleuo, onus detraho. à quo exonerator. exoneratrix. & exoneratio. ISTE. Taurus Cæsaris. ALTIVS. Sublimius. Altus aliquando ab alo deducitur, quod est nutrio. Varro, Altus alieno sumptu. Plyn. Ouillo lacte altus, hoc ẽ nutritus. Aliquando ab ala, quasi alatus, et significat proprie sublimẽ. aerium. hinc proceras arbores altas dicimus, et altas pyramides. altæ ædificia. altos montes. ponitur tamen frequenter pro profundo, quẽmadmodum 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 superũ. altum etiam uocamus profundiorem 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 inchoat. & 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 alteria 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 exoletum uirginem. cum uero id nomen substantiuum est, significat sortitum masculum iam adultum. et Altellus Romulus dictus, quasi in terra altus à lupa siue quod telis aleretur siue quod rebus gestis excelsus, ac glorioſus esset, seu quod à Tatio Sabinorum rege in colloquium postulatus 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, qđ est

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

DE ELEPHANTO CAESAREM ADORANTE EPIGRAMMA. XVII.



QVOD PIVS, ET SVPPLEX. Rursus blanditur Domitiano, quod ab Elephanto adorari uisus sit, tribuens hoc diuinitati principis. Ordo ẽ. quod 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, proximumq; sensibus humanis obedientia in magistros, officiorum memoria. adorat regem, genua submittit, coronas porrigit, et, quod in homine quoque rarum est, probitatem præse ferre uidetur, prudẽtiam. æquitatem. religionem. solis quoq;, & lunæ ueneratione, siquidem in Mauritaniæ saltibus ad quendam amnem, cui nomen est Anulo, nitescente luna noua elephantorum greges descendunt, ibiq; se purificantes solẽniter aqua circunspergunter, atq; ita salutato sydere in syluas reuertuntur. Romæ iucti primum ad currum fuere Pompeij Magni africo triumpho. Nam prius liber pater eos subiugata India iunxerat. Germanici Cæsaris gladiatorio munere quosdam inconditos motus edere uisi sunt saltantium modo. Vulgare in ijs fuit arma in altum iacere, gladiatorios congressus exercere, per funes incedere, plenisq; hominum triclinijs ita libratis uestigijs per lectos ire, nequis potentiũ attingeretur. tradunt etiam non ignobiles authores quẽdam ex ijs ductus græcarũ literarum didicisse, & eius linguæ uerbis ita solitum perscribere. αὐτὸς ἐγὼ τάδ' ἔγραψα κἀφύρατα κἀλεφαντ' ἀπέδυνα. ideſt ipse ego hæc scripsi, & spolia cæltica dicaui. prædam in se expeti sciunt solos dentes, 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. circumuenti à uenantibus primos dentes 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, et simpliciter oberrante, clementem, placidumq; demonstrare uiã, ueſtigio uero hominis prius quàm ipso homine animaduerso insidiarum metu contremiscere. olfacere. subsistere. circunspectare. iraſci, nec catlare, sed erutum proximo tradere. illũ sequenti pari modo usque ad extremum, tunc agmen circumagi, et 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. Cumq; 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 persunduntur 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 muliĕrem 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 septuagesimo secundo. Roma in triumpho septem post annis, eadem plurimos anno quingentesimo secundo. Victoria L. Metelli in Sicilia de Pœnis capti cantum quadraginta duo ratibus trauecti fuere, quas doliorum consertis ordinibus imposuerant, quos in arce interfectos iaculis tradunt impia consilij, quoniam neque ali placuisset, neque regibus donari. Clara fuit unius è Romanis dimicatio aduersus Elephantum. Nam cum Annibal captiuos Romanorum dimicare inter se cœgisset, unum, qui supererat, obiecit elephanto pactus dimitti, si belluam interemisset. Solus ergo in arena congressus magno Pœnorum dolore interfecit. Annibal, quod fidem 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 arce 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 aternas, arrepta scuta in altum iaciĕs, 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 clausiris 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 exaduerso 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, uulneratosue in medium agmen recipiunt. Capti celerrime mansuefiunt hordei succo. Domiti militant. & turres 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, pluresq; uiuere duocentis annis quosdam etiam trecentis, inuentam eorum sexagesimo incipere. Olei potu tela, quæ eorum corporibus inhæserunt, decidere traduntur. Mandunt ore. spirant, & bibunt, odorantur q; haud improprie appellata manu. Murem mirum in modum odere, & si pabulum in præsepio positum attingi ab eo uiderunt, fastidiunt. Dentibus ingens pretium, ex quibus deorum simulachra fieri solita. Callum manus in caborum delitijs habebant. in extremis Africæ, quæ contra finis Aethiopiæ est, posteri 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 recepe-
10 runt, arctatis in rugas repẽte 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, crebros q; tumores habet. Rubor harum paulatim in atrum colorem conuertitur. Summa cutis inæqualiter crassa tenuis. dura. mollis q; quasi squamis quibusdam exasperatur,
20 corpus emacrescit. Os. suræ, pedes intumescunt. Vbi uetus morbus est, digiti in manibus, pedibus q; 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.
30 & timeo ita separent, ut metuamus eos, qui nos amant. Timeamus etiam inimicos. Terentius, Et metuebat absentem patrem. Plautus. Qui nos tanquam hostes times? Varro. Metuo dictum putant à quodam motu animi, cum id, quod malum ei futurum 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 ad uerbium. A timeo uero fit timor. timidus. à quo timiditas.
40 & 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.
50 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.
60 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 derivatur, 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 lis

gentes 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 collectæ. Et à græcis γνῶμαι uocantur, ut quocunq; ab eo nomine deducto, quod similes sint consiliis, atque decretis, & hæ interdum ad rem tantum referuntur. Vt nihil est tam populare, quàm bonitas. interdum ad personam. Vt qui nulli 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 adeó 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 uocarentur, quæ 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 quam primum sentiatur. A quo senticosum spinosum dicamus. interdumq; pro aspero ponitur. Lucilius, Quam senticosa uerba pertorquet turba. Et sensim aduerbium, paulatim, quasi cum meditatione, & sensu. Quinque sensus corporei ideirco ita uocati sunt, quia per eos tanquam per quasdam fenestras animus sentit. Huius enim sedes, & habitatio in cerebro est. De cauernis autem cerebri, quas Vētriculos 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 tantum oculos petit, & agnitionem specierum, ac colorum discretionem illis præstat, quæ referant. Secundum in aures 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, séq; ipse moderetur. Septimum par neruorum uitali medullæ sensum infundit, quæ id ē in animali, quod in naui carina, & adeo cæteris usu, ac dignitate præstat, ut longum cerebrum à philosophis uocaretur. Ex hac ergo, quasi ex cerebro diuersi nascuntur meatus, qui cordi, & iecori, & pulmoni uires ministrant, neruis pedum, manuumq; uirtutem ingerunt, & ut successio procuretur, pudendis quoque, & uteris muliebribus opem subministrant. A sensus fit diminutiuum sensiculus. Quintilianus, inde minuti corruptíq; 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. Differunté; 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. Verumtamen ad alios quoque sensus transfertur, & nonnunquam ad animum. Quintilianus, Tu non cogitas, quemadmodum suspensa manu sonantem blande cærdinem flectas. blande inquit, hoc est suauiter. idem. Blandiar iudices paulisper calamitatibus meis, & sic agam tanquam inuenerim utrunque sanum. Cōfunduntur tamen hæc, & fere pro eodem plerunque ponuntur. Ab adulor, adulator, & adulatrix, & adulatio deducuntur. A blandior, blandus. & blanditiæ. & blandiculus. et 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. Nūc mihi blandidicus es, heri in tergo meo tres facile corios contriuisti bubulos. Blandusia sabinensis agri rego, in qua fuit ager Horatij poetæ. 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 ubi, & uentris gratia. à quo nomen habent. Nam παρὰ apud græcos ad significat σῖτον cibus. σῖτος fagina. A parasitus fit diminutiuum Parasitaster, quod nō 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 etiã græcæ 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 uentris per nubila fulmen. A minore ad maius. idem. Si potuit manes arcessere coniugis Orpheus Threicia fretus cithara. Paragoge deductio, ut cum dicamus dicer pro dici, lucrarier pro lucrari. Paranymphus, auspex, de quo diximus. Paraphæ præscriptio. Paratheſis appositio. Paralysis dissolutio, & langor neruorum. A quo, qui eum morbum patitur, paraliticus. Parallelus, quasi alternus. à quo lineas æque distantes parallelas uocamus. ideóq; segmenta mundi, quæ nos circulos dicimus, græca 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. Parascæue, apparatus. Parentheſis, interpositio. Paræmia prouerbium. Parapetasma uelum, de quo superius diximus. Parodos transitus. Paroxysmus, stimulatio, concitatio. παροξύνει enim incitare, urgere, stimulare est. Paradromis, ambulatio, siue xystus, de quo superius diximus. Paraζonium gladij genus ad ζonam accingi solitum. Martialis.

Militiæ decus hoc, gratíq; erat omen honoris,
Arma tribunitium cingere digna latus.

Parochus auspex, siue paranymphus, qđ ante uehicula erat, quæ græce ὀχήματα dicuntur. uehiculis enim sponsæ duca aduirum solebant. Parotis apostema, quod secundum aures oritur, quæ græce ὦτα dicuntur. Parectatæ, qui de puritia ueniunt ad pubertatem. Lucil. inde parectatæ chlamydes, ac barbula prima. Varro. Parectatæ adsunt, mulierq;, & Venus caput. Parasangæ apud Persas uiarum mensuræ

ſunt·præterea aſſentio·præſentio, idem quod ſentio. Præſentio, anteſentio·anteuideo·à quo præſentio præcognitio, & quaſi præuidentia·& 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. Vt in inſtitutum in poſterum, ut ne ſcripto quidem, ac ſermone cuiuſquam aliter appellaretur.*

DE TIGRIDE DILANIANTE LEONEM EPIGRAMMA. XVIII.

LAMBERE SECVRI. Blanditur Domitiano de Trigide, quæ leonem dilaniauerat, rem anteactis temporibus inuiſam. Rurſus hoc tribuens principis numini. TIGRIS. Appoſitiue magna gloria ab hyrcano iugo, hoc ē quæ in Hyrcania gloriæ principatum obtinuiſſet ob magnitudinem, ferocitatemq; Tigres hyrcani, atque indi ferunt, Sed in Hyrcania ferociores ſunt. Virgilius, hyrcanæq; admorunt ubera tigres. Ex omni beſtiarum genere ſolæ ferè pantheræ, & Tigres maculatarum 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 nactum cubile in reditu reperit fœta (mas enim ſobolis curam non habet) ſertur præceps, odore ueſtigia perſequens. Raptor appropinquante fera, unum ex catulis abijcit, apprehendit illa morſu, & quaſi pondere aucta celeritate ad cubile reportat, iterumq; 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 decurens, 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· inſluit 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, tranſuectiq; occurentes tauro monte in ſpecu mergitur, ſubterq; lapſus ab altero latere eius erumpit·quem locum Coroandam nominant. Eundem eſſe paleæ, aliaq; diuerſa oſtendunt. Alterum deinde tranſit lacum, qui Theſbitis appellatur, rurſusq; in cuniculos mergitur, & poſt uiginti quinque millia paſſuum circa Nymphæum redditur, tam uicinum Arſaniæ, ut cō fluuant, non tamen miſceantur. Leuior enim Arſanias innatat. quatuor ferè millium ſpatio mox diuiſus in Euphratem mergitur. Tigris autem ex Armenia acceptis fluminibus claris Arabas·Oreos, Adiabenosq; 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 noſto 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 auſertur Cappadociæ, quem ipſa ſimul, & tigrin fundit, quo à Meſopotamia diſterminatur·initium eius regionis faciens iter duos amnes iteræ. Quod intereſt ibi tenente 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 ſiſdunt abſarum, clauditur. Araxes oritur in eniochis montibus eo modo, quo Euphrates ſex millium paſſuum interuallo. Hic quoad campos Armeniæ ſecat, labitur placidus, & ſilēs, neque in utram partem curuat, 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, ſonansq; deuoluitur adeo citus, ut qua ex præcipiti in ſubiecta cæſurus eſt, non declinet ſtatim undam, ſed ultra quam canalem habet euehat, plus iugeri ſpatio ſublimis·& aquis pendētibus ſemetipſe ſine alueo ferens·Deinde ubi incuruus, arcuatoq; amne deſcendit, ſit tranquillus·iterumq; per campos tacitus, & uix fluens in id litus elabitur. A' EVGO. A' monte pars pro toto. Quid iugum montis ſit, ſuperius diximus. HYRCANO. Hyrcania Scythiæ prouincia eſt in regione, quæ Apauortene dicitur, à cæſpijs orientem uerſus, à qua gentes Hyrcani dicti. Ab eorum litoribus hyrcanum mare uocari incipit à flumine Sideri·Abundat hæc prouincia pantheris·paridis, & 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 dicamus·Et ſuterna ipſa ſatura, 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 de ſubulaſſe bona corporis ſecutum. & ſubulo animal è ceruorum genere, de quo alibi diximus·Et ſutelæ doloſæ aſtutiæ, à ſimilitudine ſuentium dictæ. & ſueſco, quaſi ſuor, atque aliquor 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 poniur pro denudo. idem magna oſſa, lacertoſq; Exuit. Modo pro alleuo. idem. & ſiquis adhuc precibus locus, exue mentem. item pro libero. Lucilius, Vnde domum uix redeat, uixq; hoc periculo exuat ſe. Hinc deriuantur exuuiæ, quæ ſunt non ſolum hominum, ſed aliorum quoque animalium ſpolia. Virgilius de ſerpente. Cōpoſitis nouus exuuijs, nitidusq; iuuēta Voluitur. Huius contrarium eſt induuiæ ab induendo dictæ. Vnde & indumenta, hoc eſt ueſtimenta. induo uero ab intus dedu-

ctur quasi intuo, sicut indusium, de quo supra diximus, quasi mutsium. 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. et ideo non habuit consuetudinem, sed est insolitus. Subsuo, subter suo. Dissuo, disoluo. Cicero, Magis cen sent 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 ammoui. leonem ædibus expuli, dissueui nequo 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. Hic cōsuesco, quasi applicor, atq; ascribor ad aliquid agendum, ita ut consuetudinem faciam. Ab eo consuefactio, & consuetudo deducuntur. Plautus etiam consuetionem pro consuetudine frequenter usurpat. Consuescere etiam aliquando ponitur pro eo, quod est coire, & rem habere. idem. Sed tu unquam cum quiquam uiro consueuisti? Le. Ni sequidem 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 accurit ad me. quà longe quidem incuruus tremulus, labijs demissis gemēs. 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, Conserelabella 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, Cinerem q; in labellis aqua addita confricant manu, & considere patiuntur. Hinc labra uinaria dicuntur. labra lupinaria, & labra olearia, in quibus lupini conduntur, et in quæ uina è lacu, oleum è cortina transferuntur. Labra etiam plagarum, ac uulnerum, & fistularum dicuntur, hoc est extremitates. Hinc labrusca appellata, quod in labris, hoc est extremitatibus agrorū, sepibus q; 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 marcerantur, 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. SECV

RI. 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. et securitas nomen, hoc est quies. tranquillitas. Cura aliquando studium, & diligentiam significat, ut salus tua est mihi curæ, hoc est adeæ, quæ ad salutem tuam pertinent, omne studium, diligentiam q; adhibeo. Aliquando accipitur pro opere, quod adhibita cura, et studio fit. Martialis, Teq; piget curæ præmia ferre tuæ, ideſt præmia operis abs te facti. Item pro solicitudine, & anxietate. Terentius. Quanta me cura, & solicitudine affecit, & 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, quinimis affectate cuncta perquirit, etiam quæ ad eum non attinent. A quo fit curiositas. affectatio. diligentia. & curiosè aduerbium, & horum contraria incuriosus. incuriositas incuriosè. item accuratus, ut accurata oratio, hoc est cum cura, & diligentia facta. & accurate aduerbium, ideſt exactè 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. Diffialius enim alij alijs morbis curantur. interdum reficio. Vnde curare corpus, cum de hominibus loquimur, est cibo, lauacro q;, & alijs similibus operam dare. Virgilius, Corpora curamus, fessos sopor irriget artus. Cum uero de apibus, aut alijs huiusmodi animalibus, cibo tantum. Hinc curatores dicuntur, qui pupillis loco tutorum dantur, quod pupillarium bonorum curam gerunt. item illi, qui rei frumentariæ, & agris diuidendis præpositi sunt. Huius uocabulum fœmininum est curatrix, & à curatore curatorium dicimus, sicut à tutore tutorium, & curatoria actio. curatorium munus. A curo etiam curia derivatur. Quippe Romulus populum Romanum in triginta partes diuisit. quas, quoniam tunc reipublicæ curam per earum partium sententiam expediebat, curias appellauit. his postea additæ aliæ quinque fuere, ita ut in suæ quisque curia sacra publica faceret, feriasq; obseruaret, ijsq; curijs singulis nomina earum uirginum imposita sunt, quas Romani à Sabinis rapuerant. Dehinc curia hostilia, quam primum ædificauit Hostilius rex. quod ibi senatus curaret res humanas. sicut in curijs ueteribus curabant sacerdotes res diuinas. Vnde curiones dicti, qui ad sacra accersebant, & supplicationes indicebant & curiatus ipse sacer magistratus. & curionum æs, quod dabatur Curioni ad sacerdotium curiatus. et 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, quam manibus ferebat. hæc enim Sabinorum lingua dicitur curis. Quemadmodum Romulus Quirinus est dictus, quod hastam ferre solitus erat. à quo Romani quirites nuncupati. Nunc quoque pari ratione Romana curia dicitur pontificis maximi, patrumq;, & minorum pontificum conuentus,

quod in ea totius orbis terrarum, & christianæ reipublicæ negotia curentur, nec minus profana, quàm sacra. à qua qui eam sequuntur, curiales appellantur. A curo præterea, fit compositum procuro, quod interdum idem quod curo significat. Apuleius, Hunc enim equulum suum curiose nimis procurantem inueni. interdum aliena negotia gero. unde procuratores dicti, quemadmodum Vlpianus definit, q aliena negotia mandato domini administrant, potestq; uel omnium rerum, uel partis, uel tantum unius esse procurator, constituíq; uel cõram, 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, et 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, et apertis Lesbia semper Liminibus peccas. item à cura obscurum, quod ea, quæ lumine cãrent, curam nobis obijciant. de quo inferius latius disseremus. item illud compositum Curifugia nomẽ à nobis uillæ nostræ nuper inditum, quam insentinati agro habemus, inter duo fluenta Sentinum, & Neuolá, ubi saluberrima est cœli temperies. Situs amœnissimus. cœlum hyeme non nimium frigidum, æstate gelidum flantibus semper suauissimis auris. agri forma pulcherrima, & quasi amphitheatrum quoddam immensum naturæ manibus factum. Latæ & diffusa planicies. montibus cingitur. Montes proceriore sui parte syluas habent. & ne mora antiqua, inter quæ sunt pingues. & terreni colles apti frugibus, & omni fructiferarum arborum genere consiti. Si cubi saxum est, præstat cubilia feris. Nullum aucupio, nullum uenationi commodum deest. Sub ijs per latera uineæ porrigun tur longe, lateq; contextæ, circùm quas oleæ sunt nostro iussu plantatæ mirã præ se uiriditatem ferentes. à fine uero, imóq; margine arbusta omnis generis, & sylua solis consita castaneis, quas in altum surgere singulari uoluptate spectamus, tum pratæ 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, solũq; proscatum 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 ergà nos fidem, ac beneuolentiam sed tanto studio. cura. diligentia, ut uix credas tantum opus priuatis uiribus tam breui tempore fieri potuisse. Egnit 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. O peræpretium est uidere iam naues per ea loca discurrentes, in quibus nuper sata erant & pratæ, & 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 cues nostri uel leuitate animi, uel, quod potius rentur, inuidia, quia domum nostram bonorum omnium commune perfugium esse animaduertebant, exhibere nobis in Rep. negotium cœpissent, cedendum eis esse putauimus, ne, quod dici nulgo solet, pugno aduersus calatrantes asellos contenderemus. Transtulimus itaq; nos in hanc quam diximus, uillam, eamq; Curifugiam 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, non esset tempus, quo eos gyros metiremur, dicereműq; aut æqualibus morulis agi, aut si aliâs tardius, aliâs 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 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 pene insania mihi uidetur. Democritus atque Epicurus mundum ex indiuisibilibus frustis, quos atomos uocant, fabricatum esse dixere. Dura sane, et minime probabilis sententia. Quantum autem magis fuisset improbanda, si mundum constare ex atomorum numero dixissent. non aliter, ac si dicerẽt domum constare ex numero lapidum, aut lineam constare punctorum, cum paries ex numerosis lapidibus, & linea (ut quidam uolunt) ex numerosis punctis, non ex eorum numero constet. At tempus non modo numerus non est, sed ne numerosum quidem, aut numerabile. Arenam. pecuniam. gentem numerosam dicimus, quia multa numero, uel numerabilem, innumerabilemue, quia potest, aut non potest numerari. Agrũ uero, mare. cœlum nõ numero comprehẽdimus, sed metimur, quamuis mensura ipsa numero colligatur. Dicimus enim aut indefinite longus est hoc tempus, quàm illud, aut definite duplum est, hoc ad illud. Sed si metimur, quod nam tempus metimur? Tria sane 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. nõ futurum, quia non dũ est. non præsens, quia nullum eius spatium est. Quomodo igitur tempus ipsi definiemus? Dicemúsne cum Cic. tempus definire difficile est? An uero distensionem quandam esse affirmabimus? Certe hoc affirmabimus. Sed cuius rei distensio sit, ignorare nos dicemus. Scimus sane nos ista in tẽpore dicere, diuq; nos iã de tempore locutos esse, atq; ipsum diu non nisi mora temporis diu cẽ. sed quõ hoc scimus, quãdo qd sit tẽpus nescimus, an forte nescimus, quõ id dicamus quod scimus. An uero animi distẽ

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 productioresue ſint, & breuiore longioreue tempore proferantur. item tempora dicimus quatuor anni tempeſtates, Ver, æſtatem, autumnum, hyemem. item quæ caluariæ ex utroq; latere ſubiacent, quod mouentur, & mobilitate ipſa quibuſdam internallis quaſi tempora imitantur. Sunt qui ſcribant continuum, ac iuge tempus per accuſatiuum caſum ſignificari. Terentriginta dies in naui ſumus. Per ablatiuum uero cum aliquo internallo. Plau. Agrum hunc decennio colui. Sed hoc falſum eſſe doctiſſimorum uirorum authoritate probatur. Cic. ſane, et vir. ſæpius accuſatiuo, ablatiuo rarius utuntur, & tamen indifferēter. Aliquando tempore in ablatiuo pro eo, quod eſt intra tempus uſurpamus. Cic. Paucis diebus eram miſſurus do muſicos 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 decē dies, quàm uenit, cōfecit omne negotium. Paucis diebus, quàm Rhodum appulſus eſt, duxit uxorem. idiſt poſtquā uenit, & poſtquam appulit, quæ exempla apud hiſtoricos frequētiſſima ſunt. Pro tempore aduerbia aliter uſurpamus, ideſt pro ratione temporis. Cum tempore, ideſt cum mora, & ſpatio temporis. In tēpore opportune. Extempore ſubito, quaſi extra tēporis cōmoditatem. à 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. Virgil. unde hæc tam clara repente Tempeſtas. nonnunq; procellam. Plyn. hunc diem feſtum tempeſtatibus leniendis ferunt inſtitutum. idē. tempeſtates uocamus, in quibus grandines, procellæ, cæteraq; ſimilia intelliguntur. Virg. Et fœdam glomerant tempeſtatem imbribus atris. Hinc tempeſtuoſum pro procelloſo accipimus. Gellius, Mare ſæuū, ac tempeſtuoſum erat. tempeſtas alba dicitur, cum nubes candicans obtegit cœlum. Plyn. Nube grauida candicante, quod uocant tempeſtatem albam, grādo imminebat. item à tempus tempeſtiuus, hoc eſt opportunus. A quo tempeſtiuitas opportunitas. & tempeſtiue opportune. Eius contrariū intempeſtiuus. A quo intempeſtiuitas. & intempeſtiue, hoc eſt importunus. importunitas. importune. Veteres etiā tempeſtum pro tempeſtiuum. intempeſtum pro intempeſtiuo uſurpauere. Vnde nox ītempeſta, de qua ſupra diximus, quod minime tempeſtiua ſit rebus agendis. item à tempus temporariū dicimus, quod non eſt perpetuum, ſed ad tempus durat. Plyn. Opus maximum omnium, quæ unquam fuere humana manu facta, nō temporaria mora, uerum etiam æternitatis deſtinatione. Hinc temporarium theatrum, de quo ſupra diximus. Quidam in hūc ſenſum temporale etiam uſurpant. Temporarium etiam, & temporale, & temporaneū dicamus, quicquid ad tempus attinet. Vnde extemporariū, ſiue extēporale ſiue extemporaneū pro ſubitario accipimus, ut extemporariam, ſiue extemporalē orationē. hoc eſt impræmeditatam, ac ſubitariā. A tēporaneo etiā contemporaneū dicamus eiuſdē tēporis, quē nonnulli græca uoce ſynchroniū appellant. Sunt etiā qui ab his aduerbia uſurpent temporarie, & temporaliter, & temporanee, hoc eſt ad tempus. Et ab ijs compoſita extemporarie. extemporaliter. extemporanee, quæ ſignificant impræmeditate, et extemporalitas dictio ſine præmeditatiōe. Suet. de Tito. Latinæ, græcæq; linguæ, uel in orādo, uel in fingendis poematibus promptus, et facilis ad extemporalitatem uſq; item à tempus fit temperior, hoc eſt ælerior, & quaſi tempeſtuior. et temporius aduerbiū

hoc eſt ælerius, & quaſi ante tempus. Colu. et ante crepuſculū propter ubi ſpem temporius ad officinam redeant. item tempero uerbum, quod proprie eſt temporis rationem habeo. moderor, tempori accommodo, uerum ad alia quæcunq; transfertur. Vnde tempare uinum dicimus adhibita aqua. Tēperare irā, ſedato animo. temperare ferrum, flammis, et ictibus. A tempero fit temperamentum, hoc eſt modificatio quædā. Plyn. Cali adhibito temperamento, ut nec laxet nimis, nec arctum eſſe patiatur. & temperatura. idem. ferrum à rubigine uindicatur ceruſa, et gypſo, & liquida picē. hæc eſt temperatura. à græcis κρᾶσις dicta. & temperies, quod modo ſignificat temporis aptitudinem, ac commoditatem ad aliquid agendum. idē. Sic iudicatur anni tempies. alibi tardius. alibi maturius. modo tēperamentum. Plyn. Iunior, in quo ſaluberrima eſt āeris 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, p quā animi temere in odium alicuius concitati comitate retinentur. & modeſtia, p quā pudor honeſtus purā, ac ſtabilem comparat authoritatē. Cōtraria temperantiæ eſt intemperātia. Ab illa tēperās dicitur, quem græci σώφρονα uocant. et temperanter aduerbium. quibus contraria ſunt intemperans, & intemperanter. Et cō paratiua, 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 tamē & 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, nō proficis hilum. Cicero, Tū illud, quod Siſyphus uerſat ſaxum, ſudans nitendo, neq; proficit hilum. Ab hoc fit nihilum, pro non aliquid, quaſi ne hilum q dem. Et per apocopen nihil. rurſuſq; per ſynocopen nil. Lucretius & Perſius. E nihilo nihil, in nihilum nil poſſe reuerti. POSTQVAM. Poſtquam, & poſtæquam connexiuæ particulæ ſunt. Virgilius, Poſtquam altos tetigit fluctus. Sic enim dictis ſequentia copulantur. Sunt autem compoſita à poſt præpoſitione, & quam. poſt compoſita, et ſeparata inueniuntur, & ſignificat μετὰ græcam præpoſitionem, quando ordinem demonſtrat, ſiue loci, ſiue temporis, ſiue alicuius alterius rei. Virgilius, Poſt montem oppoſitum. Simliter dicimus poſt multum temporis, poſt pietatem utilitas ponenda eſt. Accipitur etiam loco aduerbij pro poſtea. Terentius. Poſt facies tamen. Virgilius, Poſt mihi non ſimili pœna commiſſa luetis. Ab hoc fit poſtea. poſterior. à quo poſterius. poſtremus, ultimus. à quo poſtremo aduerbium, quod et ad poſtremum dicitur, et, quo ueteres uſi fuerunt, poſtremiſſimus, et poſtremitas, pro extremitate. poſterus, q poſt nos futurus ē. A quo poſteritas. itē q mox alia quē ſequitur, ut poſtera lux, hoc eſt ſequens. Præpoſterus, q prio loco eſt, cū deberet eſſe poſtremo. A quo præpoſtere aduerbiū,

hoc eſt ordine conuerſo, & in quadrupedibus poſteri pedes, qui poſt primos ſunt, & poſteriora, quæ à uultu auerſa ſunt. & poſtes, quia poſt oſtium ſtant. & poſticum. poſticus poſticæ. poſthumus. poſtilena. poſthabeo. poſtridie. poſtridianus. de quibus ſuperius diximus. & poſtliminium, quod quis adeptus eſſe dicitur, cum extra limina, hoc eſt terminos prouinciæ in captiuitate detentus, rurſus ad propria limina reuertitur. Paulus iuriſconſultus poſtliminium ſcribit eſſe ius amiſſæ rei recipiendæ ab extraneo, & in ſtatum priſtinum reſtituendæ inter nos, ac liberos populos, regeśq; moribus, ac legibus conſtitutum. Nam quod bello amiſimus, aut etiam captæ bellum, hoc ſi rurſus acipiamus, dicimus poſtliminio recipere, id́q; naturali æquitate introductum eſt, ut qui per iniuriam ab extraneis detinebatur, is ubi in fines ſuos rediſſet, priſtinum ius ſuum recuperet. Sũt etiam qui à poſt poſtulo dictum uolunt, quaſi poſt uolo, de quo paulo mox dicemus.

DE TAVRO AB ELEPHANTO INTERFECTO, EPIGRAMMA. XIX

QVI 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, qđ 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. Ponituŕq; 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 flammeũ, de quo ſupra diximus, quæ & flammaris togæ dicitur. Vnde flammearij, flammeorum infectores, à colore uiolæ luteæ, quæ flammea appellatur. et flammigena flamma genitus. & flammiger, flammas gerens. & flãmiuomus, 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 odorẽ, 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 citro 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 dicamus errorem, ut potenter uel flagris, uel increpatione dignam. Cicero. Tantaḿne obliuionem inquit, in ſcripto præſertim, ut ne legens quidem ſenſerit quantum flagitij admiſiſſet? Aliquando pro ſcelere ponitur. Vnde flagitioſum dicamus. modo increpatione dignum. Modo ſceleratum. Ab eo fit aduerbium flagitioſe, hoc eſt ſcelerate, ſi-

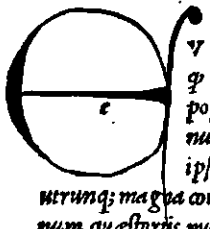
ue p̃ errorem. Sunt qui à flamma flagito quoq; deductum uelint, quaſi flammas agito. Eſt enim flagitare uehementer, et uehementi cum quadam inflammatione animi petere. A quo fit compoſitum efflagitare. Cicer. Quanquam hoc cauſa poſtulat, non tamen flagitat. Quintil. efflagitaſti quotidiano conuitio, ut libros, quos ad Marcellum meum de inſtitutione oratoria ſcripſeram, iam emittere inciperem. item à phlox, quod græce flãmam ſignificat, flox appellatur uiola lutea, quæ & luteola à noſtris dicitur, & flammea. Plyn. florum prima uer nuntiat tium uiola alba. Tepidioribus uero locis etiam hyeme emicat, poſtea quæ appellatur purpurea, proxime flammea, quæ & flox uocatur. item à phlox flos, quia emicat, ſcintillat́q;, ut flãma. Eius diminutiuũ eſt floſculus. Ab hoc fit floreo. A quo floreſco, quod & florefacio dicitur, hoc eſt florem facio. Vnde effloreſco, ſiue defloreſco, florem facere deſino. ſiue florẽ amitto. & floreum, quod totum ex floribus eſt. & floridum, quod floribus abundat. & florido uerbum proſloreo. A quo prata floridantia dicuntur. & florifer, ac floriger, qui fert flores. & florifertum, quod eo die ſpicæ ad ſacrarium feruntur. & florulentus floribus plenus. & Flora, dea. & floralia, eius deæ ſacra. Herculis ædituum Romæ tradunt otioſum quondam, ac feriatum luſiſſe teſſeris ſecum utraq; manu alternante in una conſtituiſſe Herculem, in altera ſeipſum, ſub ea conditione, ut ſi ipſe uiciſſet, diſpẽdio templi ſibi cœnam pararet, amicaḿq; conduceret. Si autem uictoria Herculis foret, hoc idem de pecunia ſua uoluptati Herculis exhiberet, deinde cum à ſeipſo tanquã ab Hercule uictus eſſet, debitam cœnam, & nobiliſſimam meretricem Larentiam deo Herculi dediſſe. hãc, cum in templo dormiſſet, uidiſſe ſibi in ſomnis Herculem commeſtum, ab eoq; audiſſe, ut inde diſcedens cui primum iuueni obuiam fieret, ab eo acciperet mercedem. & eam ſibi crederet ab Hercule eſſe perſolutam. Abeunti igitur iuuenem ditiſſimum Taracium primo occurriſſe, eamq; dilectam ſecum diutius habuiſſe. tandeḿq; morientem teſtamento hæredem inſtituiſſe. Larentiam igitur ampliſſimam adeptam pecuniam, ne diuinæ mercedi ingrata uideretur, quod acceptiſſimum putauit eẽ numini, populum Romanum & ipſam ſcripſiſſe hæredem, ſtatuiſſéq; ut ex eius hæreditatis annuo fœnore ſuus natalis dies celebraretur editione ludorum. Senatum uero, quia id flagtioſum uidebatur, deam hanc eſſe finxiſſe, quæ floribus præeſſet, eamq; oportere placari, ut fruges cum arboribus, & uitibus bene, proſpereq; floreſcerent. itaq; Floram nuncupaſſe, et 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. et phlegyas Martis filius, rex Lapitharũ in Theſſalia pater Ixionis, et Coronidis. à quo Phlegræ Theſſaliæ populi ſunt cognominati. et phlebes uenæ, qđ ſanguine ferueant. A quo phlebotomia, inciſio uenæ, quæ fit ad ſanguinem minuendum ſedandi feruoris gratia. et phlegma pituita. & phlegmone, tumor, ſiue ſtupor. & flo uerbum, quod eſt ſpiro, quia ſpiritus omnes calore humorem diffundente proueniunt, hinc flatus, ſpiritus uocatur, interduḿq; accipitur pro uento, qui & ipſe ſpiritus eſt. & flatores. ita enim antiqui tibicines uocabant, quod flando tibias ſonarent. & flabellum, quo uentilatio fit per æſtatem ad refrigerandum corpus. Terẽtius tu inquit, Dore, cape hoc flabellum. et uẽtulum 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 pulueре ueſtis, Colligat hác tereti uerbere cauda leuis. Ab huius ſimilitudine

litudine muſcarium etiam appellatur, coma illa quarundam herbarum, in qua ſemina dependent, qualis eſt ferulæ fœnicu li anethi. Oleriſatri et ſimilium. Plyn. ſemine in muſcarijs de pendẽte, ut ferulæ idem in papauere, & ſimilibus Scapus in arundinibus, iuglandibus auellanis Panicula appellatur idẽ. Alterum genus papaueris nigrum, cuius ſcapo inciſo lacteus ſucus exprimitur. Idẽ. Orthominium linum fit è paluſtri, uelut arundine duntaxat panicula eius. hæc à pani, de quo ſupra diximus ſimilitudine nomen ſortita eſt. Elo ẽt aliquan do pro eo, quod eſt ſigno uſurpatur, q æs, ſiue aurũ, ſiue argen tum flando hoc eſt flatu ad faciendo ſignetur. hinc flatum æs, et flatu pecunia dicitur. & flauiſas priſci latini dixere, quos græ ci θησαυρους, hoc eſt theſauros nominant, quod in eos nũ de æs, argentumq; ſed flatu, ſignatáq; pecunia conderetur, un de per detractionem ſecundæ literæ Fauiſſæ dictæ ſunt cellæ quædam, et ſpecus, quibus æditui capitolini utebantur ad cuſto diendas 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 cir cũ talum. Præterea ab eodem compoſita fiunt afflo, quod eſt in aliquem ſpiro. Cuius paſſiuum eſt affior. Perflo, ualde ſpiro. Efflo, extra ſpiro. emitto. Vnde efflare animam dicimus. Sue tonius quàm efflaret animam, pro mortuo deferi iuſſit. inflo, turgefacio, tractum à folle, qui flatu turgeſcit. Sufflo, notæ ſi gnificationis. Plyn. Qui fecit dignum præceptore puerum ſuf flantem languidos ignes. Reflo, retro ſpiro, ſiue rurſus ſpiro. Ab his afflator. perflator. efflator. inflator. ſufflator. reflator. Afflatus quartæ declinationis. Perflatus. inflatio. ſufflatio. re flatio deducuntur. Sufflatum ẽt ueteres dixerunt tumidum, & rectum, quaſi uento quodam latius factum. Pacu. Viden ut ſufflatus intredit? itẽ conflo, quod modo pro ſufflo accipitur. Ply nius, Philiſcus officinam pinxit pictoris ignem conflante pue ro. Modo pro ſigno, quia hoc non niſi conflato igni fieri poteſt. Vnde conflatum pecuniam dicimus, hoc eſt ſignatam, & figu rate conflatum æs alienũ, hoc eſt contractũ debitũ. A cõflo cõ flator, et conflatio deriuantur. interdũ ẽt cõflo accipitur pro eo, qđ eſt ſimul flo, hoc ẽ ſimul ſpiro. A quo cõflages dicũtur locꝰ, in quæ undiq; ſpirant uenti. Præterea diffio, qđ eſt flatu diſtur bo. Plau. Cuius tu legiones diffluiſti ſpiritu. Ab hoc diffiator. diffiatrix. diffiatio. TANDEM. AD Extremum. Tan dem enim quando ſine interrogatione ponitur, ſignificat ad po ſtremum, nouiſſime. Virg. Iam tandẽ Italiæ fugientes prendi mus oras. Per interrogationem uero habet quiddam urgens, ac ceranſq; Cicero. Quouſq; tandem abutere Catilina patiẽtia noſtra. Virg. Sed uos qui tandem, quibus aut ueniſtis ab oris. Nonnunq; pro aliqn ponitur. Ter. ita ne tandem ſororẽ duxit? Aliquando accipitur pro uix. Cicero. Tandem aliquando quiri tes. POTITVS ARDORE CORNVTO. Aſſecu tus, quod deſyderauerat cornu ferire. PVTAT. Cogitat, ut ſuperius diximus. SIC. Quemadmodum pilæ tollun tur. TOLLI. Eleuari, in altum iactari. Cic. Vel in cœlũ nos, ſi fieri potuerit, humeris noſtris tollemus. OCCVBV IT. Perijt, oppetijt. Cubare proprie iacere eſt, unde cuban tes auſpiari dicebantur, qui in lecto quærebant augurium. et cubile lectum dicimus. & cubiculũ, locũ in quo cubilia ſter nimus. A quo cubicularis ueſtis, qua intra cubiculũ utimur. & cubicularij, qui nobis in cubiculo miniſtrant. Cic. Hunc ueſtri ianitores, hunc cubicularij diligunt. Sueto. Saucium, & repugnantem adorti Clodianus cornicularius, & Maximus Parthenij libertus, & Saturius decurio cubicularioꝝ, et gdã è gladiatrio ludo uulneribus ſeptem contrucidarunt. qdam tamen cubiculum à cumba deductum uolunt. Cumbam Sa-

bini uocabant lectiam. Cubilia etiam uocamus locꝰ in quibus feræ cubare ſolent. & cubitus, in quo eſt decens flexura bra chiorum, q ſupra eum cubare ſoleamus. Capiturq; ẽt pro mẽ ſura duorum palmorum, tanta eſt enim cubiti longitudo, quæ & ulna dicitur. Virg. Trens patet cœli ſpatium, non ampli us ulnas. Hinc cubitalis menſura dicitur. & bicubitus. tricubi tus. bicubitalis. tricubitalis. Quidam tamen cubitum dicũt ge nere neutro. Aurelius. Qui inde uidentur non computare niſi trecenta cubita longitudinis. idẽ, Ac p hoc ter ducta illa cubita fieri nõngenta. Veteres & cumbo dixerunt in tertia coniuga tione, quod nunc in uſu non eſt, præterquam in compoſitione. Ab ijs compoſita fiunt accumbo, quod ſignificat adiaceo. Nam iacere ueteres in lectis edendo ſolebant. Virgil. Tu das epulis accumbere diuũm. A quo accubitus quartæ declinationis. & accubitor, atq; accubitrix uerbalia. Occumbo, morior. Plau. Hæc enim poſtquã pater occubuit, nata eſt. decumbo, & decu bo, iaceo. A puleius, Decubantem exctauimus feram. Excu bo, uigilo, quaſi minime iaceo. un excubiæ dictæ uigiliæ, quã uis aliqui uigilias ab excubijs ita diſtinguant, ut uigiliæ tan tummodo nocturnæ ſint, excubiæ uero etiã diurnæ. & excu bitor ales gallus uocatur, quia peruigil horas cantu indicat. et ex quiliæ mons Romæ maximus, ſiue potius duo montes, ſimul iũ cti, ubi macellum erat, & nunc equi marmorei conſpicuntur cum uiris ſeminudis lora tenentibus Phidiæ, & Praxitelis ope ra, quos Tyridatem Armeniorũ regem Neronis principatu Ro mã portaſſe manifeſtum eſt, quẽ Nero ut laute exciperet, Thea trum Pompeij unius diei opera totum inauratit, in hoc etiam reliquiæ ſunt thermarum Dioclitiani. Dictæ autem ſunt ex quiliæ, quod ibi excubiæ regis eſſent. unde & exquiliæ uicus Romæ dictus eſt. uicus africus, q ibi obſides ex Africa bello pu nico dicuntur cuſtodiri. Ab exquilijs, exquilina porta. & ex quilinus uicus. & exquilinus lacus. & procumbo, quod ſigni ficat proſternor. procubo uero uiglo, quaſi porro, hoc eſt lõge 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 incũbo remis. incumbo ſtudijs. Virg. nalidis q; incumbite remis. Sed notan dum quod incumbo in ſtudia, & ad ſtudia dicamus, non au tem incumbo in remos, & ad remos. Cic. pergite adoleſcentes atq; in hæc ſtudia, in quibus eſtis, incumbite. idem. Quare in cumbamus ó noſter Tite ad illa præclara ſtudia, & eo unde diſcedere non oportuit, aliquando reuertamur. Neq; hoc in bo num tantummodo accipitur, ſed etiam in malum. idem. Cato ni incumbẽti ad eius perniciem. ita enim cum accuratius quid agimus, incumbere dicimur, hoc eſt toto pectore procumbere, quemadmodum contrario Supini dicuntur, qui negligenter agunt. incubare uero proprie dicuntur ij, qui dormiunt ad ac cipienda reſponſa. Virg. Pellibus incubuit ſtratis. Vnde ille in cubat Ioui dicimus, hoc eſt dormit in Capitolio, ut reſponſa poſ ſit accipere. incubare etiam aliquando pro coire accipitur. un de incubi dicti ſunt ſyluani, & fauni, quos improbos quã doq; fuiſſe mulieribus compertum eſt, & earum appetiſſe, ac pere giſſe concubitum. item quidam dæmones, quos galli cluſios nun cupant, hos nonnulli exiſtimant ſpiritus eſſe elemento aërio cor poratos. Nam ut hoc elementum etiam cum agitatur flabello, ſenſu corporis, tactúq; ſentitur, ita hos dæmones hanc etiã pa ti libidinem poſſe, ut quando poſſunt ſentientibus fœminis mi ſceantur. Dæmones quidam ſcripſerunt animas hominum eſ ſe, et 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, poſtponendos, ita hominibus, quibus ſu pius, præferendos eſſe. habere cum dijs cõmunẽ immortalitatem cõporum. Animorũ autem cum hominibus perturbationes. A pulei irritari eos iniurijs ſcribit. obſequijs, doniſq; placari. gaudere honoribus. diuerſis ſacrorũ ritibus oblectari, & in omnes, ſi quid neglecti fuerit, cõmoueri, ad eos pertinere diuinationes augurum, aruſpicum, uatum, ac ſomniorum. magorũ præterea miracula. Breuiter aũt eos definiens ait dæmones eſſe genere animalia, animo paſſiua. mente rationalia. cõpore aëria. tempore æterna. horum quinque, tria priora illis eſſe, quæ nobis. quartum proprium. qntum cum dijs habere cõe. Homerus Deos omnes dæmones uocat, et aliquando ipſum Iouem. Noſtræ uero religionis homines Dæmones appellant ſpiritus in cœlo ab oĩum rerum opifice creatos, qui de cœli ſublimitate deiecti partim in terræ infimo, partim in hoc aëre ueluti cõgruo ſibi cærere damnati ſunt nocendi ſemper cupidi. à iuſtitia alieni. ſuperbia tumidi. inuidentia liuidi. fallacia callidi. humana quandoq; cõpora ingredientes, uel uiuentia adhuc, uel iam mortua, & ſub humana ſpecie modo ineuntes mulierẽ (qui incubi dicuntur) mõ ſe uiris ſubijcientes, q uocantur ſuccubi. A dæmone dæmoniaci dicũtur, quos ſupra a larua Laruatos nũcupari diximus. Quidam etiam Dæmonium pro dæmone ſcripſerunt. Succumbo, modo ſubijcior ſignificat, modo ſubiũgor. Succubo uero idem eſt, quod ineor. Diſcumbo, cœnedo. cœnuior. epulor, quod ueteres epulando iacebant. Recumbo, iaceo. quod & Recubo dicitur. A quo recubitus. Virg. Tityre tu patulæ recubans ſub tegmine fagi. Concumbo, cœo. A quo concubitus, cœtus. Concubitor qui cœit. & Cõcubina, mulier, quæ domi quaſi uxoris locũ tenetur, Pallax à græcis dicta. Cõcubo uero cõquieſco. A quo nox concubia, de qua ſupra diximus.

DE DOMITIANI COMITATE EPIGRAMMA. XX.



QVM PETERET. Blanditur Domitiano, q̃ 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 ſane 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. Virgil. Mittitur & magni Venulus Dioniedis 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. ſerus bene uolentiam domini. in malam, ut hic petit caput alterius, aut fãmam, aut pudorem. Hæc enim in hominis pernicie 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 pſonam 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 petere. Petere ui aut impetu, aggredi. Virg. Quẽ petit, et ſum

mis adnixus uiribus urget. Petere gladio. aut ueneno. aut lapide. aut cornu. aut alio ſimili, eſt inuadere. ferire. & ſaluti inſidiari. Idem, Ilia 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 blãditijs, eſt blandiri, cõciliare. Quint. Nouerã blanditijs petit, quæ uult facile ſuadet. Apul. Cum me lachrymis, precibusq; petiſſet. Petere oculis eſt cõtẽplari. Petere auribus, audire. Petere naribus, olfacere. Petere tactu, palpare. Præterea petere aliquando inquirere eſt. Virg. Euandrum petimus. Aliq̃n cupere. appetere. idem, pulchramq; petunt per uulnera mortem. interdum eligere. idem, Principio ſedes apibus, ſtatioq; petenda. Nonnunq; manere. expectare. idẽ. 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 regrere, ut res. locus. rõ. tempus poſtulat. Aliq̃n tamen ponitur pro eo, quod 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 cũ 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, q aliq̃d petit, poniturq; frequenter pro mendico, & ſupem oſtatim petente, qui & poſtulator, & rogator dicitur. locus uero, in quẽ conuenire poſtulatores huiuſmodi ſolent, ut erant ponte Romæ. & cliuus aricinus, propter confluentes ad templum Dianæ proſeucha dicebatur. Nam græce προσευχὴ deprecationem, ſiue obſecrationẽ ſignificat. Iuue. Aedẽ ubi conſiſtas, in qua te quæro proſeucha. Item à peto, petitio, et petiſſo uerbũ, quo ueteres pro petoui fuere. & petulans improbus. à quo fit petulãtia, improbitas. et petulãter improbe. Cic. Illud aſſequor, ut ſi qui mihi forte maledicant, petulãs, aut ſane inſanus eſſe uidear. Aliq̃n tamen petulans capitur pro ſuperbus. Idem, Petulanter diues. Aliq̃n pro laſciuus. Virg. petulansq; iuuenca. Ouid. Quinetiã ut poſſem uerbis petulantius uti, Nõ ſemel ebrietas eſt ſimulata mihi. quandoq; ẽt pro impudẽs, inuerecundus. Cic. Non q̃ inuſitata rabie petulanter in uxorem, filiamq; meã inuaſiſti. Idẽ. Define bonos petulantiſſima inſectari lingua. Idẽ. Bibulum petulãtiſſimus uerbis lædis. eiuſdẽ fere ſignificationis eſt proteruus. à quo proteruia. & proterue 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. Virg. hœdiq; petulci. Vnde meretrices quoq; petulcas ueteres dixere. Et petimia ulcera in humeris iumentorum, q̃ ima, hoc eſt profunda petunt. & petigo, quæ & impetigo dicitur, q̃ uicina petit, ſeſe late ſumma cute diffundens. Eſt aũt morbi genus graueiſſimũ, qđ græci λειχῆνας uocant, & à mento fere incipit oriri. ideo iocularis quadam laſciuia ueteres principio mentagram appellauere. occupat plerunq; totos uultus oculis duntaxat exceptis, & in colla, pectuſq; ac manus fœdo uitis ſurſum deſcendit. Tiberij primum Cæſaris principatu hic morbus in Italiam irrepſit, contagione eius p quẽdam Perſinum equitem Romanum quæſtoriũ ſcribam ex Aſia importatus. Nec ſine

mine, uel ſerui, aut ex infima plebe homines id malum ſenſe-
re, ſed proceres oſculandi maxime conſuetudine aduenerunt q;
ex Aegypto huiuſmodi morborũ parente, medica hanc ſolã cu
ram profitentes, ingenti ſuo lucro conſtat ſane Manilium Cor
nutum legatum Aquitaniæ ſeſtertia ducenta ad eius morbi cu-
ram expendiſſe. petaurũ quoq; nonnulli à peto deductum exi
ſtimant, ſed falſum eſt. Nam græci πέταυρον dicunt, quaſi
πέτασον παρὰ τὸ ἄδειν τὰ πετεινά, quaſi in ijs uolucres inſi-
deant. Eſt enim petaurum, ſupra qđ homines agilitate corpo-
rum inſignes ludunt, ut haſtæ, circa quas ſe inuoluant funes,
ſupra quos ẽt reciproca ambulant. Circuli, per quos piſcium ſe
more trãſmittunt. tabulæ, è quibus in aëra pendent, uno bra
chio ſe ſuſtinentes. uolare itaq; in ijs homines uidentur ob nimi
am leuitatem. hinc petauriſtæ appellati, qui ita ludunt, & le
uioribus ſaltibus mouentur. Varro. Galli, et Germani petauri
ſtæ. Tales fieri aſtrologi cenſent eos, qui ſub delphini ſigno
oriuntur. Martialis.

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

Item à peto cornipeta, qui cornu petit. & cœnipeta, qui petit
frequenter alienas cœnas. appeto, & expeto, quæ ita inter ſe
differunt, q̃ appetimus, hoc eſt deſyderamus quæcunque libi-
do ferat. Expetimus duntaxat honeſta. Vnde de rebus expeten
dis ſcripſerunt philoſophi, hoc eſt de rebus, quæ merito optari,
et perquiri debent. expetere, etiam aliq̃n pro uelle uſurpatur.
Pacu. Dij me, & ſi perdunt, tamen eſſe adultã expetunt, cum
prius quàm ĩtereo, ſpatium ulciſcendi danunt. ab expeto expe
titio fit, quæ in ratione poſita docet, atque explanat quid fa
cendum, fugiendum q; ſit. ab appeto appetitio, quæ à græcis di
citur 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 dicatur, qđ uocabulum latini uſurpant pro
uehementi illa edendi auiditate, quæ à uomitu fieri ſolet. Luu-
rabidam facturus orexim. Idem. hinc ſurgit orexis, Hinc ſto
macho bilis. hanc ueteres ut excitarent, bibere largius ſolebãt,
deinde euomere. Martialis.

Poſt hæc omnia forte ſi mouebit
Bacchus, quam ſolet, eſuritionem.

Idem eſt enim eſuritio, & orexis. oppeto, occumbo, quaſi mor
tem peto. Vir. Queis ante ora patrũ Troiæ ſub mœnibus altis
Cõtigit oppetere. dicamus q; & ſimpliciter oppeto, & cum ad-
ditione mortem oppeto. ſicut expiro, & animam expiro. obeo,
& mortem obeo. Aliq̃n tamen oppeto eſt inado. incurro. Plau
tus, Atq; illa uiua uiuat, & peſtem oppetat. opto, qđ ſignificat
deſydero, tractum ab ope petenda. Vnde optatiuum modum,
hoc ẽ deſyderatiuum dicunt grãmatici. quoniã uero ea, quæ
optamus, eligere ſolemus, & adhibitis ẽt precibus poſtulare, fa
ctum eſt, ut opto frequenter pro precor, & poſtulo uſurpetur.
Virg. Et reor, & ſiquid ueri mens augurat, opto. Item pro eli
go. Ter. Quod ſi effeceris, quod uis præmiũ à me optato. hinc
optio derivatur, qđ ſignificat electionem. & optati dicuntur, q
electi, & aſciti ſunt in honeſtum aliquem gradũ. à quo optio
nes in turmis decurionum, & in cohortibus centurionũ appel
latæ. hinc etiam fit coopto, de quo ſuperius diximus. & adop-
to. à quo adoptio, quæ duobus modis fit (ut Caius inquit) aut
principis authoritate, aut magiſtratus imperio. principis autho
ritate adoptamus eos, qui ſui iuris ſunt, hoc eſt non ſunt am-
plius in parẽtum poteſtate, quæ ſpecies adoptionis dicitur arro
gantia, quia & is, qui adoptat rogatur, an uelit eum, quẽ ado

ptaturus eſt, iuſtum ſibi filium eſſe, & is, qui adoptatur, ĩter
rogatur, an id fieri patiatur. Imperio magiſtratus, adoptamus
eos, qui in poteſtate parentum ſunt, ſiue primũ gradum libe-
rorũ obtineant, qualis eſt filius, filiaq; ſiue inferiorẽ, qualis ẽ
nepos. neptis. pronepos. proneptis. ab adopto fit adoptatiuus,
hoc eſt ex adoptato filio natus. Item ab opto fit exopto, qđ eſt
uehementer deſydero. & ſubopto aliquantum deſydero. perpe
to, continuo, hoc eſt ualde, & ſine intermiſſione peto. pago per-
ficio. unde ppetem, & perpetuũ dicamus integrum. ſolidum, et
nunq̃ interruptum. Terẽ. Vtinã hoc perpetuũ fiat gaudium,
phrygiã uxorem ut meam una mecũ uideam liberam. hinc fit
perpetuo uerbum, hoc eſt perenno. continuo. Nonius, Miſerum
me, cui datũ eſt, ut hunc ſolus ppetuem laborem. & perpetui
tas ſeruet. & ppetuo aduerbium continue. ſemper. Plyn. Tra-
dunt id, ſi ſale obduretur, ppetuo durare. impeto, invado. Apu
le. Iurgijs me oppido impetens. ab hoc impetus, qđ & impes
dicitur. Virg. Impete nunc naſto. 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. Aliq̃n conuenio,
& par ſum. Seneca. Nihil ei magis competebat. Item compita,
quæ ſunt quadriuia, ab eo q̃ multæ uiæ ſimul petant. Vn cõ
pitalia dicta ſunt feſta, quæ in compitis pagebantur. quidam
tamen compita ab eundo potius deduci putant, qđ multæ uiæ
unum cõeunt. ſuppeto, ſufficio. ſuppedito. Plyn. Iunior. cui
abunde ſuppetunt facultates. ab hoc ſuppetiæ derivantur, hoc
eſt ſubſidiũ. præſidium. Plau. Auxilia mihi, & ſuppetiæ ſunt
domi. Idem. Sed memento, ſiquid ſæuiũt ſenes, ſuppetias mihi
cum ſorore ferre. apud hiſtoricos raro caſus aliquis præter ac-
cuſatiuum inuenitur, ſignificatq; in ſubſidium. Cæſar. Nũtia
batur auxilia magna ciuitatis oppidanis ſuppetias uenire. Idẽ.
Suis q; 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 anacæphaleoſis ſignificat, hoc eſt bre
uem (ut ita dicam) recapitulationem eorũ, quæ dicta ſunt. Mo-
do figuram, quæ à græcis ἐπαναφορὰ, à noſtris aliq̃n re
latum dicitur, cum eadem pars orationis ſæpius p ſingulos am
bitus, aut p ſingula membra repetitur hoc modo. Verres calu-
niatorẽ apponebat. Verres de cauſa cognoſcebat. Verres pro
nuntiabat. uel ſic. ille uenire hoſtes 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 po
pulo gratus fuit, quandiu leges ad uoluntatem eius, non ad uti
litatem Reip. compoſitas afferebat. Tandiu C. Gracchus Rẽp.
offendit, quandiu legibus agrarijs, & frumentarijs, & cæte-
ris profuſionibus ærarij multitudinem imperitam promere-
batur. Tandiu Saturninus plurimum potuit, quandiu eaſ-
dem illas frumentarias largitiones, & agri diuiſiones polli-
cebatur. Item à repeto repetundarum dicamus. & de pecunijs
repetundis, nec alios habet caſus. Vt Verres accuſatus eſt re-
petundarum, & de repetundis pecunijs. Nam cum dico re-
petundarum, ſubintelligo pecuniarum. quo nomine, quæ di-
uitijs conſtant, continentur. hæc accuſatio proprie cadit in
eos, qui eũ magiſtratum gererent. prouincialibus, aut ui, aut
dolo eripuerunt pecunias, aut uaſa pretioſa. ueſtes nauigia.
aliaq; huiuſmodi. ad res uero repetendas mitti dicamus,
cum principi, uel populo erepta ſunt, uel pecorum, uel

hominum,uel locorum,ac terrarum,agrorumq; corpora.
MYRINVM. Myrinus,& Triumphus propria nomina ſunt gladiatorum.Myrini etiam alibi hic poëta mentionẽ facit.Nuper cum Myrino peteretur miſſio læſo. VTRAQVE MANV. Ductis manibus in utranq; partem diſſidentium, quod facere ſolemus,dum aliqd liberaliter donamus,uel utraq; manu.i.toto animo,quoniam,quæ maxime cupimus,ambabus ulnis amplecti ſolemus.Mart.Hæc utraq; manu,complexúq; aſſere toto.Apul.Et libertatem ambabus manibus amplectens.
FINIRE. Abſoluere.terminare.Finis ẽ 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.& cuius gratia cætera fiunt,ut finis medicinæ eſt curare.Finis oratoris benedicere.Finis bene uiuendi(ut quidam philoſophi uolunt)uirtus.ut alij,uoluptas.ab hoc confines agri dicuntur,q; eodem loco finiunt.& confinia termini eorum.Simili modo affines agri uicini dicuntur.Item affines ſunt uiri,& uxoris cognati,dicti ab eo,quod duæ cognationes,quæ diuerſæ inter ſe ſunt,per nuptias copulantur,& altera ad alterius cognationis finem accedit.ab eo affinitas derivatur. 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 hẽo,nouerca dicitur.liberi autem mei illi ſunt priuigni.uiri frater leuir eſt.uiri ſoror glos duorum fratrum uxores ianitrices dicũtur.Et finio uerbum, modo perficio.Apul.Siue opus finiam,quod inœpi.Modo terminum pono metor.Vnde finitores dicebantur,quos nunc agrorum menſores uocamus.Plau.Eius nunc regionis limites, confinia determinabo,rei ego ſum factus finitor.Finio etiã 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,mortis obnoxium. Differtq; à deſcriptione,q hæc eſt rei propoſitæ per quaſdam proprietates declaratio.Vt homo corpus eſt bipes,caput erectum habens,ſpectantiq; in cœlũ.& definio,quod eſt circũſcribo.à quo in definitum 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 aũt quod non habet finem.Vnde infinitio & infinitas deducuntur.Cicero. Quarũ incurſionem non ſolum uideamus,ſed etiam cogitemus infinitionem ipſam,quam apirian uocant.Idem. At hoc Anaximandro populari,et ſodali ſuo non perſuaſit.Inijs enim infirmitatem rerum,atq; naturæ.& in hoc mundo ipſo cœlum.terram.maria cognoſcimus.Grammatici quoq; infinitiuũ modum uocant,qui nec perſonis aliquibus,nec numeris finitur.A finio ẽt præfinio,quod eſt præſcribo,& quaſi finem,quẽ non trãſgrediaris,oſtendo.à quo præfinitum dicimus præſcriptum.conſtitutum.Infinite,& infinitum aduerbia ſunt, ſignificanteq; ſine fine. ITEM IOCOSAM. Contentionem,quæ de ludo erat.ludus,& iocus differũt,ſicut ludo,

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

Ignariq; 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 iocat aliquã do neutro genere dici animaduertimus.Cic.Itaq; iocat tua plena facetiarum.Edi uerſo ludum pro ioco poſuit Hora. Sed tamen amoto quæramus ſeria ludo.Item Plyn.Ludere me putas,ſerio peto.Namioos,& 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 fere 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. Congrum iſtum maximũ in aqua ſinito ludere pauliſper.nonnunq; pro deridere,decipere. Næui. Tu me ludere auſus es Syophanta?Virgil. Multa malus ſimulans uana ſpe luſit amantem.& pro cenare,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.Cic.Ex multis luſionibus nobis ſenibus talos relinquant,& teſſeras. Ludus etiam proprie dicitur locus,in quo gladiatores,athletæq; diſcẽdi gratia exercentur.Nam & ipſa exercitatio nihil aliud, quàm ludus eſt.hinc per metaphoram & ſchola grammaticæ,aliarumq; diſciplinarum ludus appellatur.Senec.Dionyſius tyrannus de regno eiectus,ludi magiſter factus eſt.Liuius, Camillus magiſtrum ludi diſcipulos hoſtibus prodentem eiſdem pueris in urbem uſq; cædendum præbuit.hinc literariũ ludũ dicimus,in quo grammaticæ,& rhetoricæ docetur.Ludũ muſicum,in quo muſicæ,ut eſt apud Terẽtium de fidicina,quæ quotidie diſcebat in ludo.Ludum armorum,in quo gladiatores diſcunt.Veteres omnia ſpectacula publica,ẽt in honorem deorum facta,ludos uocabant.hinc ludi compitalitij dicti.ludi liberales,hoc eſt Libero patri dicati,quos Atheniẽſes primo ornat compita inſtituerunt,in quibus nomine præmij hircus dabatur.ludi,quando ſpectacula ſignificant,numero fere plura tiuo proferuntur.à ludo deducitur ludicrus,hoc eſt luſorius, iocularis.leuis.Virg.Neq; eni leuia,aut ludicra petũtur Præmia.Vnde ars ludicra dicitur ars hiſtrionica,& ſcenica.& quicquid ludicri appellatiõe 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 quicqd 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,& deridẽda.Virgilius, foliis 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 qa hister thuſco uerbo ludio uocabatur, huiuſmodi artifices hiſtriones uocati legimus Et fœminas ludias appellatas Martianus. ludiã quãdã gaditanam ſaltantem uidimus ſemenclatum. Et ludibundus, ludens Item compoſita alludo, qđ eſt cum aliud dicimus, & ad aliud ſententia latenter refertur. Virgilius, Actnáq; iliacis celebramus littora ludis dũ 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, & noćte excluditis foras? Cic. ſed uos ab illo irridemini, & ipſi illũ uicißim eluditis præludo, ante ludo à quo præludium, quod proprie ſignificat præcentionem, hoc eſt id, quod ante inchoationem cantus legitimi præmitti à citharœdis emerendi fauoris gratia ſolet. Hinc præludium à quibuſdam proœmium appellatum. illudo, qđ modo ſignificat per ludum noceo. Virg. Neu uariæ illudant peſtes modo derideo, dicimusq; illudo tibi, & illudo te Idem, Certantq; illudere capto Idem, uerbis uirtutem illude ſuperbis. colludo, ſimul aliquem deludo. Vnde iuriſconſulti cõlludere cauſidicos dicunt, cum diuerſam partem adiuuant, prodita cauſa ſua. sic n clientem ſuum ſimul cum aduerſario ludunt. hoc eſt fallunt. decipiunt. Marcus Prœuaricatorem eſſe eũ oſtendimus, qui colludit cum reo, & translatiue munere accuſandi defungitur, eo q proprias quidem probationes diſſimulet, falſas uero excuſationes admittat. ab hoc colluſio deducitur, q prœnariationem ſignificat, de qua inferius diſſeremus. à iocus uero fit iocor uerbũ, quod, ut diximus, modo ludo ſignificat, modo nõ ſerio loquor, ſed nugas ago. Aliquando facete, & cum quadã 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 oratorẽ conſtat. Vnde poſt mortem Plauti, cum multæ eius comœdiæ incertæ uagarentur, Plautinæ tamen eſſe de iocorum copia iudicatæ ſunt. De Ciceronis uero iocis libertus eius Tiro libros compoſuit, quos quidam ipſius Ciceronis fuiſſe exiſtimauerunt. A iocus ioculare deducitur, qđ modo luſorium ſignificat, modo inane, modo ſerium, modo amœnum, & uenuſtum. Item iocoſum, quod modo accipitur pro eo, qđ ad ludum ptinet. Vnde iocoſas contentiones dicimus, quæ in ludis, uel de ludis oriuntur. modo inane, ut iocoſa uerba, hoc ẽ uana, nõ ſeria, ſed p iocum dicta. modo facetum. ut iocoſus homo, hoc eſt facetus. lepidus. iocis abundãs. O' DVLCE IN VICTI 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 timeant, 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 in ſuaue. aſperum. minucundum. 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, ut puta auſterus. acutus. dulcis. ſuauis. omnes alieni. in lacte ſapor eſt alienus quidem, ſed & ſuus quidam, & peculiaris, q iure dica dulcis non poteſt, & pinguis. & ſuauis obtinet lenitate, quæ ipſa ſuauidit in uicem ſaporis. aquis nullus ẽ ſapor, & ne ſuccus quidem, & tamen hoc ipſo fit aliquis, ac ſuum genus facit. Quod ſi in ijs ſapor, aut ſuccus ſentiatur uitiũ

eſt, quẽadmodum ſi ſentiatur odor. mirum tria naturæ præcipua elementa ſine ſapore eſſe, ſine odore, ſine ſuco, aquam. aërem. ignem. transfertur tamen aliquando hoc uocabulum etiã ad animum ingeniumq;, & ſimpliciter ad omnia, quæ uſu grata, ac iucunda ſunt, ut dulcis nox. dulcis cõſuetudo. 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. Blãditur Domitiano, q ita omnia, quæ de Orpheo fabuloſe ſcribũtur, repræſentari in ludis ſuis fecerit, ut uideri uera, nõ ficta potuerint. ARENA. Amphitheatrum. EXHIBVIT. Produxit, repræſentauit. RHODOPE. Thracia. partem pro toto poſuit. Item continẽs 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 nonnunq; in pueri procul ſtantis, præbentisq; pro ſcopo diſpanſam dextræ manus palmam, ſagittas tanta arte direxit, ut omnes per internalla innocue euaderent. & græca ſcopelon locum eminentem, hoc eſt ſpeculam nominant. à ſcopulo ſcopuloſum dicimus locum ſcopulis plenum. à σκοπεῖν uero, qđ ſpeculari ſignificat, epiſcopus deducitur, quaſi ſpeculator. non autem pontificem ſignificat, ut nũc uulgo exiſtimatur, ſed ut Martianus ſcribit, ij proprie dicuntur epiſcopi, q præſunt pani, & cæteris uenalibus rebus, quæ populis ciuitatum ob quotidianũ uictum neceſſaria ſunt. REPSERVNT. Ambulauerunt. repere proprie dicitur de animalibus, quæ pedibus carent, & uentre gradiuntur, ut ſunt uermes, & ſerpentes, quæ à rependo dicuntur reptilia. p metaphoram tamẽ 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, Antacium ſyluas inter reptare ſalubres. Et irrepo compoſitum. Meſſala, irrepſit q; ſerpens in altiorem partem. Item repente aduerbium per antiphraſim, quod ſignificat ſubito. à quo repentinus ſubitarius. deducitur aũt 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. Aiunt herpetas quoq; & nomas, ac putreſcentia ſanat. & ſerpo uerbũ 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 foliis aduerſus ſerpentes efficax, quos ẽt odore, ſi uratur expellit, adhibetur et cũdimentis. Virg. Allia, ſerpyllumq; herbas contundit olentes. à ſerpo ſerpens deducitur notæ ſignificationis, qđ tam maſculino q fœminini generis reperitur, ſed frequẽtius fœminini à ueteribus ſerpula dicebatur. Vnde ſerpula ſerpſerit apud Ennium legimus, pro ſerpens irrepſerit. & à ſerpo proſerpo, hoc eſt porro. 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, tauroſq; in ponto uero iuxta Rhindacum amnem ſuperuolãtes, quãuis alte, pernicitérq; alites hauſtu raptas abſorbeant. nota eſt bello punico expugnata baliſtis, tormentisq; ueluti oppidum quoddam à Regulo imperatore ſerpens centum uiginti pedum longitudinis. cuius pellis, maxillæq; uſque ad bellum Numantinum Romæ in templo duranuere. ſerpentum aliæ ſquamas habent, aliæ pictu ras. omnibus fere exitiale uenenum. ceraſtæ præferunt quadrigemina cornicula, quorũ oſtentatione ueluti eſca ilico ſolici tatas 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. Lucã. ſpinaq; nagi torquente ceraſtæ. Amphiſibenæ, 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 amphiſibena. iaculi arbores ſubeunt, è quarum ramis ui maxima uibrant. penetrant animal quodcunq; obuium fortuna fecerit, ne pedibus tantum pauendæ ſerpẽtes eẽnt, ſed miſſili quoq; uolarent tormento. Idẽ, iaculiq; uolucres. aſpides intumeſcunt collis, nullo fere ictus remedio præterq; confeſtim ſi partes tactæ amputentur. mirus huic tã peſtifero animali amoris affectus eſt, coniugæ fermè uagantur, nec niſi cum compare uita eſt itaq; alterutra interempta, incredibilis alteri ultionis cura eſt. perſequitur interfectorem, unũq; eum in quãtolibet populi agmine notitiã quadam infeſtat. ſupat omnes difficultates, pmeat ſpatia, nec niſi amnibus, aut celeri fuga arcetur. hebetes natura oculos hẽt, 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 nõ nocet. nõ eni eſt tabificat uiſ. itaq; occiſa morſu earum animalia cibis innoxia ſunt. ſcribit Varro aſpidum ictus efficaciſſime curari, hauſta à percuſſis ipſorum urina conſtat aſpide percuſſos torpore, & ſomno necari. Lucã. Hic quæ prima caput mouit de puluere tabes, Aſpide ſomnifera tumida ceruice leuauit. Plenior huic ſanguis, et craſſi gutta uenem Decidit, ĩ nulla plus eſt ſerpente coactum. aſpidis ſputum quoq; q̃ ptyas dicitur, cõ ſtat pnicioſum eſſe. dicitur autem ptyas ἀπὸ τοῦ πτύω, q̃ eſt ſpuo. Vnde & πτύελα ſputum appellatur, q̃ et pityſma dicitur. Nam & πτύειν pro ſpuere accipitur. Iuue. ille fruatur Vocibus obſcœnis, omniq; 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 ſedent, 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 ẽ perlegere. orbem autem Lacedæmonium uocari annulũ conſtat, q̃a à Lacedæmonijs primũ annulorum uſus manauit. Plyn. Hoc in Tarquijs maxime miror, quorũ è Græcia 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 φθίειν, quod eſt tabeſcere. conſumi, unde phthiſici nominantur. cyrenaicæ prouincia Baſiliſcum generat. xij. non amplius digitorum magnitudine, candida in capite macula, ut quodam diademate inſigni, ſibilo omnes fugat ſerpentes, nec flexu multiplici, ut reliquæ corpus impellit, ſed celſus, & erectus in medio incedit. Necat frutices non modo contactu, ſed ẽt afflatu. exurit herbas, rumpit ſaxa. compertum eſt occiſo quondam exequo haſtã, ui ueneni per eam ſubeunte non eqtem modo, ſed equum quoq; abſumptum fuiſſe. Muſtellarum uirus huic exitio eſſe perhibetur. interficiunt eos cauernis facile cognitis ſolã tabe. Magi baſiliſci ſanguinem miris laudibus celebrant. cœunt em pices modo. tribuunt ei ſucceſſus petitionũ à principibus, ac poteſtatibus, & precũ à dijs. qdam Saturni ſanguinem appellant. ſunt etiã q̃ baſiliſcum tradant uel ſolo aſpectu hominem interimere, quod et catoblepas facere dicitur. mediæ ferã, cæteriſq; membris imers. caput tantum prægraue ægre ferẽs, idq; dejectum ſemper in terram omnibus, qui oculos eius uidere, confeſtim expirãtibus. Naſcitur ĩ Aethiopia Heſperia apud fontem, qui Nigris dicitur, Nili, ut pleriq; exiſtimauerunt, caput. & luporum quoq; uiſus noxius eſſe homini in Italia eſtimatur, ut ſupra diximus, uocemq; homini, quem priores contemplentur, ad præſens adimere. de baſiliſco ſic ſcribit Lucanus, Sibilaq; effundens cunctas terrẽtia peſtes, Ante uenena nocens, late ſibi ſubmouet omne Vulgus, et ĩ uacua regnat baſiliſcus arena. Boa ſerpens eſt in Italia naſcens, de qua ſupra diximus. alitur primo bubuli lactis ſuco, in tantumq; aliquãdo magnitudinem excreſcit, ut Diuo Claudio principe occiſa in uaticano fuerit, quæ ſolidum infantem geſtabat in aluo. Dracones cæcos uenena exiſtimant, ueruntamen in Africa ſunt pediſferi, alaſq; habent & pulchritudine, ac ſplendore tergoris cæteras ſerpẽtes excellũt. Lucanus. Vos quoq; qui cunctis innoxia numina terris Serpitis auratо nitidi fulgore dracões Peſtiferos ardẽs facit Africa, ducitis altum Aëra cum pẽnis, armẽtaq; tota ſecuti, Rupitis ingentes amplexi uerbere tauros, Nec tutus ſpatio eſt elephas, datis omnia leto. Nec uobis opus ẽ ad noxia fata ueneno. caput draconis limini ianuarũ ſubditum, propitiatis oratione dijs fortunatam domum facere magi affirmant. oculis eius inueteratis, et cum melle tritis inunctos nõ. paueſcere ad nocturnas imagines. dentes eius illigatos pellibus caprearum ceruinis neruis miteis præſtare dominos, & exorabiles poteſtates. Cauda draconis, & capite uillis leonis è fronte, & medulla eiuſdẽ, ac equi uictoris ſpuma. cænis unguibus ad alligatis ceruino corio, neruiſq; cerui, & doradis, alternatis in uictos homines fieri, quæ arguendi potius gratia, quàm docendi referenda exiſtimamus. quidam dracones ſcribunt paruula 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. et amplius cubitorum magnitudine frequentiſſimi. repiuntur q̃q; in eorũ maritimis quaterni, & quini cratium more contexti. dracæna draconis fœmina eſt. à draconе dracunculus diminutiuum deducitur. et dracontium herba, de qua ſupra diximus. Dracones dictos exiſtimant ἀπὸ τοῦ δέρκεσθαι, quod eſt uidere. Clariſſimã eni habere dicuntur oculorum aciem, qua ex cauſa incubantes eos theſauris cuſtodiæ cauſa finxerunt antiq. iõq; Aeſculapio attribuerunt (ut nonnulli exiſtimant) q̃ uigilantiſſimi eſſe exiſtimantur, quæ res medicinæ maxime eſt neceſſaria. à draconis ſimilitudine, Draco ẽt appellatur palmes emeritus pluribus annis induratus. Ply. Nuper, repertum draconem ferere iuxta arborem. ita palmitem emeritum appellamus, pluribusq; induratum ãnis nũc præciſum, quã maxima amplitudine tribus partibus longitudinis deraſo cortice, quatenus obruatur, unde & raſilem uocant. deprimere ſulco, reliqua parte ad arborem erecta. De uipa ſupius locuti ſumus, quæ & græcæ uocẽ ἔχιδνα, hoc eſt Echidna dicitur. Ouidius,

sanguine centauri lerneæ ſanguis echidnæ
Miſtus ad auxilium tempora nulla dabit.
In hoc genere, dum cœunt 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 impatiẽtes perrumpunt latera occiſa parente. Cæteræ ſerpentes contecta oua in terra incubant, & fœtum ſequente excludunt anno. Vipera theriacæ adhibetur, hoc eſt multiplici illi compoſitioni, quæ aduerſus uenena inuenta eſt. Magno errore hanc uulgus medicorum tyriacam uocant, & a' tyro ſerpente appellatam dicunt. nullus eſt ſerpens, qui Tyrus appelletur, nec tyriaca a' tyro, ſed theriacæ, ſiue theriaca ἀπὸ τῶν θηρίων, hoc eſt a' feris, ſiuẽ 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 utring; amputatis, exemptiſq; interaneis, & liuore ſpinæ ad hærente. reliquo corpore in patina ex aqua, et aneth o diſcocto, ſpiniſq; exemptis, & additæ ſimilagine, atq; ita in umbra ſiccatis paſtillis quidam tradiderunt eos, qui aliqñ uiperæ iecur coctum hauſerint, nunquam poſtea feriri a' ſerpente. theriacæ ſimile eſt muthridaticum antidotum ex rebus LIIII compoſitum, quod uulgo nunc authoris nomine muthridatem uocant. anguem quoq; minime uenenatum eſſe putant, niſi per menſem dum luna inſtigatur. Serpentis genus eſt uulgo notum. Virg. Frigidus, o' pueri fugite hinc, latet anguis in herba. hũc ex medulla hominis ſpinæ geniti multi prodiderunt. pulcherrimum anguium genus Hydrus eſt, in aqua uiuens, de quo & hydra abunde ſuperius diſſeruimus. ab angue anguinus deducitur. Plyn. Anguino adipe illiniuntur. Et anguinus cucumis dictus eſt oblongus, & ad anguis ſimilitudinem contortus, qui & errati cus dicitur. Hæmorrhois quoq; ſerpentis genus eſt peſtiferum à fluxu ſanguinis ita appellata. quippe græca ἁιμα ſanguinem, ῥοῦς fluorem dicunt. huius morſu ſanguis omnis a' At non ſtare ſinũ miſeris paſſura cruorem,
corpore fluit, nec ſiſti poteſt. Lucanus.
Squamiferos ingens hæmorrhois explicat orbes. Idem.
Impreſſit dẽtes hæmorrhois aſpera Tullo
Magnanimo iuueni miratoriq; Catonis,
Vtq; ſolet pariter totis effundere ſignis Coricij preſſura croci. ſic oia 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, & præſterũ plagis impoſita extrahit. hæc et hæmorrhoia dicitur. Idẽ, Muſtum ſerpentibus aduerſatur maxime hæmorrhoiæ, et ſalamandræ. hæmorrhoidas ẽt uocamus genus morbi, cum ora uenarum iuxta anum, tanquam ex quibuſdam capitulis turgent, & ſanguinem fundunt, quod et in ore uuluæ fœminarũ manere conſueuit. qñq; hæc purgatio eſt nõ morbus. ideoq; curati eo qdam, cum ſanguinis exitum nõ haberent inclinata in præcordia, ac uiſcera materia ſubitis, ac grauiſſimis morbis corripti ſunt. ideoq; quoties is ſuppreſſus eſt, nequid periculi affera tur, multa exercitatione digerenda materia eſt, & ſanguis interdum e' brachio mittendus. præſter quoq; ſerpentis genus ẽ miro ardore eum, quem læſerit, inflammans, & ſupra modum tumefaciens. Luca. Naſidiũ Marſi cultorem torridus agri Percuſſit præſter, illi rubor igneus ora Suffundit, tendit'q; cutem pereunte figura Miſcẽs cuncta tumor, toto iam corpore maior. Humanum'q; egreſſa modum ſuper omnia membra. Effiatur ſani

es late tollente ueneno. Seps ſerpẽs eſt, cuius uel leni ictu tota caro putreſcit. ideo ἀπὸ τοῦ σήπω nomen habet, quod eſt putreo. Plyn. Profuiſſe tamen Oxymel fatentur contra ſerpentes, quos ſepas uocant. Luca. Oſſa'q; diſſoluens cum corpore tabificus ſeps. Idem, Parua modo ſerpens, ſed qua non nulla cruentæ Tãtum mortis habet, nam plagæ proxima circùm Fugit rapta cutis, pallentia'q; ora retexit. Iam'q; ſinu Lapſo, nudum eſt ſine corpore uulnus. Membra natant ſanie, ſuræ fluxere, ſine ullo Tegmine poples erat, femorũ quoq; muſculus oĩs Liquitur, & 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 ſerpentium conſuetudinem media hyeme tunicam exuat. Idem, Et ſcytale ſparſis etiam nunc ſola pruinis Exuuias poſitura ſuas. Plyn. Eadẽ uis contra uenatorum oĩum morſus priuatim ſcytalem etiam Lacedæmonij uocabant huiuſmodi furtiuum genus epiſtolæ. furculi duo erant teretes oblongi pari craſſitudine, eiuſdem longitudinis, deraſi, atq; tornati conſimiliter. Vnus imperatori in bellum profiſcenti dabatur. alterum domi magiſtratus ſeruabant. qñ uſus uenerat literarum ſecretiorum circũ furculum lorum modicæ tenuitatis, longum quantum rei ſatis erat, complicabant, uolumine rotundo, & ſimplici, ita ut oræ adiunctæ undiq; cohærentes lori, qđ plicabatur ĩrent. literas deinde in eo loco per tranſuerſas iunctuarum oras uerſibus à ſummo ad imum proficiſcẽtibus conſcribebant. Id lorũ literis ita pſcriptis reuolutum è furculo, imperatori commenti illius conſcio mittebãt. reſolutio aũt lori literas truncas, ac mutilas reddebat, membra'q; earũ, & apices in partes diuerſiſſimas ſpargebat, ſed ubi ille, ad quẽ erat miſſum, acceperat, furculo compari quem hẽbat à capite ad finem perinde, ut debere fieri ſciebat, circumplicabat, atq; ita literæ per ambitum eundem furculi coaleſcentes rurſus coibant, integrã'q; & incorruptam epiſtolam, & legi fidelem præſtabant. σκυτάλην autem, hoc eſt ſcytalen à' loro uocabant, qđ græce σκύτος dicitur. Sic etiam ſerpentem ſcytalen à corio, qđ fiale exuit. unde σκυτέιον græca ſortem uocant. et σκυτὸς ſutor. σκυτέον ſutrina appellatur. hinc ẽt ſcutulum 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 fœmininо genere dicitur. à quo ſcutula diminutiuum, qđ modo huiuſmodi uaſculum ſignificat. modo lignum teres, quo linũ, & 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 ἀσπιδοτοὶς parma appellatur, hoc eſt paruũ ſcutum, & breue. Vir. Enſe leuis nudo, parmáq; inglorius alba. huius diminutiuũ eſt parmula. coluber quoq; ſerpẽs eſt in aqua uiuẽs, huius adipẽ, & fel habentes, qui crocodilos uenantur, mire ad iuuari produntur, nihil aduerſus eos bellua audẽte. è colubrorum genere eſt, q à' græcis enydris uocatur ſerpens maſculus, & albus. huius quatuor dentibus ſuperioribus in dolore ſupiorum gingiuas ſacrificant, inferiorum inferioribus. Dipſas plagam ferè nullã morſu induxit, nec tumorem, ſed humorẽ oẽm conſumens, ſitim inæſtimabilem facit. iõ nomen habet ἀπὸ τοῦ διψᾶν, quod ſignificat ſitio. Plyn. Vnedines ſerpentiũ uenenis reſiſtunt maxime ſepis, dipſadis & uiperæ. Lucanus,
Signiferum iuuenem tyrrheni ſanguinis Aulum
Torta caput retro dipſas calcata momordit.
Vix dolor, aut ſenſus dentis fuit, ipſáq; 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, deſeſſos iret qui ſudor in artus
Non fuit, atq; oculos lachrymarum uena refugit,
Non decus imperij, non mœſti uitæ 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 perrura uagentem.
Nec ſentit fatiq; genus, mortemq; ueneni,
Sed putat eſſe ſitim.

Cicinia parua & gracilis ſerpens in Italia ferè ueneno carẽs. cherſydros terreſtris ſerpens hydro aqua ſimilis. et chelydrus non multum aſpectu diſtans fumum, qua ſerpit, enuttens. Luc. Natus et ambigue coleret, qui ſyrtidos aruæ Cherſydros, tractiq; uia fumante chelydri. Cẽchris ſerpẽs maculis plena. thebano marmori ſimilis, quod uiride eſt, et cæteris marmoribus hilarius, & à ſerpentium maculis ophites uocatur. quippe ὄφις græce ſerpens dicitur. non inueniũtur 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 uerticẽs. Tiberianum ſparſim conuoluta canicie cenchris etiam auis ex accipitrum genere. de cenchride ſerpente Idem, & ſemper recto lapſurus limite cenchris, Pluribus ille notis uariatã tingitur aluum, Quã puis tinctus maculis thebanus ophites. de cenchride aue. Plyn. Fimum cenchridis albugines extenuat. Ammodites ſerpens eſt arenæ ſimilis colore, à qua nomen habet. Luc. 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. Luc. Et contentus iter cauda ſulcare pharias. Serpentes omnes pariunt oua. coëunt complexu adeo circũuolutæ ſibi, ut unam exiſtimare bicipitem poſſis. MIRANDA. Admiratione digna, qa ſcilicet moueri, & currere uidebatur, uel admiratiõe digna propter pulchritudinem, qa, ut mox ſubdit, ſimilis erat hortis heſperidũ, 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 miſtor, & miſto. & 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. pmiſto. permiſtio. permiſtura. permiſte. immiſtor. immiſtio. immiſtura. immiſte. ſubmiſtor. ſubmiſtio. ſubmiſtura. ſubmiſte. commiſtor. commiſtio. commiſtura. commiſte. Item, Miſtim. immiſtim. commiſtim aduerbia. Item miſcella colũbæ genus, de quo ſuperius diximus. Item miſcellæ uites, quæ in omni agro conueniunt, quod cum cæteris ubiq; utiliter miſceantur. et promiſcuum, muſtum. confuſum. incertum. Vnde apud grammaticos promiſcuum genus incertum dicitur. à quo promiſcue aduerbium, niſte. confuſe. incerte. Veteres etiam promiſcam pro promiſcue ſcripſere. Et miſtum uinum nõ purũ, ſed aqua temperatum. mero, contrarium. aliqn tamen miſcere proprie accipitur. Virg. Miſcet agens telis, dicitarq; miſceo, ἀπὸ τοῦ μίγνυμι, quod apud græcos miſcere eſt. unde & μίξις miſtura appellatur. PECORI. Animalibus mutis. proprie enim pecus pecoris, ſiue pecus pecudis (utroq; n. modo dicimus) ſignificat omne animal, q ſub hominis impio è pabulo terræ paſcitur, ut boues. aſini. eq. cameli. oues. capræ. & reliqua huiuſmodi. Item elephanti. Plyn. Qui cum elephanto congreſſus gemino ictu pecudem exanimauit. reperitur tn interdum pecus pecoris pro multitudine pecudũ, ſiue pecorũ. Virgil. Dic mihi Damœta cuiũ pecus? an Meliboei? Idem, Infelix o ſemper ouis pecus. Idem, Caprigenumq; pecus nullo cuſtode p herbas. interdum pecus pecoris pro oue ponitur. Plyn. Suis fœtus ſacrificio die quinto purus eſt. pecoris die ſexto, boum trigeſimo. Quintilianus, Cur in uſum noſtrum 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 clemẽtia aduerſus minus ualida, ut in grege pecudũ occurrentia manu dimoueat, neqd obterat imprudens. Itẽ pro, quocũq; animali humana effigie, & ſermõe carente. Virg. pro apibus. Et pecudũ cuſtodia ſolers. Lucil. pro piſcibus, præterea genus humanũ, multaq; natantes Squamigeræ pecudes. Veteres pecu, & pecus pecoris, & pecus pecudis neutro omnia genere protulerunt. Vnde pecua, & pecora, & pecuda frequentiſſime legimus. Næuius. Homines pecua, belluaq; Accius. in cælis mõtibus pecua, atq; iter colũs paſcunt. Idẽ. Vagantur puore pecuda, & in tumulis paſtores ſedent. Siſen. Iumenta, & pecuda locas crepidare compluribus. Cice. 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, & pecoreum, & pecorinum, ſicut à pecude pecudinum. pecuarium etiam dicimus aliquãdo armentarium. et pecuaria loca, in quibus armenta conſiſtunt. Item ipſa armenta. præterea à pecore, ſiue pecu pecunia deducitur. cuius diminutiuum eſt pecuniola, q olim diuitiæ oẽs in agris, atq; pecoribus eſſe exiſtimabantur. ũn locupletes, & pecunioſi appellati ſunt diuites, quaſi locorũ, & pecorũ pleni. qppe pecuniæ appellatione non mõ numi, hoc eſt numerata pecunia, ſed oẽs res tã ſoli, q̃ mobiles, & tã corpa, q̃ iura cõtinentur, ut Hermogenianus iuriſcõſultus affirmat. Frequẽtius tn pecunia pro ea, quæ numerata eſt, ab authoribus uſurpatur. Item à pecore, ſiue pecu peculium qđ proprie ſignificat rẽ, quæ nõ in pecunia numerata conſiſtit, ſed uel in ſolo, uel in pecoribus, uel in ſupellectile noſtro labore, & induſtria partum, & à nobiſipſis ſuccreſcentum. Virg. Nec ſpes libertatis erat, nec cura peculi. Cicero, An eorum ſeruitus dubia eſt, qui cupiditate peculij nullam conditionem recuſant duriſſimæ ſeruitutis. & Celſus iuriſconſcribit pecuniam ſine peculio fragilem eſſe, hoc eſt ſine lucro. hinc peculium caſtrenſe dicitur, ut Põponius affirmat, qđ à parẽtibus, & agnatis in militia degenti donatum ẽ, uel q 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 derivatur, qđ proprie significat rem ad peculium pertinētem sed usu iam receptū est, ut pro proprio, siue speciali, seu præcipuo ponatur. Vñ fit peculiariter aduerbiū, hoc est specialiter, præcipue. Item peculor. à quo depeculor, qđ proprie est ea quæ ad rēpublicam siue principem, seu sacra pertinēt, furor. à quo peculator, siue depeculator, q̄ tale furtum facit, quorū fœminina sunt peculatrix, & depeculatrix. Itē peculatus, quē Paulus, et Labeo definiunt esse pecuniæ publicæ, aut sacræ furtum, non ab eo factum, cuius periculo fuit, & ideo ædituū 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 creditorē, acceperit, quāuis priuatam abstulerit pecuniā. is autem, qui pecuniā traijcendā accepit, uel quilibet alius, ad cuius periculū pecunia pertinet, nō dicitur peculatum admittere. PEPENDIT. Immobilis stetit, cessans uolatu desyderio uidendi poetam. SVPRA VATEM. Supra eum, qui uatē, hoc est Orpheum agebat. Vates antiq uocabant, quos græci dicūt prophetas, hoc est antistites sanorum, & diuinorum oraculorum interpretes. uel quasi fates, ut supra diximus, q̄ futura farentur, siue fata prædicerent, uel à uersibus uiendis, hoc est connectendis. solebant. n. afflati diuino numine uersibus contexta futura prædicere, unde deducta sunt uaticinor. uaticinium. uaticanus, de qbus diximus uaticanū agrum primus Leo. iiij. Romanorum Pontifex mœnibus cinxit. Nicolaus. V. instauauit, & uatidicū, quod græco uocabulo propheticum dicitur. ab huiusmodi uatibus poetæ quoq; uates appellati sunt tam masculino, quàm fœminino genere, q̄ & ipsi musarū furore pleni carmina componere existimantur. Nā qui absq; camœnarum furore ad poesin accedunt, et ipsi (ut Plato inquit) inanes sunt, & uana est eorum poesis. ijdem poetæ appellantur, hoc est ποιηταὶ ἀπὸ τοῦ ποιεῖν, quod est facio. effingo. formo, quasi. fictores, unde opus eorum poema, & poesis dicitur hoc est figmentum, siue fictio. quidā hæc ita distinguunt, ut poema sit inuentio parua, quæ paucis uerbis exprimatur. poesis uero textus ipse scriptorum, & opus totum. Lucil. Non hoc qđ uolebat, quid'ue iterum hoc, quàm illud cognoscis, hoc primum qđ diximus esse poema, pars est parua. idē. 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, et poetor uerbū, quod est in poeticæ exerceor, siue poetam ago. & poetificus, quo usus est Ennius, qui Cabalinū fontem poeticum nominauit. LACERATVS AB VRSO. Quēadmodum uerus Orpheus à mulieribus. INGRATO. Quia nō pepercit ei, cuius cantu fuerat oblectatus. IA'CVIT Extinctus est, quemadmodū superius diximus, FICTA. Simulata. Fingere. n. proprie formare, et facere est. Vir. nec si miserū fortuna Sinonē Finxit uanū ēt, mendacemq; improba finget. Ci. Virū bonū fingimus de eius deliberatione et cōsultatione. Sallust. Quæ natura uentri prona, atq; obediētia finxit. Var. Sic. n. parato luto tegulas fingebāt. hinc figuli dicti siue fictores, q̄ ex creta, atq; argilla opera faciunt, et figulina, seu per syncopē figlina, officina, in qua hmōi opera fiūt, & opera ipsa figulina & fictilia dicuntur, quæ tanto in usu apud ueteres fuere, ut Numa rex septimū collegū figulorū Romæ instituerit. nō. n. imbrices tm tegulæ, laterculiq; fiebāt, sed ēt tabulæ. lucernæ. cādelabra. Vasa oīs generis, doliaq; ad tenēda uina, aquasq;, quin etiā defunctos sese multi fictilibus solijs condi maluere, q̄ marmoreis sepulchris. M. Varro pythagoricos mō in myrtim, & oleæ, ac nigræ populi solijs. fama uasa in esculētis laudari maxime solebat, 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 Ephesō 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 subjecere oculis licebat. quā nobilitatē Arretiū in Italia tenuit. Martia. Arretina nimis ne spernas uasa monemus, Lautus erat thuscis Porsena fictilibus. Surreti calices tm in pretio fuere. Idem. Accipe non uili calices de puluere natos, Sed surrentinæ leue toreuma rotæ. simili modo in Hispania Saguntī. Idē. Quæ non sollicitus tenet, seruetq; minister, Summe saguntino pocula facta luto. nec minus ijs nobilitatæ sunt in Campania Cumæ. Idem. Hanc tibi cumano rubicundam puluere testam, Municipem misit ei sta Sibylla suam. Samia testa matris deūm sacerdotes, qui gallī uocantur, uirilitatem amputabant, nec aliter hoc citra perniciem fieri poterat (si M. Cœlio credimus) qui linguam quoque sic amputandam graui probro obiecit Vitellio. hinc famum aliquando ueteres pro acuto usurparunt. & famiare uerbum pro acuere, et quasi famiæ 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. ún tres figuræ apud grammaticos esse dicuntur simplex. composita. & decomposita. Item figuræ uocantur, quas græci σχήματα dicunt, hoc est schemata, quasi cultus, & ornamenta orationis. hinc schemata lexeos, & schemata dianoeas, hoc est figuræ uerborum, & figuræ sententiarum. à quo fit figuro uerbum, & figura tum. Vnde oratio figurata, & figurate aduerbium, hoc est per figurā. Item effingo, quod est ad alterius formam fingo, et quasi uolo fingendo repræsento. Quint. Nam mihi uidetur M. Tullius, cum sē 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 factum, 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 similitudinem formatus. aliquando tamen fingo pro simulo accipitur, quoniam ea, quæ sī nullamus, ita formamus, atq; componimus, ut uera esse uideantur. Afra. Tu cogita, tu finge, fabricare, uti libet. Vir. 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 pertus. Et pro iungo. Næuius. labra fingo labellis, fictricemq; ipsam deoscular. 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 blanditur Domitiano de rhinocerote, qcũ torpescere aduersus ursum uideretur, tandem non secus eum extulit, quàm iactare tauri pilas cornibus impositas consuerunt. PAVIDI timidi. Pauere. timere est. à quo pauescere. Pauor, timor. Pauidus semp timens. Nam pauẽs 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. E. Parat. munit excitat. Colligere proprie est in unũ redigere. Vir. Colligere arma iubet, ualidúsq; incumbere remis. Aliqñ autem ponitur pro auferre. Lucil. Ruis huc, & cõligis omnia furtim. Plau. Quin pridẽ tonsor unguers, quos dẽ perat, collegit, omnia abstulit præsegmina. aliquando idẽ 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 unũ 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, idẽ est, quod parauit, muniuit. excitauit. Vir. Substitit Aeneas, et se collegit in arma Poplite subsidens. et idem sensus est, si dicamus, ille collegit se in irã, et ira illius collegit se. ille collegit se in mansuetudinẽ, & mãsuetudo illius colligit se. à colligo fit collector. collectrix. & collectio. & collecte aduerbium, qđ et collectim aliq dixere pro sucincte. 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 fragæ. Idem. atq; omnis nauita ponto Humida lina legit. hinc tractum est, ut legere etiã sit oculis scripta percurrere, quoniam literæ oculis legi, hoc est colligi uidcantur. Idem. At simul heroum laudes, et facta parentis Iam legere. propter quod ea quoq; quæ picta sunt, legere dicimur. Plyn. Dũ maiorũ suorũ imagines i atrio legeret. Itẽ ga id, ad qđ accedimus, melius oculis cernimus, factum est, ut legere etiã pro adhærere usurpemus. Vir. ades, et primi lege littoris oram. Item qñ nautæ dũ aspera loca prætereunt, legere, hoc est colligere uela consueuerunt. Idem uerbum plerũq; pro prætirire accipitur. Idẽ. Littora q; peti legimus. Est etiam qñ pro eligere ponitur, quod ea, quæ eligimus, colligere quodammodo uidemur. Idem. Ipse ego cana legam tenera lanugine mala. Cic. Cætera ita demum legere debemus, si naturæ non repugnant. Itẽ legere, surripere est, quod ea, quæ furamur, colligimus. Virg. Vel quæ subtexto tibi carmina nuper. hinc sacrilegi dicuntur, qui res sacras, uel è sacro surripiunt. & sacrilegium furtum rerum sacrarum, uel è sacro loco factum. legere etiã Plautus figurate pro percutere posuit, quod ijs, quos percutimus, adhærenus. quo te legam hoc scipione. à legendo, hoc est colligendo leguli dicuntur, qui oleã, 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 stramenta, & herbã, unde hæc fierent, legebant, quod nunc quoq; in castris fieri uidemus, quidam tamen lectum à græco potius uocatum uolunt, quod illi dicunt λέκτον. alij à collectis pannis ad cubitandum, uel quod fatigatos ad se alliciat. à lecto lectisternium deducatur, 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 ficit lignaria opera, qui & materiarius appellatur. & lignosum, quod instar ligni durum est. & ligneum, quod ex ligno est. item à lego ligustrũ, quasi legustrum, de quo superius diximus. item à lego ligo ligonis instrumentum rusticum, qđ per latitudinem sub terra facilius legatur. item spicilegium, cõlectio spicarum, & tempus ipsum messis. Varro. Nemo reprehensus, qui à segete ad spicilegium reliquit spiculã, et ligna. item à lego cũ pro eligo capitur, fit ipsum eligo. à quo electo. electrix. electio. & deligo eiusdem significationis. Vnde delectum militum dicimus. qdam eligo et deligo ita distinguunt, ut eligere sit magis idoneum adrem gerendam secernere, deligere uero ad nostrum emolumentum, uel ad illius, qui eligitur dignitatem, ut imperator delegit milites ad rẽ bellicam 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 aliquãdo in hoc etiam deligo usurpetur, & cum res inter pares est cooptio. Liuius. Dictatorem dici placet. dicitur M. Furius Camillus, qui magistrum equitum L. Aemilium cooptat. Cicero. A quo in collegium augurum fueram cooptatus. sunt qui ab eligo elegantem quoq; dictum existiment, hoc est cultum. ornatũ. 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 qsquam usque ad Catonis tempora elegans sine uitio dictus est. postea uero elegans reprehendi desijt, uerũ tamen nulla laude dignabatur, nisi cuius elegantia esset moderatissima. Cic. Crassus inquit, erat parcissimus elegantiũ. Scæuola parcorum elegantissimus. nunc elegantem duntaxat laudando dicimus, ut puta elegantem orationem elegans, et tersum carmen. elegnõ ab eligendo dicti sunt (ut quidam ignari scripsere) sed à græca uoce eleos, qđ miserationem significat. Etenim eo genere carminis res fere miserabiles scribi consueuerunt. Hora. Versibus impariter iunctis querimonia primũ, Post etiã uoti inclusa est sententia compos. hic et elegea dicta. Qui uenit odoratos elegea nexa capillos. ab eodẽ 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 eũ, quem amamus, eligere uideamur, quasi nostra benenolẽtia dignũ. à quo diligẽs studiosus, qđ eorũ, quæ amamus, sumus studiosi. hinc diligentior. diligẽtissimus. diligẽter. diligentius. diligentissime. & diligentia, studium. cura. quorum contraria sunt, indiligens. indiligentior. indiligentissimus. indiligenter. indiligentius. & indiligentia, incuria. et relego. 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. Cum inquit. Est ingens gelidus lucus prope Ceretis amnem Religione patrum la-

te ſacer, undiq; colles Incluſere cœtui. et nigra nemus abiete cin
git. Elegenter ꝙppe oſtendit religioſum locum eſſe à populi cõ
munione ſeparatum difficultate adeundi. Pompe. Feſtus. Reli-
gioſos eſſe inquit, qui facienda, & uitanda diſcernũt. Vñ idem
Virgilius inquit. riuos deducere nulla Religio uetuit, ubi de-
ducere pro detergere poſuit. Nam feſtis diebus riuos ueteres ſor
didatos detergere licebat. nouos fodere non licebat. Religioſum
locum (ut iuriſconſulti affirmant) unuſquiſq; ſua uoluntate fa
cere poteſt, dũ mortuum infert in locum ſuum. Cenotaphium
quoq; hoc eſt ſepulchrũ, in quo non dum ſepultus ſit mortuus,
quibuſdam placuit religioſum dici, quod diui fratres negaue
runt. Religioſi etiam dies, infames, atq; infauſti dicuntur. Ci-
ceq; aliter religioſos etiã nunc dies, aliter in nullos. Religio ẽt
pro metu, et ſolicitudine ponitur. Vir. Iam tunc relligio pauidos
terrebat agreſtes Dira loca. Ter. Dignus cũ tua relligione iſtuc
odio, nodũ in ſcirpo quæris. & legatus, quod legitur publice ut
mittatur. et legatio, miſſio legatorũ. Eligebantur quippe publi
ce legati, quorũ opera, conſilioq; peregre magiſtratus uterẽtur,
quod nuntij eſſent Senatus, ac reip. Vnde legaticum uiaticum
dicitur (ut Martianus iuriſcon. affirmat) qđ interdum accipere
legati ſolent, qui ad ſacrariũ principis mittuntur. et lego legas,
qđ eſt mando. decerno delibero, ut teſtator liberto ſuo argenti
pondo decem legauit, hoc eſt decreuit ex hæreditate ſua decem
pondo argenti liberto ſuo conferri. Hinc deducitur legatum, qđ
eſt (ut Florẽtinus inquit) deliberatio quædã hæreditatis, quã
teſtator ex eo, qđ uniuerſum hæredis foret, alteri collatum uo
luit. itaq; Modeſtinus legatum inquit, eſt quædã donatio teſta-
mento relicta. Quidã exiſtimauerunt et fideicommiſſum, &
donationẽ cauſa mortis legati appellatione contineri. Ab eo le
gatarij dicuntur, quibus aliqd teſtamento legatum eſt. Ab hoc
lego compoſita fiunt allego, qđ eſt adduco. Plyn. Tum multa
allegauit, quæ ad rem propoſitam pertinere minime uideban
tur. Aliqñ etiam mitto. Plau. Quin ea ipſa me allegauit, q iſtã
auerſerem. Delego demando. cõmitto. Cice. Poſt delegatam mi
hi hanc prouinciã, hoc eſt poſt hoc onus mihi impoſitũ. Sueto.
de Nerone. Nulli delegauit officium, ut nõ adjceret. Sus quid
mihi opus ſit, & hoc agamus, neq; quicquam habeat. & dele
gatæ à principe cauſæ dicũtur, quæ ſunt alicui commiſſæ. Vn
de ſubdelegare dicimus, delegatus nobis à principe cauſas alte
ri cognoſcendas iniungere. Eſt etiam delegare uice ſua alium
reum dare creditori, cui creditor iuſſerit. Veteres etiam delega
re pro diſcedere, et diſpartire poſuerunt. Plau. Cui fautores de
legatores uiderit. & delegata, dixerunt, dijs conſecrata, quæ
nunc dedicata dicimus. item relego relegas, quod eſt exulem fa
cio. & relegati dicuntur in exiliũ miſſi. & relegatio, exiliũ.
Sueto. de Domitiano. Dũ ſororũ ſuarũ corruptores relegaſſet.
& ablego, alio mitto. Teren. Aliquo eſt mihi ablegandus, dũ
parit Philomena. item collegæ à legendo, hoc eſt eligendo di-
cuntur, qđ una electi ſint. Collegæ ſunt in legatione, aut magi
ſtratu ſocij. Collegarũ appellatione eos omnes contineri Vlpi.
affirmat, qui ſint eiuſdem poteſtatis. A collega Collegũ dedu
citur, quod proprie ſignificat ſocietatẽ ipſam collegarũ. Præte
rea à lego, cum ſignificat oculis ſcripta percurro, deriuatur le-
ctor, pro eo qui legit. Gelli. Siquis lucubrationũ noſtrarum le
ctor erit. & lectio. Plyn. Multa lectione fatigatus. et ſecundũ
quoſdã litera, quaſi legitera, qđ legenti iter præbeat. & lex ꝙ
publice legatur, ut uniuerſi eam obſeruent. & legitimum, qđ
æquũ. iuſtum conueniens, & ſecundũ legem eſt. à quo legiti-
me aduerbium. Et contrarium eius illegitimum. à quo illegiti
me. Vnde legitimi filij dicũtur, qui iuſto matrimonio orti ſunt.
& contrario illegitimi. & legislator, qui legem tulit. & le
gifer eiuſdem ſignificationis. Vir. Legiferæ Cereri. & legule-

ius, qui legum ſtudia ſectatur, ſeu uerſatur in legibus. Cice. ita
& ibi iuriſconſultus ipſe per ſe nihil niſi leguleius quidã cau
tus, & acutus. præco actionum cantor formularum. auceps ſyl
labarum. & illex, qui ſine lege uiuit ſicut exlex. Plau. im pu
re. inhoneſte. iniure. illex. et legirupa, qui legem frangit. idẽ.
impudice, ſceleſte. uerbero. buſtirape. furifer. ſocio fraude. pa-
ricida. ſacrilege. periure. legirupa pnicies adoleſcentum. Fur.
fugitiue. fraus populi. fraudulente. impure. leno. cœnum. uer
berafti patrem, ac matrem. idẽ. Hominem ego hic quæro ma-
lum. legirupam. impium. periurum. atq; improbum. item ab
hoc lego lectito frequentatiuum. A quo lectitatio. & perlego,
quod eſt diligenter, & uſque ad finem lego. & relego relegis,
rurſum lego. Ouidius.

Cum relego ſcripſiſſe pudet, nam plurima cerno,
Me quoq; qui ſcripſi, iudice, digna lini.

A lego etiam cum pro uideo accipitur, fit compoſitum negligo,
quaſi ne lego quidẽ, et non dignor uidere. Eſt enim proprie ne-
gligere, contẽnere paruifacere. Hinc neglectio. & neglectus,
hoc eſt contemptus. et negligens, contẽnens. et negligentia incu
ria. et negligenter ſine cura, indiligenter. Ab ijs præterea com
paratiua, & ſuperlatiua fiunt negligẽtior. negligentiſſimus.
negligentius. et negligentiſſime. itẽ intelligo, qđ eſt uideo, et mẽ
te ꝓcipio, qđ ueteres intellego dicẽbãt. Sicut plego. et pellego
Plau. tabellas tenet has, pellege. ab intelligo fit intelligibile, qđ
mente percipi poteſt. & intelligentia ipſa mentis pceptio. itẽ in
tellectus pars animi rationalis, qua cuncta percipimus. A quo
intellectuale. & intellectiuũ deducitur. Lego uero à græco de
ducitur. Nã græci λέγειν dicere dicunt. Vñ fit logos, qđ apud
eos modo ſermonem, modo uerbũ, modo rõnem, mõ orationẽ ſi
gnificat. Apud nos uero aliqñ pro dicto ridiculo, ac contẽnen
do accipitur. Ci. Ego te certe ſcio omnes logos, q ludi dicti ſunt,
animaduertiſſe. A logus fit epilogus, qui à nobis peroratio di
citur. et catalogus oratio, ſiue ſermo alicuius rei ordinem, ac di-
ſpoſitionem continens. & logicæ ſcientia diſſerendi. Vnde &
ἀπὸ τοῦ διαλέγεσθαι, quod diſſerere eſt, Dialecticæ uocitatur. et
ſyllogiſmus oratio, in qua quibuſdam poſitis & conceſſis, neceſ
ſe 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 oĩs homo eſt ſubſtantia, propter quod ſe-
ſtinus, & imperfectus ſyllogiſmus uocatur, quia ad eum ꝓficiſ
endum alterum aſſumptorũ defuit, qđ erat omne animal eſt
ſubſtantia. Inue. aut curtum ſermone rotato Torqueat enthy-
mema. & dialogus, quæ collocutio, ſeu diſputatio interpretari
poteſt. Eſt. n. dialogus liber, in quo aliq ſimul de aliqua re diſ
ferentes introducuntur. & elogium, quod eſt teſtificatio de ali
quo ſiue honoris, ſeu uituperationis cauſa, quẽadmodum ſupe
rius oſtendimus. & analogia, quæ à quibuſdam proportio di-
citur, cuius uis eſt, ut incerta certis probet, ut puta ſi quæratur
finis maſculini, an fœminini generis ſit, ex diminutiuo eius
agnoſcitur, quia funiculus maſculini generis eſt. & inanilo-
gus, qui inania loquitur. Plau. profecto inanilogus es. MAR-
TIS. Belli DESPERABANTVR. Nulla am-
plius 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 in
tra ſe comites habent utrunq; amentem, et alterum alteri con
trarium. huic uoluptas nomen eſt, illi dolor. Singulos præeũt
futurorum opiniones, quarum commune nomen ſpes eſt. Pro-
prium uero eius, quæ dolorem præcedit, timor. illius uero, quæ
uoluptatem, fiducia. Ab hac fit ſpero uerbum, quod ſimiliter
tam ad dolorẽ, quàm ad uoluptatẽ refertur. Virgilius. Hunc
ego ſi potui tantum ſperare dolorem, Et perferre ſoror potero.

Sperare inquit, hoc eſt futurum opinari, ſiue timere. Hinc be ne ſpero, et male ſpero dicimus. A buſiue tamẽ aliquando 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. A fra. Curre, & nuntia uenire, & mecum ſperatã adducere, ut uideat puellã. curẽt conforment, iubeidẽ. Speratã nõ odi tuam. Poſtquã uero ſponſio fãcta erat, nõ ſperata, ſed uel dicta, uel pacta, uel ſponſa uocabatur. Item à ſpero deſpero deducitur, qđ eſt extra omnem ſpem ſum. à quo deſperati dicuntur in morbis, de quorũ ſalute nulla amplius ſpes, qui & deplorati uocantur. item deſperati, q̃ nullam amplius ſalutis ſpem hñt. Vnde uetus illud prouerbiũ. Nõ eſſe cum deſperatis decertandũ. Hinc et deſperatio dicta. Sall. Ne forte deſperatione adducti uitæ mortẽ præferrent. item à ſpes expes, q̃ ſine ſpe eſt. Acci. Orbus, & liberorũ expes. Vetes pro ſpem ſperem dixere. Var. Sublimis ſperibus oẽs deri det. idẽ. Quibus ſuã delectet ipſe amicam, et ſeſe ſperibus iactet ſuis. Ab hoc factũ eſt proſpere aduerbium, quaſi pro ſpere. Hinc proſper, felix hoc eſt q̃ ſpem noſtrã implet. Vnde proſperos deos dicimus. Proſpera ſydera. tempora. locat. fines. actiões. ſucceſſus. Sæpe ẽt pro eo, qui recipit, hoc eſt qui ſpe ſua potitus eſt accipitur. Hinc Sueto. Cæſarẽ ſcribit fuiſſe proſpera ualetudine. i. bona, et quaſi felici. Ab hoc poſperitas derivatur, hoc ẽ felicitas, et ad uotũ ſucceſſus. Quidã etiã proſperiter pro proſpere uſurparũt. Sũt qui à ſpero ſperno quoq; deductum exiſtiment, qđ ſignificat faſtidio, deſpicio, quaſi nullã de eo ſpem habeo. Virg. comitem'ne ſororẽ Spreuiſti? Terẽ. Quot modis cõẽptus, ſpretus, facta, trãſacta oĩa. Ab hoc fit aſpernor aſpernaris eiuſdẽ ſignificationis. A quo aſpernatio. item deſperno, ualde ſperno. Var. Hõ 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 aliq̃n pro ſegregare uſurparunt. Ennius ius atq; æquũ ſe à malis ſpernit procul. Ante prius. Ante enim modo præpoſitio eſt, quæ & compoſita et ſeparata inuenitur. ut ante pono. ante domum. et ſignificat πρὸ græcam localem, uel tẽporalẽ, ut antecedo προηγοῦμαι, et ante annũ πρὸ ἐνιαυτοῦ. inuenitur & ſine, et tunc aduerbialiter accipitur, ſignificatq; antea, qđ apud græcos πρότερον dicitur, ut hoc loco, et apud Virgiliũ. Ante perratis amborũ finibus exul Aut Ararim Parthus bibet, aut Germania tigrĩ. 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 antigtas. antiquo. antiquor. antiquarius. antiquitus. antique. antiquatio. de quibus ſupra diximus. et anterior, qui ante eſt, ſicut poſterior, qui poſt eſt. & anteſto notæ ſignificationis. à quo antiſtes, de quo ſupra diximus. et 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. & anteriũ 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. qđ eſt præuenio. præocupo, quaſi anteapio. A quo anticipator. anticipatrix, anticipatio. Var. Anticipate, atq; addite calcar, ſtultos contemni

te docti. & antecello, præcello et ante cœniũ cibus, quì 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. et anteluco, ſiue anteluceor (utroq; enim modo dicitur) ante lucẽ uigilo. A quo anteluca nus deducitur. unde anteluca nus ſtatus, de quibus ſupra diximus. & anteluca num tẽpus. & anteluca na induſtria. Cicẽ. Socrates ægre ferre ſolebat, ſi opificum anteluca na uinceretur induſtria. & anteambulo uerbũ, qđ eſt ambulando præcedo. A quo anteambulones, qui reges, aut principes cõmutando antecedunt. Sueto. de Veſpaſiano. Dũ eũ idem tidem 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. et antemna, lignũ in trãſuerſo mali poſitũ, ex quo uelũ 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. et antegenitus, primogenitus. & antipagmenta ualuarũ ornamenta, q̃ ante ualuas appinguntur, hoc eſt affigũtur ſiue (ut alij uolunt) qđ appinguntur antis. et ãtæ, quæ ſunt latera oſtiorum. & antes eminentes lapides, uel colũnæ ultimæ, quibus fabricæ ſuſtinentur, quod ante ſtent. item extremi uinearum ordines. Vir. Iam canit effœtus extremos uinitor antes. Significant etiã materias, quibus uineta clauduntur. et 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. aſſirmat. 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. quodnã. item cum uter, ut uternam. Et cum 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 Enam quoq; ſcripſerunt pro etiamne. GRAVEM. Vel ponderoſum prepter magnitudinem, uel pernicioſum propter ferocitatem. GEMINO. Non duplica. 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 gemnos dicimus duos. Virgil. Sũt geminæ ſomni portæ, quarũ altera fertur Cornea. Hi 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 circum Ludere pẽdentes pueros. Hi etiã gemelli uocantur. idẽ. mõ 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 Pacu. Par fortitudo, gemina confidentia. geminos. etiam dicimus cœleſte ſignum. de quo ſupra diximus, quod Caſtor, et Pollux id conſtituunt, quia uno partu ſunt editi. A geminus gemino uerbum deducitur, quod eſt publicæ itero. Vnde geminatio. iteratio. & gemine, ac geminum aduerbia. et congemino eiuſdem cum ſuo ſimplici ſignificationis.

DE CAPOPHORO. EPIGRAMMA. XXIII.

DORICA QVAM CERTO. Rurſus blanditur Domitiano in laudando Carpophoro, cuius dexteram ob confectas maiores feras, timens leo, ſeſe in aliorum tela coniecit. FORTIS. Valida, ut ſuperius diximus. TENERI. Adoleſcentis, & fere adhuc pueri. Virgilius. Et ros in tenera pecori gratiſſimus herba. Ponitur tamen pro molli. Tranferturq; etiam ad animum. Iuue. Cum tener uxorem duxit 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, ſitue teneriter, molliter. miſericorditer. et tenereſco, modo mollior fio, modo miteſco. miſericordia ducor. Lucr. Scilicet in tenero teneréſcere corpore mentes. 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 Nympha 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 poëtis uſurpatur. Virgilius. Doris amara ſuam non intermiſceat undam. Ab hac Dorides appellata eſt urbs in Thaſiæ litore ſita, & fere Samothraciæ oppoſita iuxta quã campus eſt eiuſdem nominis, per quẽ hebrus amnis labitur, in hoc campo Darius Perſarum rex aream ſtruxit, & poſt eum Xerxes exercitum recenſuit, deciſ 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 eram 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 cõficiunt, ſed etiam uenabula, haſtaſq; additis cuſpidibus. Arũdo aquaticus frutex eſt omnibus notus, & belli pacíq; 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 cognationẽ quandam papyri. Martia.

Dat chartis habiles calamos memphitica tellus.

Texantur reliqua tecta palude tibi.

In Aſia etiã circa Anæticum lacum præſtantes naſcuntur. ituli cis fungoſior eſt natura. cauo itus corpore ſuperne tenui ligneo. 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 picę. Calamis orientales populi bella conficiũt, ijs ſpicula addunt irreuocabili hamo noxia. Addunt etiam pinnas, ut mortem acœlerent. His armis ſolem ipſum obumbrant, propter qđ ſerenos maxime deſyderant dies, uentoſq; et imbres odere, qui inter illos pacem eſſe cõgũt. 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. Arũdini 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 ultiſſimus ſit fiſtulis, quoniam nihil ei chartilaginis, atq; carnis. Græci ſane σύριγγα fiſtulã uocant. Alius eſt continuo foramine puius, ut orchomenius, quẽ aulitiçon uocant tibijs utiliorem, quas græci αὐλοὺς appellant. Eſt alius craſſiore ligno, & tenui foramine, quem totum fungoſa replet medulla. Frutiçoſiſſimus, qui uocatur donax, non niſi in aquaticis natus. ſuũ genus ſagittario, qui ut diximus, longiſſima internodia habet, & dum calefactus eſt, facile flectitur. Eſt et obliqua arũdo non in excelſitatem naſcens, ſed iuxta terrã fruticis modo ſe ſpargens, ſuauiſſima in teneritate animalibus, à quibus dam elegia uocatur. Eſt & in Italia naſcens calamedinus, latine adarea appellata, naſcitur circa arũdines tenues, ubi ſpuma aquæ dulcis, ac marinæ ſe miſcent. Sub ipſa coma utiliſſima dẽtibus, quoniã uis eadẽ eſt, quæ ſinapi. Characã uocant arũdinem craſſiorem, firmioremq;, qđ aptior ſit ſepibus faciẽdis. quippe χαρακῶν apud græcos ſepire eſt. Plociam uero nũcupant ſubtiliorem, qđ nexibus apta ſit. πλοκὴ enim nexus dicitur. Eſt & aucupatoria arũdo, & piſcatoria. et ζευγῖτα à paritate appellata, quod ex ea tibiæ fierent. & bombitia ſic dicta à mollitie. E ſolis quondã arũdinibus fieri tibiæ ſolebãt. Poſtea ſacrificæ thuſcorum e buxo, ludicræ e loto, oſſibuſq; aſininis, mox ex argento fieri cœperunt. Aucupatoria arundo e Panormo laudatiſſima ferebatur. Piſcatoria ex Africa. Arũdinis 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 arũdinibus conordantẽ. 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. Latiui aſparagi maiores ſunt, ac craſſiores, ſed minus ſapidi, & ſpina eorum mollior. Martia. Mollis in æquorea quæ creuit ſpina ramo uenna, 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; ſeptæ 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 ſimilitudinẽ arundinis. unde arborũ quoq; ac uitiũ calamos dicimus, hoc eſt teretes particulas, et uirgas quaſdã ad ſerendũ aptas. Clyn. Quod ſi longius afferantur pomorũ calami rapæ infixos optime cuſtodire ſuccũ arbitrantur. idẽ. Tertiũ genus eſt terebrare uitẽ in obliquũ, calamoſq; addere longos pedes binos, atq; ita ligatũ iſtũ opire terra calamis ſubiectis. Hinc calamitas deducitur q̃ proprie à ruſticis grãdo appellatur, q̃ calamũ, hoc ẽ cul

men, ſegetem'ue comminuat. Teren. Sed eam ipſa egreditur no
ſtri fundi calamitas. Ponitur tamẽ pro miſeria, atq; erũna. Vn
de calamitoſum dicimus malis ac calamitatibus prægrauatũ.
Ci. Et honoris ampliſſimi puto eſſe, et accuſare improbos, &
miſeros, calamitoſoſq; defendere. Ab hoc fit calamitoſe aduer
bium, hoc eſt miſere. item à calamo calamiſtrũ, hoc eſt acus, ſi-
ue fiſtula quædã, quæ calefacta intorquet capillos. à quo Cic.
Calamiſtratam comam appellat. & calamita ranarũ genus,
de quo ſupra diximus. Calamus odoratus, quẽ uulgo aroma-
ticum uocant in Arabia naſcẽs ad nos uehitur. Quoniam ue
ro aſperitatis mentionẽ fecimus, illud monẽdũ iudicamus, aſper
rũ à græco deduci, quippe græci ἄσπερον aſperũ, ἀσπρότητα
aſperitatem dicunt. unde quidã aſpidẽ noïatum uolunt à mor
ſus aſperitate. aſpis à græcis clypeus uocatur ab aſperitate ſi-
gnorũ. Qua ratione noſtri quoq; ueteres ſcutum clypeũ uoci-
tauere, non à cluendo, hoc eſt à pugnãdo, ut grammatici pu
tant, non à cælando, hoc eſt à tegendo corpore (ut Seruius exi
ſtimauit) ſed ἀπὸ τῶν γλυπτῶν, hoc eſt à ſcalpturis imaginũ.
Clyn. Scutis. n. qualibus apud Troiam pugnatum eſt, contine-
bantur imagines, unde & nomen clypeorũ. A clypeis clypea
ti, ſicut à ſcutis ſcutati dicuntur. Proprie autem aſperũ uoca-
mus, quod uel uiſu, uel guſtu, uel tactu, aut alio ſenſu inſua-
ue eſt. Vñ Virgina 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. Vñ & pro nocente accipitur. Vir. Aſper acerba tuens. Et
pro iniquo. idem. Tum aſpera Iuno. Ab eo fit diminutiuum
aſperulus, & aſpere aduerbiũ. et exaſpero uerbũ, hoc eſt aſpe
riorem facio. et ſubaſper, parum aſper. Et per ſyncopẽ (ut qui
dam putant) aper, de quo diximus. Sunt etiã qui aſper non à
græco deductum uelint, ſed à ſpe, quẽmadmodum proſper de
quo iam diſſeruimus. TVLIT. Suſtulit, interfecit. GE
MINOS Duos. FACILI CERVICE Facile ſuc
ciſa. Ceruix poſterior colli pars eſt, ex qua origo eſt omnibus
neruis, & quoniã nerui ipſi corpus erectum, ac rigidũ faciũt,
ac in ceruice ſunt collocati, dicimus hominẽ duræ ceruis quaſi
indomabilẽ, more ferociũ boum. item qui ceruice erecta et rigi-
da eſt contumaciã quandã & mentis rigorẽ uidetur præ ſe fer
re, quaſi caput nemini iclinare uelit, tali nomine uocatur, quaſi
duri capitis duræq; mentis. Veteres ceruices multitudinis nume
ro dixere. nemoq; ante Hortenſiũ, ut ſupra oſtendimus, uſus eſt
ſingulari. Recentiores quidã ceruicoſum pro duro, & inexora
bili uſurpant. Ceruix nulli eſt, niſi quibus gula, et arteria ẽ.
Arteria eſt, quæ ad pulmonẽ ducit, tegiturq; epiglofſi, quam
& minorẽ linguam uocant, neſi potus, cibus'ue in epulando
uoce illac meante, in alienum deerrauerit tramitem, torqueat,
& hæc exterior eſt, Gula uero interior, qua cibus atq; potus
deuoratur. Tendit hæc ad ſtomachum, inde ad uentrem. A gu
la fit guloſus notæ ſignificationis, qui græce λαίμαργος,
hoc eſt Læmargus dicitur. & Læmargia ingluuies. & degulo
uerbum, quod eſt gulæ trado. Plau. poſtquam degulato patri-
monio pauper eſt factus. & guttur anterior pars colli, qđ ho-
mini tantum & ſuibus intumeſcit, aquarum plerunq; uitio.
Ab hoc gurgulio, quod totus ſit guttur. & guloſitas. et guloſe ad
uerbium, hoc eſt auiditas cibi. & auide. & ingluuies, hoc eſt
uentris rapacitas. Vir. piſcibus atrã Improbus ingluuiem, ra
nis'q; loquacibus implet. ingluuies etiã (ut Varro ſcribit) tori
ſunt, qui circa gulã fiũt propter pinguedinẽ, atq; iteriectas ha
bent rugas. item glutio. A quo deglutio, quæ ſignificant deuo
ro. Glutire tamen etiã pro gloccidare accipitur, qđ propriũ eſt
gallinarũ. quãdo oua excluſerũt, unde talis uox gloccidatio no
catur. item à gula ſingultus, qđ fere in gula fiat. Differt. n. ſin-

gultus à ructu, qa ructus fit cum uẽtriculi humor recalefactẽs
inflatur, atq; conaqtur. Singultus uero quoties ſpiritus uacans
ab humore in locũ ſpiritui deputato retinetur. hic. n. dũ emitti-
tur, nec poteſt erũpere, diſtentionẽ inducit, quæ appellatur ſin-
gultus. Ex quo fit, ut ubi refriquimus, inducatur ſingultus. Fri-
gus. n. humorem ſpiritui obductum cogit. Spiritus circumuen-
tus exilit, cuius cõmotio nihil aliud eſt quàm ſingultus. Ab hoc
fit ſingulto uerbũ, qđ eſt ſingultus emitto. Singultire & gallina
dicitur, cum uocẽ illã ſingultiẽti ſimilẽ poſt fœtum emittit. Nã
glocire dicuntur gallinæ, quæ uolũt incubare. Columel. Quã
do ouа ſupponenda ſunt glocientibus gallinis. Gluma hordei
folliculus ẽ, dictum, qđ gluatur, hoc eſt nudatur illud granũ,
unde & porcus glumius dicitur, cum ei detrahitur pellis. Var
ro. Granũ dictũ eſt, quod intimũ ſolidũ. Gluma folliculus eius
Ariſta, quæ et acus tenuis longe eminet. Glumire, diſtinguere
& ſeparare eſt. idẽ. Quæ nõ modo diſtringit buccam, ſed etiã
ramis glumit. Glucidatũ, ſuaue & iucundũ dicimus à græ-
co γλυκὺ, qđ dulce ſignificat. item à gula Strãgulo deduci-
tur, q ſignificat ſuffoco. A quo ſtrãgulatio, quæ de herbis quoq;
et arboribus dicuntur. itẽ gurgulio uermis, de quo diximus, qđ
nihil aliud fere ſit, q guttur. à quo gurguſtũ, et gurguſtiolum,
de qbus ſimliter diximus. itẽ gurges locus in flumine profun
dus, in quo aqua uertitur, qđ gulæ inſtar ad ſe trahat, ac deuo
ret. A quo fit ingurgito, quod modo, pro deuoro accipitur, et fe
re de potu, ac de cibo dicitur. Plau. Et plenũ uini amphorã in
gurgitat. Mó pro impleo. Ci. in Antoniũ. Cũ ſe cibis ingurgi-
taſſet. A collo uero fit ſubcollo, qđ eſt collo impono, ſiue in col
lo geſto. et decollo, ex collo depono. Sueto. de Claudio. Ab ijs le
ctica impoſitus, & quia ſui defugerãt uicißim ſubcollantibus
in caſtra delatus eſt. Afranius. Nũc Ioue in tuo collo habes De
colles cæue. itẽ à collo collare deducitur, quẽadmodum ſuperi-
us oſtendimus. Quæ gulã tantũ habent, carent ceruice, et col
lũ duntaxat habẽt. ſed qbus eſt ceruix, multis, uertebratiſq;
oſſibus ad circũſpectũ articulum nodis iungitur, Leoni tm et
lupo, & hyenæ ſingulis, rectiſq; oſſibus rigens, cætero ſpinæ
adnexa. Hyæna animal eſt in Africæ præcipue naſcẽs, utrãq;
ei naturã eſſe nonnulli exiſtimãt, & alternis annis marem al
ternis fœminam fieri. hoc Ariſtoteles negat. Collũ et iuba con
tinuitate ſpinæ porrigitur, flectiq;, niſi circũactu totius corpo
ris non poteſt. humanũ ſermonẽ inter paſtorũ ſtabula aſſimi
lare dicitur, nomenq; alicuius diſcere, quẽ foras euocatum di
laceret. Vomitionẽ et hoïs imitari ad ſolicitandos canes, quos
inuadat. Solũ præterea id animal ſepulchra eruere, ut corpo
ra ingrat. Oculis mille eſſe uarietates, colorumq; mutationes.
huius generis coitu Leæna æthiopica parit crocutam, ſimliter
hominũ, pecorumq; uoces imitantem. Acies ei perpetua in u-
traq; parte oris, nullis gingiuis dente continuo, qui ne contra
rio occurſu hebetetur, capſarũ modo includitur. Hominum ſer
mones Mantiçoram quoq; in Aethiopia imitari nonnulli pro
diderunt. BVBALVS. Vrus. Secutus eſt poëta uulgi opi
nionem, qui, ut ſupra diximus, ob imperitiam urum bubalũ
uocat, cum nullam bubali ſimilitudinem habeat, ſed tauro po
tius ſimilis ſit ſpecie colore, ac ceruicis figura, magnitudine eſt
paulo infra elephantum. Magna ei uis eſt, et magna uelocitas
neq; homini, neq; feræ, quã cõſpexerit parcit. Repitur in Afri
ca, atq; et i Hercynia ſylua Germaniæ. Cuius latitudo eſt no
uẽ dierũ itinere. Oritur ab Heluetiorũ, et Nemetũ, et Tauri
norũ finibus, rectaq; flumnis Danubij regiõe ptinet ad fines
Dacorum, et Anartiũ. hinc ſe flectit ſiniſtrorſus diuerſis à flu
mine regionibus. multarumq; gentium fines propter magni-
tudinẽ attingit. Nec quiſquam adhuc eſt, qui initiũ eius ſylua
uidiſſe ſe dicat, cum multi ſexagintæ et amplius dierũ iter pro

essferine. Hercynij uero populi sunt, uetus Pelasgorũ colonia: in ea sylua uri studiose foueis capti interficiuntur. hoc se labore durant adolescentes. atq; hoc uenatus genere exercentur, et qui plurimos ex ijs interficiunt, relatis in publicum cornibus quæ sint testimonio, magnam laudem adipiscuntur. Mansuescere ne paruuli quidem possunt, amplitudo cornuum, & figura & species multum à nostrorum boum cornibus differunt. Hæc studiose exquisita ab labris argento circuncludunt, atq; 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 ijs, quæ nota sunt, cornibus, ab eius summo sicut palmæ ramus late diffunduntur, eadem est fœminæ, marisq; natura. utriq; sunt iubæ eadem utriq; forma, magnitudoq; cornuum. Hi quoq; in Hercynia sylua Germaniæ reperiũtur, quẽadmodum alcę mutis comparanda, nisi quod adeo propensum habet superius labrũ, ut nisi recedens in posteriora uestigia pasci nequeat. itaq; retrogreditur in pascẽdo. ne in priora tendẽs inuoluatur, aliàs uelocitatis mirandæ. Crura sine nodis, articulisq; habet, neq; quietis causa procumbit, neq; si quo afflicta casu conciderit, erigere sese, aut subleuare potest, arbores pro cubiculis habet, ad eas sese applicat, atq; ita paulum modo declinata quietem capit. Venatores cum è uestigijs, quò se receperit ispexere, omnes è loco, aut à radicibus subruunt, aut incidunt arbores, tantũ ut summa species earum stantium relinquatur. Huc cum se cõsuetudine declinauerit, infirmas arbores pondere affligit, atq; una ipsa concidit. Cui simile ferã machlin nomine, Scandinauia insula gignit è regione Germaniæ posita. INVNC ET LENTAS CORRIPE TVRBA MORAS. Solebant spectatores aliquãdo uoce, uel plausu feras excitare. ut fuga salutem quærerent, qđ in hoc leone perniciosum fuit, nam fugiendo cucurrit in tela. Est autem modus loquẽdi, cum uel corripere uel deridere, uel monere aliquẽ uolumus. Vt I nunc, & rebus nimiũ confide secundis. I nunc, & in fortuna spem pone. I nũc et dormientẽ excita. I imperatiuũ est huius uerbi eo, qđ significat uado. proficiscor. Terẽtius. eo in uillã. Eo etiam ablatiuus casus huius pronominis is ea id. Et aliqn capitur 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 superesset. inter posita uero aspiratione ho modo interiectio est admirãtis. 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. Quidã 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 πορεύεσθαι, quod est eo, per quos spiritus ultro citroq; transit. Plyn. Succus maluæ deductæ poros, hoc est meatus suaues facit. Ameo fit remeo, quod est reuertor, refluo. et commeo, quod est animo redeundi abeo. Hinc commeatus dicitur facultas discedendi ad tempus à militia alioue 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 qbus inferius dicemus. TVRBA. O multitudo spectantium. MORAS Expectationes. Morari enim à quo mora deducitur, cuius diminutiuum est morula, aliquãdo expectare significat, quemadmodum compositum eius demoror. Vir. 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 suaui remoratur illecebra. Aquo remores aues in auspicio appellatæ, quæ actarum aliqđ remorari compellũt. & remeligo, quæ remoratur. Plau. Quid illac nũc tam diuinitus 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 etiã morari tardare est, unde et mora pro tarditate accipitur. Plau. Cui mora semper obfuit, diligentia profuit. Amoror alia quoq; compositu fiunt immoror eiusdem cum suo simplici significationis. & commoror, simul moror in eadem fere 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. debenter. futura sunt. idẽ. 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. Propriè tamẽ manere est loco insistere. Vir. manet imperterritus ipse Hostẽ magnanimũ opperiẽs. Et aliqn capitur pro fixũ eẽ. idẽ. manet alta mente repostum Iudicii Paridis. Amaneo qn pro immineo accipitur minor uerbũ deducitur, qđ quæ imminent quodãmodo minari uidentur. item compositu fiũt permaneo, et remaneo notæ significationis. Emineo, qđ est supersto, quasi extra alios, hoc est præ alijs maneo. Aquo eminentia, et aduerbiũ eminenter, hoc est alte. Quidam etiã emaneo usurpatũ pro eo, quod est extra maneo. Vnde emansor (teste Modestino) dicatur, qui diu uagatus ad castra regreditur. Sicut desertor, qui per longum tempus uagatus reducitur. Præmineo præsum. antesto, quasi ante alios emineo. Aquo præeminẽtia, promineo, porrigor. Aquo prominentia, et prominenter. Imineo, instо. Quid. Imminet exitio uir coniugis, illa mariti. itẽ à maneo fit eminus aduerbium, qđ significat de longe, quasi ab extra manente. & cõminus, qđ significat deprope, quasi à commanẽte, hoc est simul manẽte. item manto frequentatiuũ, quo ueteres usi sunt pro sæpe maneo. item mansio, qđ significat iter unius diei. Plyn. Ebanitarũ caput Thomna est. Abest à Gaza nostri litoris iudeæ oppido M DXXXVII millia passuum, quod diuiditur in mansiones camelorũ sexaginta duas. Hinc peropi potest iter Cameli unius diei esse circiter quadraginta, aut paulo amplius millia passuum.

DE NAVMACHIA DOMITIANI. EPIGRAMMA. XXIIII.

SI QVIS ADES. Blanditur Domitiano de nauali pugna, quam edidit, Monẽs 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 Sueto. scribit) nauales pugnas edidisse 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 Desinat 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 etiã 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. Quint. 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. Ex inde 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 umbili ſolis, quem Gnomonem uocant, umbra horas oſtendit, inuenit Anaximenes Mileſius Lacedæmone, ipſumq; ἀπὸ τῆς σκιᾶς, ab eſt hoc umbra ſcioterion appellauit. Romæ multo ſecus contigit. Duodecim tabulis ortus tantum, & occaſus ſolis nominabatur. Poſt aliquot annos adiectus fuit & meridies. Accenſus conſulis eum pronuntiabat, cum è curia inter roſtra, & græcoſtaſin ſolem perſpexiſſet. A columna ænea ad atrcerem inclinato ſydere ſupremam horam pronuntiabat. Sed hoc ſerenis tantum diebus uſq; ad primum 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 artifices 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 ſeptuageſimo ſeptimo. Necco gruebant 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, atque dierũ, idq; horologium ſub tecto dicauit anno urbis quingenteſimo nonageſimoquinto. Mirum ſane populum Romanum tandiu indiſcretam lucem habuiſſe. inuentum deinde horologium, qđ nunc frequens cernitur, è tenuiſſimis arenis ægyptijs. item è metallis rotis dentatis atq; ponderibus partim umbilicis horas indicantibus, partim teſtantibus tintinabulis. Quinetiã aliud horologij genus ſine aliquo pondere, ui tantum torto calybe, neruiſq; circundato, qui ſeſe paulatim euoluens uice ponderum rotas uertit. item ab hora derivatur horoſcopus, quod modo ſubſtantiuum eſt, ſignificatq; cœli particulam, in qua ponitur ab aſtrologis horæ, in qua aliquid geſtum eſt, notatio. Aut re. 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 nõ poſſunt. Modo adiectiuum ſignificatq; omne id, in quo horæ notantur. Plyn. Vaſa horoſcopa non ubiq; eidem ſunt uſui, trecentis ſtadijs, aut longiſſime etiã 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 ſplẽdorem ſignificat. Quoniam autem dies clara eſt, quemadmodum e contrario nox obſcura, ponitur aliquãdo lux pro die, unde lucẽ, et tenebris pro die, et nocte accipimus, quamuis prima lucẽ, & primis tenebris, non primam diem, ac noctem, ſed primam partem diei, ac noctis ſignificat. Dicimus etiã luci ad uerbialiter, ſicut ueſperi. Lux ἀπὸ τῆς λύκης dicta eſt. λύκην enim ueteres græci appellant primam lucem, quæ præcedit ſolis exortus. Home. ὅχεο δ' ἀπόλλωνι λυκηγενέτῃ κλυτὸν τόξον, hoc eſt Apollini, qui generat exortu ſuo lucem. λύκη autem à ſole nomen accepit, qui λύκος dicitur, unde annum uetuſtiſſimi græcorum λυκοβάντα appellabant, quaſi ἀπὸ τῆς λύκης βαινόμενον, hoc eſt à ſole dimenſum. Solẽ autem λύκον uocari etiam lycopolitana Thebaidos ciuitas teſtimonio fuit, quæ pari religione Apollinem, et lupum coluit, qui græce λύκος dicitur in utroq; ſolem uenerans, quod hoc animal rapit, & conſumit omnia in modum ſolis, plurimumq; oculorum acie cernens tenebras noctis euincit. A lyco, hoc eſt lupo Lycum Apollinẽ dictum Cleãthes affirmat, quod ſicuti lupi pecora rapiunt, ita ipſe quoq; humorem hauriat radijs. Antipater uero lycaum nuncupatum ſcribit ἀπὸ τῆς λαυκαίνειν 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 lynces urina coacta. Ouid. E quibus, ut memorant, quicquid ueſica remiſit, Vertitur in lapides, et cõgelat aere 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. depẽdent lychni laquearibus aureis. Hinc elychniũ uocamus, quod lucernis adhibetur ad lumen præſtandũ, quemadmodum ſupra diximus. Plyn. & medulla eius elegãtium 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 lecticli lucerna, Quicqd 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. Illustrē cū tota meis conuiuia flammis, Totq; geram myxos, una lucerna uocor. Extat græcū epigrāma, in quo ἕκοσι μύξων, hoc est uiginti myxorum mentio fit. ἐμὶ κανόπη πρίτιν᾽ ἔκοσι μυξῶν λυχνίον ἕδνα θεῷ πάσιον, hoc est me Canope Critiæ filia deo dicauit lucernam uiginti myxos gerentem diuitē. Myxa apud græcos proprie humor dicitur e naribus fluens. Vnde & μύξων mucosus appellatur, hoc est nares 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 elychniū produci, ut luceat clarius, προμύξαι τὸν μύχνον 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 uelut in pyramide, siue obeliscō sita sit. Sunt etiam Lychni siue lucernæ, pensiles in delubris arborum modo mala ferentiū lucentes, qualis fuit in templo Apollinis Palatini, quem Alexander Thebarum expugnatione captum in cyma æoliæ Asiæ urbe ei deo dicauerat. A lucerna fit diminutiuū lucernula. itē a lucco lucidus, hoc est clarus. perspicuus. A quo lucido uerbum, illustro. & lucide aduerbium clare. perspicue. item cōparatiua eorū, ac superlatiua lucidior. lucidissimus. lucidius. lucidissime. item a lucco lucentia sydera dicuntur. & lucens quicquid aliunde lucem habet, & lucabile, 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, q permagnus erat inter uiam salariam, et Tyberim, pro eo quod uicti a gallis fugientes e 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? oblucuiasse me puto. Et interlucor, quod est ramos seu plantas inutiliter pullulantes cum interuallo reseco. A quo interlucatio. Plyn. interlucatio arboribus prodest, sed omnium annorum trucidatio in utilissima. Et Lucetius Iupiter, quod eū lucis esse causam credebāt. Et Lucina, quæ partui præest, quod in lucem ferat. item a luce Lucius prænomen eius, qui primus ita uocatus est, quia oriēte luce natus est. & Lucilius. & Luculus similiter. item Lucrius Ardeæ rex, qui auxilio fuit Romulo aduersus Tatium bellanti. Vnde luceres appellati pars tertij populi Romani. & Lucria urbs Appuliæ. & Lucumo etiam propriū nomen. lucumones etiam propter insaniam quidam homines dicti, quod ea loca, ad quæ uenissent, festa facerent. & lucomedi a duce suo Lucumone appellati, qui postea lucerenses dicti sunt. item luscus quasi luce carens. luscum enim altero oculo orbum uocamus, quem ueteres cōclitem dicebant. Vnde Cyclopes, qui Siciliam habitasse dicuntur, unum tantum oculum in fronte habentes, Coclytes dicti. & Horatius Patritius Romanus, quod oculum unum in prælio amsit, Coclitis cognomen adeptus est. Nam peti dicuntur, q alterum oculum minorem habent, lucumum uero appellamus, cui parui utrinq; ocelli & breuis uisus. Strabonem, q oculos habet distortos. A quibus strabonum. & petorum, & luculiorum cognomina fluxere. item elucus dicitur, quasi extra lucem. Significat autem languidum, semisomnum, uel (ut alij uolunt) hallucinatorē, & nugarum amatorem siue halonem, hoc est esterno uino lāguentem contuoli oculi sunt in angustum coacti connitentibus palpebris, a contuendo, hoc est simul aspiciēdo appellati. Lucifer stella, de qua supra locuti sumus. a qua Lucani populi inter cāpaniā, brutiumq;, quod eorū regio sita sit ad partem lucferæ stellæ, uel

quod loca ætheria sint, hoc est multæ lucis, uel a Lucido ducē. hæc stella & eous dicitur. Vir. Aut cum sole nouo terras irrorat eous. item Lucanus Ad lucem spectans. A quo anteluca-nus. & anteluco. & anteluor, de quibus supra diximus. Et luculentus, luce plenus. A quo luculentē aduerbium, hoc est clare. splendide. & luculentior. luculentissimus. luculentius. luculentissime comparatiua, superlatiuaq; . & luculentitas splendor. Cæcilius. Vide luculentitatem eius & magnificentiam. Et lucifuga, qui fugit lucem. & lucigena, luce genitus. & lucifico. A quo elucifico, lucido. clarifico. Laberius. Si cito fulgentis splendore pecuniæ uolo elucificare exitum ætatis meæ. Et nocti luca, 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 & lucosus, qui interdiu nihil, uesperi satis uidet, meliusq; sine lucerna, quàm cum lucerna. Varro. Vespere uero uidere, quos appellant luciosos. idem. Aedepol is cæcus non lucosus est. ij à græcis nyctilopes appellantur, & morbus huiusmodi latine lutio dicitur. Plyn. Sanguine hirci sanari luciosos putant. Nyctilopas uocant græci & lumen, quasi lucimen. A quo luminosum, hoc est clarum. Cic. Cū sint maxime luminosæ, & quasi iactuosæ partes duæ. Et luminose aduerbium. & illumino, quod significat clarifico. illustro. a quo illuminatio. illustratio. & relumino. lumen reddo. item a luceo fit illuceo. A quo illucesco. ideſt lucem emitto. & pellucco, per medium transluceo. Plau. Pellucet quasi laterna punica. a quo pellucidus, & pellucide, et polluceo, quasi porro, hoc est ualde, siue longe luceo. Pollucere enim dicitare est, quod is qui talia facit, longe luceat ob lumina sacrificiorum. idem. Vt decimam partem Herculi polluceā. Naeuius. Qui decimas partes, quantū alieni fuit, polluxit tibi. & diluceo. clareo. a quo dilucidus clarus. Dilucide clare. Diluciditas, claritas. & diluculum aurora, quasi parua diei lux. A quo diluculo aduerbium, hoc est summo mane. & diluescit usurpamus pro eo, qđ est dies fit. Plau. etiam & alij qdam diluculascit scripserunt pro eo, quod est diluescere incipit. item reluceo splēdorem reddo. Colluceo, simul luceo. item colluco, quod ueteres usurpabāt, cum profanæ syluæ rami decaderentur offiacentes lumini. subluceo, paruam lucem emitto. a quo sublucidus, & subluci de. Præluceo ante luceo. Circunluceo notæ significationis. & allucinor, quod proprie significat erro, quasi ad lucē peruenire nitor nec possum. Veteres tamen allucinari usurparunt pro dissolui, & obstupescere. a quo fit allucinatio, quasi obstupefactio quædam, & inconstantia, atq; incertitudo mentis. Varro. Et assidue oscitantem uidit, atq; illius qdem delicatissimas mentis & corporis allucinationes. Fuerunt tamen qui allucinari ἀπὸ τοῦ διαλύειν, quod dissoluere est, dictum putauerunt, Sed nimis aspera, ac curiosa derivatio uidetur, in re præsertim clara atq; aperta. Quidam hallucinor cum aspiratione scribunt quēadmodum lachrymas. sepulchrum. ahenum. uehemens. inchoare. honera. honustum, nulla alia ratione, nisi aut fomitas, & 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 a deo exhibiti. Quicquid enim deorum habetur, uel quicqd dijs destinatum est, sacrum uocatur. ENYO NAVALIS. Pugna naualis. Enyo enim a 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, nō alieno, sed suo cruore

ſacra faciebant. Sectis nanq; humeris, & utraq; manu diſtrẽctos gladios exercentes currebant ueluti inſani. de quo Quinti. iſtud inqt, 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 nauali deducitur. Nauis autem à græco ναῦς. Vnde naualia, in quibus ſtant, ſeu fiunt naues. Virg. Diripientq; rates alij. naualibus ite. Ferte citi flammas, date tela, impellite remos. Et nauus celer. ſtrenuus, a' nauium uelocitate dictus. Cuius contrarium eſt ignauus. a' quo ignauia tarditas. deſidia. & ignaue, ſiue ignauiter aduerbium deſidioſe, quẽadmodum nauiter ſtrenue. diligenter. & nauo uerbum, quod eſt aliquid ſtrenue facio. & naumachia, nauale bellum, ſeu nauali pugna. ναῦς enim nauis eſt, μάχη prælium. unde & Monomachia ſingulare certamen dicitur, quod μόνος ſolum græci dicunt. & batracomyomachia ranarum, & murum pugna. Quippe βάτραχος ranam, μῦς murem appellant. & gigantomachia, pugna gigantum cum diis. Gigantes enim uaſtiſſimi corporis homines fuerunt, terræ filij ſine patre, ſerpentinis pedibus, qui, cum deos cœlo pellere uellent, a' Ioue fulminati ſunt. Hinc ampliſſimis corporibus homines gigantes uocantur, quos raro iam, aut nunquam uideri certum eſt decreſcentibus ſere' continue mortalium corporibus, conſumente ubertatem ſeminum exuſtione. in Creta olim terræmotu rupto monte inuentum eſt corpus ſtans quadraginta ſex cubitorũ, 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 eẽ, quàm quod priſcis fuiſſent. Οἵ δὲ χερμάδιον λάβε χειρὶ τοιήνδε μέγα ἔργον, οὐδ' ἐὺ ἀνδρε φέροιεν ὅσοι νῦν βροτοί εἰσιν. hoc eſt. Hic autem lapidẽ cepit manu Tydes magnum opus, quem non duo ferrent uiri. quales hac tẽpeſtate ſunt mortales. A' gigas gigenteus deducitur. & nauarchus nauis princeps. & nauiclerus, qui nauem regit, dicturq; latine nauicularius. & nauiger, q nauim ducit. & nauigo, naui iter facio. A' quo nauigium ipſa nauis. et nauigatio ipſa profectio. & nauicula parua nauis. & nauſtibulum alueum ad nauis ſimilitudinem factum. & nauia lignum cauatum ut nauis, quo in uidemijs uti ſolent. Næuia uero ſylua erat iuxta urbem, ab eo dicta, quod Næuij cuiuſdam fuerat. & nauta ſiue nauita, qui ſe in naui agenda exercet. et quicunq; in naui eſt nauis ducendæ gratia. a' quo argonautæ dicti ſunt Iaſon, & cæteri, qui primi in argo nauigauerunt. Argo nauis ipſa longa dicta eſt, quam argonautæ ædificarĩ fecerunt, ita nominata, uel a' celeritate per antiphraſin, quoniam græca ἀργὸν pigrum, dicunt, uel quod Argus eam ædificauerit. hanc primum in mari fuiſſe nonnulli affirmant, & ob eam rem in cœlum fuiſſe translatam, & inter ſydera collocatam. Pindarus in magneſiæ oppido, cui Demetrias nomen eſt ædificatum affirmat. Callimachus in ijſdem finibus ad Apollinis Actij templum, quod argonautæ proficiſcentes ſtatuiſſe exiſtimantur. Huius non tota effigies inter aſtra, uidetur. Diuiſa enim eſt a' 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, occidẽs ſagittario & capricorno exorto, ut in mari collocata exoriẽs cũ uirgine. habet in puppi ad primũ gubernaculum ſtellas qnq;, ad alterũ quatuor, circùm carinam quinq;, et ſub fundo qnq;, ad malum treis. item a' 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. Scamoniũ ſtomachi diſſolutionem facit, aluum ſoluit. Eſt autem ſuccus herbæ ab radice ramoſæ pinguibus foliis. 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. Nã 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. A liqui acoponu canit. fruticoſa flore oleris. grauis odore, cuius ſemen commanducatum uomitiones facit. De ea eſt prouerbium ἀναγύρου κινεῖς, hoc eſt anagyrum moues, quoties aliquid loquimur agimus'ue, quod ſuſcitare nobis ignominiam poſſit. item a' nauis nauſeæ uerbum deducitur, quod de grano fabæ dicitur, cũ naſcendi gratia ſe aperit, quod ſit non diſſimile nauis figuræ. quidam etiam nauca ab eodem deriuatum putant, quod ſignificat putamen nucis, ſiue oleæ nucleum, ſeu membranulam, quæ in nucis inglãdis eſt medio. Ponitur etiam pro eo, quod eſt nihili. Plau. Qui homo timidus non erit, in rebus dubijs nauca erit. Quidam tamen nauci, quaſi nuci à nuce dictum opinãtur. Hinc nacæ appellantur fullones, quod nauca non ſint, ſiue quod à ueteribus græcis omnia fere' opera ex lana nacæ dicebantur. item a' naui Nauſithoum quidam appellatum uolunt Neptuni filium ex Periboa Eurymedontis filia Alcinoi patrẽ. & Nauſicaam Alcinoi Phæacum regis filiam. Marti. Si mihi Nauſicaa patrios cõcederet hortos, Alcinoo poſſem dicere malo meos. Item a' naui nato. natrix, cæteraq; eorum deriuatiua. et nautilis piſcis, de qbus 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 thracus boſphorus. Vbi iterum effundit, pontus euxinus, qui paludi committitur, emerius 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 a' ponto, quod à mæotide ina pit 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 quą põtinas uia diuidit uda paludes. Iuue. Armato quoties tutæ cuſtode tenẽtur Et põtina palus. & Gallinaria pinus.

DE LEANDRO EPIGRAMMA. XXV.

QVOD 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 nacta est, ij ardentissimo se amore dilexerunt, quod ne in notitiã ueniret, Leãder nando se ad puellam cõferre, quàm nauigio malebat. Sæuientibus uero aliquando uentis, & mari procelloso, cum ferre amoris desyderium nõ possent, ambo se in mari cõmiserunt, sibi inuicem obuiam euntes, tandemq; fluctibus sunt submersi. Quidam Leandrum tantum submersum memorant, puellã uero dum uenturum anxie expectaret, tandem recognita doloris magnitudine in litore contabuisse. DESINE. Desiste. cessa. Sinere, permittere est. Desinere, finire. cessare. A' quo desinentia finis, terminus. Quidam senatum quoq; a' 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 EVIT. 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.

SAECVLA CARPOPHORVM. Rursus laudatur Carpophorus, quod plureis pene' 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 plerique ferebant. PRISCA SAECVLA. Prisca tempora. Prisca ætas. Seculum enim siue per syncopen seclum poëtæ pro tempore accipiunt. Proprie tamen spatium est centum annorum, a' sene dictum. hoc enim longissimum spatium senescendorum hominum putant. inde seculares ludi dicti sunt, quoniam post centum annos a' 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 propinquor sit. Nex. n. mortem significat. Sisenna. Quoniam neq; mea nex, neq; intercessio posse uidetur illorum dementem reprimere audaciam. Ab hoc neco deducitur, quod est interficio, & eius compositum enecо. A' quo enecati interfecti dicũtur. Senes. ueteres, & antiquos quidam ita distinguunt, 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 puenerint 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 a' sene senatus, quod & locum significat, in quo senatores conueniunt, & ipsos senatores. Vlpianus. Senatores dicit esse, qui a' patricijs & cõsularibus usq; ad omneis 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 significat, uel (ut aliqui uolunt) a' 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 a' sene fit comparatiuum senior. & seneo, ac conseneo uerba. A' quibus seneſco, & conseneſco deducuntur. item senecio herba, quæ alio nomine erigeron uocatur. species, & molliora trixaginis, caulículis subrubicundis, quæ in tegulis, & in muris nascitur. senecionis nomen ei imposuerunt, quia uere canescit. caput ei numerosa diuiditur lanugine, qualis ẽ spinæ, inter' diuisuras exeunte. quare eam Callimachus acanthida appellauit. quippe græca ἀκάνθας spinas nominant. alij pappum nuncupauere propter lanuginem a' 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 dissertuimus. 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, a' qua lycium mare denominatum est in Asia minori sitæ iuxta Pamphiliam, & a' parte orientali Cariam terminantis sic appellatæ a' Lyco Pãdionis 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 e' 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. Horrẽdum stridens flammis armata Chimæra. de Typhone Chimæræ patre sic scribit Seneca. Nõ tã ferum Typhona neglecto Ioue irata tellus edidit quõdam parens. a' poëtis aliquando Typhos, nõnunquam Typhoeus nominatur. Lucanus. Conditus inarimis æterna mole Typhoeus. interdum diuisa diphthongo. & e. correpta pronuntiatur. Ouid. Aeternas ausum sperare Typhœa sedes. 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 ulasceretur a' 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 gigantei iniecta ẽ insula membris, Trinacris et magnis subiectum molibus urget Aeternas ausum sperare Typhoea sedes. Typhonas etiam uocant fumigantes globos, & figuras quasdam nubium metuendas, de quibus supra diximus. Typhis autem faber lignarius fuit excellens, q primus adminicula gubernandi

naues instituit, fuitq; Argonautarum gubernator (ut Seneca testatur) Ausus Typhis Pandere nasto carbasa ponto, Legeq; 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 a 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; occupatus frigoribus inuolunt terras, quales fuerunt inter Baias, et 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. uerùtamen omnem pallorem bibentibus gignit. sic quosdam legimus colorem Portij latronis insignis oratoris, ut studiosi uiderentur, fuisse imitatos. Sic Iulium Vindicem, qui assertor a Nerone libertatis fuit, lenocinatum, ut testamentum eius Nero caperet. quippe Nero dum eum existimat parum uicturum, misit eum in Gallias pro prætorem, unde postea a Nerone defecit. Cyminus uero lacus est Hetruriæ Cymino monti suppositus, ad sex millia passuũ ab urbe Viterbio. SEMEL. Vno ictu. IGNIPEDES POSSET SINE COLCHIDE VINCERE TAVROS. Ostendimus superius quomodo Iuppiter Arietis imaginem, quo uectus fuerat Phryxus ad regem Colchorum, inter sydera constituit. Idem aureo uelleri, quod Phryxus in templo suspenderat, custodes adhibuit tauros igneore ac naribus emittentes, et secundum quosdam, ignitos etiam pedes habentes. hos Diodorus interpretatur tauricos fuisse, hoc est homines e tauricæ regione ad uelleris custodiã deputatos. Iason Esonis filius fuit, fratris Peliæ Thessaliæ regis, qui cum patruo ob insignem uirtutem in affectati regni suspicionem uenisset, de eo tollendo cogitare Pelias cœpit, quamobrem profisci eum ad Colchos iussit, pellẽq; arietis memorabilẽ gentibus reportare, sperãs hoc modo futurum, ut uel periculo longe nauigationis, uel bello tam profundæ barbariæ interiperetur. Iason igitur fabricata in sinu pagaseo longa naui, quæ argo uocitata est, omnes fere totius græciæ iuuenes animo ac uiribus præstantes conuocauit, iter quos Hercules fuit. Orpheus. Castor, Polluxq;. Zetus. & Calais, aliiq; complures, quos poetæ ob insignem uirtutem semideos appellant. Statius. iam tum prima cum pube uirentem Semideos inter pinus me Thessala reges Duceret. hi a nauis nomine argonautæ sunt dicti. instructa igitur naui e 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 lætã. hæc uenenis conficiendis plurimum studij impẽdit, & a quibusdam inuenisse prima dicitur aconitum, cuius uim mortiferam in patre primo experta est, eoq; sublato, regnum assumpsit, moxq; Dianæ templum erexit, in quo hospites eo naui gijs 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 a matre in ijs prius esset instructa. itaq; Sarmatarum regi connubio iuncta uirum mox ueneficio peremit, & ipsa regno potita sæue nimium, ac crudeliter administra-

bat imperium. quamobrem regno ab incolis pulsa in Italiã uenit. & in promõtorio Latij, quod ex eius nomine Circeum 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 continẽs. in eo oppidum Circeij, & ipsius Circes sacellum, & Mineruæ ara fuit. Et quædam Vlyssis patera monstrari longo tempore consueuit. Medea uero licet ipsa quoq; a matre ac sorore ueneficiorũ artem didicisset, diuerso 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 e uinculis eripiebat, quamobrem indignatus pater eam carceri destinauerat. sed Medea ad solis aui templum, quod in litore situm erat, confugiens, eo se receptaculo ueluti asylo tuebatur. inter hæc cum argonautæ noctu ad litus peruenissent, Medea Iasonis amore incensa sese illi connubio iunxit, modumq; quo ignipedes tauros subigere, & aureo uellere potiri sine discrimine posset, edocuit. Iason itaq; auxilio eius optatum prædã adeptus, mox illa absyrtio fratre comitãte fugã arripuit, quos cum Oeta rex persequeretur, Medea, ut fugæ plus spatij præberet, regem q; persequẽtem remoraretur, Absyrtium fratrem occidit, membratim q; diuisum particulas per agros disiecit, quibus colligendis, atq; humandis occupatus pater, sese a psequendo retraxit. hinc locus ille dictus est tomos a sectione membrorum. τέμνειν enim apud græcos scindere 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 Thessalia 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. Quid de Medea. Non erat Oetes ad quem despecta rediret, Non Ipsea parens. interdum tamen p diphthongon profertur, & est dictio duarum syllabarum. Idem.

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

Oetus uero frater fuit Ephialis & filius Alœi, pugnauitq; in creta (ut Sallustius refert) unde cetij campi dicti sunt. Oethini populi sunt iuxta pontum. TAVROS IGNIPEDES. Qui uellus aureum custodiebãt. SINE CHOLCHIDE. Sine consilio, atq; ope Medeæ. colchis medea dicitur. quippe Colchi populi sunt Asiæ. a quibus colchica regio dicitur iuxta pontum, in qua iuga cauacasi 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 e uicinis montibus cadentes. Moschorum regio tripartita est. nã partem habent colchi, partem hiberes. partem Armenij. nauigatur phasis quãlibet magnis nauigijs circiter quadraginta millia passuum, minoribus longissimo spatio, pontibus centum uiginti puium. oppida in ripis complura habuit celeberrima tyrida. aeum. cygnum, & in faucibus phasin colchorum emporium. regio fructibus, & omnibus, quæ ad fabricandas naues pinẽt opportuna. secus flumen est Leucotheæ fanũ, qđ Phryxus condidit, atq; illius oraculum, ubi aries non mactatur. a phasi phasiana auis dicta, de qua supra diximus. colchis etiam aliquando

pro ipsa

pro ipſa regiõe colchica ponitur, in qua 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 Pollucis auriga exiſtimant, à quibus Heniochorũ gentem conſtat ortum habuiſſe. hi Hiberiã colunt, à tergo montium ſitam centum quadraginta millibus diſtantem à Trapezunte. ẽ autem Trapezus oppidum centum millibus paſſuum à Pharnacæ 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 Argiuorum, Abãtis filij, q̃ cum Danaen unicam filiam haberet, ex reſponſo habuit ſe manu eius, qui ex filia naſceretur, pituram. quapropter Danaen in turri quadam claudi, & ne uir quiſquam ad eam accẽdere poſſet, diligenter cuſtodiri iuſſit. ſed Iupiter amore eius captus, quo ſibi accẽſſus 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 proiici iuſſit, quo fluctibus obrueretur. ſed arca in Iinus appulum forte appulſa eſt, et à piſcatore quodam inuenta. in qua cum Danaen, & paruulum, quem enixa fuerat, in ſantem inueniſſet, utrũq; Pilumno regi obtulit. hic cum genus eius & patriam didiciſſet, eam ſibi connubio iunxit, & filiũ eius nomine Perſeum Polydecti Magnetis filio Seriphi inſulæ regi educandum dedit, qui cum adoleuiſſet, ſumptis à Mercurio, à quo ob pulchritudinem diligebatur, talaribus, & petaſo, galeaq; in qua ex aduerſo uideri non poterat, indutus, acceptæ præterea (ut nonnulli putant) à Vulcano falcẽ ex adamante facta, iuſſu Polydectis aduerſus Gorgonem profectus, eam occidit, & caput eius ſecum detulit, quo Atlãti regi, quod ſibi hoſpitium negauerat, oſtẽſo, eum in ſaxũ 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 Andromedã uenerat, oſſa ex oppido Iudææ Ioppe apportata. oſtendiſſe Romæ inter reliqua miracula ferunt in ædilitate ſua M. Scaurus longitudine pedum quadraginta, altitudine coſtarum indicus elephantos excedente, ſpinæ craſſitudine ſexquipedali. huic ſimilẽ uiſam in Gaditano litore, Turanius ſcripſit, cuius iter duas pinas ultimæ caudæ cubita ſex decim fuere, dentes centumtriginta. maximi dodrantum menſura, minimi ſemipedum. uerum cum nuptiæ celebrarentur, Phineo Cephei fratre, cui ante ſententiam puella deſponſata fuerat, eam repetente, & ui auferre uolente prælium cum eo commiſit, multisq; ex hoſtibus interẽptis, reliquos oſtenſo Gorgonis capite conuertit in lapides. Mox quoq; in ipſas 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, quæ in Aethiopia, & Ioppe urbe ante diluuium (ut ferunt) cõdita regnaſſe, eo ſigno acolæ longiſſimo tempore affirmarũt,

quod tumulum eius, fratriſq; Phinei ueteres cum plurima religione retinerent, cum etiam rei tot cærminibus, ac fabulis celebratæ, ſeruatæq; à Perſeo Andromedæ clarum ueſtigiũ marinæ belluæ oſſa immania oſtentarent. ab Acriſio acriſioneus deducatur Virg. de ardea loquẽs, Acriſioneis Danae fundaſſe colonis. cepheum præterea, à quo cepheus deducatur, et Caſſiopeam uxorem, & Andromeden filiam, Perſeumq; in cœlum trãslatos fuiſſe prodiderunt. quippe Cepheus à tergo minoris arcti conſtitutus includitur arctico circulo, ut præter humeros & caput eius nihil ocidere 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 tres ex tranſuerſo. 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 locatam. occidit cum ſcorpiõe. 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 munorem beneuolentiam pro beneficio accepit. quippe nec pater Cepheus, nec Caſſiopea mater impetrare ab ea potuerunt, quin patria, & parẽtibus relictis poſtea ſequeretur. ſcripſit de hac Euripides fabulam, quæ ab eius nomine Andromeda inſcribitur. cernitur prope 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 & ariẽte, 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 tres. in utroq; genu unam. in pedibus binas. Perſeus dextra extenditur ad ſoceri Cephei ſedem. ſiniſtrum crus eius, & humerum læuum circulus æſtiuus à reliquo corpore diuidit. ipſe manu dextra arcti cum circulũ tangit. dextro pede caput aurigæ premere quaſi currens uidetur. occidit ſagittario, & capricorno exorto inclinatus ad caput cum ariẽte, & tauro rectus oritur. habet i utroq; humero ſtellam unam. in manu dextra clare lucentem unã. 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 τὸν ἀνιοχέα appellauit, quod pleriq; puluerulentum interpretati ſunt, quæ appellatio Orioni potius conueniret, qui uenator

fuit, semperq; in terra uenatus est, & nunc uenari inter syderа uidetur. Perseus autem, q uolatu potius assiduo usus est, non potest cum ratione puluerulentus uocari. cum igitur Aratus ἀπὸ τοῦ ἀείρειν uocauit, Aetolorum lingua usus est, q cum uolunt aliquem currentem significare, ita eum nominare consueuerunt, quod à pleris q; parum intellectum est. Aratus. Tanus 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, fãcta Herculis numerari solent, utpote diuersis locis & temporibus patrata, Seddonge 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 obedientes facere. à domo sit frequentatiuum domito, & domitus. victus. subditus imperio. cuius contrarium est indomitus. & domitor, qui domat, cuius fœminimum est domitrix. & domatio, actus ipse. & domabilis, qui domari potest. Cuius contrarium est indomabilis, et perdomo compositum. deducitur autem domo à græco δόμος 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 nalde domãdo. Persius. Non mihi Polydamas, nec troiades Labeonem Prætulerint. sunt qui dominum quoq; à domando uocatum existiment, similiterq; 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 pleriq; 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 de cennis 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 uicies. Item decimus. à quo undecimus, & reliqua usq; ad uicesimus. & decima substantiuum, q̃ significat portionem unã 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 ex decimo, quod significat eligo. & ex decimatum electum. Item à decem decẽnarius. & decumanus, quod pro magno accipitur. Vnde decumana ona, & 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 sentire) 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 equitibus, neq; belli solũ, sed domi quoq; Decurio dicitur, nomen quoddam præpositiuæ dignitatis si-

gnificans, & hoc apud Romanos tantum. Nam in municipijs idem est decurio, quod Romæ senator, etenim qui in senatu et in concilijs Reip. municipalis interesse poterant, decuriones appellabãtur. 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 nummũm 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 nummũm. 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 deducebãtur, 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 exercẽo. à quo decuriatus. hinc decuriatæ comitia dicuntur, sicut à centuriõe centurio uerbum. à quo centuriatus. & centuriatæ comitia. Hinc succentuarius dicitur. Teren. Ego in subsidijs hic ero succentuarius, siqd 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, & idẽ significat, quod decenarius. unde denariæ cærimoniæ dicebãtur, sicut tricenariæ, qbus sacra aduturis decem continuis rebus, uel triginta certis quibusdam rebus agendum 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 uiginti quatuor siliquarum. Item à decem dexstans & deunx, de quibus superius diximus. Item quo nõnulli utuntur, decanus. Item decas decadis, quod significat aliquid decenarium numerũ continens. Hinc T. Liuius libros suos decadas nuncupauit, quod decem uolumina singulæ continerent. Item decadas decẽnalia spatia nuncupamus. Item à decem Decius nomen proprium, quẽad modum à quinq; Quintus. à sex Sextus. Item à decas 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 continet. & decaphorus lectica, quæ à decem fertur hominibus, sicut hexaphorus, & heptaphorus, quæ à sex, & septem seruis ferri solet.

DE NAVMACHIA EPIGRAMMA. XXVII.

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

CHORVS NEREIDVM. Conuentus puellarum nymphas

nymphas maris repræſentantium qppe et nymphas ipſas naantes naumachia Cæſaris repræſentauit. Chorus proprie conuentum, & ueluti coronam ſignificat eorum, qui ad ludos conueniunt. Vnde à corona chorum deductum qdam, inter quos eſt Feſtus Pompeius, exiſtimant, quamuis Chorus aſpiretur. Corona uero ſine aſpiratione ſcribatur, qđ non eſſet mirum, cum ueteres etiã choronã cũ aſpiratione ſcripſerint, quẽadmodum chenturiones. & præchones (ut refert Quint.) Verũ nos quidem Platoni potius aſſentimur, q chorũ græcũ eſſe teſtatur, & à chara, hoc eſt gaudio deductum. qppe chorus proprie de cõuetu ſaltantiũ at q; cæterũ dicatur. Virg. Omnis quã chorus, & ſocij comitentur ouãtes. hinc chorea pro ipſa ſaltatiõe uſurpatur. & choraules dicitur, q in choro tibia canit. à choro noſtra qdem ſententia corona etiã originem traxit, quod corõas geſtare in choris, ac ſaltationibus mos erat, propterea cũ aſpiratione à ueteribus ſcribebatur. Eſt autem corona, quam græci στέφανον uocant, à noſtris olim ſtrophia ἀπὸ τοῦ στρέφειν, qđ uertere eſt, dicebatur. poſtea p diminutiõem ſtrophiola appellata. Deinde à ſerendo ſerta. Principio. n. ex arborum ramis fieri coronas in ludis, & ſacris certaminibus mos fuit. poſtea uaria florum miſtura cõponi cœperunt. has primus Sicyon ex ingenio Panſiæ pictoris, & Gliceræ coronariæ admodũ illi dilectæ adinuenit. Paulopoſt ſubiere, quæ uocantur Aegyptiæ ſiue hybernæ, tũ cũ terra flores negat, è bratteis ligneis, ſiue corneis, ſiue eburneis fãctæ uarijs coloribus infectis. Aceſſerunt deinde & è lamina ænea tenui inaurata, aut inargentata, que ob gracilitatem corollæ ſunt appellatæ. unde corollariũ dictũ, qđ ſignificat id, qđ additur præter illud, qđ eſt debitum, qđ 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, et Antonio quotidianã ferè cœnã appoſitã irridente Cleopatra corollariũ id eſſe dixit, conſumpturamq; ſe ea cœna taxatiõem confirmauit. Craſſus diues primus argento, auroq; folia imitatus ludis ſuis coronas exhibuit. additi deinde ſunt Leniſci. ſic enim uocantur faſciolæ ex coronis dependentes, dictæ quaſi laniſci, qđ antiqſſimum fuit genus coronarum lanearũ. hos adij ci coronis honos erat propter hetruſcas, qbus iũgi niſi aurei nõ debebant. ij diu puri fuere, poſtea cælare eos primus P. Claudius Pulcher inſtituit. Vti coronis niſi q in ſacris certaminibus uicaſſent, principio nefas habebatur. translatæ deinde ad imperatores, ac milites, q ſeſe fortiter i bello geſſiſſent, fuere. Statuis quoque imponi cœptæ, et in funeribus mortuorũ capitibus iũgi, ac in atrijs domorũ, quæ p lineas ad imagines diſcurrerent, ſuſpẽdi, ingensq; in ijs ſeruatæ ſeueritas fuit. L. Fuluius argentarius bello punico ſecundo cũ corona roſacea interdiu è pgula ſua in forũ perexiſſe dictus eſt, ex authoritate ſenatus in 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 q propter ſimilitudinem ſeruili cuiuſdã uiliſſimi negotiatoris Serapio cognominabatur ob id in tribunatu plebi admodũ gratus, dignuſq; africanorũ familia, nec ei fuit in bonis, quantũ impenſæ funeris ſufficeret. Aſſes ergo cõtulit populus, & funus eloauit, quaq; ferebatur, flores è proſpectu omni ſparſit. Scipionis cognomen primus adeptus eſt Cornelius, quod patrem luminibus cæcum probaculo regeret. Nã Scipio baculũ ſignificat. A Scipio Virgilius patronymicum Scipiadas deduxit, quaſi ſcipionidas. Deorum quoq; capitibus addi coronas honos habebatur, et lariũ publicorũ priuatorũq;. Item ſepulchrorũ & manium, eoq; deinde luxuria proceſſit, ut in conuiuijs, ſymposijſq; ſic enim græci, cõpotationes uocant, coronis uterentur hilaritatis gratia, & unguẽta foliis adderent. Translatæ quoq; ad mulierculas fuere, & laudatiſſimæ è nardi folio hẽbantur. Item è ueſte ſericæ uerſicolores unguentis madidæ. Cleopatra apparatu belli accaci Antonio gratificationem eius timente, nec niſi præguſtatos cibos ſumente cũ eo luſit extremis coronæ foliis uenenо infectis. Nã cũ ipſam in potu capiti impoſuiſſet, præcedẽte mox hilaritate inuitauit Antoniũ, ut coronas biberent, conærpta ergo in ſcyphũ folia. incipienti bibere Antonio (qs enim huiuſmodi inſidias timeret?, oppoſita manu, En ego inqt cariſſime Antoni ſum illa, quã tu nona præguſtantiũ diligentia caues? nec tamẽ mihi, ſi poſſem ſine te uiuere, nocendi occaſio deeſſet. Mox eductũ è cuſtodia uinctũ bibere iuſſit, q ſumpto potu, illico expirauit. De coronis qdem apud græcos Mneſteus & Callimachus medici uolumina ſcripſere, quod quædã prodeſſent, quædam nocerent. Idem fecit Theophraſtus. è noſtris quoq; qdã inſcripſerunt libros Anthologicum, 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. Itẽ quæ oualis appellatur. Poſtremo quæ uocatur oleagina, qua uti ſolent, q triũphũ procurãt, cũ in prælio nõ interuenerint. Triũphales coronæ ſunt aureæ, quæ imperatoribus ob honorem triũphi mittebantur, id uulgo dicitur aurũ coronariũ. eæ antiquitus è lauro erant, & laureæ uocabantur, poſt fieri ex auro ceptæ. Obſidionalis eſt, quam ij, qui liberati erant obſidione, dabant ei duci, qui liberauerat, præſertimq; 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 omneꝛ 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, contigitq; nulli, niſi ab uniuerſo exercitu populo ue ſeruato ſeruatori decreta. Cæteras imperatores dedere. hanc ſolam milites, 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 & altricæ ipſa humo, ac etiam humatione cedere. unde herbam dare accipimus pro eo, quod eſt uictum ſe fãteri. eadem donatus eſt L. Dẽtatus 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 obſeſi fuerant, quanta eſſet honoris eius authoritas confeſſus religione. Siquidẽ donatus bouem album Marti immolauit, & centum ſuluos, qui ei uirtutis cauſa dati fuerant ſimul ab obſeſſis. Hic Decius poſtea conſul & imperio & collegæ ſe pro uictoria deuouit. datus ẽ & à ſenatu, populoq; romano, qua claritate nihil in rebus humanis ſublimius exiſtimatum eſt. Fabio illi, qui rem omnem romanam reſtituit non pugnando, hæc data cum magiſtrum equitum, & exercitum eius ſeruaſſet. tũc 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, ſoláq; à tota Italiã data. centurioni uero uni donatus. Cn. Petreio Cimbricо bello, quod is primum pilũ capeſſens ſub catulo excluſam ab hoc legionem hortatus tribunum ſuum dubitantem per caſtra hoſtium erumpere, interfecit, legionemq; eduxit. ſcripſit & Syl-

la dictator ab exercitu se quoq; donatũ apud Nolã legatũ bel lo marsico, idq; in uilla sua Thusculana, quæ fuit postea Cice ronis, pinxit. Aemilianum quoq; Scipionem Var. scripsit dona tũ obsidionali in Africa fuisse Mãlio cõs. cohortibus seruatis, to tidemq; ad seruãdas eas eductis. postremo Octauiũ Augustum cum M. Cicerone filio consulẽ idibus septembribus inuenimus donatũ. Mirũ est nullas herbas certas in hoc honore fuisse, sed quæcũq; fuerant in piculi fede, quis ignobiles ignotasq; honorem hunc nobilissimũ fecisse. ex quo cõstat herbã omnem graminis nomine à ueteribus nũcupatã, & gramineã pro herbacea positã. Ciuica corona appellatur, quã quis ciui, à quo seruatus esset in prælio uitæ, ac salutis præceptæ testem dare solebat. hãc fieri è fronde querna mos erat, quoniã cibus, uictusq; è quercu capi quondã solebat. fiebat etiã ex ilice, q hæc quoq; arbor glãdifera, & superiori similis est. Cæci. Aduehuntur cũ ilignea corona, & chlamyde, diy nostrã fidẽ. Massurius Sabinus Ciuicã coronã ei tm dari solitã scripsit, q & ciuem seruasset, & eodẽ tempore hostem occidisset, neq; in ea pugna sese loco mouisset. aliter ciuicæ coronæ ius alicui negauit cõcessum. Tiberium in Cæsarem cõmemorat, cum consultus fuisset, an ciuica corona ei deberetur, q ciuem in prælio seruasset, & hostes ibidem duos interfecisset, sed locũ, in quo pugnabat, nõ retinuisset, eoq; loco hostes potiti essent, ita rescripsisse, eũ quoq; ciuicã dignũ uideri, qã appareret tã iniquo loco cãe ab eo seruatũ, ut etiã à fortiter pugnãtibus retineri nõ potuisset. hac ciuica corona L. Cœlius uir censorius in senatu Ciceronem cõsulem donari à Rep. censuit, q eius opera, ac uirtute atrocissima illa Catilinæ coniuratio detecta, umdictaq; fuisset. Muralis corona erat, qua donabatur ab imperatore, q primus murũ subiisset, & in hostiũ oppidũ p uim cõscendisset. iccirco quasi muri pinnaculis decorata fuit. Castrensis corona dari ab imperatore solita erat ei, q primus hostiũ castra pugnãdo introisset. hac insigne nulli habebat. Naualis dicebatur, qua donari solebat maritimo prælio, q primus ĩ hostiũ nauim ui armatus trãsiluisset, eaq; quasi nauiũ rostris insignita erat. Oualis corona myrtea erat, hac coronabãtur imperatores, q urbem ouãtes introibant. ouatio minor triũphus dicebatur. Nã quoties bella nõ rite ĩdicta, neq; cũ iusto hoste gesta essent, aut hostiũ nomen humile, & nõ ideneũ foret, ut puta seruorũ, piratarumq; aut deditione facta impuluerẽ, incruẽtamq; uictoriam imperator reportasset, ouandi nõ triũphãdi causa erat, eiq; facilitatẽ aptã esse Veneris frodẽ credidere, qã nõ Martius, sed quasi uenereus qdã triũphus foret. hac myrteã coronã M. Crassus, cũ bello fugitiuorũ cõfecto ouãs rediret insolẽter aspernatus est. Senatusq; cõsultũ p gratiã cõcessit, ut lauro nõ myrto coronaretur. Ouationis nomẽ ab oue tractũ Seruius honoratus grãmaticus affirmat, q ouantes uno equo uterentur, & à plebeijs siue equitibus romanis ducerentur ad capitoliũ, & de ouibus sacrificarent. cũ triũphantes albis eq; quatuor uterentur, & senatu præeunte in capitoliũ deducerentur, & tauros ad sacrificia adhiberent. Nos hoc uocabulũ ab ipsa potius clamantiũ uoce derinatum existimamus, qã ouãtes, hoc est. o. o. ut fieri solet, clamãtes urbẽ ingrederentur. unde in omni hilaritate, q ita uociferantur, ouãtes appellare cõsueuimus. Virg. Omnis quã chorus, & socij comitentur ouãtes. interponitur autem. u. euphoniæ gratia quẽadmodũ in ouis qã pecudem significat, & à ueteribus masculino genere proferebatur & in ouũ, cum analogiæ ratio exigat, ut ois & oum dicatur, siqdẽ à græco deducuntur, illud ab eo, qã est ὄις. unde ouicula diminutiũ, & ouillus pecudinus, & ouilia, de q̃bus supra diximus. & opilio, quasi ouilio, ouium pastor, et auilla quasi ouilla agnus recẽtis partus. agnus, ouis filius dicitur, sicut hædus capræ, & à græco deducitur ἀρνὸς, qã

significat purũ. castũ, eo q sit hostia pura, & immolatioi aptæ. ab eo fit agninus. unde agninã carnem dicimus. et ambegnisic. n. à ueteribus bos, & ueruex appellabantur, cum ad eorũ utraq; latera, agni in sacrificiũ ducebantur. agnus ẽt arbuscula est ex salicum gne, quæ lecto supposita cãstitatẽ facere, hoc ẽ uenerẽ cohibere dicitur, quẽadmodũ supius disseruimus, hoc ab eo qã est ὠὸν, unde oa taricha dicta, muqilũ oua sale cõdita. ταριχὸν. n. græci salsum appellãt. Massurius Sabinus ouantes nõ equo uehi, nec ab equitibus, siue plebeijs, ut Serui. refert, deduci solitos affirmat, sed pedibus ĩgredi sequẽti eos uniuerso senatu. M. Caligula, cũ in germania sibi belli materia deesset, paucos de custodia traijci, oculiq; trans rhenũ iussit, ac sibi post prandiũ, quamtumultuosissime adesse hostẽ nuntiari. quo facto proripuit se cum amicis, & parte equitum prætorianorum in proximam syluam, truncatisq; arboribus et in modum trophæorum adornatis reuersus, eorum quidem, qui secuti non essent timiditatem & ignauiam corripuit. comites autem & participes uictoriæ nouo genere, ac nomine coronarũ 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 coronarũ multitudine ponitur. Plyn. Atria quippe coronamentis referta. modo pro floribus, frodibusq;, & alijs ex q̃bus coronæ fiunt. Idem in hortis seri & coronamenta iussit. Cato inenarrabili florum maxime subtilitate. & coronariũ, 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. Idẽ, factum id est ex ingenio. Glyceræ coronariæ dilectæ illi. Idẽ, quales etiam nũc extant artificis illius tabellæ, atq; in primis appellatæ stephanoplocos, q pinxit ipsam. corona etiam aliquando pro communi tu hominum circũstante accipitur. Item corona circulus est, qã 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 cõsyderamus, cum sptissior 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 pcussus lumine hunc modum exhibet. ob hoc tales splẽdores qdam areas uocant, qa ferè in rendis frugibus destinatæ locã rotunda sunt. nec longe à terra fit talis effigies, quã uisus noster solita imbecillitate deceptus circa ipsum sydus positã putat. qppe in uicinia stellarũ, & solis nihil tale fieri potest, qa tenuis illic est æther. in balneis quoq; circa lumina tale aliqd aspici solet ob aëris densi obscuritate. frequentissime autem austro flante, cum cælum maxime graue, & spissum est. diluuntur autem huiusmodi coronæ paulatim, & desinunt, nonnunquam ab aliqua parte rumpuntur, & tunc uẽtum inde nautæ expectãt. unde cõtextus coronæ uisus est pire. Coronæ uero urbs est Achaiæ, Venetiarum hoc tempore impio 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 effige, squamis duntaxat hispido corpore, quarum gunnitum etiã tristem in gallico

oceano,

oceano, dum moriuntur, audiunt accolæ, et diuo Augusto legatus Galliæ scripsit complures ei litore axanimes nereidas apparere. Tiberio principe in santonũ litore reciprocans oceanus multas belluas deposuisse legitur miræ varietatis, et magnitudinis, inter quas & multæ nereides uisæ fuere. nereidum noia ferè hæc memorantur. γλαύκη, hoc est glaucæ à colore maris, ita appellatæ. γλαυκὸν enī græci cæruleũ dicunt, et nostri glaucum aliquãdo usurpãt. fuit etiã Glaucæ Saturni filia uno partu cum Plutone editæ, sed sola Saturno oblata, quæ infans pĳt, et glaucus Minois filius, quẽ quidã putant in parte quondã Italiæ regnasse. Itẽ alius Glaucus Sisyphi filius, quẽ Aeolo genitum Home. refert Isthmon latrocinĳs infestasse. alius Hippolochi filius. à quo Ionũ reges deducti sunt glaucus Potniades uocatus est, à Potnia Arcadiæ urbe, ex qua eũ constat ortum fuisse. Item Potniades quadrigæ dictæ sunt, qbus Glaucus uehebatur. θάλια, hoc est thalia, qđ uirens, seu læta sit, θάλλω enim uireo lætor. κυμοδόκη à rũpendis fluctibus, κῦμα rũpo. κυμοδόκη, cymodoce ab unda recipiẽda. κῦμα enī unda, siue fluctus dicitur. δέχομαι recipio. νησαίη, hoc est nesæe à natando. νέω enī natos significat, cuius futurum est νήσω. Spio à spelũcis maris, in qbus habitare nymphæ dicuntur, σπέος enī spelũca est. θοή, thoe à uelocitate currendi, θέειν enim currere est. ἁλίη. halia, qđ marina nympha sit, ἅλς mare est. κυμοθόη cymothoe à uelocitate undarũ. κῦμα fluctus. θοὴ uelox. ἀκταία Actæa à litore maris. ἀκτὴ litus. λιμνώρεια limnoria à cura lacus. λίμνη lacus. ὥρα curamelíτη, melite à dulcore, & suauitate, μέλι mel. ἰάιρα ab ĭpetu. ἴεμαι, impetũ facio. ἀμφιθόη amphithoe, quasi circũquaq; currens. ἀμφὶ circũ. θεῖν curro. ἀγανὴ agnae à magnitudinẽ splendoris. ἄγαν nimis. αὔω splendeo. δωτὼ doto à dando. δῶ do. πρωτὼ, proto à producendo. προτίνω producere est. φέρουσα, pherusa à ferẽdo. φέρω fero. δυναμένη, dynamene, qđ pollens, potensq; sit. δύναμαι possum. δεξαμένη, dexamene à recipiendo. δέχομαι recipio. ἀμφινόμη, amphinõe à circũ pascendo, qđ fieri in aqua uidemus, ἀμφὶ circũ, νέμος pascuũ. καλλιάνειρα, callianera à uiris honestãdis, καλὸν honestũ. ἀνὴρ uir. δωρὶς à donando, δωρῆμα dono. πανόπη, panope à perspicuitate. πᾶν omne. ὄπτω. cerno. γαλάτεια galatea à lactis colore. γάλα lac. ναμερτὴς, nemertes, quasi incorruptibilis. νὴ nõ. ἁμαρτάνω peco. ἀψευδὴς apseudes, hoc est minime fallens. α priuatiua particula ẽ. ψευδὴς falsum. καλλιάνασσα callianassa à bene regendo. κάλλη bonũ honestũ. ἀνάσσω rego. κλυμένη clymene à celebritate, κλύω celebro. ἰάνειρα ianera à dulcorãdis uiris. ἰάνω dulcifico ἀνὴρ uir. ἰάναιρα, à suauiter regendo, hoc ẽ ἀπὸ τῦ ἰάνω dulcoro, καὶ ἀνάσσω rego. μαῖρα mera à fluctu, siue fluore, μέρομαι fluo. ὠρείθεια, orithea, qua si hortans ad cursum. ὄρνω hortor. θέω curro. ἀμμαθόη ammathoea quasi p arenã currens, ἄμμα arena. θέω curro. electra quoq; hoc est ἠλέκτρα iter Nereides numeratur, sed oceani qđã, & Tethyos filiã putant fuisse. nomen autem sumpsit à suaui nitore electri, qđ sucinũ dicitur, et uxor Atlãtis fuit, ex quo filiũ peperit Hyan, et gnas filias, quarũ una simili ter electra uocitata ẽ. hæc ex Ioue Dardanũ peperit. Vir. Dardanus iliacæ primus pater urbis, & author, Electra, ut græĭ phibent Atlãtide cretus. Idẽ, electrã maximus Atlas Edidit, ætherios humero q sustinet orbes. fuit et altera electra oresti soror, quæ illũ è manibus clytemnestræ, et ægisthi liberauit. electryon uero Amphitryonis frater fuit electræ nymphæ sororẽ. ἴραιρω, hoc est eratẽ alterã nymphã fuisse existimant, ab amore, q græce ἔρως dicitur, ita uocitatam. fluminũ uero, ac fontium nymphæ, quæ ἀπὸ τῦ ῥάω hoc est fluo, à græcis ναΐδες à nostris Naiades appellantur. his ferè noĭbus noteri solent. δρυμώ. drymo, qđ p syluas fluat. δρυμὸς enī sylua est. ξάνθα, xãtha à colore. ξανθὸν græca subru beũ dicũt. harũ duarũ nympharũ meminit Vir. Drymóq; xãthóq;. xãthus uero fluuius ẽ apud Troiã, et nomen propriũ uiri Troiani. Item nomen eq Hectoris, ut Home. testatur. xãthĭ populi sunt Asiæ, q cum eorum urbs ab Harpago cyri præfecto obsideretur, uxores ac seruos suos, atq; oẽm supellectilem in arce posuerũt, deinde adhibito igni eremauere. ipsi uero cõtra Harpagum pariter irruẽtes in bello uniuersi cecidere, ut scribit Herodotus. Xanthippe mulieris propriũ est, sic enim Socratis uxorem uocitatam constat. λέγεια legea à cantus suauitate. λιγὺς enim et λιγυρὸς suauis est. φυλλοδόκη phyllodoce à foliis capiendis. φύλλον foliũ, δέχομαι capio. εὐδίππη cydippe ab excellentia equorum eius regionis. εὖδος gloria est, ἵππος equus. ἔφυρα ephyra noie oppidi, qđ postea corinthus est dictum, quemadmodum & βύβη, hoc est Thebe, alia nympha à thebarũ noie nuncupata est. δηϊόπεια deiopeia, à uocis, hoc est cantus contentione. δηΐς pugna. ὄψ uox. ἀρέθουσα arethusa ἀπὸ τῦ ἀρέσκω, quod est placeo. fuit una ex nymphis Dianæ comitibus. Virg. Et tandẽ positis uelox Arethusa sagittis. infinita præterea sunt nympharũ fontiũ nomina, cum singula flumina fonteſq; suas habeant nymphas, de q bus particulariter, quoties se occasio offeret, dicemus. nemorum siue syluarum nymphæ Dryades dicuntur ab arboribus, quippe apud ueteres græcos δρῦς omnis arbor dicebatur, quáuis postea pro quercu duntaxat usurpata sit, eædem et napeæ uocantur. Vir. facĭles uenerare napeas. Item quæ cum syluis nascuntur, moriuntuŕq; Hamadryades. montiũ uero nymphæ ἀπὸ τῦ ὄρος, quod montem significat, oreades, & à græcis ὀρεσιάδες uocantur. earũ quoq; innumera pene nomina sunt, sed confusa, hæc cum aliarum musarum nominibus reperiuntur. πειθὼ hoc est pitho. ἀπὸ τῦ πείθω, hoc est à suadẽdo dicitur. Vnde et pitho apud græcos persuasio uocatur. Cic. pitho quam uocant græci, cuius effector est orator. hanc suadã appellauit Enni. Eius autem esse gũ medullã fuisse uult, ut quam deam in piclis labris scripserit Eupolis sitam esse. huius hic medullam nostrum oratorem fuisse dixerit Quin. Isocrates rhetoricẽ persuadẽdi opificem dixit. i. pithus demiurgon. neq; mihi permiserim eadẽ uti declinatione, qua Enni. M. cetegum suadæ medullam uocat. à pitho pitheas deriuatus, et pithermus propria noĭa, & pithodorus. qui marmorarius scalptor eximius fuit, qui Romæ palathinas Cæsarum domos una cum cratero probatissimis signis repleuit. & Pithagoras. hic fuit philosophus famius insignis pulchritudinis, & psallendi musicæq; peritissimus, Demarati negotiatoris filius, uel, ut alĭ uolunt, Mnesarchi gemmarum scalptoris. 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 transĭit, 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 sapiẽtiæ amatorem. et enim usque ad id tempus, omnes qui curat rerum occultarum speculationem uersantur, sapientes uocati fuerant, hinc philosophi nomen habuit. post hæc cum in pa-

triam rediens à Polycrate tyranno occupatam inuenisset, clàm inde discedens Crotonem Italiæ urbem petijt, ibiq; leges Italis dedit, et unà cum discipulis suis, qui fermè trecenti erant, 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. δωρεῖσθαι dono est. οὐρανία uranias, hoc est cœlestis ἀπὸ τοῦ οὐρανοῦ, quod cœlum significat. ἵππος hippo à uelocitate equorum. ἴππος enim equus est. κλυμένη clymene à famæ celebritate. κλέος gloria. hæc Phaëthontis mater fuisse memoratur. ῥόδια Rhodia à fluendo, quod græci ῥεῖν fluxum dicunt. καλλιρόη calliroe à pulchre fluẽdo. κάλλος pulchritudo. ῥόος fluxus. ζεύξω Zeuxo à iungendo, quod aqua res siccæ cõiungantur. 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 Iápetiam, quæ traseunte per Siciliam Vlysse, solis armenta custodiebant. ἕδρα edyra. ἀπὸ τοῦ ἕδρα, qđ est scio. πασιθόη Pasithoe à uelocitate. πᾶς omnis, θέω curro quasi uniuersa discurrens. πλεξαύρη plexaura, quod plene fruatur, πλήθω impleo. αὔρᾱ fruor. γαλαξαύρη galaxaura à candore lactis. γάλα à græcis lac uocatur. Διώνη Dione ab humiditate. διαίρω humectare est. hæc ex Ioue Venerem pepisse memorat. quapropter poetæ aliquando Dionem pro Venere usurpant. à Dione fit Dionæus. Virg. Eæe dionæi processit Cæsaris astrum. Idem, Sacra dionææ matri. ideſt Veneri μηλόβοσις meloboſis ab ouibus pascendis. μῆλον ouis. βόσις pascuũ. πολυδώρα à Polydora. à donando multa. πρηνὴς cereis à texendo. πίρης radium significat. πλούτων Pluto à diuitijs. πρόνης 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 rubrũ mare, quod græci Erythræũ, siue Erythram thalassam nominant, uel ab Erythra rege, uel à solis repercussu talẽ reddi colorem arbitrantes, uel ab arena, terráq; uel quod talis aquæ ipsius natura sit. in duos diuiditur sinus. is q ab oriente est persicus appellatur. ex aduerso arabicus. oceanum qui ĩfluit, Aζa num uocant. modo persicus accipitur pro diuite, & opulento à Persarũ. ſ. diuitijs, luxuq;. Hora. Persicos odi puer apparatus. Iuue. meliora, ac plura reponit Persicus. persicum uero portũ mare euboicum, quod in eo quõdam steterit classis Persarũ. Plau. persicum pro peracuto posuit. Item à Persia persicæ poma uocitata, quod ex Persia primo adducta fuerint, ĩnocua penitus, & expetita ægrotis, ac stomacho utilia, palma eorum est duracis, nec est aliud fugacius pomũ, longissima nanq; mora decerpto biduum est. ἄκαστε Acaste à sanando. ἄκος remedium. πετραία petræa à petris, hoc est speluncis lapideis μενεσθῶ Menestho à robore, qđ græce. μένος dicitur. εὐρώπη Europa à lõge, lateq; uidendo, εὐρὺ latum, ὄψ oculus. μῆτις metis à cõsulẽdo. μῆτις cõsiliũ. εὐρυόμη euryno me à late pascendo, εὐρὺ latũ, νέμος pascuũ. τελεσὼ telesto à pficiendo. τέλος finis. τελῶ pficio. κρουνὶς creseis, à fonte, κρήνη fons. ἄσία Asia ab humoris putredie. ἄσις putredo. καλυψὼ calypso à tegmine arborũ, καλύπτω tego. εὐδώρη eudora à bene munerãdo. εὖ bene δῶρον donũ. εὐτύχη tyche, à fortuna, quæ τύχη dicitur. ἀμφιρὼ amphiro, ab undecũq; fluẽdo, ἀμφὶ circũ ῥέω fluo. ὠκυρόη ocyroe à uelociter fluẽdo. ὠκὺ uelox. στὺξ, styx à tristitia, & solicitudine, στυγὸς tristis. mneſto etiã nymphæ nomen fuit à memorando dicta. unde & Mneſtius 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 tóſillã nominant, græca πρύμναν puppim dicunt. Nymphæ autem ab aqs dictæ sunt. qppe ueteres græci Nympham dicebant, quam nos unius literæ mutatione Lymphã, hoc est aquã uocamus, unde lymphatius umũ dicitur, qđ plus satis habet aquæ, sicut meracus, qđ minimũ aquæ habet. Itẽ lymphati, et lymphatici uocantur laruati, atq; insaniẽtes, qđ apud ueteres uulgo proditũ erat qcũq; speciẽ quãdã uidisse, hoc est nymphæ effigiẽ, furendi finem non facere, quos græci νυμφολήπτους, hoc est Nympholeptes appellant. Plyn. de helleboro, medetur ita morbis comitialibus, uertigini, melãcholicis, insaniẽtibus, lymphaticis, elephãtiæ albæ. nymphas etiã aliquando pro muſis accipimus, qđ aqua currẽdo muſicos ſonos efficiat, hinc sæpenumero à poetis ĩuocantur. Virg. Nymphæ noſter amor libetrides. Item nympha aliquando pro ſponſa accipitur, et nymphus, ſeu nymphius pro ſponſus. à quo para nymphus dictus, q præeſt nupcijs celebrãdis, adhibeturq; pro pte uiri, quẽ ſuperius diximus, latine auſpicem uocari nymphates uero Scythiæ fluuius ẽ. Itẽ mõs Armeniæ. DOCILIS Ingenioſus, et q facile pcipit, quæ docentur. PINXIT. De ſcripſit, figurauit, ita ut uera claſſis uideretur. pingere eſt formam alicuius rei ductis lineis repræſentare. hic pictor dictus, quod in cognomen clariſſimæ fabiæ gentis trãſijt, princepsq; eius cognominis Fabius ipſe fuit, q manu ſua ædem ſalutis pinxit anno urbis cõditæ CCCCL. quæ pictura durauit uſq; ad Claudij principis tempora, qbus ædes ipſa exuſta fuit. hinc etiã pictura ipſa pingendi ars, in qua ẽt clariſſimi uiri exercere ſe olim conſtituerũt. celebrata in foro boario fuit ædes Herculis Pacuuij poetæ pictura, q ex ſorore Ennij poetæ genitus fuit, de quo extat elegans illud epigrãma. Adoleſcens tametſi properas, hoc te ſaxũ rogat, Vt ſe aſpicias, deinq; ſcriptum ẽ legas. Hic ſunt poetæ Pacuuij Marci ſitæ oſſa, Hoc uolebã ne ſcius ne eſſes. uale. Turpi. eques Romanus Domitiani tpibus multa inſignia opa Veronæ læna manu pixit, qđ de nullo ante memoratur. aterius etiã labeo uir prætorius, etiã pro cõſulatu prouinciæ Narbonẽſis functus paruis tabellis gloriatus eſt, etiã in lõga ſenectute depictis. Q. Pedius Nepos. Q. Pedij cõſularis, triũphalisq; à Cæſare dictatore cõhæredis Auguſto dati, cũ natura mutus eẽt, à Meſſala oratore, è cuius familia pueri auiæ erat diſcẽdæ picturæ traditus eſt, idq; conſiliũ D. Auguſtus cõprobauit. puer magni profectus ĩ ea arte obijt. ĩ græcia pueri ingenui ante oĩa antigraphicẽ, hoc ẽ picturã in ludo docebãtur, recipiebaturq; ars ea ĩ primũ gradũ liberaliũ. ſempq; honos ei fuit, ut ingenui tantũ eã exercerẽt, mox ut honeſti ppetuo iterdicto, ne ſerui eam docerentur. nũc uiliſſimæ quæq; pſonæ hãc artẽ exercẽt. habuit ſcena ludis Claudij pulchri magnã admirationẽ picturæ tegulis ita in ea depictis, ut ad eas cornui imagine decepti aduolarent. Zeuſis clariſſimus pictor, cum in certamen picturæ cũ Parrhaſio deſcendiſſet, uuas tãto ſuaueſ ſu pictas in ſcenam detulit, ut aues ad eã aduolarint. Parrhaſius uero pictũ attulit linteũ, ita ueritate repinxtate, ut Zeuſis alitũ iudicio tumẽs flagitauerit, tãdẽ remoto linteo picturã ondi, et intellecto errore palmã ingenuo pudore cõceſſerit, qm ipſe aues fefelliſſet, Parrhaſius aũt ſe artificẽ. fertur etiã poſtea Zeuſis pixiſſe puerũ unas ferẽtẽ, ad quas cũ aduolaſſent aues iratus eſt mira ingenuitate operi ſuo, et dixit, uuas melius pinxi, quàm puerũ. nã ſi hũc cõſumaſſem aues timere debuerãt. Lepidus in triũuiratu ſuo quodã loco deductus à magiſtratibus in nemoroſum hoſpitiũ poſtero die cõqueſtus eſt ſomnũ ſibi uo lucrũ cõcentu adẽptũ fuiſſe. quapropter illi draconẽ in lõgiſſi

ma membrana depictum circundedere loco eoq; terrore aues silentiũ tenuerunt. Alex. macedo. 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 impio sui, nec minor hoc facto, quàm cæteris uictorijs eius, quá doquidem se ipsum uincat, nec torum tantum suũ, sed etiã affectum donauit artifici, nec amicæ qdẽ respectu motus, ut quæ paulo ante regis fuerat, mox esset futura pictoris. Item à pictura picturo uerbũ deducatur, qđ est uaria pictura exorno, uñ picturatæ uestes dicuntur. Item à pingo impingo compositum, qđ ẽ attribuo, et quasi iuro. Nã ueteres inurere pro pingere, et inustum pro pictũ frequẽtissime usurpabãt, ob encaustam 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. Lucil. Compernem, ac uarã fuisse Amphitryonis accepi Alcmenã, atq; alias. unde uarum frequenter pro obtorto accipimus. Persi. Et nõ fillit pede regula uaro. hinc uatiæ, et uatinij cognomina sumpserunt, qđ pedibus essent uitiosis. hinc etiã uatrax, et uatricosus, q crura uitiosa habet. Item uarices uenæ in cruribus, et ferè grandiores dicuntur, quæ frequẽter tumidæ sunt, atq; obtortæ. à qbus uaricosus appellatur, q tumidiores habet huiusmodi uenas, et uaricari transgredi est, quasi uarices transcendere, et curando præterire, quoniã hmõi curatio piculosa est, tractũ à medicis, q cum uarices curare non audent, eas trãsgrediũtur, atq; prætereunt. accidit hoc uitiũ uiro tantum, muliẽri raro, cũ sanguis melãcholicus copiose partem aliquã uenæ tumefacit, fitq; tanq̃ sanguinis absessus. Hippocrates κιρσὸς, Aristo. ἐιδίαν 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 adurũtur. Cũ uero curuæ, atq; obtortæ maiorẽ in modũ sunt, pluresq; inter se inuoluũtur, utilius eximere est. adurendi ratio hæc est. cutis supinciditur, tum patefacta uena tenui, et retuso ferramento candente, modice premitur, uiaturq; ne plagæ ipsius oræ adurantur, quas reducere hamulis facile est. Id interpositis ferè quaternis digitis p totã uaricẽ fit, et tum supponitur medicamentũ, quo adusta sanantur. extrahendi uero ratio est talis, incisa uena hamulo oræ excipiuntur, sælpelloq; undiq; à corpore uena deducitur, cauetur q; iter hæc, ne ipsa lædatur, eiq; retusus hamulus subijcitur, interpositoq; eodẽ ferè spatio, qđ supra diximus, in eadẽ uena idem fit, ut quæ quo tendat facile hamulo extenso cognoscatur. ubi idem iã quacunq; uarices sunt, factum fuerit, attrahitur hamus, et euellitur, ibiq; rursus abscinditur, ac sic undiq; uaricibus crura liberantur, tum plagarũ oræ cõmittuntur, et supponuntur emplastra. à uarus ẽt uarius deducitur, qđ est diuersus, multiformis, qđ uari iæquales, ac diuersi sunt. ab hoc fit uario uerbũ, et aduerbiũ uarie, et uarietas diuersitas et uariãtia pro uarietate. Lucr. Talibus in causis nec dũ uariantia rerum. Idem. Principijs, unde hæc oritur uariãtia rerũ. et uariabile mutabile, et uariatio diuersitas. Item præuariorum uerbũ. Labeo à uaria cõcertatiõe, quasi præuarior dictũ existimat, quoniã q prævaricatur impugnat, modo huius, modo illius partis est. siqdem prævaricatorem Vlpia. definit eũ, q aduersarij causam adiuuat proditæ causa sua, et ex parte actoris in partem cedit rei. et Marcus iurisconsultus prævaricatorẽ esse ingt, q colludit cũ reo, et trãslatiue munere accusandi defungitur, eo qđ proprias qdem probationes dissimulet, falsas uero excusationes admittat, etenim accusatorũ temeritas tribus modis detegitur. aut enim calũniantur, aut prævaricantur, aut terguersantur. calũniari est falsa crimina intendere. prævaricari uero crimina abscondere. terguersari in uniuersum ab accusatiõe desistere. nos prævaricatorẽ à uaricando potius, hoc est trãsgrediendo dictũ existimamus quasi uaricatorẽ. Est. n. prævaricator q cunq; ab officij sui præscripto deflectit, atq; aberrat siue pfidia, atq; malitia, siue imprudentia, ac negligentia id faciat. à quo prævaricatio ipsa officij trãsgressio dicitur. Plyn. Iunior, aliogn prævaricatio est trãsire dicenda. prævaricatio etiã cursim, et breuiter attingere, quæ sunt iculcanda, ifigenda, repetenda. sed iurisco. prævaricatoris uocabulũ proprie ad eũ trãstulerunt, qui collusit cũ aduersario, et prævaricationem hmõi collusionem esse dixerunt. Cicero. Vt si in reo pecunia absoluto, rursusq; reuocato prævaricationẽ accusator esse definiat, oẽm iudicij corruptelã ab eo defensor autẽ non oẽm, sed tantũmodo accusatoris corruptelã ab eo. uaricare etiã aliquãdo pro extendere usurpamus. Quintil. Varicare supra modũ, et instando deforme est, et accedente motu proprie obscœnum. à quo fit dinaricari, qđ simliter capitur pro extendi. Cic. Sopatrum hoiem summũ, domino bilem, summo magistratu præditum dinaricari, ac deligari iubet. et obuaricare, qđ est occurrere, obstare, unde, obuaricator dictus, q alicui occurrit, quo minus rectum iter faciat. uarus autem à græco deducitur βαρὺς, qđ graue 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 aptæ, et 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 homnẽ dixerunt improbũ, ac litigatorem, quod assidue in litibus moratur, ob eãq; causam in ordine stet prætorẽ adeuntium, siue à contrario, qđ minime ordine uiuat. exordine uero aduerbialiter sumitur, et significat sine intermissione. Vir. Septem illũ totos phibent ex ordine menses. Fleuisse. FVSCINA. Tridẽs Neptuni. hoc est telum trisulcum piscatoriũ, de quo supra diximus. MINAX Superba. minari proprie est minas ĩcutere, interdum tamen ponitur pro eo, qđ est eminere, extare, efferri, unde à manendo, hoc eminendo deductum minor nonnulli existimant, et hãc esse propriã huius uerbi significationem. Virgi. geminiq; minantur In cœlũ scopuli. hinc minæ murorum eminentiæ dicuntur, quas pinnas uocamus. Itẽ Minæ, quæ uulgo minaciæ dicuntur. Plau. Quid nũc opus ẽ minis, atq; minaciis? à minor fit minitor frequẽtatiuũ. à quo minitabundus. item minax, qđ modo eum, q minatur significat, modo elatum, superbum. 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 superlatiua minacior. minacissimus. minacius. minacissime. et cõminor cõpositum. à quo cõminatio. et Minerua, quasi uim minetur, ut apud Cic. interpretatus est Balbus. Hæc belli dea, et oĩum bonarũ artiũ inuentrix fuisse phibetur. Iouis filia sine matre. aiunt enim Iouem, cum uideret Iunonem sterilem esse, percusso capite emisisse Palladem armatam. Lucat. Hanc et Pallas amat, patrio quæ uertice nata est. Oui. Anqa de capitis fertur sine matre paterni Vertice cum clypeo prosiluisse suo. Pallas ἀπὸ τῦ πάλλειν, hoc est à uibrando uocata est. Alij tradunt ex Tritonide palude susceptum

à Ioue fuiſſe, propter quod tritonia dicitur. Apud Mileſios Aſſia uocabatur, uirginitatem ſeruaſſe creditæ. Virg. Pars ſtupet inuptæ donum exitiale Mineruæ. et arcium conditrix. idem. Pallas quas condidit arces Ipſa colat. A pallade palladius deducatur. unde forum Romæ palladium uocabatur ob propinquitatem templi Palladis. Marti. Limina poſt pacis, palladiaumq; forum. Item palladiũ in urbe troiana fuit antiquiſſimum Palladis ſignum e 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 Italiã 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 nonnulla gens Iulia habuit, ſed nautarũ. Alij palladiũ ferunt abſconditum fuiſſe intra parietem, & tempore belli mithridatici compertum, qđ ab una tantũ ſacerdote cuſtodiebatur, Lucã. Troianam ſoli cui fas uidiſſe Minervam. Sunt qui dicãt unum ſimulachrum cœlo lapſum apud Athenas fuiſſe. Alij duo. hoc, de quo diximus. et illud Athenienſe. NEXV CVRVO. Periphraſis eſt, hoc eſt deſcriptio anchoræ. Nectere, ligare eſt. à quo nexus. & nexio. item compoſita adnecto. circũnecto. internecto. innecto. ſubnecto. Connecto. à quibus adnexio. circũnexio. 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 ad uerbium, hoc eſt contorte, quod & incuruiter dicitur, quemadmodum curue, & curuiter. item aliud compoſitum recuruo. à quo recuruor paſſiuum. recuruũ. recuruitas. recurue. CREDIDIMVS REMVM. Sẽſus eſt tam 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 p aquam trahuntur. poetæ tamen pro nauibus uſurpant. Virg. Diſiectáq; rates. 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 Lacædæmon uocatur à Lacedemõe Iouis, et Taygetæ filio, q eã ædificauit. à Sparta ſpartanus deducitur. à Lacedæmõe lacedæmonius. à Laconia lacon, et lacænus. lacæna. lacænum. GRATVM NAVTIS. quia eo oriente occidit Helenæ ſydus tempeſtuoſum, & minax. Hora. Sic fratres Helenæ lucida ſydera, Vẽtorumq; regat pater. hinc eſt, quod Caſtoris, & Pollucis noĩa à nauigantibus inuocantur. FVLGERE. lucere. Alluſit ad ſplendorem ſyderis, quod lucidum Hora. appellat. Sunt q fulgeo à φλὸξ deductum exiſtiment, quod apud græcos flãmam ſignificat. A fulgeo uero fit fulgidus clarus, & fulgor ſplendor. & fulguritus 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 ſoniu longe eſt uelocior. Dicitur etiam coruſcatio à coruſco, qđ proprie ſplendeo ſignificat. Virg. pennisq; coruſcant, hoc eſt ſplendẽt. modo criſpo. unde coruſcum pro criſpãti ponimus. Idẽ. Tum ſyluis ſcena coruſcis. item à fulgeo fulmen, quod ignis eſt exactus 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 alius humidus ẽ, hic nubes. pluuias. niues creat. Sed ſiccus ille terrarũ uapor, cum coarctatus 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 conglobatus rumpitur in flãma. 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 impetu accenſus & late explicatus ẽ. fulguratio, ſiue fulgur, ſiue fulgetrũ, aut coruſcatio dicitur. cum uero coactus eſt huiuſmodi ignis, et impetu iactus fulmen appellatur. ſiqdem 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 tonitruũ 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 miecit ſtuporẽ, Inde late trãſfertur. Tonus autem græcæ uox eſt, qppe græci τόνον dicunt ſonũ, unde accentum quoq; tonon appellãt, quos ueteres noſtri imitati, tenorem, quaſi tonorem accentum uocauere. Ponitur etiã tenor pro ductu, et ordine, et quaſi cõcentu uniuſcuiusq; rei. A tono fit cõpoſitum intono, qđ modo pro ſono accipitur, et cum quodã ſono uocis loquor. Cõſtat itaq; fulmen, et fulgurationem æque ignẽ eſſe. Sed fulguratio nihil aliud eſt, quàm flãma futura. fulmen. ſi plus uirium habuiſſet, ſiue fulmen nõ perlatum uſq; in terras. Fulmẽ uero eſt fulguratio in terras pducta, et ipſum (ut ita dicam) telũ. Vir. Ipſe pater media nimborũ in nocte coruſca Fulmina molitur dextra. Hinc qdam dixerunt fulgurationẽ eſſe penè fulmen, fulmen eſſe plus, quàm fulgurationem. A fulgere fulgero 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 affluit. 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, ſtellatóq; cœlo fulgurationes fieri miretur, ſciat illic nubes 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. quædã urunt. fulmẽ, qđ terebrat, ſubtile eſt, et flãmeũ, cui p anguſtiſſimum fugæ eſt ob ſynceram, et puram flammæ tenuitatem, quod diſcutit, conglobatum eſt, & admiſtam habet uim ſpiritus coacti, ac procelloſi. Itaq; illud fulmen per id foramen, quodin greſſum eſt, redit, & exadit. 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, et æs, & argentum liquatur sacculis ipsis nullo modo ambustis, aut læsis, ac ne cæræ 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 attribuentes Ioui, nocturna Summano. Legimus Vulsinios oppidum Thuscorũ opulentissimum, à quo Vulsinienses appellati, fulmine olim totum concrematũ fuisse. Item annalium memoriæ proditum est sacris quibusdã, & precationibus, uel cogi fulmina, uel impetrari. Sed hæc ad cœrcendos imperitorum animos sapientissimi uiri, ut pleraq; alia de dijs finxerunt, indicantes ieuitabilem metum, ut aliqd supra nos timerenus. Vtile fuit in tanta audacia scelerum, aliquid esse, aduersus qđ nemo sibi satis potens uideretur. Ad conterrendos itaq; eos, quibus innocentia nisi metu non placet, iudices supra caput posuerunt, & quidem armatos. Ceanna fulmina esse postulatoria scripsit, quibus sacrificia intermissa, aut non rite facta repetuntur. Monitoria, quibus docetur, quid cauẽdum sit. Pestifera, quæ mortem, exilium q; portendunt. Fallacia, quæ per speciem alicuius boni nocent, ut puta dant consulatum perniciosum futurum gerentibus. Ventanea, quæ speciem periculi sine periculo afferunt. Perẽptalia, 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 locat, quorum significatio regno uel ciuitati minatur. Inferna, cum è terra exiliũt ignes. Hospitalia, quæ sacrificijs Iouem acerserunt. Auxiliaria, quæ inuocata, sed inuocantium bono ueniunt. Alij quædã fulmina dicunt esse, quæ terrent. Virg. Et fulmine terres quæ dam quæ afflant. idem. Fulminis afflauit uentis, quædam quæ puniũt. Idẽ. Sed pater omnipotens adigat me fulmine ad umbras. quædã quæ præsagiunt, quorum infinita sunt exẽpla. Sunt etiã, qui fulmina ita distinguunt, ut aut perpetua sint, aut finita, aut prorogatiua. perpetua, quorum significatio in totum pertinet uitam. Finita, quæ utiq; ad diem respondẽt, prorogatiua, quorum minæ differri possunt, auerti, tolliq; non possunt. Præterea à fulgure fulgureum. à fulmine fulmineũ deducitur. Antiqui quemadmodum fulgere penultima producta pro eo quod est splendere accipiebant, ut nos quoq; facimus, ita fulgere eadem syllaba correpta usurpabant ad significandã hanc è nubibus subitam lucis eruptionem. Lucr. Multa uidemus enim cœlestibus insita flammis Fulgere. Homo si uiolans fulmine percutiatur, clausis oculis, si dormiens, patentibus reperitur. hominem ita exanimatum cremari apud ueteres nefas habebatur, cõdi terra debere religio tradebat. Vulnera fulminatorũ 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 putãt, aut tabernacula, è pellibus belluarum, quas uitulos marinos appellant, quoniam hoc solum animal è marinis nõ percutiat, 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 compertum est, uinum fulmine ictum gelari, & 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 cœgit, simile ueri est. neq; enim gelari potuisset nisi aliquod esset ei adiectum uinculum, unde olei quoq;, et omnis unguẽti teter post fulmen odor est. Ex quo apparet in esse quandã 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 compositæ fiunt transfulgeo, hoc est per medium fulgeo. effulgeo, splendorem emitto. præfulgeo splendorem præ me fero. Refulgeo, splendorẽ reddo. item à fulgeo Fulginia (ut quidã putant) à qua Fulginiates dicti propter continuum solis fulgorẽ. urbs ẽ Vmbriæ patentibus sita campis inter Spoletum. Meuaniam. Ispellum, atq; Nuceriam. à qbus Spoletini. Meuanates. Ispellãi, ac Nucerini uocitati sunt. Item Fulgẽtius propriũ nomen uiri in omni disciplinarũ genere eruditi, q rerũ sacrarũ uolumen eleganti carmine scripsit. LATA Ampla. spatiosa. Latum enim proprie dicitur, quod in largum extensum ẽ, quasi prolatum. Ab eo latitudo deducitur, una ex tribus dimensionibus corpis, de qua supra diximus. & late aduerbiũ eorũq; comparatiua, ac superlatiua. latior. latissimus. latius. latissime. Latum culpã appellat Vlpi. crassam negligentiã, hoc est cum aliqs nõ intelligit, quod oẽs intelligunt. lõge, lateq; ad uerbialiter usurpamus pro eo, qđ est quaque uersus. itẽ late locat pro eo, quod est oĩa locat. item à lato laxũ, de quo, eiusq; derivatiuis superius diximus. et lætus. Lætor. lætitia. lætabũdus. læte. lætabũde. lætitudo. læto. lætificꝰ, de qbus supra diximus. Item à lato latus lateris. Latera enim proprie dicuntur extremitates, quæ in latum sunt. græci πλαγὸν uocant. unde trigonon isopleuron, siue triangulus isopleurus dicitur, qui latera æqualia habet. et pleuresis est lateris morbus, cũ dolore grauis, à quo q 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, qa circa latera leguntur. At nunc uiarũ obsessores ita uocantur, qđ à latere adoriantur. un latrocinor uerbum, quod modo significat uias diripiendi gratia obsideo. et latrocinium ipsa direptio. et latrocinator, q ita diripit. Veteres tamen latrocinari dicebant pro eo, qđ est stipẽdio militare, et latrocinium ipsam militiam. Plau. Latrocinatus annos decẽ mercẽde accipio. idẽ. Qui apud regem in latrocinio fuisti, stipendium acceptasti. Enni. fortunasq; quas cœperunt latrones inter se memorare. Hinc quidã non à latere latrones appellatos existimant, sed ἀπὸ τῦ λαφύσσειν, quod seruire est, qa scilicet mercede seruirent. Poetæ aliquãdo latronem pro uenatore usurpant, qđ ferarũ gratia uias obsideat. Virg. fixũq; latronis Impauidus frãgit telũ, cum superius dixisset. Saucius ille graui uenatum uulnere pectus. A latrone diminutiuũ fit latrunculus. à quo latrũculatores uocantur iudices, q de latrocinijs, & alijs maleficijs cognoscunt. Latrũculi etiam siue latrones dicuntur calculi, qbus ludimus sexdecim scrupis gemina acie utrinq; directis, in qbus duo reges sunt inuicem contẽdentes. duæ reginæ, quatuor eques. sexdecim pedites. quatuor satellites. totidem centuriones. Marti. Insidiosorũ si ludis bella latronũ, Gẽmeus iste tibi miles & hostis erit. item à lato lateres appellati, q ædificatorũ gratia è terra finguntur. Triaqppe 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, & quinq; palmis tetradoron, & pentadoron nuncupauere, quod ea longitudine simul, ac latitudine cẽnt. Minore in priuatis operibus, ma

fore in publicis utebantur. in Græcia, & Asia, & pleris q; Hi spaniæ ciuitatibus lateres fiebant, qui sicati non mergebantur in aqua. ideo pithacnæ uocati, quasi doliola ἀπὸ τῦ πίτυ, 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, multóq; minus calculoso solo ducendi sunt, uerum è cretoso albicante, aut extrubricæ. Finguntur optime uere tempore. Nã solstitio rimosi fiunt, & ædificijs inutiles. Quin et intritum ipsum eorũ, prius quàm fingantur, macerari oportet. à latere laterculus diminutiuum deducitur. et latericius. Laterica opera in urbe Roma priuatim non fiebant, cuius rei ratio erat, quia leges plebeiæ non patiebantur maiores crassitudines, quàm sexquipedales cõstitui 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, innumerabiles habitationes opus fuit explicare. Ergo cum recipere non posset area plana tantam multitudinem ad habitandum, in urbe ad auxilium altitudinis ædificiorum res ipsa cœgit deuenire. itaq; pilis lapideis, structuris testaceis, parietibus cementitijs 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, et eius derivatiuis superius locuti sumus. item compositæ dilato. & latifolium, quod late folia habet. unde latifolia herba, de qua superius diximus. & 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 nomẽ sumpsit, cum antea ex aui paterni nomine Aristocles uocaretur. Fuit enim egregio corporis habitu, et 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, et tragœdias. Audiuit Socratem, & post eius mortem Cratylum, & Hermogenem. deinde se Megaram ad Euclidem contulit. Hinc Cyrenem profectus Theodorum Philolaum, Eurityn Pythagoreos audiuit. Deinde petijt Aegyptum comite Euripide, & multa à prophetis, ac sacerdotibus didicit. reuersus q; Athenas in Academia habitauit. Ter militauit. ter nauigauit in Siciliã. semel uenundatus est. adeo autem in omni genere disciplinarum, præsertim q; philosophia excelluit, ut & diuinus Plato & philosophorum Homerus uocatus sit. item à platos platea, hoc est latior in oppido uia, in qua conuenire populus solet. Græce πλατεῖα dicitur. & Platææ 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. Tantum q; postea honoris increuere, ut mero infuso enutrirentur, comperium id maxime prodesse radicibus. & iam arbores quoq; doceuerant uina potare. Celebratæ sunt primum in ambulatione academiæ Athenis, cubitorum triginta sex. Postea clara fuit in Lycia socia gelidi fontis itineri apposita domicilij modo cõcaua. specu unius, & octuaginta pedum, et nequid deesset speluncæ imagini, saxea intus crepidinis corona muscosos pumices complexa. de qua Licinius Mutianus ter cõsul 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 et 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 Apamea in Phrygiã itur. ibi ostensa diu platanus fuit, ex qua pependisse Marsyas ab Apolline uictus ferebatur, eamq; ob magnitudinem electã fuisse. ex platanis chamæplatani fiunt coactæ breuitatis arbusculæ, & serendi genere, & recadendi. A platano platanetũ, & platanon deducuntur, locus platanis consitus, sicut daphnõ, et lauretum locus consitus lauris. item platanodes Achaiæ promontorium. & platyphyllon lactariæ genus, de quo diximus, et platycerotes belluæ latæ cornua habentes. & platyophthalmus sibia 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 tumulus modo terra tumens, idest collis. modo sepulchrum, quia ibi cooperiri terra consueuit. A quo tumulo sepelio. cuius passiuum est tumulor. item tubus, cuius diminutiuũ est tubulus canale, per quod aqua deducitur, siue p qđ flamma torretur paries, aut aliud huiusmodi opus fit. A quo deducitur tuba. unde tubicen. & tubulustrium, de quibus supra diximus. Hinc etiam tubos uiscerum dicimus. et tubulum uocamus auenam, quæ & cicuta appellatur. græce σίφων, hoc est siphon nominatur. hinc Iuuenalis tubum, per quem urina descendit, siphonem uocat, Effigemq; deæ longis siphonibus implent. item à tumeo, tuburcinor, quod est raptim cõmedo. hoc enim facit, ut tumeat uenter. Titinnius. Tuburcinari sine me uultis reliquias. Plautus. Tuburcinari de suo, si quid est domi. item tuber, quod proprie est tumor quidam rotundus, in quocũq; corpore, unde in facie, & quacũq; parte humani corporis tubera dicuntur, siue per diminutionem tubercula. claui. papulæ. ficus. uerucæ. et alia similia. in terra cyclamnus, de quo supra diximus, terræ tuber uocatur. i arboribus durities illa extans ad nodi similitudinem. Plynius. Reperitur et in alno tuber tanto deterius, quanto ab acere alnus ipsa distat. idẽ. Pulcherrimum uero est in acere bruscum, multóq; excellentius etiam molluscum. Tuber utrũq; arboris eius, sed bruscum intortius crispum, molluscum simplicius sparsum, et si magnitudinẽ mensarum caperet, haud dubie præferretur cytro, è brusco fiunt, & mensæ nigrescentes. Est etiam tuber ad mensas pertines semper in delitijs habitum. Nascatur hoc sine ulla radice undiq; terra circundatum, nullis q; fibris nixũ, aut saltem capillamentis, nec utiq; extuberante loco, in quo gignatur, aut rimã agente, neq; ipsum terræ cohæret, cortice etiã includitur, ut planè nec terram esse possimus dicere, neq; aliud, quàm terræ callum. Siccis & sabulosis locis, fruticosis q; nascitur. excedit sæpe magnitudinem mali cotonei etiam librali pondere. duo tuberum genera sunt. Arenosa dentibus inimica, & altera syncera. distinguntur & colore rufo, nigroq;, et intus candido. Laudatissima crescunt in Africa. inuentum nuper in Italia est ea sue in hunc usum educata perquirere. Auidissimum hoc animal eius cibi est, constringitur os eius lorea habe-

na ſic in loca, ubi tubera ſunt perducta odore agnoſcit, ac roſtro extrahit. Difficile eſt iudicare uitium ne id terræ ſit, & uinae ne, an nõ. Cõſtat Lartio olim Licinio prætorio uiro iura in Hiſpania reddenti acidiſſe, ut mordenti tuber deprehenſus intus denarius primos dentes inflexerit, ex quo manifeſte apparet terræ naturam in ſe globari. Tunc naſcuntur cum fuerint imbres autumnales, & tonitrua crebra, maximéq; 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. Ædilis inquit,
O Libye diſiunge boues, dum tubera mittas.

Quibuſdam in locis acceptantur riguis, ac ſeruntur, ſicut Mityleniis. Simile tuberi eſt, quod in Cyrenaica regione uocant myſi. præcipuũ ſuauitate odore, ac ſapore, ſed carnoſius. item qđ in Thracia dicunt ceramnium, maxima utrũq; apud ueteres authoritate, ſed proximum his erat authoritate clariſſimum laſerpitium, quod græci ſilphion uocant, in Cyrenaica prouincia repertum, cuius ſuccum uocant laſer, ad pondus argentei denarij quondam penſum. poſtea inueniri deſijt, quoniam publicani paſcua conducentes maius lucrum ſentiebant pabulo pecorum depopulãdo. 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, craſſáq; 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 mirificè iucunda poſt folia amiſſa. caule ipſo & homines ueſcebantur decocto. aſſo, elixóq;. 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 naſa cõiectum 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 ſuco, quod circa Syriã naſcitur. A tuber ſit uerbum extubero, quod eſt excreſco. inflor, et qua ſi 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 eodẽ contumelia, hoc eſt conuitium. A quo contumelioſus, & contumelioſe aduerbium, & eorum comparatiua. & ſuperlatiua. & contumelior, conuitior. Quidam tumbã quoq; à tumendo dictam exiſtimant, ſed falſõ. Nam græci uox eſt. τύμβαν enim græci uocant. eſt autem locus ſub terra concauus, unde pro ſepulchro quoq; concauo aliquando uſurpatur. SINV. Cur natura ueli. CONSPICVO. Claro aperto. Quia ſecundo flatu uela plene tumebant. LIQVIDIS. Molibus. fluentibus. Proprie enim liquidum dicimus molle. fluxum. Plautus, liquidius, quàm uentus eſt fauonius. Virgilius. aut cum liquentia mella Stipant interdũ 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 proſecundo proſpero. Plautus. Ab ſiniſtra auſpicio liquido, atq; ex ſententia confidentia eſt inimicos meos me poſſe perdere. A liquidus fit liquidior. liquidiſſimus, & aduerbia liquidò. liquidius. liquidiſſime. & liquido uerbum, quod eſt aperio. dilucido. & illiquidum, obſcurũ. Liquidus uero à liquo deducatur, quod eſt reſoluor. defluo. A quo colliquo. Varro, quod aurum cum colliquiſſet in forma fuit inſuſum. Ab eo fit paſſiuum liquor eiuſdem ſignificationis. Virgilius, Vere nouo gelidus canis cum montibus humor Liquitur. & liquor liquoris pro ipſo humore liquido, qđ 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 liqdamẽ dicitur pinguitudo animalis ad ignem liquefacta, & in uſum æquinarium 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 deducatur, quod modo relinquo ſignificat. Virgili. 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 ex preſſit dicens deam maris, aut docuiſſe eos ludos, aut ipſam à Domitiano didiciſſe.

DE NAVMACHIA EPIGRAMMA. XXVIII.

AVGVSTI LAVDES. Iterum Domitiani naumachiam admiratur præferẽs 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. CALATEA. Nympha pelagi una ex Nereidibus, de qua ſupra diximus. Ouidius, At mihi, cui pater ẽ Nereus, quam cærula Doris Enẽxa 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, et Tethyos filius fuit, ſiue (ut alij uolunt), Neptuni, & Salaciæ. Eſtq; oceani & Neptuni tubicen. et concha utitur, quã ſupra diximus bucinam appellari. Ouidius,

Nec maris ira manet, poſitoq; in cuſpide telo
Cæruleum 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 tritonem, nomenq; ab eo accepit citra minorem ſyrtim eſſe, dicta. à multis uero inter duas ſyrtes. in hac palude ſcribit Herodotus inſulam eſſe, quæ Phla ab incolis appellatur. ubi manifeſta argumenta aduentus Iaſonis eſſe 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 adinuenſſet, 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 di
ctus eſt. Saturni, & Opis, ut ſupra diximus filius. Hic uxo
rem habuit Amphitriten, & ex ea alijſq; pluribus mulieri
bus numeroſiſſimam prolem. Vſus autem eſt curru, quẽ æquo
rei 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) pri
mis literis paululum mutatis, uel (ut Varro exiſtimat) à nubẽ
do, quod mare terras nubat, hoc eſt cooperiat. Vnde & ennoſi
gæus uocatus eſt ἀπὸ τοῦ ἐννοσίγειον γαῖαν, hoc eſt à concutien
da terra. Iuuenalis de Xerxe, Ipſum compedibus, qui uinxe
rat ennoſigæum. Gellius, uentorum'ne ui accidat terræmotus,
ſpecus, hiatuſq; terræ ſubeuntium, an aquarum, ſubter in ter
rarum cauis undãtium fluctibus pulſibus'ue, ita ut uidentur
exiſtimaſſe antiquiſſimi græcorum, qui Neptunum ennoſi-
gæon appellauerunt, à' cuiusuis aliæ rei cauſa non dum com
pertum eſt. A' Neptuno fit nomen poſſeſſiuum Neptunius. &
Neptunalia Neptuni feſta SAEVIS. Magnis. ABNV
IT. Recuſauit. IRE PEDESTER. Pedibus iter fa
cere. curru enim uehi uoluit. Pedeſter à pede deducitur, ſigni
ficatq; eum, qui pedibus iter facit. Apuleius, qui modo in exer
citum profectus eſt pedeſter. Dicturq; etiam hic & hæc pede
ſtris, & hoc pedeſtre, ut pedeſtris exercitus, pedeſtres copiæ,
pedeſtria auguria uocãbãtur, quæ à lupo, uulpe, ſerpẽte, equo,
cæteriſq; animalibus quadrupedibus dabantur. Deducitur au
tem pedeſter, ſiue pedeſtris à pede. Pes totum dicitur, quod à
femore ad calcem, diuiditurq; in coxendicem, ſiue coxam. fe-
mur. 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 cruſculũ diminutiuum.
Suram, quæ eſt poſterior pars cruris illa carnoſa, quæ homini
tantum eſt, & in Aegypto cuidam defuiſſe memoratur. Vir-
gilius, Suras uincere cothurno, & pedem imum, qui calx dici
tur, diuiditurq; in conuexum pedis, quæ pars ſuperior ẽ et cal
caneum, quæ eſt pars poſterior. item uolam, quæ eſt pars me
dij pedis concaua. Plautus, quæ pars tota inferior eſt. digitoſq;
& unguers. A' uola pedis indita ſunt cognomina Planci. Plo
tis Saturis. Panſis. Planci proprie dicuntur, qui pedes imos gra
ciles habent, planoſq; æqualiter, quaſi tabellas, quæ plãcæ uo
cantur. Sunt enim plancæ tabulæ planæ à planicie ita dictæ.
Planum enim uocamus, cuius figura æqualis eſt, quod græci
ἐπίπεδον dicunt, quoniam uero plana nullum impedimen
tum habent, cum undecunq; uideri poſſint, planum aliquan-
do pro aperto, et manifeſto ponimus. A' quo planè aduerbium
manifeſtè. & explano uerbum declaro, manifeſto. & compla
no adæquo, item à' planus plenior. planiſſimus. planices. et à'
planè planius. planiſſime. et plãta, quod planas. hoc eſt æqua
les 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 fi
liarum dotem, quia plãtatæ in ſatus ratione arbores, & poſt
aliquot annos uenditæ maximi quæſtus erant. Vnde planta
ria appellamus, plantarum, ut ita dicam, ſeminaria ad trãſſe
rendum facta. Virgilius. Et uiua ſua plantaria terra, ideſt
plantæ ex plantarijs ſumptæ. A' planta fit planto uer-
bum notæ ſignificationis, & ab eo compoſitum ſupplanto, ſed
à planta pedis deductum exiſtimamus, ut ſit ſupplantare ſup

poſito pede aliquem in terram deijcere. Cicero, Contendere de
bet, quammaxime poſſit, ut uincat, ſupplantare eum, qui cum
certet. at manu pellere nullo modo debet. Aliquando tamen per
metaphoram ſupplantare ponitur pro decipere. nam & suppo
nere pedem quodammodo decipere eſt, & qui ita deijcit, non
tam uiribus, quàm agilitate quadam corporis id agit. item à
planta plantiger, hoc eſt plantas gerens, unde plantigeræ ar-
bores dicuntur, quæ ex ſeſe pullulando plantas emittunt. Ply
nius, Siliqua plantigera eſt nimis partibus, & ideo ſuperficie
flaueſcens ſuccum auferente ſobole. Et plantago, de qua Them
ſon medicus uolumen edidit. Duo eius genera. minor angu ſtio
ribus foliis nigrioribus linguæ pecorum ſimillimis. caule angu
loſo. in terram inclinato. in pratis naſcens. Altera maior. foliis
laterum modo incluſa, quæ quia ſeptena ſunt, quidam eam he
ptapleuron uocauere. huius & caulis cubitalis eſt. naſcitur in
humidis multo efficacior, uis mira in ſiccando, denſandoq; cor-
pore cauterij, hoc eſt aduſtionis uicem obtinens. Nulla res æque
ſiſtit fluxiones, quas græci rheumatiſmos uocant. Ploti, qui ſi-
militer planis ſunt pedibus exiguam, & fere' nullam in me-
dio concauitatem habentes. Vnde poeta umber ſarſinas, ab hu-
iuſmodi planicie initio Plotus, deinde Plautus, eſt dictus. hinc ſo
leas dimidiatas, quibus utebantur in uenando, quo planius pe
dem collocarent, Semiplotia dixere ſcauri, qui talos pedum tu
mentes, ac porrectos habent. Panſæ quibus lati, ac panſi ſunt
pedes, ſicut planci quibus plani. Vari præterea appellantur,
quẽmadmodum paulo ante diximus, quibus obtorta introrſum
crura ſunt, à quo obuarare dicamus puertere. deprauare. En
nius. Nã conſilijs obuarant omnia, quibus tantum concidit hic
ordo. Vatiæ, quibus in exteriorem partem crura flectuntur. à
quibus nationum, & natiniorum cognomina fluxerunt. Pedẽ
ſtruere ueteres pro eo, quod eſt fugere uſurparunt, & retro pe
dem ferre, & pedem reuocare pro eo, quod eſt retro cedere, di
citurq; hoc ultimum non modo de animalibus, ſed etiam de in
animatis. Virgilius de flumine. contatur, & omnis Rau-
ca ſonans, reuocatq; pedem tyberinus ab alto. A' pede eti-
am Aeripes dicitur, qui aerios pedes, hoc eſt ueloces habet.
Virgilius, Fixerat aeripedem æruam. Et pedes peditis mu-
les, qui pedibus militiam exercet, ſicut eques, qui equo mili-
tat. à quibus peditatum, & equitatum dicimus pro peditum, ſi
ue equitum copijs. & pedum paſtoralis baculus, hoc eſt uirga
incurua, qua pecudum pedes detinentur idem. At tu ſume pe
dum. et peſſulus, quaſi paruus pes, inſtrumentum, quo oſtium
clauditur. Terentius, peſſulum oſtio obdo. Et peſſum aduer-
bium, quod ſignificat modo retrorſum, modo deorſum, quaſi
ad pedes. unde fit peſſundo, quaſi conculco. reprimo. arceo. &
peſſum eo, hoc eſt cedo, ſiue retrocedo. & peſſeſtas à ueteribus
peſtilentia dicebatur. Et pediſſequus famulus, qui dominum ſe
quitur, cuius fœmininum pediſſequa, ancilla, quæ ſequitur do-
minam. & apes uolucre animal æram agens, & fauos, quod ſi
ne pedibus naſcatur. diciturq; etiam apis. Ouidius, Non apis
inde tulit collectos ſedula flores. à quo fit diminutiuum apicu
la. & apes ſecundum quoſdam, quod abſit. hoc eſt longe ſit à
pedibus. Apex enim proprie dicebantur in ſummo flaminis pi
leo uirga lanata, hoc ẽ in cuius extremitate modica lana erat,
quod primum conſtat apud Albam Aſcanium ſtatuiſſe. Virgi.
pro ſummitate pilei uſurpauit. Ecce leuis ſummo de uertice ui-
ſus Iuli Fundere lumen apex. & abuſiue pro omni ſummita
te accipitur. unde & pennas in capitibus quarundam auium
erectas ad ſimilitudinem criſtæ apices uocamus. Eius diminu
tiuum eſt apiculus. Apiam Scythæ terram uocant. Ape uete-
res dicebant cohibe. compeſce. Et lepus quaſi leuipes, à pedum
leuitate. animal eſt notum, quod græci λαγωὸν κὸ διὰ τὸ

uocant,

uocant. Mirum eſt in hoc Plyn. tantæ doctrinæ, atq; authoritatis uirum erraſſe. Hic enim daſypodem à lepore diuerſum facit, cum unum, idemq; animal ſit. Daſippus uocatur, qđ hirſutos habeat pedes, δασὺς enim hirſutum, piloſumq; ſignificat, πούς pedem, ſic apud nos à pedum leuitate nomen habet, quoniã ambulans non ſentitur. Nullum certe animal pilоſis 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 παραλαμβάνει δασύποδα, hoc eſt prius te ſtudo curſu præueniet leporẽ. Alterum de ijs, qui ab alio quæ runt, quæ in ſe habent, δασύπους παρὼν ἐρωτᾷ, hoc eſt lepus carnem quærit, quod elegãter 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 hyænam.

A lepus lepuſculus deducitur. & leporinus. unde leporinam carnem. & leporinum pilum dicimus. & leporarium. & lepor. à quo lepidus. lepidior. lepidiſſimus. lepide. lepiditas. illepidus. illepide, de quibus ſuperius diſſeruimus. & leporaria una, quæ & lageos dicitur. et 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, q partus difficillimus, ægerrimusq; habetur. à quo Agrippina deducitur proprium nomẽ mulieris. Aliqui tamen ab ægro partu dictos agrippas uolũt. cuius periculi deprecandi gratia aræ ſtatuæ 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, q 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 The bani ciues, qui domi uxorem meam impudicitia impediuit. Ab impedio impedimenta dicta, quæ modo difficultatem ſignificant. Cic. cum primum impedimenta naturæ diligentia, induſtriaq; ſuperauit. modo iumenta, quæ ſarcinas, atq; inſtrumenta bellica geſtant. Plyn. Expeditum militem dux erat, 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 ligamẽta diſſoluo, cuius paſſiuum eſt expedior. Virgilius flammam inter, & hoſtes. Expedior. Ponitur tamen aliquando expedio pro explico. Sene. Iam quid utile ſit, expedi interdum pro profero. Virgilius, cereremq; cæniſtris 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 militarẽ apparatum adduxit. Apul. Cum omni expeditione iter ingreſſus. Cicero, in expeditionem cum Cæſare profectus, quaſi in bellum. & ſoni pes, & cornipes, equus quod pedibus ſonet. & corneos pedes habeat. & pedetentim. & pedepreſſim aduerbia, quæ ſignificant tarde. lente. paulatim. Cicero. Sin mihi ſenſim erit, pedetentimq; faciendum. & pelluuium uas, in quo pedes lauantur. & peluis eodem modo, quãuis aliqui peluim à pelluẽdo dictam affirment. Plau. A more 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 ſuſtinẽtur, quodq; ueluti illorum manubrium eſt. idem. Tutiores fiunt fungi cum carne cocti, aut cum pediculo piri. Idem, Fungi candidi, uelut apicæ flaminis inſignibus pediculis. Hinc pedicula ea 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 qbus 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, mouens ſe de loco, et in partem eius, qui dixit, ambulans, propter quod, q 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 non dum ceperant, pedibus in curiam proficiſcebantur. Nam qui curulem magiſtratum geſſiſſent, curru uehi ſolebant, in quo ſella erat, in qua conſiderent, quæ propterea curulis nominabatur. & pedaneus iudex, qui à præſide conſtituitur, ut negotia minora diſcernat, quod is magiſtratus nõ uehatur curru, ſed pedibus proficiſcatur in forum. unde extat ſanctio illa Iuliani imperatoris. Quædam ſunt negotia, in quibus ſuperſtuum 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 pone ceruis. & unipes, qui unum pedem habet, ſicut bipes, qui duos. tripes, qui tres. quadrupes, q quatuor. octopes, qui octocentipes, qui centum habet pedes. à quibus fiunt adiectiua, bi pedaneus. 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. & ſempes 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 uotæ pro itu, & reditu ſuo ſuſcipi paſſus eſt, ut nullo iam p iocum gallipes uocaretur, quem curſitare, ac ne cubiti quidẽ menſuram progredi prouerbio græco notatum eſt. & curuipes, qui

curuos pedes habet. & flexipes, qui flexos. unde poëtæ flexipedam ederam dicunt, quam Virg. errantem uocat. & loripes, qui pedẽ in modum lori tortum habet. & Acupedius, cui præcipuum erat in currẽdo acumen pedum. & solidipes, qui pedes solidos habet. Plyn. Vnum animal digitos habẽtiũ herba pascitur lepus, sed & fruge. Solidipedes, & bisulci sues omni cibatu, & radicibus. Solidipedum uolitatio propria. et petiolus, parum pes. A franius, Atq; adeo nolo nudo petiolo ambules. & petilus, tenuis. exilis. Lucil. insignis uaris cruribus. & petilis. unde Petilia dicta est ciuitas Brutiorum, condita à Philoctete Meliboeo, hoc est ex Meliboea 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 derinatiuis superius disseruimus. & lectipes herba, quam græci clinopodion. alij clinopyclon. alij ϗpyrocheron. alij encimoides appellant serpyllo similem, surculosam palmi altitudine, orbiculato foliorum ambitu speciem lectipedum præbens. & planipes poëmatis genus, quod minus dicatur, de quibus superius diximus. & palmipes planos, et ad palmæ similitudinem pedes habẽs. unde anseres, & omnes ferè aquaticæ aues palmipedes dicuntur. Et pna, quod proprie pedem significat, quo uocabulo Hispani nunc uulgo utuntur. à quo Pernæ suillæ, de quibus supius diximus dictæ sunt. & supnati dicuntur, quibus fœmina sunt sucisa in modum suillarum pernarum. & supnia ipsa fœmina ita sucisa. Ennius. is pernas sucidit iniqua supernia pœni. & pnio morbus pedum, ex nimio frigore proueniens præsertim in pedis extrema parte, græci χίμβλα uocant. Plyn. de rapo domestico. Perniones feruens impositum sanat. & compernes, qui longis sunt pedibus, genibus q; plus iusto coniunctis. & petaso. & petasunculus, de quibus supra diximus. & pnix, quod significat celerem. Virg. Talis & ipsẽ iubam ceruicẽ effudit equina Coniugis aduentu pernix Saturnus. A quo pnicior. perniciissimus. perniciter. pernicies. pernicissime. & pnicitas, quæ proprie pnarum, hoc est pedum uelocitas est. idẽ. pernicibus ignea plantis, cum celeritas proprie sit pennarum. idem, celeriq; fuga sub sydera lapsæ. Verunta men hæc aliquando confunduntur. Idem. Pedibus celerem, & pnicibus 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 msidijs suos disponit. & compositum accelero, quod est propero. festino. à quo accelleratio. festinatio. & celeritas. & celeritudo. & celox, breue nauigium, ac celer, de quo supius 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. Cic. Celebris ne sit locus, an desertus. Hinc fit celebritas, hoc est frequẽtia. Quintilianus. Ante omnia futurus orator, cui i magna celebritate, & in media Rep. uiuẽdum est, assuescat à puero non reformidare homines. & celebro uerbum, quod proprie significat frequento. Varro, Cui non tam cura erat, ut templa deorum, quàm ut popinas celebraret. Per metaphorã tamen, quoniam quæ frequentamus, etiam colimus, Celebrare pro colere, & uenerari usurpatur. & celebritas pro cultu, atq; 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. Acti. & 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 electi fuere, ideoq; trecenti extiterunt. Aliquando tamen pnix pro perseuerante accipitur. Idẽ, & inter Dura iacet pnix 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. Acti. Melius pigrasse, quàm propasse nefas. & pigresco. pigresio. & impiger, diligens. Cicero, Quis enim est tam in scribendo impiger, quàm ego? & pigre, atq; impigre aduerbia, hoc est 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 agendis, quorum pœnitentia 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 pmolestum est. Varro. Iamq; piget te in eo tempus terrere. Plautus, Non dedisse te pudet, me quia non accepi, piget. & pedo. uetus enim pedare pro ire dixerunt. unde & repedare, quasi pede iterare. Lucilius, Redisse, ac repedasse, ut Romã uiret. hinc pedatim ire dicebant, quasi repẽdo. 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 etiã pedamen uocatur. Columella. Cum constituendis uineis, quæ uidebantur utiliter præcipi posse disseruerimus, pedamnum, iugorum q;, & uiminum prospiciendorum tradenda ratio est. item pedam humanum uestigium uocitauere. A pede etiã 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 dicatur. Virgilius, una omnes fecere pedem. Plautus etiam remos nauium pedes appellauit. item pes est coniunctio duarum, aut trium, aut plurium syllabarum metricæ ratiõe compositarum. ut spondeus. trochæus. dactylus. & huiusmodi. Virgil. Ferte simul Fauniq; pedẽ, hoc est metricam compositionem. unde pedestris oratio dicitur numerosa. & secundum metricam rationem composita, quamuis non sit carmen. Pæs etiam fœdum ac pitis animal uocatur, & p diminutionem pædiculus dictus à pueris, qui hac sorde præcipue scatent. πῶς enim græce puer est. unde ab agendis, hoc est à ducendis pueris pædagogi appellati. Ab hoc derinatur pædiosus. Plautus. Pædiosus, squalidus ubi me uidit, caput scatuit, pædes legit. & pediculosus. & pædicularis morbus, quẽ 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 muliebres. Idem barba pædore horrida. à quo pædosum dicatur, quod mali odoris est. Varro de re rustica. Solida terra pauita maxime si est argilla, ne situ pædiosa eius gratia oblitiscare. hinc etiam pædo uerbum, quod est crepitum uentris emitto,

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 riano similes, q à cornicülis, 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 clunes, & fœmina. Nam intra podicem non pædicare, sed præcidere dicatur, quamuis aliquando confundantur. Ab hoc pædicones dicũtur, qui puerorum amores sectantur, & dicit latine puerarij possunt. item pædagogus, is, cui ducendorum puerorũ custodia datur. Sueto. tamen pædagogiũ pro puerorum concubitu usurpauit. Super ingeniorum pædagogia, & nuptarum concubinatus uestali uirgini uim intulit. & pædotriba, siue pædotribes literarij ludi præceptor. & pæderos lapilli genus, de quo superius scripsimus. & pædia institutio in bonas artes. & Pædagogus proprium 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. & monopodii mensa unius pedis, quale CN. Mallius Asia deuicta, triumpho suo æratum primus muexit. monopolium uero dicitur, uel cum unus solus aliquod genus mercaturæ uniuersum emit, ut solus uẽdat, pretiumq; suo modo statuit, uel plures simul idem facere, quo carius uendant, dictum ἀπὸ τοῦ μόνος, quod est solus, & πωλῶ μαι uẽdo. De tripode Apollinis multa traduntur, sed illud inter plures 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 eorum mare à Lacæna fuisse iactatum, quod rixarum causam esse diceret. interiecto deinde tempore, cum Ionici quidam adolescentes iactum retis à piscatoribus Milesijs emissent, hunc tripodem eductum fuisse, ac propterea ortum inter eos certamen, qđ piscatores piscium non auri capturam pactos se esse dicerent, Iuuenes uero quicquid captum foret, suum esse contenderẽt. Nec ante sedatum litem, quam Milesij Delphos misere, ubi responso ab Apolline accepto illius esse tripodẽ debere, qui sapiẽtia omnes excelleret, mox Thaleti datum tripodem fuisse. hunc Chiloni, tanquam sapientiori mississe. Chilonem alteri. illum alteri rursus, donec ad Solonem uẽtum est. Hunc, quod deum omnes 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 arcis fractu media fere à altitudine exigua planicies erat, atq; in ea profundum terræ foramen in oracula patens. ubi tripus erat, hoc est cortina aurea pulueribus plena, ex qua pflans spiritus mulieribus, quas à Phœbo Phœbadas nominabant, oracula præbebat, quæ mox ille uersibus canebat. Aristophanes. ὃς θεσπιῳδεῖ φίτυλος ἐκ χρυσοκάστου, hoc est, qui naticinatur ex tripode aureo. idẽ, τί δήθ' 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 infica coloribus solẽt. & 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 macerią uocantur) ad calefaciẽdas aquas uterentur. & uina decoquẽda, & reliquos uillæ usus. Plynius, Hæc omnia pariter decoquebant decies deferuescente cortina, atq; diffundebant, inueterabantq; idẽ. ita despumatis subinde carnubus, quas hæsisse uenis necesse est, decimo fermè die liquatis cortina uelus elutriatum mergitur in expimentum. Idem, At tyrius Pelagio primum satiatur immatura, uiridiq; cortina, hoc est noua, & non dum infecta. idem. Fit etiam atramentum apud infectores ex flore nigro, qui adhæresçit æreis cortinis. idem. oleum in conchas, aut plumbeas cortinas fundendum. ære. n. uitiari constat. Cato, cortinam plumbeã in lacum ponito, quo oleum defluat. solebant autem huiusmodi Tripodes, siue cortinæ in templo Apollinis delphici dicari. Plynius, Ex ære factitauere, & cortinas tripodum nomine delphicas, quoniam donis maxime Apollinis delphici dicabantur. Eant nunc Seruius, & q eum sequuntur, cortinam q; locum, siue cauernam esse dicant, in qua oraculum dabatur, dicaq; uel quod Apollinis tripus corio Phitonis tectus erat, uel quod certa illic responsa tradebantur, qua si Certina. uel secundum græcam etymologiam, quod puellam extenderet, siquidem κόρην græca 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 scribẽdum. Cortyna uero, siue Gortyna (utroque enim modo scriptum comperimus) insignis urbs Cretæ insulæ fuit, quam præterlabitur Læneus amnis, p quẽ Europam tauri dorso usque ad eam urbem uectam fuisse proditerunt. iuxta hanc nascuntur calami, q bus pro sagittis utuntur. unde dicuntur gortynij. Virgl. Spicula torquebat Lycio Cortynia 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, subdulcis in petris nascens, siue arboribus uetustis detrahit bilem, & pituitam, stomachum offendit, floret, & tamen semen non fert. item chytrapus chytrapodis instrumentum ferreum, super quo chytra, hoc est olla apud ignem collocatur, ut cibi in ea coquantur. Item sciopus sciopodis. Sunt enim sciopodes homines, uel potius monstra in desertis Indiæ, qui in maiori æstu humi iacẽtes resupini umbra se pedum protegunt. unde nomen habet. quippe græca σκιὰν umbram nominant. item podia funis in naui, de quo diximus, quem nostri pedem nominant. & podium locus extra domum priuatum, publicam ue porrectus instar pulpiti. ex quo spectare solemus, quæ extra geruntur, quod in eo pedibus hæreamus. Iuuenalis, Omnibus ad podium spectantibus. & podaris talaris. Apuleius, Podarem tunicam sumens. & Oedipus, propter pedum tumorem. οἴδημα enim græce tumor dicitur, πούς pes. hic Thebarum rex fuit, Laij filius, & Iocastæ, quem cum prægnans mater utero gereret, de futura prole consuluisse Apollinem pater dicitur, 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 media moriturum. Seneca. Medeo teſte, damnauit parens, Calidoq; teneros transijt ferro pedes, Et in alta nemora pabulum miſit feris. Sed cum forte ea tranſiens Phorbas Polybi Corinthiorum regis paſtor infantis uagitum audiſſet, eò extemplo profectus puerum pedibus iam tumentem concaſis uinculis ſuſtulit. & Corinthio cuidam donauit, qui eum lætus accepit, & ad Meropem Polybi regis uxorem pductum, 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 humanæ ſpeciem accedens, ſolo pilo, & ſolitudine feram aſſimilans. poëtæ faciem habere uirginis fingunt, pennas auium. pedes leonis. Diodorus, Oedipus ortæ inter Phocenſes ſeditione ira accenſus Laium parentem inſcius occidit. Sphinx bellua biformis Thebas eo tempore uenieſſe traditur, propoſuiſſeq; 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 victa ex editiore loco ſeſe præcipitem dedit. Oedipus Iocaſtam neſcius matrem eſſe, ſiquidẽ ab omnibus Polybi Corinthiorum regis filius putabatur, duxit uxorem, & Thebarum imperium adeptus eſt. Auſonius, Illa etiam thalamos p terna ænigmata quærẽs, 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 pronuncia 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. Lucã. Oedipodionias inſelix fabula Thebas. Et Melãpus proprium nomen quaſi caprinos pedes habens. Hic uates fuit inſignis (ut Home. refert) qui Iphianaſſam Proeti filiam duxit uxorẽ. Proetus Abantis Argiuorum regis filius fuit, eiq; in regno ſucceſſit. Vxorem habuit Antiam, ex qua filias quatuor genuit. Maerã. Euryalẽ. Lyſippen, & Iphianaſſam, quæ cum Iunoni ſe in pulchritudine prætuliſſent, indignata dea furorẽ eis iniecit, ut ſeſe uaccas eſſe exiſtimarent. Virgilius, Prætides 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. itaq; Melampodem fama diuinationis clariſſimum dato helleboro eas ſanaſſe, quod ab eo cognominatum eſt Melampodium, Sibiq; in uxorem elegiſſe Iphianaſſam, ex qua Antiphatem, & Mantium procreauit. Antiphates uero genuit Oicleum. Vitruuius architectus illas à Melampode Clitorium Arcadiæ oppidũ ductas tradit, ut ab ebrioſitate liberarentur, eius furoris cauſam uinum eſſe exiſtimante. Etenim Clitorij ſpelunca eſſe, ex qua profluens nitidiſſimus riuus facit potentes ex eo uinum odiſſe, ob quam cauſam in eius ſpeluncæ fornice 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, gaudetq; meri abſtemius undis.

Item à ποὺς ποδὸς Podãgra, quod eſt uitium articulorum in pedibus, quemadmodum chirãgra in manibus. Vnde podager, & chirager, & chiragricus dicuntur compoſitæ nomina à pede, manuq;, & atrocitate doloris, quæ à græcis ἀγρία dicitur. maximum enim dolorem affert huiuſmodi morbus. Ouidius, Soluere nodoſam neſcit medicina podagrã. raro autem uel caſtratos, uel pueros, ante fœminæ coitum, uel mulieres, niſi ſuppreſſis menſtruis tentat. Quidam cum aſinino lacte epoto ſeſe eluiſſent in perpetuum hoc malum euaſerunt. Alij cum toto anno à uino mulſo, uenereq; ſibi temperaſſent, adepti ſunt totius uitæ ſecuritatem. M. Agrippa ſupremis ætatis ſuæ annis hoc morbo grauiter conflictatus, cum per peti amplius tantum dolorem non poſſet, medici cuiuſdam portentoſo conſilio, ignorante id diuo Auguſto, in ætum calidum crura dimerſit, ſicq; in totum liberatus eſt. Et ſextus Pompeius Hiſpaniæ exterioris princeps, cum horreis ſuis uehtlandis præſideret, correptus podãgræ dolore ſeſe in triticum ſup genua dimiſit, leuatusq; mirum in modum dolore pedibus ita ſtantis. hoc poſtea remedio uſus eſt. conſtat apud græcos χεῖρας 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 deſcripturum. à quibus chiromantes. necromantes. hydromantes. & geomantes appellati. Item chirotheca, manuum tegmina. & chironomus, qui manibus geſticulatur, & ludit. Iuuenalis, Chironomon Ledam molli ſaltante Batyllo. & chironomas eiuſdem ſignificationis.

Idem ſaltantem ſpectans, & chironomanta uolanti Cultello. & chironomia Lex geſtus, quæ à Platone in parte ciuilium uirtutum poſita eſt, & chirographum ſceda, ſiue tabula manu propria ſcripta, poniturq; 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 legauerit, haud dubium eſt id, quod in actionibus erat legaſſe. & chirodicæ ueſtis. & chirurgus, ac chirurgia, de quibus ſuperius diſſeruimus. Item ab eodem cælopodium calcamenti genus ex ligno, quod uulgo ſoccum, & per diminutionem ſocculum uocant. Pl. Sed hac, aut hac ſoea uideo ueſtigium. Plynius, Cum & pedibus margaritas, nec crepidarum tantum obſtraguli, ſed totis ſocculis addunt. & antipodes, qui terram nobis oppoſitam habitant, quod pedes noſtris pedibus aduerſos habeant. ἀντὶ enim græcum contra ſignificat. Apus apodis auis, quæ ab aliis cypſelus appellatur, ita dicta, quod pedum uſu careat, ex hirundinum genere eſt, maior aliis uolat plurimum, nidificat in ſepulcris, 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 pedũ expertes ſunt, qui ſine radice, aut pediculo naſcuntur, ut ſuperius diximus, quaſi pedeſtres. πεζὸς enim pedeſter dicitur, unde πεζίτας dicti, quod non tollunt ſe altius à terra. Item

podalirius proprium nomen à pedum magnitudine. Aesculapij filius fuit, & frater Machaonis medicinæ artis præclarus. Martial. Enterocælarum fertur Podalirius Hermes. Ouidius. Quamus 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 pædes fluere uideantur. Iuuenalis, Et podicæ læui Cæduntur tumidæ medico ridente mariscæ. Circuit hunc conglobata innates caro sedẽdi officio aptissima, quæ à nitendo nates dicuntur. Quippe ibi caro firmior est, quàm in cæteris membris, ne premente corporis mole cedere ossibus cogatur. DIVES. Omni ludorum genere abundans. CIRCO. Circus locus erat muris septus, in quo equi, pugilesq; exercebantur, ita dicti à circensibus ludis, qui in eo fiebant. Circenses autem appellati sunt, quasi circumenses, propterea, quod rudis uetustas, cum non dum loca huiusmodi 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, equitibusq; urbis, ut spectacula sibi quisq; faceret. Idem, Spectauere furcis duodenos ab terra spectacula alta sustinentibus pedes. Ludicrum fuit equi, pugilesq; ex Hetruria maxime acciti. Solennes deinde annui mansere ludi Romani, magnifq; uarie appellati. Naturalem circum elegantissime descripsit Virgilius,

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

Treis 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, bigasq;, & equos desultorios agitari fecit à nobilissimis iuuenibus. proprie autem circus appellatur omnis in gyrum ambitus, eiusq; diminutiuum est circulus, definiturq;, 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. & circulator, quem Paulus iurisconsultus dicat eum esse, qui serpentes circunfert, ac proponit, quod sicui ob eorum metum damnum fuerit, pro modo admissi puniter, 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 quæq; more lamentata è. & Circites circuli ex ære facti. Circuli etiã pastilli dicti, qui mista farina, & caseo & aqua in circuitum

æqualiter fundebantur. Hos quidam, quod magis incondite fierent, 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 occultum 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 eo uero agglomero, implico, coniungo. Virgilius, Et lateri agglomerat nostro. & glomus in sacris crustulum cybij figura ex oleo coctum appellatur, & in sphæricam effigiem compono. Glos autem uiri soror appellatur, quæ uox à græcis sumpta est. Glossa uero lingua est. à quo glossæ, & glossaria dicuntur interpretationes, quod uicem linguæ, hoc est uicem doctoris fungantur. & glossema, quod Q uintil. interpretatur, quasi uocis munus suscitans. nam epiglossis, quid sit, alibi declarauimus. Et carcanea alijs, quæ uolando circuitum facit. Circum uero, à quo circus derinatur, præpositio est, quæ tam in appositione, quàm in compositione περὶ græcam præpositionem significat, ut circunfero, περιφέρω. Circùm montem περὶ τὸ ὄρος. interdum etiam aduerbium è 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 deductũ 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, quod modo circum porto, ut supra ostendimus, modo purgo. lustro. Plautus, Pro laruato te circunferam. idest purgabo. Virgilius, Idem ter socios pura circunstulit 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 pene 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 Ateronem nauigabilem fluuium sita regia olim Pyrrhi. & cincinni secundum quosdam crines intorti, quasi circinni. unde cincinnato cognomen factum. & circius uentus, de quo supra diximus, qđ

omnia turbet, ac circunuertat. AMPHITHEATRO. 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 marsicæ uiuæ appellatæ. Nam massicæ sunt è massicis montibus Falerno con termina. Mart. De sinuessanis uenerunt marsicæ prædis. Cõdi tu quo quæris consule? nullus erat. sunt tamen & i Scythia po puli eodẽ nomine (ut Herod. testatur) In fucino Claudius prĩ ceps emissarum fecit opus ante ab Augusto Marsis negatum, li cet maximis precibus petitum fuisset, idq; lucri potius gra tia aggressus est, q̃ gloriæ, cum quidam proprijs sumptibus emissuros se promitterent, si sibi siccati agri concederentur. per ceria aũt passuum millia partim effosso monte, partim exciso ca nalem absoluit ægre, & post undecim annos, quamuis conti nuis triginta hoĩum millibus sine intermissione o pantibus. An aũt, q̃ lacum emitteret, Naumachiã cõmisit, sed cũ proclamãti bus naumachiarijs, Aue impator morituri te salutant, Rñ dis set, auete & uos, neq; post hanc uocem, quasi uenia data, q̃s q̃ di micare uellet, diu cunctatus an hoies igni, ferroq; absumeret, tãdẽ ex sede sua prosiluit, ac p ambitũ lacus nõ sine fœda ua callatiõe discurrẽs, partim minãdo, partim adhortando, ad pu gnam cõpulit. Hoc spectaculo classis siculæ & rhodia cõcur rerũt duodenariũ triremiũ singulæ, cijciẽte bucinã tritone ar genteo, qui è medio lacu per machinam emersit. STAGNA PIGRI NERONIS. Pigra stagna, quia Nero marina aqua naumachiã exhibuit innantibus belluis, quæ aqua flu xum nullũ habebat, ut aqua Tyberis & fucini, uel pigri Ne ronis inquit propter otium, ac lasciuiam eius. Quippe epulas à medio die ad mediam noctem protrahebat refotus sæpius ca lidis piscinis, ac tempore æstuo ninatis, cœnitabatq; interdũ, & in publico Naumachia præcluſa. TACEANTVR. Si lentio prætereantur. Tacere enim proprie silere est. Cic. Tacet ipse, cæteros ad loquendum hortatur. Interdum tamen ponitur pro eo, quod est quiescere, & securum eẽ. Ter. Quin taces? Nã cum intulerit postea dicam, certum est non silentium, sed secu ritatem 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 cõstitu ta. Ter. Sed ijs, quas semper in te intellexi sitas fide, & tacitur nitate. Tacere ĕt aliquando dicamus, quæ sine uoce sunt. Virg. totumq; perrat Lumnibus tacitis. Idẽ. Cum tacet omnis ager. à taceo fiunt compositæ obticeo. reticeo. subticeo. & conticeo, oĩa eiusdem significationis. quidã tamen hæc ita distingunt, ut ta ceamus consilia. Virg. Nec tacui demens. obticeamus, quod nos pudet fari. Ter. Virgo ipsa scissa ueste lachrymans obticet. reti ceamus dolores. Idẽ. Ne uereare, ne uitice. Subticeamus, nõ de mus responsum ad ea, quæ dicta sunt. Plau. Quæ cum audis set, subticuit. Conticeamus, cũ plures sumus, hoc est simul tace mus. A conticeo fit conticesco eiusdẽ significationis. & contici nium prima pars noctis, qua omnia quiescendi gratia contice scunt. HANC NORINT VNAM SAECVLA NAV MACHIAM. Hæc una naumachia digna sit, quæ ad po steritatis notitiam perueniat.



PERO ME SECVTVM. Præmit tit Epistolam libro iam tamen à se scripto, & perfecto, quod facere aliquando ueteres poetæ cõsueuere, ut Papinius in syluis. Tres autem sunt huius epistolæ partes. in prima legentium sibi beneuolentiam conci liat, tale se in scribendo secutum temperamentum affirmans, ut neminem læserit. in secunda excusat lasciuiam carminis au thoritate duntaxat poëtarum, qui similia scripsere. in tertia hortatur seueriores, ut à legendis libellis suis absineant. IN LIBELLIS. In libris epigrãmatum, quos scripsi. p mode stiam enim libellos, hoc est paruos libros appellat. Liber libri proprie pars cortices ẽ, quæ ligno adhæret. unde delibrare di camus pro eo, quod est corticem detrahere. & delibratio ẽ ipsa (ut ita dicam) decorticatio. Virg. Huic natam libro & sylue stri subere clausam Implicat. Idẽ. Vdoq; docẽt ioleſcere libro. Hinc delubrum secundum quosdam, ut superius ostendimus. Item liber dictus, in quo scribitur, quia ante usum chartæ è corticibus arborum uolumina compaginabantur. Vnde & co dex ab arborum trũco appellatus est. à quo codicillus diminu tiuum, sicut à libro libellus, ponitur q; libellus pro epistola, siue tabella. unde libelliones à ueteribus tabelliones dicebãtur. Var ro. Tum ad me fuerunt, quod libellionem esse sciebant. Libra rij uero sunt, qui libros transcribunt, sicut bibliopolæ, q libros uendunt. βιβλίον enim græce liber dicitur. à quo, & bi bliotheca appellata, quod (ut ait Vlpia.) modo locum signifi catt, in quo libri tenentur, ut cum dicamus, in bibliotheca est. mo do armarium, ubi libri seruantur. Vnde eburneam bibliothe cam emisse dicimur. modo copiam ipsam librorum, ut Ptolemæ um regem dicimus bibliothecam omnium pulcherrimam con gregasse. & bibliographus librarius. liber etiã mõ pro ipso opere integro accipitur, quantumlibet sit magnus, etiam si con tineat æneida, & bucolica, & georgica simul, modo pro certa parte operis, ut Virgilij Aeneis in duodecim libros distincta ẽ. Liber uero liberi adiectiuum est, & modo eum significat, qui nulli subiectus est. cuius correlatiuum est seruus, modo qui si ne trepidatione, aut respectu loquitur, aut facit. interdum etiã qui curis, ac negotijs omnibus solutus est. hæc duo postrema si gnificata 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 nacuus negotijs, & quid agat non habens. Hinc liber
etiam uocatus est Bacchus, qui uini inuentor fuit, quia uino usi
libere omnia loquuntur. ponitur etiam aliquando pro uino, si cut Ceres pro frumento. Venus pro libidine. unde extat illud prouerbium. Sine Cerere & Libero friget uenus. ab hoc Libe ralia Liberi festa, quæ à græcis dionysia uocantur. Item liberi filij dicuntur numero fere plurali, quamuis & singulari aliq̃n re piatur, dicaturq; in plurali etiam de uno filio, filiaue. Cal listratus liberorum appellatione nepotes quoq; ac pronepotes, cæteroſq; qui ex ijs descendunt, contineri existimat. Paulus ue ro iurisconsultus eos, qui contra formam humani generis con uerso more procreantur, liberorum appellatione nõ putat con tineri, ut si mulier monstrosum quid, aut prodigiosum enixa fuerit. A liber libertas deducitur, quæ seruituti opposita ẽ. Ité libertas de eo dicitur, qui libere, & sine respectu loquitur, fa citq; quæ libet. Hæc à Florentino iurisconsulto definitur facul tas eius, q̃d cuiq; facere libet, nisi iure prohibetur, capiturq; sem per in bonam partem, cum licentia in malã partem capiatur. Quint. Quæ in alijs libertas est, in alijs licentia uocatur. Te rentius, Deteriores omnes sumus licentia. Virgilius, Libertas, quæ sera tamen respexit inertem. Licentiam tamen aliquan do 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 cõstitutum fuisse historiæ tradũt. Item à liber libertus deriuatur, qui cum esset seruus factus est liber. Vlpia. eum esse libertum definit, quẽ quis è seruitute ad

ciuitatem

ciuitatem romanam perduxit. à liberto fit libertinus, quod eſt adiectiuum nomen, eſtq; relatiuũ ingenui, ſicut libertus relatiuum patroni. Libertini definiuntur, q iuſta ſeruitute manumiſſi ſunt, quemadmodum ingenui, q libera matre nati, nec poſtea ſerui facti ſunt. Vnde ita interrogare debemus. Eſt ne in genuus, an libertinus, non autem libertus, & cum reſponſum fuerit, Libertinus, interrogemus cuius libertus eſt, non autem libertinus. à libertino libertinitas deducatur, 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, quã 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 nẽditam, liberare dicitur. Hinc liberationis uocabulum Paulus iuriſconſultus affirmat eandem uim habere, quam ſolutionis. liberata à uectoribus pro effecta, hoc ẽ locuta uſurpari ſolebat. A libero fit de libero, hoc eſt decerno. ſtatuo. cæpto enim conſilio, mens à cogitatione liberatur. Neq; enim probabile mihi uidetur, quod Feſtus ſcribit deliberare à libella, qua qd 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. Terẽtius, 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 derivatiuis ſuperius locuti ſumus, deductam exiſtiment, quod ipſa quaſi libera ſit, cum cætera põdera ſibi ſubdita, & in ea inclusa ſint. Liber autem à libet derivatum 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 prolabãtur. 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 uolũtati. Hinc tram definimus eſſe libidinem eius puniẽdi, qui iniuria læſiſſe uideatur. Item auaritiam libidinẽ habendi pecuniam. peruicaciam libidinem quomodocunq; uincendi. iactantiam libidinem gloriandi. Tyrannidem libidinem dominandi. peculiariter tamen libidinis nomen trãslatũ eſt ad immoderatum coeundi appetitum. Nã 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 ſoluen totum corpus, nec ſolum extrinſecus, uerumetiam intrinſecus uendicat, totumq; commouet hominem animi ſimul affectu cum carnis appetitu coniuncto, atque permiſto, ita ut momento ipſo temporis, quo ad huius uoluptatis extremum perueniatur, pene omnis acies, & quaſi uigilia cogitationis obruatur. Ab hac libidinoſus deducitur, hoc eſt in libidinem propenſus. & libidinoſe aduerbium, molliter, laſciue. Item à libet libentia, hoc eſt uoluptas. gratia. Macro. Cui libẽtiæ, gratiæq; omnes conuiuiorum incognitæ ſunt. & libens hoc eſt uolens. facilis. & libenter, hoc eſt grato animo. à quo libentius, & libentiſſime et Libitina, quæ & libentina dicitur Venus, ſiue Proſerpina. unde etiam pro morte ponitur. & qui libet, de quo ſuperius diximus. & quãlibet pro quamuis. quantumlibet pro quantum uis. ubilibet pro ubi uis. uterlibet pro uteruis. quomodolibet pro quomodocunq;. ut libet pro ut cunq; 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 ẽ. Martialis, Piſcinam peto, non licet natare. Nonnunquam concedentis aduerbium eſt, ſicut eſto. Virgilius, licet ingens ianitor antro Æternum latrans exangues terreat umbras. interdum ẽ cõiunctio aduerſatiua, ut etſi. quamuis. quanquam, de quibus ſuperius diximus. à licet licentia deducitur, de qua paulo ante 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 licentia quadam uti in augendo pretio uideamur. Eſt enim liceri, ſiue licitari pretiũ augere in auctione faciendo. unde fit unum compoſitum pollicitor, 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 pretium 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 cœpiſſe ſciens. Tractum eſt autem hoc à licitatium, 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 labris attingere, dictum (ut quidam putant) à labijs, quaſi labiare. Virg. Purpureoſq; metunt flores, & flumina libant. per metaphoram tamen aliquãdo pro leuiter tangere uſurpatur. Idẽ. Oſcula libauit natæ, dehinc talia fatur. aliquando pro ſacrificare. Idẽ. Et pateras libate Ioui. Tibul. Et quodcunq; mihi pomum nouus educat annus.

Libatam agricolæ ponitur ante deum.

Hinc liba dictæ ſunt placentæ ex farre, & melle deorum ſacrificijs aptæ. Virg. Et adorea liba per herbam Subijcãt epulis. Hinc etiam libellum diminutiuum. & libatio. & libamẽtum, quæ modo deguſtationem, modo ſacrificium ſignificant. & delibo compoſitum, quod modo ſignificat deguſto, modo capitur pro eo, quod eſt aquam ſulco deriuo. interdum etiam ſacrificio. un delibatum ſacrificatum dicimus. delibutum uero unctum ſignificat, quaſi oleo imbutũ. ſed trãsfertur aliqn ad animum. Ter. Si te delibutum gaudio reddo, hoc eſt pfuſum. Sũt 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 ſedentes augures auibus templa deſignabant, & ab eius ſimilitudine incuruæ buccinæ genus, quia qui canunt, liticines dicuntur, lituum uocitatum. Nos baculũ 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 cum pudore quodam ergæ eum, quem metuimus. Vnde quidam hæc ita ſeparant, ut uereri dicant eẽ liberi hominis, timere ſerui. quod ille pudoris, hic pœnæ metu teneatur. A uereor fit reuereor, quod ẽ honoro. à quo reuerẽtia honor, quẽ tam in uiris, quã in ſtatuis alicui exhibemus. Vnde rem aliquam turpem nominaturi, dicere ſolemus ſalua reuerentia. ſaluo honore. reuerentia ſit auribus neſtris. honor ſit audientium auribus. Item reuerendus, hoc eſt dignus reuerentia. & reuerẽter aduerbium, cum reuerẽtia. 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. preterea uerecundor uerbum, quod eſt uerecundia teneor. Cicero, Alterum cunctantem, & quaſi uerecundantem incitabat. Aliquando tamen uerecundus pro audaci, & cõfidente accipitur, ſiue per antiphraſin, ſiue quod uerecundia ab ſtinentiam ſcelerum facit. talis uero abſtinentia fiduciam. Plautus, Sic eſt, uera prædico, niſi hoc etiam falſo dici inſimulaturus es, nimis uerecũda es, ſalua. integra. illæſa. à ſano uero (ut Varro exiſtimat) deducitur ſaluus. Sanus proprie dicitur integer, incorruptus. à quo ſanitas, ĩcolumitas. & ſano redintegro. Et inſanus, demens, hoc eſt qui mentem non habet integram. à quo inſania ſtultitia, quæ & inſanitas dicitur. Cicero. Inſipientia autem quaſi inſanitas, eadẽq; dementia. Et inſanio uerbum deſipio. interdum tamen inſanire pro eo uſurpatur, quod ẽ carmen conſcribere. Virgilius, Inſanire libet. Nam inſani dicũtur enthei, hoc eſt deo pleni. Idem. Inſanam uatem. Nonnunquam etiam inſanus pro magno accipitur. Idẽ. inſani feriant ſine lictora fluctus. Item à ſanus ueſanus, hoc eſt uecors. crudelis. furioſus. à quo ueſania. uecordia. crudelitas. furor. Itẽ ſanies, ſanguis corruptus, quod quidam à tabo ſic diſtinguunt, ut illud de mortuo, hoc de uiuo dicatur. Virgil. & ſanie, taboq; fluentis, Complexu miſero lõga ſic morte necabat. Item ſanè aduerbium, quod aliquando affirmatiue pro eo, quod ẽ certe ſumitur, ut ita ſanè. Sanè uero proprie tamẽ 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, q̃ 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 ſit 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 ẽ ſaluum 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 ſit ſalutifer. ſalutaris. ſaluber. ſiue, quod uſitatius eſt, ſalubris, quod præbet ſanitatem. unde aerem. cibum. potum. locum, multaq; huiuſmodi ſaluti-

fera 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 defunctæ 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 uereor. Virgilius, Tum uero Rutuli clamore ſalutant. Hinc & mortuos, & res etiam inanimatas uenerantes, ſalue dicere ſolemus, non ſalutem imprecantes, quæ nulla in iis eſſe poteſt, ſed uenerationem indicentes. Idem. Salue ſancte parens, iterũ 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. Item à ſalus ſaltem, de quo ſuperius diximus. A ſaluto uero ſalutatio deducitur. et ſalutatorium cubiculum, in quo homines ſalutandi gratia conueniunt. Et inſalutatus, qui non eſt ſalutatus. & reſaluto, quod ẽ eum, 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 & σπόγγον græci, & noſtri coagulum, ſiue conſeruam nominant, quia confractis oſſibus præſentiſſimum remedium eſt, quemadmodũ ſuperius declarauimus. & ſalutaris digitus, quem ſupra oſtendimus etiam indicem uocari. INFIMARVM QVÒQVE PERSONARVM. Quia infimas quoq; perſonas non nominat. Perſona proprie dicitur facies conficta à perſonando. Nã 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 dicũtur, qui huiuſmodi perſonis tecti ſunt. Hinc per trãſlationẽ perſona uſurpatur pro qualitate, qua alius ab alio differimus, tũ 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, & iracũdus'ne ſit, an mitis. luxurioſus, an temperãs. Corpis. ut adoleſcens'ne ſit, an ætate adultus, pulcher, an deformis. Robuſtus, an debilis extrapoſitorũ, ut opulentus, an pauper. Clarus, an obſcurus, prolem habẽs, an orbus. hinc figuræ illæ, qbus p roſtra, ſiue alias corpis partes, aquæ è fontibus defluit, perſonæ appellantur, & in ſcenis hiſtriones perſonas accipiũt, hoc eſt facies, aut ſerui, aut ancillæ, aut militis, aut paraſiti, aut alterius huiuſmodi, & in uno hoĩe multæ poſſunt eẽ pſonæ, ut pſona, hoc eſt facies iracundi. mitis. læti. ſoliciti. Itẽ pſona præceptoris. mariti. patris. hĩc grãmatici in ptibus oratiõis pſonas cõſtituũt. primã. ſecundã. tertiã. ũn pſonale, & im pſonale uerbũ dicimus. et p ſonaliter, et im pſonaliter aduerbia. & iuriſconſulti pſonalem actionẽ uocant, quæ in pſonã ſit, realẽ, quæ in bona. iterdũ in pſonas pro ipſis hoĩbus ponimus, ut hoc loco. itaq; theologi pſonã definiũt naturæ rõnalis idiuiduã ſubſtantiã. à pſona pſonatu deducitur herba, quã alio nomine arcticũ uocant, de qua ſupius diſſeruimus. Sono aũt, à quo pſona deriuatur, tam tertiæ, q̃ priæ coniugationis iuenitur. Enni. Et ſonit, frangunturq; haſtæ, terra ſudat ſanguine. Acci. At ubi ceruo littore latratu unda ſub undis labũda ſonit. Eſt aũt ſonare ſonum reddere. Sonum aũt uocamus quicquid ſenſibile auribus ꝓcipimus. à ſono ſonitus.

ſonitus quartæ declinationis. Veteres tamen & in ſecunda uſi ſunt. Pacu. Quid nã autem hoc ſoniti eſt, quod fores ſtridunt? Idem autem et ſonum quartæ declinationis uſurpauere. Siſen na. poſtquam ſonu ſignorum prælium magno cum clamore uirorum commiſſum eſt. Item à ſono ſonorus, hoc eſt grauiter ſonans, eſtq; tempeſtatis epitheton. Virg. Luctantes uẽtos, tempeſtatesq; ſonoras. Item compoſitæ, grauiſonus. altiſonus. armiſonus. multiſonus. Item abſonus, ſine ſono. Ci. Sed ſunt q dam aut lingua ita hæſitantes, aut ita uoce abſoni. & obſonus malũ habens ſonum. Var. humili, & obſona, & tremula uoce. Et obſono uerbum male ſono. obſonium uero græca uox eſt ὀψώνιον, ſignificatq; quicquid in cibo additur, præter panẽ et uinum. à quo obſono, ſiue obſonor (utroq; n. modo dicitur) qđ ſignificat conuiuor. à quo obſonator. obſonatrix. obſonatio. Itẽ frequẽtatiuum obſonito. Næuius. Multi mecum eo die obſonita uere. 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 ſonẽt. ADEO. In tantum, ut ſuperius diximus. TANTVM. Solummodo, tam aduerbium eſt comparandi. à quo fit tantus tanta. tantum, quod nomen eſt quantitatem ſignificans. & modo demonſtratiuũ. Plau. Et tantum, quãtum potui, præſtiti tibi, modo relatiuũ. Vir. Tantæ molis erat Romanã condere gentem. Et tantũ aduerbiũ, quod modo uſque adeo ſignificat. modo ſolum, quod & tantummodo dicitur. à tantus fit diminutiuũ tantulus. à quo aliud diminutiuũ tantillus, hoc eſt pexiguus. & tantũdem, quaſi tantũ idẽ. à quo tandẽ, de quo ſupra diximus. et tantiſper, quod ſignificat tandiu, poſtulatq; dum, pro, donec, ſiue quãdiu. Nã & 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, idẽſt 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 tñ abeſt ab officio, ut nihil officio magis poſſit eſſe contrariũ, uel tantum abeſt, ut officiũ ſit, ut nihil officio magis poſſit eſſe contrariũ, hoc eſt nõ ſolũ officiũ nõ eſt, uerũ et nihil magis officio poteſt eſſe contrariũ. Item à tantũ compoſita fiũt tantifacio, tantipẽdo, tãtiæſtimo, de qbus ſuperius diximus, q̃uis hæc ſe parata potius, q̃ cõpoſita uideri poſſint. MIHI FAMA VILIVS CONSTET. Viliora uideantur à me ſcripta, dũmõ neminẽ lædã. NOVISSIMVM Vltimũ. poſtremũ. PROBETVR. Laudetur. ob id. ſ. qđ modeſtiã ſeruauit. neminẽ nominauit. neminem læſi. probare laudare eſt. Nã probi boni dicũtur, dicti quaſi prohibi, qđ de ſe à delinquẽdo prohibeãt. hinc probitas, bonitas. probe, bene. probare aliqñ demonſtrare eſt, et argumẽtãdo planũ facere, qđ ea laude digna uideantur, quæ probari rõnibus poſſunt. hinc probatio demonſtratio dicitur, et probabile, qđ licet nõ ſit uerũ, rõnibus tñ qbuſdã uidetur pſuaderi. A` probus fit improbus, hoc eſt malignus. à quo improbitas malignitas. improbe maligne. Cic. debes odiſſe improbitatẽ eius, q̃ impudentiſſimũ nomẽ delegerit. Aliqñ tñ improbũ pro ſæuo accipimus. Vir. lauit improba teter Ora cruor. Idẽ. tum piſcibus atris Improbus inglunie, ranisq; loquacibus explet. aliqñ pro turpi. Lucil. Oẽs formoſi, fortes, ubi ergo improbus eſt? Plau. Improbiorẽ nõ uidi faciẽ mulieris. Quãdoq; pro nequã. laſciuo. petulanti. proteruo. aſtuto. Pacu. Nemo hoc

puero improbior, quæcunq; uult, ſuadet. Martia. Nihil naſutius, improbiusq; eſt. interdũ pro magno. Vir. labor oĩa uincit Improbus. Nonunq̃ pro inſatiabilis. dãnoſus. Idẽ. Nihil improbus anſer Strymoniæq; grues. Itẽ Approbus ualde probus. à probo uero compoſita fiunt approbo. & cõprobo eiuſdem ferè ſignificationis, et contraria horũ reprobo, atq; improbo, qđ ẽ dãno, reprehẽho. qđã ẽt reprobũ uſurpãt pro eo, qđ ẽ improbũ. probrũ uero ſcelus, ac flagitiũ ſignificat, et p metaphorã 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 aliqd obijcere. à quo exprobratio ipſa probri obiectio. Terentius. Nam iſtæc commemoratio, quaſi exprobratio eſt immemoris beneficij. probatiam 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 corrumpẽdi iudicij ſolent eſſe. quoniam uero huiuſmodi homines animos eorum, quibus dati ſunt, interpretes ſciſcitantur, & inuitem illis exponunt, factum eſt, ut interpres pro eo accipiatur, qui obſcura quæq; exponit. Virg. Troiugena interpres diuũm. hinc interpretari exponere. & interpretatio expoſitio. Quidam etiam interpretamenta uſurparunt. Gelli. Ex quibus diuerſa latinæ linguæ interpretamenta collegimus. SIMPLICITATE IOCORVM. Puritate epigrãmatum. ſimplex proprie dicitur purus, apertus, et omni duplicitate carens. Vnde ſimplices homines dicuntur puri, aperti nihil tectum, nihil ſimulatum habentes. Ab hoc ſimplicitas puritas. Martialis,

Vitam quæ faciunt beatiorem,
Iucundiſſime Martialis hæc ſunt.
Res non parta labore, ſed relicta.
Non ingratus ager, focus perennis,
Prudens ſimplicitas, pares amici.

Item ſimpliciter pure. aperte. præterea comparatiua. ac ſuperlatiua eorum ſimplicior. ſimpliciſſimus. ſimplicius. ſimpliciſſime. Veteres etiã ſimplicitus pro ſimpliciter uſurparunt. Plau. Sed cum 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 dicitur, ut alij uirtutem præponunt, alij uoluptatem, alij indolentiã. 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 frequẽter alter pro alio. Plyn. Tabulas plures pinxit, e` 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 e` duobus. et altero uerũ qđ eſt nario et

quaſi alterũ facio. et alternis aduerbiũ pro uicisſim, qđ et alter natim à quibuſdã dicitur, hoc eſt per uices. et alterno per uices ſuæ do. à quo ſubalterno, & ſubalternatio per uices ſucceſſio. & alterco ri iurgor, quaſi aduerſam partem tueor. à quo alter catio iurgatio. Veteres alterpicẽ pro duplici poſuerunt, & al tertam pro alterutra. & alteras pro eo, qđ eſt aliãs aduerbi um. & adulter uir, qui cum alterius uxore ſe miſcet, ſicut adul tera mulier, quæ miſcet ſe cum alterius mulieris uiro, uel cum uiro non ſuo. à quo adulterium ipſum crimen, et adultero uer bum, quod aliquando ſignificat adulteriũ committo. Aliquan do alterum facio, corrumpo, cuius paſſiuum eſt adulteror. hic fit adulterinum, unde adulterinis clauibus apertum oſtium di camus, cum nõ ſuis, ſed alterius oſtij clauibus uſi ſumus, et adul terinis ſignis clauſam epiſtolam, cum non ſcribentis, ſed alteri us ãnulo ſignata eſt. item adulterinæ claues, & adulterina ſi gna dicamus, quæ uulgo falſa dicuntur. cum ad ueraru̇ clau ium, ſiue ãnulorum ſimilitudinem, decipiendi gratia, alias cla ueis, ſiue annulos occulte fabricauimus. Veteres adulterionem pro adultero ſcripſere. ab alius uero alienus deducitur, & alie no uerbũ. à quo abalieno. unde alienatus, et abalienatus, quæ quidam ita ſeparant, ut alienatus dicatur, qui alienus eſt fa ctus. Abalienatus uero, quem quis à ſe remouerit, etiam ſi non ſit factus alterius. ab his alienator, abalienator. alienatrix, ab alienatrix. alienatio, abalienatio deducuntur. Ab alienus eti am fit comparatiuum alienior, & ſuperlatiuum alieniſſimus. item ab alius aliter aduerbium, quod modo ſignificat alio mo do, 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 Io ui ſacer eſto. & aliquis, quaſi alius quis. & aliuſmodi, quaſi alteriuſmodi, qđ ueteres alimodi dixere, ſicut alirei uſurpat Plautus, pro eo, quod eſt aliæ rei. et alienigena externus, qua ſi alibi genitus uel inter alienos genitus. & alibi aduerbium, hoc eſt alio loco. & aliãs, hoc eſt alio tempore. & aliunde, ex alio loco. & aliorſum, uerſus alium locum, & aliubi pro ali bi. Alia flumen eſt XI lapide ab urbe diſtans in uia tyburti na è montibus cruſtuminijs in Tyberim defluens. iuxta quẽ Galli populi romani exercitum profligarunt, & perendie ur bem ceperunt excepto capitolio. unde alienſis dies obſcœniſſi mi apud Romanos nominis, ob exercitum fuſum apud Aliam amnem LASCIVAM VERBORVM VERI TATEM. Deſcriptio epigrammatis. Vitæ ueritas la ſciuis uerbis expreſſa. LASCIVAM. Mollem, petu lantem. Virgilius.

Malo me Galatea petit laſciua puella,
Et fugit ad ſalices, & ſe cupit ante uideri.

Hinc fit laſciuia, hoc eſt mollicies. petulantia. nequitia. & la ſciuio uerbum, hoc eſt per molliciem, et nequitiam aliquid ago. et laſciue aduerbium, hoc eſt molliter. nequiter. SI ME VM ESSET EXEMPLVM. Si primus epigram mata ſcribens huius meditationis exemplum cæteris præſtiti ſem. Exemplum eſt res, quæ nobis imitanda proponitur, ut pu ta in Catone, qui ne turpiter ſeruiret, mortem ſibi conſciuit, dif fertq; ab exemplari, quod exemplar eſt ipſe Cato, à quo ſumi tur exemplum illud contentum, hoc continens eſt. itaq; exem plum incorporale eſt. Exemplar uero plerunq; corporale. Sal luſt. literas, quas ſibi nomine Catilinæ redditas dicebat. earũ exemplum infraſcriptum eſt. hoc eſt earum forma infraſcri pta eſt. Paulus iuriſconſultus. Si legatum petatur, nõ iubet præ tor uerba teſtamenti edere. ideo fortaſſe qa hæredes ſolent ha bere exemplum teſtamenti, ideſt formam. Cicẽ. ex his literis, quarum ad me exemplum miſiſti. Plancus ad Ciceronem. Exemplar

huius chirographi Tityo miſi. Aſinius Pollio. ex literis cogno ſces, nam earum exemplar miſi. Hi de pagina ſcripta, quod corporale eſt, intelligunt illi de ſententia, quæ ex pagina perci pitur. interdum tamen exemplum pro exẽplari ponitur. Oui. de libro metamorphoſeos. Pluribus exemplis ſcripta fuiſſe re or. 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 exẽ plarium uitioſum eſt. exemplum etiam dicitur, quod in oratio ne adhibetur rei aut probandæ, aut ordinandæ gratia. defini turq; alicuius facti, aut dicti propoſitio cum certi authoris no mine, uel particulare propoſitum. particulare quiddã conten dens oſtendere, ut oportet à M. Tullio conſule necari Catili nam, cum à Scipione Gracchus fuerit interemptus. Exemplũ etiam aliquando pro graui pœna ponitur, ut ſuperius dixi mus. 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. PERLEGI TVR. Vehementer legitur. hi enim & frequentius, & li bentius leguntur, qui huiuſmodi laſciuiam habent. TAM AMBITIOSE TRISTIS. Tanta ambitione ſeueri tatem præ ſe ferens. LATINE. Latina lingua, quæ in epigrammatibus maxime probatur. Latium ea pars Italiæ ẽ, ubi ſunt tyberina oſtia, et Roma terrarum caput, dictum La tium, quod illic latuerit Saturnus Iouem filium fugiens. anti quum Latium à Tyberi Circeos uſque protendebatur, quin quaginta millia paſſuũ longitudine tam tenues primordio im perij radices fuere. coloni ſæpe mutati ſunt. tenuere alij alijs tẽ poribus Aborigines. Pelaſgi. Arcades. Siculi. Arũci. Rutuli. et ultra Circeos Volſci. Oſci Auſones. Vnde Latij nomen pro ceſſit uſq; ad Lyrim amnem, qui Minturnas Coloniam diui dit. Glanicus appellatus, cuius in ripa templum fuit Maricæ nymphæ Minturnenſis. Horatius, nam rura quæ lyris quietis mordet. Hanc ex Fauno Latinum peperiſſe affirmant. Virgilius.

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

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

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

De antiquo Latio locutus ẽ Virgilius, cum inquit. uetereſq; la tini. A latio latinus deducitur, unde latina lingua, & latine aduerbium. à quo latine loqui, & latinitas, locutio ipſa latina. & Latinus proprium nomen ſoceri Aeneæ, & latina por ta, de qua ſupra diximus. Item latialis, & latigena in La tio genitus. latere uero eſt in occulto eſſe. à quo fit frequentati uum latitare. à quo latitatio, quæ (ut Vlpianus inquit,) eſt tur pis occultatio ſui. Cato tamen latitauerunt poſuit pro eo, quod eſt frequenter tulerunt. à lateo latibulo, et latibulor eiuſdem ſignificationis. Varro, uide, ne ſeruus domi latibulet. Acius, progredere, neq; latibuletur, proſpice. ab ijs uero latebra, et la tibulũ deducuntur. Latebræ propriehoium ſunt, latibula fera rũ, hoc eſt ubi hoies, ac feræ ſe occultant. Ponitur in aliq̃ la-

bra pro excuſatione. Cicero. Videant, ne quæratur latebra periurio, hoc eſt excuſatio, qua lateat, ideſt non uideatur periurium. Latibula nunquam de hominibus dicuntur. latebræ plerunq; de feris. Liuius. Inter uepres, & latebras ferarum notam 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. nam et ipſum intra uuam latet. Vir. Lenæos latices. item à lateo, lateſco, deliteo. à quo deliteſco eiuſdem cũ 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 Conſtatino 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 ſit non ex ſpica, ſed ex folijs nardi. & laſolium quicquid latas folia habet. unde quercus genus ex argumento latifolia dicitur. & aquifolia genus ilicis à mollicie foliorum. Araides ſimilacem uocant. & quinque folium herba, quæ græce pẽtaphyllum dicitur, exigua mora producens, quæ fragæ uocantur. item alia haba huic ſimilis, qua in aceturijs utimur. & mille folium, ſiue græce myriophyllum herba, quã Achilles Chironis diſcipulus inuenijſſe traditur, ideo achilleos appellata. Hac ſanaſſe Telephum proditur. alij primum inuenijſſe æruginem memorant utiliſſimam emplaſtris. ideo pingi ſolebat è cuſpide eam gladij deijcens in uulnus Telephi. ſunt qui & utroq; uſum medicamento ſcribant. quidam hanc panacen heracleon, alij ſideritin nominant minutioribus, quàm fœniculi folijs ueſtitam ab imo. & trifolium herba uulgo notã 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 uigintiq; 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 Thracũ regis filium, cum ex bello troiano rediens, ad eam tempeſtate deductus eſſet, uehementer amauit. cumq; connubio iungi ſibi poſtulaſſet, idq; ille eſſet pollicitus, dummodo liceret ſibi Athenas antea profiſciſci, & res ſuas componere, quoniam de interitu Mneſtei fratris nuntium acceperat, 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. et platiphyllon, quod latiora folia habeat. græce enim πλατὺς latus dicitur. genus eſt herbæ, quã græci tithymallũ, noſtri à lacte lactariã uocant, nonnulli lactucam cæprinã. 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 radice folijs pene oleæ, niſi quod ſunt longiora. in cacuminibus coma iuncea, ex ſemine cum melle decocto catapocia faciũt. unde uulgo hanc herbã catapuciam uocant. Succũ bibũt in poſca, ut purget per aluũ. item in paſſo aut aqua mulſa, ut purget per uomitionem. Alterum genus myrſinites uocant. alij cariotẽ. folijs myrti acutis. & pungentibus, ſed mollioribus. fructus nux uocatur. Inde cognomẽ herbæ græci dedere, quippe κάρυον nucem uocant. tertium genus paralius uocatur, ſiue tithymallis folio rotundo. caule palmũ alto, ramis ſtantibus ab radice quatuor, aut quinq; rubentibus ſempedali altitudine ſuci plenis. Quintum cypariſſiam nominant, quia folia habet cupreſſi folijs ſimilia. caule gemino, aut triplici. Cætero helioſcopio ſimile, quod circa oppida naſcitur. ſemine albo, columbis gratiſſimo. Nomen accepit, quoniam capitula cum ſole circum agit ἀπὸ τοῦ περιστρέφειν 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 græca 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 enneaphyllon herba, quæ longa folia nouena habet cauſticæ naturæ imponitur lana circundata, ne urat latus. Continuo enim puſtulas excitat. lumborũ doloribus, & coxendicum utiliſſimum. à pangendo autem paginæ dictæ ſunt. Pangere figere eſt. 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. A pingo uero fit impingo, quod eſt infigo. à quo impactum. infixum dicimus. & compingo. coniungo. compono. à quo incompactum diſiunctum. male compoſitum. & compactum coniunctum. Virgilius. Eſt mihi diſparibus ſeptem compacta cicutis Fiſtula. Item compago compagnis, quæ et cõpages compagis dicitur, hoc eſt coniunctio. compoſitio. confixio. Ouidius.

Atq; ita diſparibus calamis compagine ceræ
Inter ſe iunctis nomen tenuiſſe puellæ.

Pacu. Saluete geminæ mei compages ſanguinis. item cõpactio, idem quod compago, quæ & pages dicitur. item propages, & propago, quæ modo ſignificant uitẽ uetulã ſuppreſſam, ut ex una plures fiant, ita dicta, quod porro 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,brevis eſt·Virgilius·Sit romana potens,itala uirtute propago·cum uero uitem,eadem ſyllaba producitur·idē·Flexos propaginis arcus·item,pala inſtrumentum ruſticū 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 oſtis 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·A` pecten uero pectinatum dicitur tectum illud, quod ad ſimilitudinem pectinis in duas partes deuexum eſt, ut teſtudinatū 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 Contentis·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 tra hunt 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·et tunc ſignificat uel extenſum·Virgilius· Hūc rapidus iandudum arcu contenta 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,et Phalerā duos celeberrimos portus fuiſſe duorum millium paſſuum muro Athenis iūctos 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 uincā 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,& cōtinenter 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,ut puta Galliam,et Germaniam·et cōtinenter aduerbium pro coniuncte,continuēq; accipitur·Plynius·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 interatpedinis eſt·Neutro uero genere continēs pro firmamento rationis à` rhetoribus uſurpatur,qđ græci σύνεχον uocant·Cicero·Firmiſſimam argumentationem nonnunat·Vt ſi uelit Oreſtes dicere eiuſmodi animū 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, et 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,et continue ad uerbium 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 ſigs motus à populo factus fuiſſet,id C. Norbano in nefario crimine,et fraude capitali eſſet ponendū·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 cō tinuo fit continuatio,hoc eſt perſeuerantia,quæ et 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, uinclis; 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 teneris iter? quandoque pro intelligere. Terent. Id pues, 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 derinatur. Nam tentare experiri est, et exquirere, & uerbo uel quasi manu tenere. Cicero. Tentare uolui, an ita dicta possent, ut probarent. Virgilius. uix primi prælia tentant. Quidam tamen non à teneo, sed à tendo derivatum hoc uerbum existimant, quod qui tentant, quasi manum, aut aliam corporis partem tendunt. Ab hoc fit tentatio, & tentamentum, & prætento, hoc est ante tento. Plynius. Cochleæ geminis cornicu lis 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. idē. blãda 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 credebantur sortium Deæ esse, quod tenendi haberent potestatem. & tenax. quod modo significat id, quod retinet, ut glutinum tenax, modo parcum, auarũ. Apuleius, homo diues, sed nimium tenax. modo constantem. durum. perseuerantem. Horatius. iustum, & tenacem propositi uirum. Virgilius. Tam ficti, praui q; 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 compositæ fiunt attinet, & pertinet. quæ fere' impersonalia sunt, quamuis aliquando personaliter proferantur. Sunt autem eiusdem pene' 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. & fere' 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 nim afferentes, nihil cuiquam eripientes. Hinc abstinentes, & continentes dicuntur, & aduerbia abstinẽter, & continenter, & comparatiua superlatiuaq; eorum. Detineo. remoror. occupo. à quo detentor. detentrix. detentio. & detento frequentatiuum. Sustineo, à quo sustento eiusdem significationis, unde

sustentaculum, quod aliquid sustinet. & alio modo fulcimen dicitur. Nam et fulcare 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 qđ 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. Disthneo, 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 derivatur (ut quidam per ignorantiam existimant) sed græca uox est τεινασμὸς, & morbum significat, in quo æque, atque in torminibus frequens desidendi cupiditas est, æquæ dolor, ubi aliquid excernitur, descendunt autem pituitæ, mucis q; similia, interdum etiam leniter subeuntia, sed his interponuntur nõnunquam exciba quoque recente coacta. Dicitur autem tenasmus ἀπὸ τοῦ τείνειν, quod extendere est, siue quia extenditur, hoc est intumescit intestinum, seu qa extendunt sese premendo, qui conantur excrescere. Veteres tenni aliquando pro tenui usurparunt. EPISTOLA. Quæ operi præponitur. Epistola græcum uocabulum est, dicitur q; ἀπὸ τῆς 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) signi ficat 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, iudicantes. Latine epistolas, literas appellamus dũtaxat multitudinis numero. Nam in singulari litera significat elementum, ut A. uel B. item manum scribentis. Cicero. Nã Alexidis manum amabam, quod tam propè accedebat ad similitudinem tuæ literæ. Reperitur tamen aliquando litera in singulari pro epistola apud poetas duntaxat. Ouidius. Quã 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. A litera fit etiam diminutiuum literula. & oblitero uerbum, quod est obscure facio, & ex hominum memoria tollo, quasi è literarum monimentis deleo, quod ueri simlius est, quàm quod scribit Seruius à litore deduci, quia ibi notæ, fluctibus æquari solent. Ab hoc fit obliteratio. Ab epistola uero epistolium derivatur, 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 ἐπιγραφὴ dicitur. unde in statuis, siue picturis titulum dicimus literas, quæ uel artifex, uel eius, cuius statua, siue imago est, nomen demonstrãt, uel tempus, quo factum est, declarãt. 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, et ſiquis alterius opus eſſe contendat, ueri opifices 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, ei in altitudinem erecta, quod per eam flamminica à cæteris mulieribus diſcernebatur. Tueri proprie uidere eſt. Virg. Excipunt plauſu pauidos, gaudentq; tuentes Dardanidæ. Ab hoc compoſita fiunt intueor. Obtueor. et contueor eiuſdem ferè ſignificationis. Ab obtueor obtutus derivatur, hoc eſt aſpectus. Virgilius. Obtutuq; 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 derivatur 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 tutorẽ pertinet. item à tueor ædituus, qui ædes ſacras tuetur, de quo ſuperius diximus. & Tutanus deus, qui homines tueri putabatur. Varro. Tutanum deum Romæ omnes, qui laborant, inuocãt, & Tutilina dea ſimiliter. idem. Tuam fidem Tutilina inuoco, quæ adeſſe mortalibus ſoles. & tuto` aduerbium, hoc eſt ſine periculo. à nomine fit tutior. tutiſſimus. ab auderbio 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. Teren. Quid tu Athenas inſolens? modo arrogantem, quod præter legem agat ſolitam, hoc eſt humanam, & naturalem. Cice. Nec erat uerendum, ne uera prædicans de ſe nimis uideretur aut inſolens, aut audax. à quo fit inſolentia, & inſolenter aduerbium, & comparatiua ac ſuperlatiua eorum inſolentior. inſolẽtiſſimus. inſolentius. inſolentiſſime. item à ſoleo fit ſolitus. cuius contrarium eſt inſolitus. & ſolitum conſuetum. unde plus ſolito. & minus ſolito dicimus. FLORALES Intelligе ludos, etenim adiectiuum eſt florales. Nam nomina, quæ feſtos dies ſignificant, neutralia ſunt, carentq; numero ſingulari, ut Compitalia Bacchanalia. Vinalia. Agonalia. & Floralia, de quibus iam diximus. ELLIS 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. quã obrem Scipio Naſica Senatum caueã theatri ad huiuſmodi ludos celebrandos facere molientem grauiſſima oratione compeſcuit, perſuaſitq; ne græcam luxuriam humlibus patriæ moribus paterentur obrepere. Tantumq; authoritas eius ualuit,

ut Senatores per id tempus etiam ſubſellia, quibus ad breue horæ ſpatium congeſtis in ludorum ſpectaculo iam uti ciuitas coperat, deinceps prohiberet apponi, quamuis paruo tempore ea continentia durauerit. SCRIBVNTVR. Componuntur, literis mandantur. Scribere aliquando exarare eſt, hoc eſt manu propria literas fingere, qđ 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 ſcribũt. item ſcribas librarios, qui libros à nobis editos ſcribunt. item ſcribas tabularios, quos uocamus tabelliones. et ſcripturarius, qui tabellio etiam uocatur, quod ſcripturis omnia uel urbium, uel prouinciarum geſta publicæ complectantur. Lucil. Publicanus uero ut Aſiæ fiam ſcripturarius. & ſcriptio, hoc eſt ſcriptum, ſiue ſcriptura. Varro. Auarus fœnerator ſpe lucri rem ſcriptione duplicarat. Cicero. Impulſi ſumus ad philoſophiæ ſcriptiones. & ſcribello, quo ueteres uſi fuerunt pro ſcribo. à quo compoſitum fit conſcribello. Varro. Aſtrologi non ſunt, q conſcribellauerunt pingentes cœlum. 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 ſupplẽdis 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, et 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, deũmq; 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. γραφὼς 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 graphiariũ, 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, aſſellos, obſonia, aliaq; huiuſmodi humlia ſectatus eſt, quamuis hæ pluris uenirent, quàm maximæ multorum picturæ. ῥυπαρὸν græci ſordidum dicunt. A` grapho etiã gramma dicitur, quod literam ſignificat. à quo grammatice ars literaria, hoc eſt quæ in emendate loquendo, ſcribendoq; conſiſtit, ut literæ ſuas cuſtodiant uoces, et uelut depoſitum reddant legentibus. & grammaticus notæ ſignificationis. & grammatocyphon, qui capite ſummiſſo, & in genibus pappyrum tenens ſcribit. item à grapho ſyngraphũ ſcriptura, quæ fit in alicuius rei fidem, & ab aliquibus ſimul conſcribitur. Suetonius. Dubitauit à` quibuſdam iuſiurandum, ac etiam

ſyngrapha vocare, et authographum ſcriptura ſimilis manus propria ficta. & 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 pictatem inuocant. item à deſcribo deſcriptio derivatur, 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 ulneribus 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 rẽ 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, erubeſceretq; populus petere, ut eo præſente mimæ nudarentur, re ex Fauonio ſibi amiciſſimo una ſedente cognita, ſurrexit, atq; ex theatro diſceſſit, ne præſentia ſua ſpectaculi conſuetudinem interrumperet. Abeuntem itaq; ingenti plauſu populus proſecutus priſcum morem iocorũ in ſcenam reuocauit, confeſſus plus ſe maieſtatis illi, quàm ſibi uniuerſo tribuere.

IN CATONEM EPIGRAMMA XXIX.

GNOSSES 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. n. aliquando grauem, & cenſorium ſignificat, quaſi ſemper uerus, & nulla gratia, nullis illecebris mutabilis. Virgilius. Romulidis, Tatioq; ſeni, Curibusq; ſeueris. Aliquando aſperum, trucem. idẽ. Qui tetricæ horrẽtis rupes, montemq; ſeuerum. Nonnunquam ſæuum. implacidum. uitabilem. idẽ. Inuidia infelix, furias, amnemq; 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. Plau. 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 ſe ueritate aliquid affirmo. A quo aſſeueratio deriuatur. Quintilia. Altera ex aſſeuerationẽ probatio eſt. Ego hoc feci, tu mihi hoc dixiſti, & o ſi facinus indignum. et perſeuero, quod eſt, cum quadam conſtantia, & quaſi pertinacia duro. Cice. & in ea uoluntate ad extremum uſq; 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 ad uerbium eſt. Cicero. An uero Romulus ille, aut paſtores, aut cõuenas congregaſſe, aut Sabinorum connubia coniunxiſſe, aut finitimorum uim repreſſiſſe eloquentia uidetur? Sed aliquãdo 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 cũ 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 quoq; præcipitur, quæ plerunq; una, ſolaq; eſt, & ſemper in parte prima locatur, ut bonus ne eſt, an malus? aliquando alteram habet, ſed id ſæpius apud poetas. Virgilius. Qui teneant, homines ne, feræ ne Quærere conſtituit. Quandoque etiam hoc modo. eundum mihi, nec ne ſit, ignoro. & per interrogationem. Cicero, uerum multis prætori Flacco, nec ne? hoc eſt an non. quidam ſuperuacuo addunt alterum an, hoc modo. Neſcio an bene faciam, nec ne. An uero quandoque præpoſitio ſignificat 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. & ampedices dicebantur ab antiquis, quod circumpenderent, quæ nunc appendices dicuntur. & anſegetes, quarum ager uiam tangebat. & anquirere circum quærere.

TITVLVS LIBRI. EPPIGRAMMA XXX.

HIC EST, QVEM LEGIS. Hoc epigramma pro indice libri, hoc eſt pro titulo ponitur, indicat enim authoris nomen, & qualitatem operis. captaq; beneuolentiam à lectoribus agens eis gratias, quod ſe uiuo legant epigrammata, quod raro cæteris poetis ſolet contingere. Carmen eſt phalecium à Phaleco inuentore uocitatum, conſtans ſpondeo, dactylo, & tribus trochæis. QVEM REQVIRIS. Quẽ 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 faciat fidem, ut eſt ſylloſgismus. inductio. exemplum, unde argumentari dicamus rationibus niti ad aliquid probandum. & argumentatio eſt ipſa argumentorum explicatio. itẽ

ab arguo deducitur argutus, hoc eſt ſalſus. acutus. & cum lepore quodam, quæ cupit, dicens, facensue quaſi acute arguens, unde acute. & malitioſe dicta, uel facta, argutiæ uocantur. Plautus, exi è culina, ſis foras maſtigia, qui intus mihi exhibes argutias. interdum tamen pro canoro, ac reſonanti accipitur. Vir. Forte ſub arguta conſederat ilice Daphnis. interdum pro breui exili, et quaſi acuto idē. Argutumq; caput, breuis aluus, obeſaq; terga. Ad hoc fit aduerbiū argute, quod modo acute, modo ſonore ſignificat. & arguor uerbum, quod aliquando ſignificat loquacius loquor, & quaſi ſonū ore reddo. Næuius, Quando ad ludos uenit, alij cum tacent, totum diē argutatur, quaſi cicada. Quandoq; accipitur pro ſubſilio, quia & pedibus ſonus quidam fieri uidetur. Titin. 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 genituus pluratiui numeri. STVDIOSE. Diligens. aſſidue. Studium proprie definitur uehemens animi applicatio ad aliquid agendum, unde pro exercitatione aliqñ 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, atq; 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 rarum tamen in dumis olus. A` rarius fit raritas. à quo rete, ut ſupra diximus, & rarefacio uerbum. & rareſco, rarus fio, quod & rarefio dicitur. Et rarior. rariſſimus. item aduerbia rarius rariſſime. & aliud aduerbium compoſitum perraro. item rarenter. Compono. longe ab urbe uilliari, quò herus rarenter uenit. non uilliari, 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. Quid. Paſcitur in uiuis liuor, poſt fata quieſcit. Cineres ideo pro morte ponimus, quia ueteribus mortuorū corpora cremare, & in cinerem redigere mos fuit. Antiquiſſimi tamen romani terræ ſua tradauera condebant. ſed poſtquam longinquis bellis obrutos erui cognouere. tunc inſtitutum, ut corpora cremarentur. Nemo ante Syllam dictatorē in Cornelia domo traditur eſſe crematus. id autem ipſe iuſſit fieri, talionem metuēs, quoniā Caij Marij tradauer eruerat. Adhibere autem rogo mos fuit uarios odores. & in funere Scyllæ 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, cinnamoq; 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 dicatur ſepultus. ſepelio uero à ſepiendo deducitur. quia tradauer terra, uel lapide, uel alio genere materiæ circūſepitur. inde ſepulchrum deriuatur locus (ut Vlpi. inquit) in quo corpus, oſſaq; hominis condita ſunt. & ſepultura, quæ modo ſepulchrum, modo ipſum ſepeliēdi 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 urbē ſomno, uinoq; ſepultam. Cinis puluis eſt, in quē 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, et cinelones. & cinerarij in eadem ſignificatione pro paraſitis ab officio calamiſtrorum in cinere calfaciendorum, quibus matronæ capillos criſpabant. Hora. Cuſtodes lecticæ, ciniſones, paraſitu. Cinaſonas uero acus uocant, quibus mulieres ſcalpunt.

AD EMPTOREM LIBRI. EPIGRAMMA. XXXI.

Qui tecum cupis esse meos. Docet ſtudioſos librorum ſuorū ubi & à quo eos emere poſſint.

Quos membrana arctat breuibus tabellis. Qui exiguo uolumine ſunt compacti. tabulis. n. libri tegūtur. quondam autem & ceratis tabulis, hoc eſt pugillaribus ſcribebant. Vnde tabulæ numero plurali, ſiue per diminutionem tabellæ dicebātur 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 publica continentur. Virg. Nec ferrea iura, Inſanumq; forum, aut populi tabularia uidit. A` tabula etiam fit uerbū 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 ramorū ſcanna digeritur nulla fere uigenti pedum altiore arbore, tabulata earum ab octauo pede altitudinis dilatantur in collibus, ſic cāſq; agris. Virgilius. Summáq; ſequi tabulata per ulmos. itē à tabula taberna, quod ex tabulis fieri tabernæ principio ſolerent, ut ſupra diximus. et tablinum locus atrio proximus, qđ fere 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 eodē tecto. et 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 hoſtē perit.

Scrupus proprie calculus, hoc eſt breuis lapillus, q̃ 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, eſſetq; uictus, dum rus petit, repetito totius certaminis ordine, quo dato erraſſet, recordatus redijt ad eum, qui cum luſerat, isq; ita factum eſſe confeſſus eſt. A` ſcrupus fit diminutiuum ſcrupulus, quod proprie paruum calculum ſignificat, metaphoricè tamen pro difficultate accipitur. Seneca. Sed mihi aduerſarius ſcrupulum iniecerat. A` quo ſcrupuloſam rem dicimus, quæ in ſe difficultatem habet. item ſcrupuloſum aſperū. quod & ſcrupeum dicitur. Virg. Spelunca alta fuit, uaſtoq; immanis hiatu Scrupea. Ennius, ſcrupea inueſtita ſaxo. Quoniam uero calculis facere rationem ſolemus, calculum aliquādo pro ratione accipimus. Cicero. itaq; tibi concedo, ut ſit alicuius dati pœnitet, ad calculum reducas. Vnde fit calculo uerbum. à quo

bú. à quo calculator. calculatrix. calculatio. SCRINIA. Diximus ſuperius ſcrinium à ſecernendo dictum arcam eſſe, in qua pretioſæ res, ac ſecretæ recónduntur, ut ſunt libri. ta bellæ. unguenta. & ſimilia. Alexander magnus inter ſpolia Darij Perſarum regis unguentorum ſcrinio capto, quod erat auro, gemmiſq; 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 ope conſeruetur. 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 atq; 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 deflecti tur, 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 diſtinguunt, ut error animi ſit, erratio pedum. Terẽti. ſanè hac multo propius ibis. & minor eſt erratio, hoc eſt minus eſt ſpatij, per quod erretur. Hinc errabundi dicuntur, hoc eſt uagabundi. Et errones (ut Vlpianus inquit) appellantur ſerui, qui 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 cicerium herbam, quia paſſim naſcitur, & ex intubi genere eſt, intubum erraticum uocant. & compoſitum pererro, quod ſignificat uagor, ſiue peragro. CERTVS ERIS. Abuſiue certus eris poſuit pro eo, quod eſt certior eris, de quibus ſuperius diximus. SECVNDVM. Secundus ſcriba fuit Othonis. hic mortuo principe, cum ad Domitiani tempora peruenisſet, familiaris fuit Valerij Martialis, & carmina eius prius quàm ederẽtur 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 in uentis 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 celebratum 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 hieroſolymitani, & uniuerſa denaria conſtituerunt. Item Veneris imaginem, antiquorũ dignam fama, quamuis artifex eius ignoraretur. LIMINA. Aditus. Limen enim dicitur omnis ingreſſus. Virgilius. Limen erat, cæcæq; fores, & peruius uſus. Nec ſolũ 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, eximie limen ſuperum, quod mihi miſero ſæpe confregit caput, inferum quoq;, ubi ego omneis defregi digitos. Plautus. Senſim ſuper attolle pedem limen noua nupta. 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. et Limentinus deus, qui liminibus præeſſe putabatur. & elimino, hoc eſt excludo, expello, et quaſi extra limen eiicio. Cicero. Expellite hunc urbe, uel potius ex omni Italia eliminate. Pomponius. iſtic maneto, eliminabo extra ædes coniugem. Acius. Egredere. exi. efferte, elimina urbe. Et poſtliminiũ, 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 trãſuerſa locantur. etenim cum diſſimulant ſe homines uidere, quod uident, & non recta facie, ſed tranſuerſa intuentur limi dicuntur aſpicere. Terentius. Ego limus aſpecto ſic per flabellum clanculum. à limus limes quoq; deducitur, quod modo tranſuerſam uiam ſignificat, modo terminum. Vnde limitatus ager dicitur in centurias diuiſus. & limitare terminare eſt. Limites in agris duo maximi ſunt cardo. & decumanus. Limes decumanus eſt, qui ab oriente in occidentem ſpectat. Cardo autem à meridie in ſeptentrionem. reliqui limites anguſtiores ſunt, diſtantq; inter ſeſe paribus interuallis. Quando uero limus ſubſtantiuum eſt, cœnum illud mollius ſignificat, quod ab aquis deferri ſolet. unde Limoſam paludem dicimus, hoc eſt cœnoſam. Hinc deriuatur limax, de qua ſupra diximus. At lima fœminino genere inſtrumentum eſt fabrile uulgo notum. à quo limo uerbum, quod proprie ſignificat polio, & ſuperflua detraho. à quo elimo, & delimo compoſita & limatio. & limatura, quæ ſcobem, hoc eſt puluiſculum illũ limando detractum ſignificat. Veteres limo aliquando pro delimo uſurparunt. Apuleius. Annus muneribus delimatæ conſenſit. Nonnunquã pro conuigo. 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 quãdo pro erado, & 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 ſuco prægnans. in hac circa canis ortum aduolant pennati uermiculi erodentes ob id in

ſœbe ſordeſcit item ſœbinо uerbum, quod eſt ſaucio, abrodo. à quo deſœbino, & paſſiua eorum ſœbinor, ac deſœbinor. Varro. In autem delectationis cauſa uenamini, quanto ſatius, eſt ſaluis cruribus in circo expectare, quàm hic deſœbinatis in ſylua currere. Sœbem etiam per metaphoram pro quacunq; immunditia accipiunt. unde ſœpa dicta eſt, quaſi ſœba inſtrumentum, quo domum uerrimus, hoc eſt quo ſœbem educamus. Martialis. In pretio ſœpas teſtatur palma fuiſſe. Hinc ſœpa regia dicitur frutex palmæ ſimilis. & ſœpa amerina ſimilis geniſtæ, niſi quod folia minutiora habet, & uirgas lentiores. Sœpas etiam dicimus uirgas ſeu putamina inutilia cuiuſcunq; herbæ, uel fruticis foliis ſcilicet, floribuſq;, & fructibus detractis, quod his ad uerrendum utamur. unde manuales ſœpas chamæmeli dicimus, quos medici 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 Nõ grauat. Tria enim fora iudiciaria tempore 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 Victoria, & Alexandro magno. item belli imaginem reſtrictis à tergo manibus Alexandro in curru triumphãte, inſignia Apellis opera dicauit. Mar. cauſas in quit agam Cicerone diſertius ipſo, Atq; erit in triplici parmi hi nemo foro. Aedificauit deinde aliud forum Nerua imperator. item aliud D. Traianus ſtructura mirabili, in quo columna adhuc integra cernitur centum quadragintα cubitorum altitudine, in qua res geſtæ eius principis admirabili opere inſcalptæ cernuntur.

AD LIBRVM SVVM EPIGRAMMA. XXXII.

ARGILETANAS. 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 tenebãtur 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. eteni 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 dicamus, neſcit aliquis diem mortis ſuæ. idem eſt enim, ac ſi diceremus, Nullus ſcit diem mortis ſuæ. Contrario 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 propoſitio uniuerſalis affirmatiua. idẽ 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 diẽ 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 eorum 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 laudem, illa uero priora, modo in laudem modo in uituperationem. Item à ſcio ſcitus, quod modo actiuæ ſignificationis eſt, & idem eſt, quod ſciens, argutus. Vnde ſcitæ Platonis interrogationes dicuntur, modo paſſiuæ. Terentius. Scitus puer natus eſt è Pãphilo, quaſi ſcite, & 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. inacompte. Item à ſcio, ſciolus, qui putat ſe multa ſcire. & ſcius, qui ſcit. à quo inſcius, qui neſcit. & 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 fere ad mortem pertinet. Plerunq; enim ſic legimus. Mortem ſibiipſi conſciuit. mortẽ tibiipſi conſciſces. Mortem mihiipſi conſciſcam. Cogam te ad mortem tibiipſi cõſciſcendã, hoc eſt ſe ipſum interfecturum. teipſum interficies. meipſum interficiam. cogam ad teipſum interficiendum. Quod ex eo tractum eſt, quod qui interficere ſeſe deliberant, ſibiipſi conſciij ſunt, nec rem cum aliis communicant, ne ſint ſibi impedimento. & conſcius, modo is, qui cum aliis aliquam rẽ cognitam habet, modo idem quod ſciens. à quo fit conſcientia, quæ ſimiliter de pluribus, modo de uno dicitur. de pluribus. Salluſtius. Tum ſcelerum ſuorum, in primisq; conſpirationis conſcientia ſolliciti. quò ſe uerterent, non uidebant. De uno, Seneca. Sed hi certe feliciores, qui anteactæ uitæ conſcientia poſſunt eſſe contenti. & præſcio, ante ſcio. præuideo. à quo præſcius. hoc eſt præcognitor rerum futurarum, unde præſcientia, hoc eſt præcognitio. & prouidentia. quamuis aliqui prouidentiam à præſcientia ita diſtinguant. ut prouidentiam in deo eſſe dicant, cognitionem futuræ beatitudinis hominum, quam & prædeſtinationem uocant. Præſcientiam uero econtrario cognitionem futuræ damnationis. & ſcibile, quod ſciri poteſt. hoc eſt intelligi & cognoſci. HEV. Enteriectio dolentis eſt. & interdum gemnatur heuheu. aliquando etiam heheu dicitur. & quandoq; eſt aduerbium reſpondentis. ſicut heus uocantis. Virgilius. Ac prior heus inquit, iuuenes monſtrate mearum Vi diſtis ſiquam hic errantem forte ſororum. Nonnunquam tamen heus

men heus quoq; interiectio dolentis est. Inde. Heus etiam mensas consumimus inquit Iulus. Heuoe interiectio est metuentis. Oui dius. 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 a Marte originem ducunt. Aeneas Ascanium genuit, qui sub Albano monte Albam ædificauit, quæ ab situ porcæ in dorso urbis Longa alba appellata est. Lauinium non uercæ reliquit. Post hūc Syluius eius filius regnauit casu quodam in syluis genitus. Syluius Aeneā Syluium creat. Is Latinum Syluiū a quo coloniæ aliquot deductæ prisci Latini appellati. Mansit postea Syluij cognomen omnibus, qui Albæ regnarunt. Latino ortus ē alba. Alba Atys. Aty Capis. Capeo. 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. Procæ 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 edidisset, seu ita rata, seu quod deus author culpæ honestior uideretur, Martem incertæ prolis patrem nuncupat, ipsa in custodiam a 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 reliquit. Eo cum lupa sitiens e proximis montibus descendisset, ad puerilem uagitum accurrens submissas infantibus adeo mitis præbuit mammas, ut a 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 interpastores 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, raptaq; 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 iussu 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, audisseteq; geminos esse fratres comparando ætatem eorum, & ipsam minime seruilem indolem ortus suspicio fuerat nepotes hos suos esse, et scisciando eo peruenerat, ut fermè Remum agnosceret. ita undiq; Amulio regi dolus nectitur. Romulus alijs alio itinere missis pastoribus, certo tempore ad regi-

am impetum facit. & a 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, auguris 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 a 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 transiliisse, & 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; e suo nomine Romam appellauit. A Roma Romani & Romanenses appellati. & romana porta, de quibus dixi mus. A romulo romulidæ, & romulea tribus. a 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. a quo aduerbium sapide, quorum contraria sunt insipidus & insipide, hoc est sine sapore. a quibus comparatiua & superlatiua fiunt sapidior. sapidissimus. sapidius. sapidissime. insipidior. insipidissimus. insipidius. insipidissime. Item sapa, de qua supra diximus, a 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 clarissimis uiris inditum fuit Thaleti Milesio, Soloni salaminio, chiloni Lacedæmonio 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. cyrenaica. Alij a locis, ut academici, stoica nonnulli ab euentibus, ut peripatetica, quidam a probris. ut Cynica, pleriq; ab effectibus, ut Eudæmones. Aliqui ab elatione & fastu, ut qui se philalethes, hoc est ueritatis studiosos nuncuparunt. Sunt item qui a præceptoribus. ut socratici. & epicurei. Præterea alij, quod de natura rerum scripserunt, quæ græce φύσις dicitur, Physici sunt appellati. alij quia circa mores uersati, ethici. græca enim ἤθη mores uocant. alij ἀπὸ τοῦ διαλέγεσθαι, hoc est a disserendo dialectica, ij, qui scilicet uerborum, ac rationum acuminibus conflictantur. Quippe philosophia omnis in tres partes 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. Nā ea, quæ de ijs, quæ supra

naturam ſunt tractat, etiet nomine. Ariſtoteles μετὰ τα φυσικὰ metaphyſicat, 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 inſpiciendo, ac conſyderanda fronte. Plynius. Alexander imaginum ſimilitudines adeo indiſcrete pinxit, ut incredibile dictu Appion grammaticus ſcriptum reliquerit quendam ex facie hominum addiuinantem, quos metaposcopos uocant, ex ijs dixiſſe aut futuræ mortis annos, aut præteritæ. Pythagoras adoleſcentes, qui ſeſe ad diſcendum offerebant, ἰφυσιογνώμει, ideſt mores, naturaſq; eorum coniectatione quadam de oris, & multus 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 alijs audiebat, neq; percontari ſi parum intellexerat, neq; commentari quæ audierat, fas erat, nec minus quiſquam tacebat, quàm biennium. hi prorſus intra tempus tacendi, audiendiq; ἀκουστικοὶ, 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 μαθηματικοὶ, hoc eſt mathematici, ab ijs ſcilicet artibus, quas diſcere atq; meditari inceperant, quoniam geometriam muſicam, cæteraſq; diſciplinas altiores μαθήματα, hoc eſt diſciplinas ueteres græci appellabant. Vulgus autem tã Chaldæos, quàm magos mathematicos uocat. Exinde autem his ſcientijs ornati ad perdiſcenda mundi opera, & principia naturæ procedebant, ac tũc deniq; nominabantur φυσικοὶ, 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 ethicæ ethicus, & ethia, hoc eſt moralia. à dialecticæ 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 cænopi. 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, ſapientiáq; minus habeo, ſiue quod à meo ſenſu deſtituor, quod uitium fere 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 dicamus, 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. A puer fit diminutiuum puellus, hoc eſt parvus puer, ſiue paruus filius. Lucil. Cumq; hic tam formoſus tibi, ac te dignus puellus. Ennius. Diuis uos ſolui ueſtros ſacrare puellos. 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 præſertim meæ comparata. Et puellaſco, quod ſignificat effœminor. Pacuuius. Puellaſcunt laſciuia adoleſcentes, aliquando refloreo, & quaſi ad pueritiam redeo. Varro. Quod non ſolum innubæ fiunt communes, uerum etiam ueteres puellaſcunt. item per ſynœpen pullus, quod proprie ſignificat paruum puerum, & paruum filium, unde paruos fœtus quorumcunq; animalium, quinetiam arborum, atq; plãtarum 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. A quo pullulatio. Plynius. Natura & plantaria demonſtrauit multarum radicibus pullulante ſobole denſa, & pariente matre, quos enecet. eius quippe umbra turba indigeſta premitur, et 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 in manium, ſiue mitium. fœtus auium & piſcium, ſed nos ui ueritatis impulſi diſſentire in hoc ab eo, ut in pleriſq; alijs cognitur. nam fœtus non auium tantum, & piſcium, ſed generaliter omnium animalium etiam rationalium eſt, quin & rerum quoque inanimatarum, ut fœnum terræ fœtum dicimus. A 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, maximéq; gallinis. unde pullaſter fit & pullaſtra, quæ duntaxat galli nacei generis ſunt. Plynius. Ante quàm gallina pullos excludat. idem. inter columbarum pullos ſæpe ouа inueniuntur, & alij prouolant, alij erumpunt. ipſi deinde pulli quinque meſtres fœtificant. item de apibus. idem. Apes cum incubant, maxime murmurant, cæloris ut putant, faciendi gratia, neceſſarij excludendis pullis. item de equis. idem. Quapropter ſubreptos ſtatim pullos in tenebris aquarum uberibus admouent. & de aſinis. idẽ. Pullos aſinarum epulari Mecœnas inſtituit, multum eo tempore prælatos onagris, & de plantis ut paulo ante oſtendimus. Catulos autem de canibus. feris. muribus. piſcibus. lacertis, ſerpentibus dici late ſuperius diſſeruimus. Manifeſtum eſt igitur pullum generale nomen eſſe teneræ, atque imbecillæ ætatis. Vnde apud ueteres dicebatur quis pullus eius eſſet, à quo obſcœne amabatur. Hinc Q. Fabius, cui propter candorem eburno cognomen fuit, Pullus Iouis uocatus eſt, quod eius natis fulmine tacta fuiſſet. à pullus pullinus deducitur,

mus deducitur, unde pullini dentes uocantur, quos primum eq iacuine. item pullus adiectiuum, quod significat natiui coloris, A 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 lõgo tempore usi sunt Romani pro pane, unde pulmentaria appellata, de quibus inferius dicemus. & sacra prisca atq; natalium pulte fritilla longo tempore cõfecta sunt. A puer etiam pueriliis deducitur. & puerilitor ad uerbium. & puericia, quod modo ætatem puerilẽ significat, modo pro puritate accipitur. Varro. Ea erat matronæ simplicitas. & puericia. & honestas. item puerilitas, quod non ætatem, sed actum aliquem puerilem significat. Seneca. Qui puericiam eius, siue potius puerilitatem ludibrio habuit. Et puerasco puer fio. à quo repuerasco, quasi in puerilẽ ætatem reuertor, quod de senibus fere 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 fere ullum animal, quod ex duobus generibus natum tertij generis factum sit. Legitur tamen in annalibus mulas aliquando peperisse, sed id prodigij loco habitum est. Theophrastus uulgo parere in Cappadocia affirmat, sed esse ibi hoc animal sui generis. Mulum octoginta annis uixisse Athenis memorant. Hunc cum Athenienses templum in arce facerent ob senectam derelictum, caden tia iumenta comitatu, nixuq; exhortari solitum, propterea q; decretum ab Athenienſibus ne frumentarij negotiatores ab in cernibulis eum arcerent. Asini in Achaia optimi sunt Arcades in Italia reatini. Scribit Varro asinum quadringentis nummis a Q. Axio senatore emptum fuisse, quod & gerendo oneri, & arando optimus esset, sed mularum maxime progenerationi aptissimus. Pullos asininos esse in conuiuijs Mecœnas docuit multum prælatos eo tempore onagris, sed illo moriente authoritas quoq; interijt saporis. Ab asino asellus diminutiuum fit, & asininus adiectiuum. & Asinius uiri cognomen. Asinus uero à græco deducitur, quod est ὄνος. unde onager dictus quasi ὄνος ἄγριος, hoc est Asinus agrestis. onagri in Phrygia, & Lycaonia præcipui sunt, sed pullis 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 exilia pedum. uerum rugoso corpore. indomito animo, sed generoso onagro, & asina genitus omnes antecellit. Vincit asinus aurium magnitudine reliqua animalia, unde derisuri aliquẽ protendere manum solemus, illos imitantes. Persius.

O 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 fere semper pro masculo sorto. Iuuenalis. Nõne putas melius si tecum pusio dormit, Pusio qui noctu non litiget. ab hoc fit pusillus, hoc

est parumulus. à quo aliud diminutiuum pusillulus, & compositum pusillanimis, quẽ græci micropsychon dicunt. à quo pusillanimitas. & pusillanimiter. item à puer pupus, & à puera pupa eiusdem cum suis simplicibus significationis. Varro. mammam lactis sugentem pascere pupum. Hinc pupillus deriuatur, quem Põponius definit esse eum, qui impubes est, & desijt in patris potestate esse, uel morte uel emancipatione. A quo pupillaris, ut pupillaris ætas. pupillare negotium. itẽ pupilla pars oculi illa paruain media cornea sita, in qua ita absoluta uis speculi redditur, ut tam exiguum spatium totam imagnem hominis reddat, quæ causa est, ut pleræq; aues è manibus hominum oculos potissimum appetant, quod effigiẽ suam in ijs cernentes uelut ad cognatu 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 rhinocerotij cornu, quod id animal, ut supra diximus, in naribus habet. Vetus est prouerbium. Nasus rhinocerotis, de iis, qui facile quẽuis 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. A nasus etiam fit denaso, qd significat nasum aufero. Plautus. Os denasabit tibi mordicus. AVDIERIS DVM GRANDE SOPHOS. Postquam summe laudatus fueris. Mos ẽ græcorum, dum scripta alicuius uel legerint, uel audierint, assentando dicere σοφὸς, hoc est sapiens, doctus. Vnde sophistæ dicuntur, de quibus alibi dicemus. à quo gymnosophistæ appellati sunt Indorum sapiẽtes, qd nudi incederent, nam γυμνὸν græci nudum dicunt. Hinc gymnici ludi dicti sunt, quia in ijs sese nudi, atq; uncti exercebant. & gymnasiũ locus, in quo exercebantur, quamuis postea gymnasium & pro ludo literario, & pro omni loco, in quo fiat aliquod genus exercitationis sumi cœperit. & gymnasiarches gymnasij, siue exercitationis princeps. & apud rhetoras progymnasmata, hoc est præexercitamenta dicuntur exercitationes quædam in dicendo discipulorum ante quàm ad declamationes, aut ueras actiones descẽdant. Neutro autem genere dixit poeta 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; meritæ, 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-

fientia loquens. à quo grandiloquentia. Cicero. Nam & grandiloqui (ut ita dicam) fuerunt, cum ampla sententia, tum grauitate, & maiestate uerborum. Idem. Quid tam isti grandiloqui contra hæc duo, quæ maxime angunt. & grandæuus prouectioris ætatis, hoc est grandis æui. & grandesco, cresco. Plynius. Insita grandescunt facilius. & grando gutta aquæ congelatæ, 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 aliis 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. & nualem. ut nualis 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 ningues. Niuem quasi nouam dictam nonnulli opinantur. græci enim νέον nouum dicunt. A pruina pruinosa loca dicimus, in quibus frequentes sunt pruinæ. Dicta est autem pruina quasi perurina, quod fruges & uirgulta perurat. à rore rosidus deducitur, hoc est rore perfusus. Vnde rosida mala dicimus, quæ matutino rore humecta sunt. Virgilius.

Sepibus in nostris paruam te rosida 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, q ante, quàm acies congrediantur, raris iaculis prælium paulatim incipiunt, tractum ab eo, quod ante maximas pluuias cœlum rorare incipit, uel quod irent in prælium in modum rorantis tempestatis, 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 ferantur. Roscius uero nomen fuit histrionis omnium nobilissimi. pro quo extat Ciceronis illa præclara oratio. à quo omnes in aliqua re perfecti roscij appellantur.

IACTAS. Oscula abijs, qui te legerunt, uel audierunt susceptu. 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. πατεῖν 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 fiat, unde est trita illa uulgo sententia τὸ μὲν οὖν μαθεῖν ἃ δεῖ πάντα ἐστὶν ἀγαθόν, μὴ παθεῖν, κάλλιον ἂν ἦν· τὸ μαθεῖν δὲ ἃ 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 pati or 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. A patior significat perpessum. Virgilius. O passi graviora, dabit deus his quoq; finem. Vnde unam passam dicimus, quæ in siccando passa est solem. Plynius. Quin & à patientia nomen actus datur passis. Hinc & uino nomen datum, quod passum uocatur. Fit ex una, quam supra diximus à græcis sicam, à nobis apianam uocari, uuis in uite diutius sole adustis, aut feruente oleo, donec paulo amplius dimidium pondus superfit, tusaq; leniter uuas exprimunt. quod si quantum musti expressere, tantum aquæ puteanæ adjiciant 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 longusculum spatium. Passer solitarius ex eo genere, sed aliquanto grandior est, ac subnigrior, solus per domorum culmina incedens, cantu suauis, & ob id sæpe dedita opera educatur. Est & passer marinus alia auis, quam mulgo stritomellum uocant. A pateo significat patentem, extensum. Plautus. In portum uento secundo, uelo passo peruenit. Hinc passus appellamus gressus mutuos, quia sic pedes patescunt. A pando significat deductum. porrectum. dispersum. Terentius. Capillus passus, nudus pes, ipsaq; horrida, quod & expassum aliquando dicimus, non autem expansum, & mutatione unius literæ dispessum. Plautus. Credo ego isto exemplo tibi esse eundum extra portum dispessis manibus. Depessum uero siue à patior, siue à pando fiat, laceratum dicimus. Terentius. Ego ne 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 derivatur, quod proprie significat sparsim, 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. Firmanus. Creditur ei passim, tanquam cognitæ ueritati, quinetiam, quod mirabilius est, pro undique. Idem. Cumq; is numerus conderæ urbi parum idoneus uideretur, constituit asylum. Eò passim confugerunt ex finitimis locis. Item pro quomodolibet. Virgilius. passimq; in littore sicco Corpora curamus. passim in quit, pro eo, quod est prout quisque uult, siue sine ullo conditionis discrimine. paticus uero non à patior deflectitur, sed à græco πατεῖν, 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 δρᾶν apud græcos facio significat. Qui autem à draucis subigi delectantur, seq; eis sponte prostituunt, Cinædi uocantur ἀπὸ τοῦ ἀνδρᾶσθαι, 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, & tum obscœno, ac detestando

spectu culo,

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

Vna lauamur, aſpicit nihil ſurſum,
Suſpectat 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 dū 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 auſert hunc tibi Copo,
Sed ſiquis nimio pene ſuperbus erit.
Infelix uenter ſpectat conuiuia culi,
Et ſemper miſer hic eſurit, ille uorat.

Huius tam deteſtandæ libidinis rationem Ariſtoteles philoſophus à conſuetudine trahit, cuius tanta uis eſt, ut ſæpe in naturam conuertatur. Quibus enim uſu uenit, ut non ante pubē, ſed in ea patiendi uitium ſuſtulerint, ijs recordatio eius rei, dum deſyderant, oritur, & una cum recordatione uoluptas, propter quam geſtiunt, dum patiuntur non minus, quàm cum agunt, & ſæpe patiendo ipſi quoq; genituram emittunt, quapropter mouentur ueluti nati ad patiendū. 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,
Quæ 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. A 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, paſcat deducitur, quod ſignificat ſolēnem 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. Ieuerus, & 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 deducatur, & eſt generis fœminini. Virgilius. Currentem ilignis potare canalibus undam. Ab hoc canalicolæ dicti ſunt forenſes homines pauperes, quod circa canales fori conſiſterent.

EPIGRAMMA. XXXIII. AD CAESAREM.



QVOD TIGERIS NOSTROS. Hortatur Cæſarē, ut ſi forte libros ſuos in manus ſumpſerit, deponat grauitatē, qđ de induſtria facit, ne uideatur conſcius morum illius reprehendendi gratia laſciua ſcripſiſſe. Eſt enim periculoſum aperte tyrannum arguere. taq; inſinuatione quadam utendum, ut ſine ſuſpicione reprehenſionis ſcripta noſtra perlegant. CONTIGERIS. Tangeris. 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 prædicere quercus, hoc eſt fulmine ictas. Varro. Nonnunquam tuarum me cura fortunarum, cogitatioq; tanget. 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 ſcenicis dicuntur, qui alterutrum maledictis tangunt. taxis ueteres pro tetigeris ſcripſere. Varro. Sed caue, ne meum taxis liberum. taxim etiam pro ſenſim uſurparunt. Pomponius. A doptate clandeſtino taciti 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 auſer 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 ſuperalio 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-

te æquo animo audire, quæ in uos laſciue, obſcœnéq; dicuntur, eadem igitur fronte & iocos noſtros legere poteſtis. fuit ſanè apud ueteres conſuetudo, ut milites currum triumphantis imperatoris proſequentes incondito carmine multa ioculariter 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 a' terris tunc numina declinarunt.
Fugit & auratos Iuppiter ipſe toros.

Item Claudio græce κὴ οὐ γέρων ἂ κὴ μωρὸς, hoc eſt. Et tu ſenex es, atq; inſanus. FERRE. Æquo animo pati. MATERIAM DICTIS NEC PVDET ESSE DVCEM. Senſus eſt, quamuis multa obſcœne dicantur in triumphis, non pudet tamen imperatorem etiam a' ſeipſo dictorum materiam ſumi. DVCEM. Imperatorem. MATERIAM. ſubiectum, quod a' græcis Hypotheſis dicitur. PRECOR. Oro. precari enim cum accuſatiuum tantum habet, orare eſt, adiuncto autem adiectiuo, idem eſt, quod imprecari, hoc eſt optare alicui bonam, malam'ue fortunam precando deos. Quintilianus. Sed ſi tantopere efflagitantur, quàm tu affirmas, permittamus uela uentis, & oram ſoluentibus bene precemur. imprecari tamen, quod ab eo componitur, frequentius in malam partem accipitur. Quintilianus. Non imprecamur debilitatem, naufragia, morbos, pauper ſit, & amet quancunque meretricem, & amare non deſinat. ab eodem fit etiam aliud compoſitum deprecari, quod modo ſignificat uehementer precari. Cicero. Quàm multorum hic uitam ſit a' Sylla deprecatus. Idem. Siquid 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 auaritiæne crimina frugalitatis laudibus deprecetur. Ouidius.

Sæpe precor mortem, mortem quoq; deprecor idem
Ne mea ſarmaticum contegat oſſa ſolum.

Ab his precabundus, & imprecabundus deducuntur. Item a' precor preces, & precarium, quod ut Vlpianus inquit, eſt id, quod precibus petentis utendum conceditur tandiu, quandiu is, qui conceſſit, patitur. & diſtat a' 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 ſcena docuit. propterea græci θυμέλην ſcenam uocant, & θυμελικὸν ſcenicum hiſtrionem. hinc & uxori Latini Thymeles nomen inditum eſt. Latinus mimus fuit Domitiani tempore, principi gratus, quod uel recitandis in cœna diei fabulis, uel iocorum ſuauitate interdum etiam pulſatione Thymeles riſum excutere illi ſolebat. hic inter alias fabulas diſcerptum a' canibus Aſcleturionem mathematicum imperatori nuntiauit, qui ſibi hoc euenturum prædixerat. propterea; 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. a' quo Gellius proprium nomen. Vnde fit riſus, quod græci dicunt γέλως, & ridiculus quando adiectiuum eſt, contemptu, & deriſione dignus. ridiculum uero ſubſtantiuum ſignificat dictum, quod riſum potius quàm deriſionem excitat. a' rideo compoſita fiunt arrideo, quod eſt applaudo, & lætitiam animi ridendo oſtendo. Ouidius. Arriſit paries aduenientè dea. a' quo arriſio. obrideo, idem quod rideo. a' quo obriſio. perrideo uehementer rideo. a' quo perriſio. derideo illudo. contemno, & de aliquo rideo, ſiue riſum moueo. a' quo deriſor, & deriſio, & deriſus quartæ declinationis, & deridiculus, hoc eſt deriſione dignus. prorideo procul rideo. prærideo ante rideo. a' quo præriſor. irrideo, idem quod derideo. a' quo irriſor, & irriſio, & irriſus quartæ declinationis. ſubrideo parum rideo. a' quo ſubriſio, & ſubriſus. corrideo ſimul rideo. ridiculi campus Romæ dictus eſt, in quo cornus 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 factus non eſſet, & conſules id præſtare non poſſent, uarijs bellis impliciti. cura itaque data cenſoribus, ut cenſum agerent, inſtitutumq;, ut quinto quoque anno crearentur, & a' cenſu agendo ſunt cenſores appellati. Quinquennale id ſpatium luſtrum, ut ſupra diximus, appellatum. poſtea hic magiſtratus annuus factus eſt a' Mamertio Aemilio dictatore. Iunio Virginio. Marco Appio conſulibus. curaq; deinde morum, ac diſciplinæ Romanæ huic magiſtratui tradita. intantumq; authoritas eorum creuit, ut ſub poteſtate cenſoria eſſet ius priuatorum, publicorumq; locorum, uectigalia populi Romani in ſenatum legere. Senatus principem deſcribere, cenſum agere, luſtrum condere, equum adimere, & quos putaſſent parum dignos, ſenatu amouere. a' cenſore cenſura deducitur, ſicut a' prætore prætura, quoniam autem cenſores in corrigendis moribus ſeueriores erant, cenſura interdum pro ſeueritate, interdum pro correctione, decreto, lege accipitur. Item a' 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 a' cenſendo uocati 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 Porſenam occidere. interdum etiam pro deliberare, & conſtituere accipitur. Vnde ſenatum aliquid cenſuiſſe dicimus. nonnunquam pro ſuaſere. 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 æſtigatio. 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, & cenſuus. cenſui enim agri appellabantur, qui emi, & uenire iure ciuili poterant. & accenſus præco, qui iuſſu cenſorum ad cenſum uocabat, de quo ſupra diximus. quamuis aliqui

uis ailqui ab aciendo, hoc eſt uocando appellatum male. cenſus etiam adiectiuum eſt, & ſignificat eum de cuius bonis cenſus eſt factus. Vnde capitecenſi dicti, de quibus ſuperius diſſeruimus. à cenſeo etiam compoſitæ ſunt ſuccenſeo, quod proprie eſt in re graui, & iuſtæ ira ſæui, & quaſi cenſuram exerceo. Terentius. Nam iam adoleſcenti nihil eſt, quod ſuccenſeat, & recenſeo, quod eſt recogno ſco. reuideo. Liuius, Inter hæc recenſet exercitum, militem inſtruit. INNOCVOS. Qui neminem læduntqualeſ ſunt noſtri, qui de uitijs agunt, ſed parcunt perſonis.

EPIGRAMMA XXXIIII. AD MARCVM.

Do tibi nauma chiam. Facetum diſtichon fictum ex perſona Cæſaris reſpondentis Martiali, qui ſibi Naumachiam edenti librum ſuum parum tempeſtiue miſerat. eo inquit forte conſilio hoc feciſti, ut ſimul cum libro tuo in aquam mergereris. huiuſmodi ioco utitur ſæpe Martialis, cum uult oſtendere carmina ſua indigna eſſe, quæ legantur. Sic libro tertio,

Cursorem ſextæ tibi Rufe remiſimus horæ,
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.

Aetherias aquila. Blanditur Cæſari, quod non minori miraculo lepus in ore leonis eius intus fuerit, quàm puer in unguibus Aquilæ Iouis. Illae ſum 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 quidã 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 defuncto 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 diſtinguunt, 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 acceptæ 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 hæredíolum prædíolum. 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 cæderet, 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, uenditq;, 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 χθὲς 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 derivatum putant. Item ab hæreo compoſitæ 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 draconе etiam init prælium. ouæ hic Aquilæ conſectatur auiditate maleficæ. illa ob hoc ubicunque uiſum oppugnat. ille multiplici nexu alas ligat. ita ut ſimul aliquando concidere uideantur. ex omni autem auium genere ideo hanc ſolam delegiſſe ſibi armigerum Iupiter exiſtimatur, quod ſola contra orientis ſolis radios immotam tenere aciem poſſit, uel quod hanc ſolam auem nunquam fulmine tactam fuiſſe produnt. Romanis eam legionibus C. Marius in ſecundo conſulatu ſuo proprie dicauit, cum antea quatuor aliis 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, ἀργὸν album, unde & ea præcæ 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 præſensiſſet ſe eo die ruina perituru, ex urbe Siciliæ, in qua morabatur, egreſſus loco aperto conſedit, tum Aquila deſuper uolitans teſtudinem, quam pedibus gerebat, ſuper caput eius ſplendore illius deceptæ (erat enim crinibus nacuum) tanquam ſuper petram, quo fracta 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 aglaraus ex anima ferit corpora, ieiunæ ſemper auiditatis, & querulæ murmurationis. hæc facit ut quintum genus gneſion uocetur, qđ apud græcos ſyncerum ſignificat, uelut uerum ſolum'q; incorruptæ originis, media magnitudine, colore ſubrutilo, raro uiſum. ultima eſt Haliæetus clariſſima oculorum acie, ex alto ſe librãs, uiſo'q; 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 flentem'ue animaduerterit, è nido uelut adulterinum, ac degenerem præcipitat, eum uero, qui acie firma contra ſteterit, educat. haliæeti ſuum genus non habent, ſed ediuerſo aquilarum coitu naſcuntur, quod uero ex ijs natum eſt, in oſſifragis numeratur, ex quibus minores uultures progenerantur, et ex ijs magni, qui omnino non generant. quidam addunt. genus Aquilæ, quam barbatam uocant. thuſci oſſifragam reperitur in Aquilarum nidis lapis ætites, quẽ aliqui gagatem uocant, ad multa remedia utilis, nihil igne deperdẽs. Eſt autem lapis iſte prægnans intus, quẽ ſi quatias alius quaſi in utero ſonat. ſulfuus eſt, & teretri figura. hunc Zoroaſtres magus omnibus lapidibus prætulit, maximam'q; illi tribuit poteſtatem. pariunt Aquilæ ouа terna, excludunt pullos binos. et aliquãdo tres, alterum expellunt, tædio nutriendi. quippe eo tempore cibum illis negauit naturæ prouidentia, ne ferarũ omnium fœtus ruperentur. ungues quoque earum diebus illis inuertuntur. & albeſcunt inedia pennæ, ut iure partus ſuos odio habeãt. ſed iectos ab ijs cognatum genus oſſifragi excipiunt, atque educant. illa, quam tertiã diximus, circa ſtagna aquatilas aues appetit, mergentes ſe ſubinde, donec lapſæ rapiãtur. ſpectãdo dimicatio eſt. auis ad perfugia litorum tendit, maxima ubi denſa arũdo ſit. Aquila uero umbram ſuam nanti ſub aqua à litore oſtendit, propter quod auis rurſus in diuerſa, et ubi ſe minime ſpectari putat, emergit. hæc præcipue cauſa eſt, ut aues gregatim natent. quia plures ſimul non inſectantur 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, & una conflagrauerit. PORTANTE. Ferente. portare duobus modis dicimus, uno cũ iumentis, aut curribus aliquid nobiſcum ducimus. altero cum noſtro corpore imitatione iumentorum portamus. Ferentius, 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 ghus ſuperius diximus. Item compoſita apporto notæ ſignificationis, deporto de loco porto. à quo deportati dicuntur quibus aqua et igni interdictum eſt, uel qui

bus princeps prouinciam adnotauit, uel de quibus deportandis ſcripſit. exporto exrtaporto, ſiue ex loco porto, ſiue aufero, ſiue econtrario. importo, infero. Cice. Ego uero ſi uelim noſtræ ciuitatis exemplis uti, & aliarũ plura proferre poſſum detrimẽta publicis rebus, quàm adiumenta per homines eloquentiſſimos importata. Idem. Modo enim huc iſta ſunt importata. ſupporto ſuffero. reporto. refero. reduco. comporto ſimul porto. Itẽ à porto fit compoſitum domiporta, hoc eſt cochlea ita appellata ad ſimilitudinem græcorum, qui eam οἰκοφόρον appellant, hoc eſt domum portãtem. Cicero. Vt ſiquis medicus ægroto imperet, ut ſumat terrigenam, tardigradam, domportam, ſanguine caſſam, potius quàm hominum more cochleam. PVERVM. Ganymedem. nota eſt fabula Ganymedis. Troi regis filius fuit, formoſiſſimus puer, quem cum Iupiter deperiret, iuſſit in cœlum ab Aquila portari, & ſibi pocula miniſtrare, quod eleganter deſcripſit Virgilius,

Intextuſq; puer frondoſa regius Ida,
Veloces iaculo cæruos, 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 cœlũ translatam ferũt, quæ ſuper aquarium uidetur uolitare. aquarium enim Ganymedem eſſe ſuperius oſtendimus. ideoq; oſtenditur quaſi aquã urna effundens. Aquila ala dextra circulum æquinoctialem parum prodit. ſiniſtra autem non longe à capite ophiuchi uidetur figurata. roſtrum eius à reliquo corpore diuidit circulus à Cancro ad Capricornum præueniens, exorto Leone occidit. exoritur autem cum Capricorno habens in capite ſtellam unã, in utraq; penna unam, in cauda unam. HAEC. ut leopus tutus ſit in ore leonis. ILLA. Vt puer illæſus ſit in unguibus Aquilæ.

EPIGRAMMA XXXVI. AD MAXIMVM.

STELLAE DELICIVM MEI. Hoc epigramma ſcribit ad Maximum, in quo Stellam poetam laudat, eumq; anteponit Catullo. Stella poeta fuit patauinus, qui Violantillam amauit uirginem Neapolitanam, quam tandem duxit uxorẽ. 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 ducẽ (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 Atheſis, 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, et uno Catullo, quorum nomina nulla obliteratura est uetustas. PASSEREM. opus Catulli, in quo passerculi mors defletur.

EPIGRAMMA XXXVII. AD DECIANVM.

QVOD MAGNI THRASEAE. Laudat Decianum quod stoicorũ dogmatra mortem sequatur, nõ autem ut Cato, & Thraseas fecerunt, qui spõte mortem quæsi uere. per quod præcipere uidetur non debere quẽquam fugiendi incommodi gratia mortem sibi conscisceré. id enim imbecillioris potius animi esse quàm firmioris. MAGNI THRASEAE. Thraseas Patauinus fuit Claudij Neronis temporibus, qui cum librũ de rebus Catonis à Numatio scriptum legisset, gloriæ cupidine incensus, postquam à Cæsare damnatus est, prolatis brachijs iussit sibi uenas incidi, & dum moreretur magna constantia suorum fletum compescuit. libauitq; sanguinem Ioui liberatori. hic quãdiu uixit, Bruti, & Cassij interfectorum Cæsaris dies natales summo honore traditur célebrasse. 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 conscíuit. ab eo fit catonianus adiectiuum. TALIS VT ESSE VELIS. Vt uelis uitam illorum seq, non mortem. ENSES. Gladios. Ensis Gladius. Mucro, spatha eiusdem significationis sunt. ab ensis fit Ensiculus diminutiuũ. à gladius gladiolus, quod modo significat parvum gladium, modo herbam, de qua supra diximus, à gladij similitudine ita appellatã. & gladiator, de quo supra diximus. à quo gladiatorius ludus. & digladior uerbum, quod est dissentio, contendo, & ueluti gladijs dilanior. Cic. Quid Antipater digladiatur cũ Carneade tot uoluminibus? Idẽ, digladiari autem semper, & pugnare cum facinorosis, et audacibus quis nõ eum miserrimum, ac etiam stultissimum dixerit? à clade autem appellatum gladium Varro affirmat, quasi cladium quod sit ad hostium cladem. mucro licet proprie gladiũ significet, ponitur tamen pro cuiuslibet teli acumine. Virg. Ossa sed iter ferreus ad costas alto stat uulnere mucro. hoc est teli cuspis. hinc mucrono uerbum acuo. à quo mucronatus deducitur, hoc est acutus, & ad mucronis speciem factus. spatha græcum est. σπάθη enim apud græcos modo costam, modo ensem significat. paraZonium ensis ẽ, quo præcingimur, à Zona, ad quam alligatur nomen habens, hoc est ἀπὸ τῆς παρὰ τὴν ζώνην dictus, quasi ad Zonam pendens. Martialis de para Zonio. Militiæ decus hoc, gratiq; erit omẽ honoris, Arma tribunitium cingere digna latus. pudet referre quosdam nuper per inscitiam pro paraZonion patracon scripsisse authore depravato, et quod magis ridiculum ist, patracon exposuisse pro genere officij, ac etiam telo, quod ei officio conuenit. o dementiam singularem. parochos nõ patracos est, qui nuptijs præest, ita appellatus, quod uehicula præeat, ὀχήματα enim græce, latine uehicula nũcupamus. Varo. Hinc enim omnia erant. idem sacerdos. idem parochos. deniq; idem senatus, idẽ parochos inquit, hoc est idẽ auspex siue paranymphus. hunc enim mos erat præire uehiculum, in quo sponsus, ac sponsa ferebantur, quo die nuptiæ celebrabãtur. Aristophanes, ὁπ' ἀμφιπολὴς ἔρως χρυσόπτερος ἱπτὰ ἅμ' ἄβραις παλιντόνοις ζυγὸς πάροχος ἁμαξ. hoc est cupido floridus aureis præditus alis habẽs dirigebat auersas parochus nuptiarum Iouis. Est etiam parochus ὁ ἀναβαίνων ἐπὶ τὸ ἅρμα. ideſt qui in uehiculo assidens ministrat uectori.

STRICTOS. Nudatos. stringere proprie arctare est. Plynius. Apprehensam q; manu stringit. hinc strigæ appellantur ordines rerum inter se coniuncte collocaturum, quod una 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 accipimus pro colligere, & summatim referre, quamuis interdum perstringere pro obcæcare accipiatur, quasi coniunctis palpebris oculi perscribãtur. Cicero, Existimat se gemmæ nitore, & auri splendore aspectus omnium perstringere. ab hoc perstrictores uocantur, qui unam rem, pro alia facientes aspectum hominum fallunt. hi etiam præstigiatores uocantur. à præstringendo, quasi præstringatores. nam et præstringere obtenebrare, atque obcæcare est, sicut præstringere. Plautus. Perstringam oculorum aciem in acie hostibus. interdum tamen ponitur pro eo, quod est breuiter, & succincte percurrere. Idem. I gnoscite, rei magnitudo me breuiter perstringere atrocitatem criminis non sinit. & proradere, ut paulo post dicemus. Item strictura proprie appellantur scintillæ, quæ de ferro candenti micant, eumq; cum massa malleis tunditur, siue quod strictius emittuntur, siue quod oculos suo fulgore perstringunt. Virgilius, Stridunt q; camnis Strictura 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 nuntiarentur se obstrigillaturum, ne aut triumphus decerneretur, aut iterum fieret consul. Item compositæ à stringo. obstringo perstringo, de quo diximus. substringo. constringo eiusdẽ ferè cum suo simplici significationis. Item restringo, quod modo significat soluo. Apuleius. Iumentum restringit, abiréq; 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 rarefacere. excidere. Idem, ubi densas Agricolæ stringunt frondes. & pro decerpere. Idem, Sed tamen & querneas glandes dum stringere tempus. & pro uulnerare. Idem. Hũc primum leuis hasta Themillæ Strinxerat. et pro attenuare, quod stringendo fieri solet. Idem, & stringite remos. Item pro radere. Idem, Ego sum pleno quem flumine cernis Strin gentem ripas. quapropter & in compositione perstringere in eadem significatione accipimus. Cicero, Cuius quidem portum Capuæ penè perstrinxisti. & distringere dicimus, radendo sordes detergere. Vnde distringentes uocamus, qui sordes corporis radunt, quos græci Apoxyomenos 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 cõ flagitauerit, principísq; quãquam adamatum reposuerit. hinc strigmenta appellãtur sordes, quæ ex corporibus raduntur. Vnde strigmẽta olei dicimus cæromata, hoc est sordes olei, quæ ex unctorum athletarum corporibus raduntur. Idem. Vsum olei ad luxuriam uertere græci uitiorum omnium genitores in gymnasijs publicando notum est magistratus honoris eius octo genis sestertijs strigmenta olei uendidisse. hinc etiam strigilis uocatur instrumentum ad distringendum, hoc est ad radẽdas sordes aptum, quo ueteres in balneis præcipue utebantur ex auro, argento, ferro interdum etiam lapidibus quibusdam. Persius. I puer et strigiles Crispini ad balnea defer. Iuuenalis, Et sanat unctis Striglibus. Martialis de strigile ferrea.

Pergamus has misit curuo distringere ferro.

Non tam sæpe teret lintea fullo tibi.

Plyn. de spongia, cuius eius plurimũ proficit contra scabricies genarum, & quicquid opus sit distringere. præstat & strigilum uicem, linteorumq; affectis, corporibus. ab harum similitudine in Hispania strigiles etiã uocabant auri paruulas massas, quod super omne solum in massa auro inuẽto capitur, cum cætera in metallis reperta igni perficiantur. hoc statim aurum est, consumatumq; materiam protinus habet. cum ita inuenitur. Item strigil aluminis genus pumicosum, & est foraminũ fistulis spongiæ simile, rotundumq; natura. sunt q putent strigere, 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 deducatur, quod est polire, leuigere. Plynius, Conchis leuibus, striatis, uerticẽ mitratim intorto. Striges non à stringendis infantium corporibus (ut quidã falsõ 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 maleficis 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 nitescat. interdum tamen nudum pro inspulto 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, & expositæ oculis mirabilem præ se fert habitus sui dignitatem, à quo qui porrectiori pectore sunt pectorosi dicuntur. à græcis θώρηξ dicitur. unde & munimentum militare, quo pectus protegitur, thorax appellatur. à quo thoracati dicuntur, qui thoraca induti sunt, sicut à loricæ loricati. Item à pectus pectorale deriuatur. hinc pectoralis fascia, de qua Martialis, Fascia crescentes dominæ

compescæ papillas, Vt sit quod capiat nostra, tegatq; manus. fascia linteolum est ad ligandum aptum, dicta à græco φακία, cuius diminutiuum est fasciola. Item à pectus sit expectoro uerbum, quod significat extra pectus eijcio. Cicero. Tum pauor sapientiam mihi omnem exanimato expectorat. REDEMIT. Emit, ut supra diximus. FACILI SANGVINE. Facile effusõ. hoc est facilitate mortis. HVNC VOLO LAVDARI, QVI SINE MORTE POTEST. Aristotelis sententia est, quod mortem oppetere ob fugiendam paupertatem, aut amorẽ, aut aliud quicquam molestum & graue, non fortis animi est, sed potius timidi atque imbecilli. Est enim mollities, quædam laborioſa fugere, & quia nõ id decorum sit, sed mali euitandi gratia mortem oppetere. hinc fuere pleriq; qui Catonẽ, et 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 ẽ ostendere, quem nõ 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 fugæ moriendo gloriam sibi aucupantur.

EPIGRAMMA. XXXVIII. AD COTTAM.

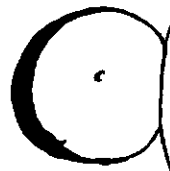
BELLVS HOMO ES. Locatur cum Cotta deridens eum, quod cum uellet magnus uideri, bellum se per molliciem diminutiuo nomine appellabat, cum bellus, et magnus inuicem repugnent, & est tacita reprehensio eorum, qui cum ueline boni uideri, molles tamen sunt, atque lasciui.

EPIGRAMMA XXXIX. DE VENVSTO.

PETIT VENVSTVS. Per iocum Venusti auaritiam carpit, uxorem fœdissimam petentis dotis gratia, quia scilicet languebat, & mox sperabatur moritura. Metrum est iambicum trimetrum, cuius duo genera sunt. alterum apud uetustissimos comicos, tragicosq; in usu fuit. Horatius, Hunc soci sumpsere pedem, grandesq; cothurni. alterum apud iuniores tantum. uerum iambicum comicum, & tragicum dicitur, hoc purum trimetrum appellatur, suscipitq; tres pedes iuicem mutatos, iambum, pyrrhichium, & spondeum. raro apud uetustissimos in usu fuit. NVPTIAS. Matrimonium. nuptæ dicuntur, ut Modestinus iurisconsultus affirmat, coniunctio maris, et 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, et nuptialiter aduerbium. quod significat pro more nuptiarum, unde ueſtitam aliquam nuptialiter dicimus, hoc est decentius solito, & ut fieri nuptijs solet. nuptiæ autem à nubendo dictæ sunt. Nubo, & compositum eius obnubo, pro prie significat operio, uelo. Vir. Arsurasq; comas obnubit amictu. quoniam uero sponsæ apud ueteres, dum uiro tradebantur, nubere, hoc est uelare capita solebant, usurpari cœpit hoc uerbũ pro eo, qđ est uiro tradere, siue uiro tradi. Nã et actiue dicimus nupsit filiã Cæsari, et passiue, cuius filia nupserit Cæ

ſuri. Vnde non modo mulier, quæ uiro tradebatur, nupta, ſed etiam uir, cui tradebatur, nuptus dici ſolebat. Plau. Licet etiã Cæcinum, quod agat ſcire nouum nuptum. nupta etiã uerba dicebantur, quæ non licebat uirgini proferre. idem, uirgo ſum nõ dum didici uerba nupta dicere. à nupta inupta deducitur, quæ non dum uirum cæpit. Vigil. Innuptæq; puellæ. Item à nubo innubo. à quo innubus, & innuba, qui uxorem ducit. & quæ uiro traditur. Nã innubere proprie ad domum uiri tranſire eſt. Vnde & pro tranſire ſimpliciter ueteres uſurparunt. Lucilius. Suam enim innadere, atq; innubere cenſet. & pronubo, hoc eſt nuptijs præſum. à quo pronubus, ac pronuba, de quibus ſupra diximus, & connubo. matrimonio iungor, quaſi ſimul nubo. Apuleius. Neſcientibus q; parentibus puellari ætate connupſeramus. Hinc connubium ius legitimi matrimonij. Virgil. Connubio iungam ſtabili, propriam q; dicabo. & nubilis ad nubendũ apta. nubo autem quando operio ſignificat, à nube deducitur, quæ cælum operit. nubes autem derivatur à græco, νέφος, quod apud illos à privatione lucis nomen acepit. quemadmodum ἀνέφος, quod nimbum ſignificat, à quo noſtri gneſoſum obſcurum dixere, quaſi nebuloſum. Varro. Gneſoſus locus, & ſine ulla luce. Eſt enĩ nubes uapor humidus in ſublime egreſſus ſiue aer in liquorẽ coactus, cuius denſitas haud dubie ſolem obumbrat. à nube nubilum deducitur, quod modo adiectiuum eſt, & ſignificat fuſcum, nubibus tectum, modo ſubſtantiuum ſignificat q; ipſam nubem, unde fit obnubilo uerbum, quod ſignificat offuſco, obtenebro, & quaſi nubibus impleo, et nubecula parua nubes, et nubiloſus nubibus plenus, et nubiger gerẽs nubes. à nube nebula ita differt, qđ nebula uapor ſit è terra, atq; aquis ſurgens, quæ ſiue ſtatim euaneſcit, ſiue in altum ſublata, conuertuer in nubem. nubes quocunq; tempore fieri poſſunt. nebulæ nec æſtate calida, nec nimio frigore exiſtunt. à nebula nebulo ſus deducitur, nubibus plenus. & nebulo, nugator, uanus, nullius pretij homo, quod non facile perſpici poteſt, qualis ſit, qua ſi 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 et tenebrones à ueteribus dicebantur à tenebris. Varro M. Cur. Conſul in capitolio, cum delectũ haberet, nec citatus à tribunis cauis reſpondiſſet, uendidit tenebronem. nebula à græco deducitur νηφέλη. à quo per diminutionem νηφέλιον parua nebula dicitur. ADEO'NE PVLCHRA EST. Vt ſcilicet cupi. peti. precari. donari mereatur. TVSSIT. Hoc placet in ea, & ob hoc petitur, quod tuſſit, hoc eſt phthiſin patitur, et ſperatur mox moritura. phthiſica enim tuſſim patiuntur, ut ſupra diximus. tuſſio qđ ſignificet manifeſtum eſt, quidam hoc uocabulum factitium eſſe putant, ab eo ſit tuſſis, à quo tuſſicula diminutiuum. & tuſſilago herba, quæ tuſſim ſedeat. ob id etiam bechion appellata ἀπὸ τῆ βήχας ὠφελεῖν, hoc eſt à tuſſi ſanãda. duo eius genera. Sylueſtris, cui ubi naſcitur, ſubeſſe aquas credunt. folia habet quinq;, aut ſeptem maiuſcula, quãm ederæ, ſubalbida à terra, ſupne pallida, ſine caule, ſine flore, ſine ſemine, radice perquam tenui. quidam eã dẽ chamæleucen putant. huius arida cum radice ſumus per arũ dinem hauſtus, aut deuoratus ueterem tuſſim ſanare dicitur. Altera à quibuſdam ſaluia appellatur ſimilis uerbaſco conteritur ea, & colata cale ſit, atq; ita contra tuſſim, & lateris dolores bibitur. contra ſcorpiones etiam & dracones marinos effi cax. item contra ſerpentes, ſi ea ex oleo læſi perungantur.

EPIGRAMMA. XL. AD SEXTILIANVM.



VM DATA SINT EQVITI. Sextiliani ebrietatem per iocum cæpit, cuius etiam mẽtionem facit inferius. Sextiliane bibis quantum ſubſellia quinq;. ſenſus eſt. cum ſit lege cautum, ne ſupra decẽ numos impẽdere uino eqtes in conuiuijs poſſint, tu ſolus uigeni numorum uinum potas. præſcriptum eqtibus fuit, ne ſupra decem numorum uinum apponere liceret. Item negs uinũ græcum, amineumq; plus octonis æris ſingula quadrantalia uenderet. paraſſimi olim in bibẽdo uino ueteres fuere. Vnde L. Papyrius imperator aduerſus Samnites dimicaturus uotum fecit, ſi uicaſſet Ioui pocillum uini ſe libaturum. & Cato, cum in Hiſpaniam nauigaret, ex qua cum triũpho rediit, 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 erãt claues cellæ uinariæ, aperuiſſet, inedia à ſuis mori coactam. in conuiuio nunquã plus ſemel uinum græcum dari ſolebat. chiũ raro Romæ ni ſi medicinæ gratia bibebatur. poſtea in tantam luxuriam uenere mores, ut Lucullus, qui rediit ex Aſia amplius centũ congiorum uini græci conuiuio apposuerit. Cæſar dictator triumphi ſui cœna uini falerni amphoras centum. Chij cados centũ in cõuiuia diſtribuerit. propterea lege adhibita moderatio eſt, cautum q; ne uinum, quod equeſtri epulo apponeretur, decem numorum 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 etiã 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. & bidẽtes, quæ & ambidentes dictæ à ueteribus inueniuntur. & bidental, de qbus 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 & binamius 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. biduũ duo dies. biẽnium 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, et bipartitio, et bipartito aduerbiũ. bifidus in duas partes fiſſus. et biuita uidua qđ duas uitas habuerat, alterã coniugalem, cœlibem alterã. Var. Ad biuitatem 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 Calẽ. dicamus. Bitemporeus, duorum temporũ. Bifurcatus, geminas furcas habens. bifur, plus quàm fur, ſiue bis qui in furto deprehenſus eſt. Biſulcus ungulas non ſolidas, ſed ſciſſas habens. item quicquid in duas acies ſciſſum eſt, biſulcum appellamus. Beſis, quod bis triẽs ſit. Beſis enim octo uncæ ſunt, triens quatuor biſectæ porcat, cuius à ceruicæ 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 nup exatauit Biblo uerbũ, non à bis deducitur, ſed fictitium 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 duplicõ, et dupliciter. Duplices interdum pro duos accipimus. Virg. et duplices tendẽs ad ſydera palmas. interdum pro latos. idem. Duplici aptantur dẽtalia dorſo. Veteres duplionem dicebant, quos nos duplum. inde duplarij uocati, quibus ob uirtutem duplicia cibaria ut darentur, inſtitutum. Duplicõ uerbum interdum propriam habet ſignificationem, hoc eſt duplicem facio. interdum ponitur pro augeo. Salluſt. Et Maurus uictus duplicauerat bellum. Virgil. Et ſol creſcentes decẽdes duplicat umbras. Ab hoc fit reduplicõ, hoc eſt rurſus duplicõ. & conduplicõ, ſimul duplicõ item à duo fit duodecim. à quo duodecimus, et duodenus. unde duodenarius. duodeuiginti, ac reliqua ſimilia. & ducentum. ducenti. ducenteni. & duodecies. duodeuigecies. ducẽties. duodeuiceſimus. duodetrigeſimus. ducenteſimus. & duellũ ſecundum quoſdam, de quo ſuperius diximus. & duplaris numerus, in quo minor bis numeratur. & duplices ſubſtatiuũ pugillarium, ſiue tabellarum genus, in quibus literæ ſcribi ſolebant, quæ & diplomata græca uoce dicuntur. nam diplon græci duplum dicunt. Sueto. in diplomatibus, libellis q; & 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 uecturam ſcribet amica tibi. Aliquando quincuplices idem. Cæde iuuencorum domini cælet area felix, Quincuplica æra cum datur altus honor. item duidens hoſtia bidens. & duicenſus, cum altero, ut puta cum filio cenſus. A dis uero fit dipondium, 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. Numos, græcum uocabulum eſt. νόμισμα, ut ſuperius diximus, à latinis tamen paſſim uſurpatum. Horatius, Regale nomiſma Philippos. Ab hoc numus deducitur. una litera addita, ut poſitura ſyllaba producatur. Nomiſma autem à lege derivatur, quæ græce dicitur nomos. quod lege depoſita permutandi conſuetudine ſignatus ſit numus, eiq; pretium impoſitum. Numus generaliter omnem pecuniam ſignificat. unde numum aureum dicimus. numum argenteum. numum denarium. numum quinarium. numum uictoriatum, & ſimilia. item as numum liberalem. dipondium, numum bilibrem. Petronius. Quiſquis habet numos ſecura nauiget aura, hoc eſt quiſquis habet pecuniam. Quoties tamen numum ſimpliciter ponimus, pro denario accipimus, qui erat uiginti quatuor ſiliquarum. ſiliquæ tres ſcrupulum faciebant. Denarius autem uocitatus eſt, quod hic numus 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, placuit q; denarium ſex decem aſſibus permutari. Quinarium octonis. Seſtertium quaternis. in militari tamen ſtipendio ſemper denarius pro decem aſſibus datus. Item à numus ſit numulus diminutiuum. à quo numularius. DATA. Permiſſa. conceſſa. CALDA. Aqua calida. Romani ueteres pro ratione temporum modo calidis, modo frigidis aquis in menſa utebantur. Iuuenalis, Gelidæ calidæq; miniſter. Hinc niuales etiam aquas adhibere menſis ſolebant, quas decoquebant, ut eſſent ſalubriores, poſtea colo niuario, aut ſacco attenuabant, deinde re frigerabant. Neronis principis inuentum fuit decoquere aquam, deinde uitro in niues refrigerandi gratia dimittere, ut uoluptatem frigoris haberet ſine niuis malignitate. idem & lefacere aquam hyeme ſolebat, ut tepidius biberet. Prior illa decocta, ſiue cocta uocabatur. Suetonius, Nero aquam è ſubiecta lacuna potaturus manu hauſit, & hæc eſt inquit Neronus decocta. Martialis, Niueæ cuſtodia coclæ. huiuſmodi luxuriam execratur Plynius, dum inquit, Hi niues, illi glaciem potant, pœnas q; montium in uoluptatem gulæ uertunt. ſeruatur algor æſtibus, cogitatur q; ut alienis menſibus nix algeat. decoquunt alias, quas mox & illas hyemant. Veteres non calidum, & calidam, ſed cældum, & cældam dicebant. Auguſtus in epiſtolis ad Cæſarem ſcriptis emendatus eſt, quod is calidum dicere, quam cældum 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. mœſtiſq; refugit Fœda miniſteria. In plurali uero miniſteria etiam pro miniſtris uſurpamus. ab eodẽ 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 contrario lymphatius, & dilutius, qui plus aquæ adhibent uino. Deducitur autem merum ab adiectiuo merus rarum, 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 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.

ITVR AD HERCVLEI. Blãditur Regulo, quod porticus, in qua aliquandiu fuerat, cum ipſo præſente integra ſteriſſet, 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 maior, 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. idē. Eſt & uiridis lapis uehementer igni reſiſtens, ſed nuſquam copioſus, & ubi inuenitur lapis non ſaxum eſt. A petra petroſus deducitur, hoc eſt petris abundans. Et Petra Arabiæ oppidum, quod Nabatei incolunt in conualle paulo minus duobus millibus paſſuum amplitudinis circundatum montibus inacceſſis, amne interfluente, unde pars ea Arabiæ Petroſa (ut ſupra diximus) appellata eſt. & petrel con oleum, quod ex petris naturæ ſponte fluit. Item petroneſi à ueteribus ruſtica, à petrarum aſperitate, & duritia dicti ſunt. Petra etiam à ueteribus uocabatur mulier, quæ pompam præcedens in cœlonijs, aut municipijs imitabatur anum ebriam, quod pedes in petras frequēter ingerens, cæſpitaretq;. Et Petronia nomen amnis in Tyberim defluentes, quod per petras fluat. Petroſelīnon, quaſi petrariū apium, herba eſt uulgo nota, quam ſupius diximus oluſatrū 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 foliis helioſelino ſimile. Oreoſelinum, hoc eſt montanum, apium, qđ et modo tapium cicutæ ſere foliis radice tenui. ſemine anethi, ſed tenuiore. Item quod diximus petroſelinum urinæ difficultatibus, & calculo utile. A ſaxo ſaxeus, quod à 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 iſtar carceris excauatas, ex qbus excaſi lapides fuerant ad urbem extruendam, ijſq; pro carcere utebantur. Delapido lapidibus ſterno. Vnde delapidata loca, quæ lapidibus ſtrata ſunt. quidam etiam lapido uſurpāt 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 confiat. QVA. Via ſcilicet, lapidē ſilicem tenebant iuraturi per Iouem, hæc uerba dicentes. Si ſciens fallo, qui me deſpicit ſalua urbe, arceq; ijs me eijciat, uti ego hūc lapidē. ITVR. Pergitur. Eo quidem à græco deductum exiſtimant ἰῶ, quod eſt ſino. omitto, qtia eundo locum omittimus, in quo eramus. Ab eo uia derivatur, de qua ſuperius diximus, quaſi ita, quod per eam eatur. & iter à ſupino itum, et itiner cum eo rum derivatiuis, 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 itiner. 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 moles aditus, & tempora noras. cuius diminutiuum eſt aditicu lus, hoc eſt parvus aditus. & aditio acceſſio. & adides tela quædam adeo antiqua, ut nuſquam commemorentur in bello. Legitur tamen clauas fuiſſe cubito ſemis fractas eminentibus hinc, atque hinc acumnibus, quæ ita iacuntur 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 accęſſus. græci ἄδυτον uocant. idem, iſq; adytis hæc triſtia dicta reportat. A deo 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 exterqueat. Interdum aduerbiū 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 obiiſſe. modo exequor, ut obeo legationem, hoc eſt exequor munus, & efficium 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 periclor uerbum deducitur. Cato, Periculatus ſum, hoc eſt periculum ſubij. Item periculoſum, hoc eſt cum diſcrimine ſalutis. Cicero, Grauioribus autem morbis periculoſas curationes, & anceps habere cogūtur. ab hoc periculoſe aduerbium, hoc eſt cum periculo. & à pereo diſpereo compoſitum. Martialis, Diſpercam 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 tranſitivum, quod tranſitionem ſignificat. Anteeo præcedo. Plautus, Omnes ego longe anteeo ſtultitia. abeo diſcedo. Veteres tamen aliquando abiiſſe pro obiiſſe 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, & aliis lignorum generibus coemendis. Abiegnum diamus, 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; erũnis eximemur. Interdum pro uito. Virgilius. Corpore tela modo, atq; oculis uigilantibus exit. Nonnunquam pro erũpo. idẽ. Non sic aggeribus ruptis cum spumeus amnis exit. Ab hoc derivatur exitus, hoc est egressio. et 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 et exitiale, & exitiabile dicitur. Prodeo, progredior, in lucẽ uenio, uel quasi porro eo. Apuleius. Cũ uero ex occulto prodeũt aliq. Veteres prodinunt pro prodeunt scripsere. Ennius. Prodinunt famuli cũ candida lumina lucent. Hinc prodius 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 cõsules ab urbe bellorum gratia auocarẽtur, 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, q Peregrinus appellatus, eo quod inter peregrinos ius dicebat. Capta deinde Sardinia, & Sicilia. Item Hispania. deinde Narbonẽsi prouincia tot prætores creati sunt, quot prouinciæ in ditionem uenerũt, partim q Vrbanis, partim q prouincialibus præesſent. A prætor prætura, ipse magistratus. et prætorium possessiuum deducitur. & prætoritium, ut prætoritia corona. Prætoria cohors est dicta, quod a prætore non discedebat. Prætores enim initio erant, qui nunc cõsules. & Scipio, q primus Africanus est dictus, fortissimum quenq; militem delegit, qui ab eo in bello non discederent, & cætero militiæ munere uacarent, ac sexcuplex stipendium acciperent. Prætoria porta appellabatur, qua exeratus in prælium conducebatur. & transenna, quod non transitum (ut quidam putant) significat, sed porrectam extra domum, quasi pergulam, per quam trãsitur, super impoſito tegulo. Macro. Prætereatum sedenti Metello in transenna dimissum uictoriæ simulachrum. Cicero. Nunc pete à Crasſo, ut illam copiam ornamentorum suorum, quam cõstructam uno in loco, quasi per transennam prætereuntes, stricte aſpeximus. Item compoſitum ab eo pertranseo. & prætoriũ tabernaculum cõsulis. Ineo modo incipio, ut init certamen, hoc est inchoat, modo ingredior. Plau. Videbo id, prius quàm ineam domum. modo concũbo. Ply. Sed asini, qui equas ineant, optimi legendi sunt. idẽ. Arcerĩq; 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 et deserta Creusa. Nonnunquam extollor Ply. Sed hi rationem afferunt, quod leuissima est imbrium cisternarũ aqua, ut quæ subire potuerit, & pendere in aere. Idem. Nec leuitatis in pluuia aqua argumentum est subisse eam in cœlum, cum etiã lapides subisse appareat. Hinc subitus deducitur, quod repentinum significat. Accius. Benefacis, sed nunc quid subiti mihi febris hæc attulit mali? A quo fit subito aduerbium, hoc est repente. Martialis. Nam subito collapſa ruit. & subitarius repẽtinus, 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 ferẽs. Aliquãdo tamen accipitur pro eo, qđ est referor. reuocor. Virg. Redit agricolis labor actus in orbem. Veteres redinunt pro redeunt scripsere. à redeo reditus, hoc est reuersio derivatur. & rediculi simum extra portam cæpenamicirco dictum est, quia accedens ad urbem Annibal ex eo loco redierit, uisis quibusdã perterritus. Coeo modo coniungor. Gellius, Coibatur societas inseparabilis. unde quidam cœtum pro conuentu deductum uolunt, quasi coitum, hoc est cõitionem. conuentum modo concumbo. Ouidius. Hic cœamus ait, cœamus, retulit echo. Hinc fit coitus pro concubitu. Item frequentatiuum comito, qđ ueteres aliquando pro concumbo usurparunt. cuius passiuum est comitor, quamuis reperiatur etiam deponens. & comes, & comitium. A quo comitialis, et comitialiter. de quibus superius disseruimus. Sedeo, quasi seor sum eo, de quo & eius derivatiuis 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. Virg. quo nunc reginam ambire furẽtem. Audeat affatu. Quoniam uero Romani dum honores, & magistratus quærerent, circuire singulos solebant, prensare dextras, rogareq; ut se suffragijs adiuuarent, factũ est ut ambire capiatur pro eo, quod est honores & magistratus quærere. Ab hoc ambitio, et ambitus deducuntur. Ambitio proprie est honorum, & laudis immoderata cupiditas. Ambitus uero dicitur, cum ad publicos honores, et magistratus turpibus, atq; ĩhoneſtis artibus, ut puta blanditijs, precibus, largitione cõtendimus, qualis est, quæ nunc uulgo à Simone Magosimonia 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 capture ex commemoratione malorum. unde ambitioſus etiam dicitur qui huiuſmodi utitur ambitu. Idem. Non sum ambitioſus in malis, nec lachrymarum augere causas uolo. Ambitus etiã apud rheteres dicitur, qđ græci περίοδον uocant, cum ſententia certa quadã deſcriptione definitur. Sed hic conſtat ex membris, quæ κῶλα græci uocant. & casis, quæ κόμματα appellant, de quibus superius diximus. Item ambitus locus est inter ædificia uicinorum, patens in latitudinem pedes duos, & semiſſem, ad circũeundi facultatem relictus. Item ab ambio amnis, hoc est fluuius (ut Varro teſtatur) qa omnia flumina circumeunt, propter quod cornuta pinguntur. ARCES. Loca excelſa propter altitudinem montis, in quo ſitum est Tybur. CELIDAS. Frigidas. Quia locus iſte natura frigidiſſimus est. Gelu proprie glaciem significat, dictum (ut nonnulli existimant) ἀπὸ τῆς λύσεως, hoc est à ſoluendo terram. nam glacie proſciſſa terra reſoluitur. aliquando tamen pro frigore capitur. unde gelidum frigidum dicimus. A gelu fit gelo uerbũ. 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 aſtringor. & glacialis, quod glaciari, hoc est in glaciem aſtringi ſolet. Iuuenalis, Vltra Sauromatas fugere hinc libet, & glaciale Oceanum. TYBVRIS. Tybur urbs est ad ſextumdecimum lapidẽ diſtans ab urbe Roma. Hanc Cato. Solinus, & alij quidam à Catylo Arcade Claſſis Euandri præfecto ſcripſerunt conditã

Fuiſſe.

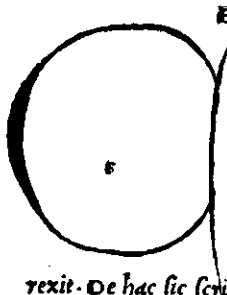
fuisse. Lynius uero Tyburis originem multo antiquiorem esse scribit quàm urbis Romæ, & extare adhuc tempore suo memorat iliices treis ẽt Tyburto eius urbis conditore uetustiores, apud quas inauguratus traditur fuisse Tyburtus, dum urbem esset conditurus. Sed hanc authorum dissensionem concordat Sextius nobilis apud græcos historicus. Catylus inquit Amphiarai filius fuit. hic post prodigialem patris apud Thebas ante iliacum bellum interitum, iussu dei cũ omni suorum cœtu, & sacris missus, treis liberos i Italia procreauit, Tyburtũ 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 Herculeũ 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 surgẽtes ad uarios morbos salutares. nõ modo potui, sed etiã sessionibus admissas. Albulæ dictæ sunt à colore albo, qualem ferè omnes sulphureæ habent. CANA. Alba. EVMAT. Tollitur quasi fumus. Surgunt enim ex huiusmodi aquis nebulæ quædã instar fumi. Fumus à fuo deducitur, ut supra diximus. A fumus uero fumosus & fumiger. & fumo uerbum. à quo infumo, hoc est ad fumum sico, sicut insolo, sicco ad solem. & infumibulum spiraculum, per quod exit fumus. & fumigo, quo aliqui utũtur pro suffio. à quo fumigatio, hoc est suffitus. & fumifico eiusdẽ significationis. Plautus, Eiq; ut arabico fumificem odore. AQVIS SVLFVREIS. Propter aquas sulphureas, hoc est sulphuris colorem, ac naturam habentes, quod per uenas sulphuris transeant. Sulfur in insulis Aeolijs præcipue nascitur. Inter Siciliam, Italiãq;. sed nobilissimum in Melo insula. in Italia quoq; inuenitur in Neapolitano, Cãpanoq; agro collibus, q leucogæi uocantur, quod è cuniculis effossum pficatur igni. Genera eius quatuor. Viuum, quod græci pyron 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 mollitiẽ præstat. Quarto ad eclychnia maxime conficienda utuntur. Sed tanta ei uis est, ut morbos cruntiales deprehendat nidore igni impositum. Lusit & eo Anaxilaus in caliæ nouo pruna subdita circunferẽs, ex ardescentis repercussu pallorem dirum uelut defunctorum effundente omniuijs. 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 sulphur. habet & in religionibus locum ad expiandas suffitu domos. Nulla res facilius accenditur, ex quo apparet ignium uim magnam ei inesse. Fulmina & fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est. A sulphure sulphureus deducitur. & sulphuratum. Sulphurata enim dicuntur ligna exilia sulphure ab utraque

parte intincta ad accendendas lucernas. Martialis, Qui pallentia sulphurata fractis Permutat uitreis. Iurisconsulti scribunt materiæ appellatione carbones nõ contineri, nec titiones, aliaue ligna cocta, quæ fumum non faciant, nec sulphurata, 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. Nõnunquam 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 nouũ. & noualis, siue nouale, de quibus superius diximus. & nouissimus postremus. à quo nouissime aduerbium postremo. & nuper, quasi nouiter. A quo nuperus recens. Plautus, Quo tu una nocte postulauisti, & die recens captum hominẽ nuperũ, & nouicium. & noue aduerbium. ideſt præter consuetudinem. & nouo uerbum, hoc est nouum facio. A quo innouo, et renouo compositæ. & 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. & nugæres inutiles, & ridiculæ, quasi nouigæ, hoc est nouæ, & inauditæ. Nugas enim proprie dicamus uerba inutilia. leuia. ridicula. unde & pro rebus etiã inutilibus usurpamus. Hinc fit nugor uerbum, quod significat falsa. leuia & inutilia loquor. & nugator, cuius fœmininum est nugatrix. & nugax, q nugis plenus est. & nugatio locutio. & nugacitas pro nugatione. & nugatior, ac nugacissimus. & nugalia. hoc est nugationes. Gellius. Et alij alia quædam nugalia proferebant. & nugigerulus, qui falsa, atque inutilia nouaue res inutiles, atq; inanes apportat. & nuguendus, qui rem aliquam mulieribus uẽdit. Nam omnia, quibus matrõæ 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 φυτὸν, hoc est nouum germen. & neomenia nouilunium. & Neoptolemus proprium nomen, quod significat nouus miles. Fuit autem Achillis filius ex Deidamia filia regis Lycomedis in Syro, cum qua uirginali habitu cõcubuit. Virgilius, Degenerẽq; Neoptolemũ narrare memento. Hic postea à colore rufo dictus est Pyrrhus. nam græci πῦῤῥὸν rufum 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 Peloponeso, dum Argos oppidum oppugnaret, lapide ictus interijt. à quo pyrrhychius appellatus pes duabus breuibus syllabis constans, quo frequẽs in ludis suis utebatur. Pyrrus uero Imbrasii filius, & Thracum rex fuit, qui cum ex Eno patria Troianis suppetias tulisset à Thoãte rege Aetolorũ in bello occisus est. Pyrrho aiũt Helidẽsis philosophus, & Pliarchi filius fuit, quem Apolodorus prius pictorem fuisse affirmat, postea audisse Anaxarchum, adeoq; aliquãdo ira peractum fecisse, ut sumpto ueru cum carnibus secum in forum usq; persecutus sit. quandoque etiam in Helide discipulorum disputationibus fatigatum abiecto pallio Alpheum tranasse. Ab hoc pyrrhonij dicti sunt philosophi, q à græcis ἐφεκτικοὶ, hoc est commentantes, & ueluti quæstores quidam, ac cõsyderato-

res appellantur. Nihil enim decernunt, ſed in quærendo ſemper, conſyderandoq; uerſantur, ac ne uidere quoque plane 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. Academia ab Academia dicti ſunt, loco nemoroſo, mille paſſibus ab Athenis diſtante, et 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 fere aquis clauſa. breui tantum anguſtia, quæ dicitur Iſthmos continenti adnectitur. Nam inſula dicitur terra, quæ undiq; aquis clauditur. proprie autem mari. Vnde quidam a 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 χερρόνησον, ſiue χερσόνησον uocant, quaſi terreſtrem inſulam. quippe eorum lingua χερσὸς terrenus. χέρσος terra. νῆσος inſula dicitur. RVIT. Concidit, & ſolo ſtrata eſt. Proprie enim ruere concidere eſt. Virgilius, ruit alto a culmine Troia. Per metaphoram tamen aliquando pro effundi accipitur. Idem, Vnde ruunt totidem uoces reſpõſa Sibyllæ. Aliquando pro deijci. Cicero, Sed hoc nõ eſt emptorem pati ruere, & per uẽditorem in maximam fraudem incurrere. interdum pro diruere. euertere. complanare. Virgilius, Cumulosq; ruit male pinguis arenæ. Quandoq; pro feſtinanter ire, ſiue in præceps ferri, & ſine cautela in aliquẽ impetum facere. Idem. Quo ruit, extremum hoc miſeræ det munus amanti. Idem. Quo moritura ruis, maioráq; uiribus audes? Nonnunquam pro impellere. Terentius. Cæteros ruerem. agerem. raperem. tunderem. proſternerem. Plerunq; pro eruere. eleuare. Virgil. confuſa ruebant Oſſa foras. A ruo ruina deducitur, quæ proprie caſum ſignificat. ponitur tamen etiam pro excidio. ab hoc ruino ſum dicimus, ruinis plenum. Itẽ a ruo rutum, inſtrumentum ruſticum, quod eo arena eruitur. & rutabulum, quod eo ignis proruatur, ut panes coquãtur. et ruto, quod ſine ſcribi debet, ab eruendo ſpiritu. Flaccus. Ridetis alios rutare, ac reſpirare pulcherrima ſuper uia. Reperitur & deponẽs rutor. Cicero. id facile, cum rutaretur, animaduertimus. Hinc rutus, & rutatio deducuntur. quidam tamen ructo cum c ſcribendum affirmant, & a rugo uerbo derivant, eiuſdem ſignificationis. a quo & erugo fieri dicunt tertiæ coniugationis. Sunt qui rutubam quoque a ruendo deductam putant, quod uocabulum ueteres pro turbatiõe 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. a quo diminutiuum eius rulla ſignificat inſtrumentum ferreum, ſimulo ruſticorum ad ditum, ad uomerem detergendum. Plynius, Purget uomerem ſubinde ſimulus cuſpidatus rulla. item runcina fabrile inſtrumentum. item runco uerbum, quod ẽ eruo. euello. a quo runcatio, euulſio inutilium herbarum, & ueprium. & Runcina dea, quæ runcationi præerat. item aberunco. a quo aberũncaſſo, quod eſt euerto. Cicero. Sumptum a Lucilio, Dij malint meliora, atque amentiam aberuncaſſint meam. item diruncio, quod eſt mundo. detergo. Veteres etiam pro Runcina Runcam uſurparũt. Item a ruo compoſita fiunt obruo, quod ſignificat operio, quaſi eruta terra id fiat. Ouidius. Obrue ueſtæ realia ſemina terra. Dicimus tamen etiam obrutum undis. Virgilius, Incutiunt uentis, ſubmerſaſq; obruit puppes. Obrutum uino. Cicero, Vt fratrem imitetur, ſe obruit uino. & ad animum quoque transfertur. Quintilianus, Tot uoluptatibus obruere poſſunt unum dolorẽ. Eruo, extrabo. a quo eruto. Vnde fit erutatio, quod ab imo ſtomacho eruitur ſpiritus. Quidam etiam erumnam ab hoc derivatam exiſtimãt, hoc eſt miſeriam. mœrorem. calamitatem, quod animam eruat. Ab hoc fit erumnoſus, hoc eſt mœſtus. calamitoſus. Proruo, cum impetu feror. Plautus, Proruam in eum unguibus. iruo, eiuſdem fere ſignificationis. Salluſtius, Cum forte in eum irruerent, facile repulſi ſunt. Subruo, effodio. Seneca. Subruunt terram, theſauros quæritant. Diruo, dejicio. Horatius, Diruit. ædificat. miſcet quadrata rotundis. Dirutum ære militem dicebant ueteres, cui ſtipẽdium ignominiæ cauſa non erat datum, quod æs in fiſcum, nõ in militis ſacculum diruebatur. Corruo, idem quod ruo, ſiue ſimul ruo. Quidam corrudam, hoc ẽ ſylueſtrem aſparagum ab hoc deductum uolunt, quod adoleſcens corruat, hoc eſt decidat. unde & Attica horminium appellant ἀπὸ τοῦ ὄρμω, quod eſt ruo. idem a patria libycum uocatur. hoc trito cum oleo perunctos pungi ab apibus negant. Sunt etiam qui rutam a ruendo, hoc eſt eruendo dictã exiſtimant, qđ una ex omnibus herbis propter multiplices eius uſus maxime eruatur. Quippe nulla herba contra ſerpentium ictus efficatior eſt. unde muſtellæ cum his dimicaturæ eſu rutæ ante ſe muniunt. Valet & contra ſcorpionum ictus, & araneorum apium. crabronum. ueſparum aculeos, & cãtharidas, ac ſalamandras, canis ue rabioſi morſus, ſi acetabuli mẽſura ſuccus eius e uino bibatur, et 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 diſcuſſerũt. Pſoras, & lepras cum alumine illita emendat. radix rutæ ſanguinem oculis ſuffuſum, & in toto corpore cicatrices, aut maculas illita auſert. Datur & uenerem crebro per ſomnia imaginantibus. Succus tamen rutæ copioſior datus ueneni noxiam obtinet, Sed, quod mirum eſt, cicutæ ſucco extinguitur, adeo uenenorum quoque uenena ſunt. præterea ad tuſſim. ſuſpiria. pulmonum. iecanorum. renum uitia. crapulæ grauedines, innumeroſq; alios morbos rutæ 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. a quo fit uerbum geſtio, quod proprie ſignificat lætitiam animi cum quodam corporis motu exprimo. Terentius, Qui me rogitando obtundat, quid geſtiam, aut quid lætus ſim. Virgilius, Et ſtudio incaſſum uideas geſtire lauandi. Aliquando tamen pro cupio accipitur. Lucilius, Quantum haurire animus muſarum e fontibus geſtit. Item a geſto geſticulor eiuſdem ſignificationis. a quo geſticulator. geſticulatrix. geſticulatio. & geſtamen quicquid geſtatur. ut ueſtes. arma. ſceptrum, & ſimilia. & geſtator, ac geſtatrix. & geſtatorium ferculum. & geſtatio, uectio, portatio. item a gero grummus a congerie terræ. eſt enim grummus terræ collectio minor tumulo. interdum tamen pro aggere ponitur. Varro. Et præciſo iugo ingentem grummum anni addiderunt.

diderunt. Item gerulus, qui fert aliquod onus, & pro baiulo accipitur. baiulum enim dicimus eum, quimercedis gratia onera ferre consueuit. nam baiulare portare est. Plautus, Ego baiulabo, tu, ut decet dominum, anteito manis. à gerulus fit compositum nuggerulus, hoc est nugator, siue nugarum apportator, de quo paulo ante diximus, qui & à gerendis nugis gerro appellatur. Quamuis aliqui hoc à garrio potius deductum uelint. garrire enim inepte strepere est. Cicero, Nam & seculis multis ante gymnasia inuenta sunt, quàm in ijs philosophi garrire cœperunt. hoc & garriditare ueteres dixere. Varro. quam garriditatis dicentes, o fortuna, o fors fortuna. hinc quoem inaniter iactat, garrulus dicitur. item garulæ aues canoræ, & hilares. Virgilius, Garula, quam tignis nidum suspendit hirundo. quandoque etiam garulus pro cordato accipitur. Varro, An hac ciuitate tum regnabat Dionysius homo garulus, & acer. A gero etiã, seu (ut aliqui uolunt) garrio, Gerræ nugæ dicuntur. Nos à græco deductum existimamus, q χίρρα uocant crates uimineas. cum enim Athenienses Syracusas obsiderent, & crebro gerras poscerent, irridẽtes 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 insula fascinatores uocari. Gerrus uero flumen est Scythiæ septimus ab Istro memoria dignus. item à gero gerundium, siue gerundium 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, quod significat aggrego. unde agger deducitur, qui est cuiuslibet rei coacernatio. item eminentia mediæ uiæ exaggeratis lapidibus strata. Virgilius, Qualis sæpe uiæ deprehensus in aggere serpens. & aliud compositum exaggero, quod est coacerno. 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 q bus stari possit. Pulpitum uero quasi publicum, quod qui consœndit, publicæ spectetur. Digero. ordino. dispono. Virgilius, Sic digerit omnia Chaleas. 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 quo congessere palũbes. Hinc congeries coadunatio appellata. Regero, retro gero. interdum euomo. Apuleius, Nã et re gesta, crapula uestem inquinauerat. BIIVGIS EQVIS. Binis. Bijugi equi dicuntur, cum bini ad unum iugum nexi sunt. hi bigam ducunt, sicut quadrijugi, qui quatuor. hi ducunt quadrigam, quemadmodum superius disseruimus. FORTVNA. Dea. QVAE PARTAM MAGNAE NON ERAT INVIDIAE. Quæ 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 Regulis carus esset. Nũc uero ruina porticus illo saluo amorem in eum deorum probauit.

EPIGRAMMA XLII. DE ARIA, ET PAETO.



CASTA SVO GLADIVM. Pulcherrimum tetrastichon de Aria Patauina Pæti uxore. Quæ damnato uiro, propterea quod in Claudiũ coniurauerat, ad illũ profecta, prius sese, ne post eum uiueret, gladio perfodit, tum 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 pene diuinam, Pæte non dolet. CASTA. Honestæ. fidem seruans uiro, nullam turpitudinis notam habens. Castum proprie dicamus pudicum, & immaculatum, quasi ca stratum. 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 acres pectore luctus, cantúq; 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 manebat. Idem, Nulli fas casto scelerato insistere limen. Hinc castitas, hoc ẽ pudicitia deducitur, quam ueteres etiã castitudinem dixere. Acti ibi fas. ibi cunctam antiquam castitudinem. & caste aduerbium, hoc est pudicæ. honeste. & cõparatiua, 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, ut puta 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. Quintus Vxor marito dicat appellatã se de stupro à priui gno. item furtiua stupra, raptoríq; concubitus obijciat. uel falsò maritus. Stuprũ quoq; pro turpitudine ueteres usurparunt. Ennius Fœde, stupreq; castigor quotidie. Stupre inquit, hoc est turpiter. secundũ quosdam castra, quod in ijs caste, & sine mulieribus uiuerentur. quamuis alij à castrando dicta malint, quod in ijs libido castraretur. nos à causa potius originẽ 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. idẽ.

Caſtigat'q; moras, opere omnis ſemita feruet. A liqñ tamen caſtigo pro punio accipitur. Idem, Caſtigat'q; audit'q; dolos, ſubigit'q; 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, palliolũ præcinctum, quo nudæ uirgines infra papillas præcinguntur, id & pericȝonium, & præcinctorium appellatur. Caſteria uero primogenium eſt, & ſignificat locum, ubi cum nauigatio conquieſcat, 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 græca κάσταυον uocant, è nucum genere eſt. Virg. Caſtaneasq; nuces, mea quas Amaryllis amabat. armatũ huic echinato calicæ nullum eſt, terni quibuſdam partus ex uno calicæ, cortexq; lentus. proxima uero corpori membrana niſi detracta, 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 meterena. uulgatiores, quæ coctiuæ uocantur. Patria laudatiſſimus Tarentum & in Campania Neapolis. Cæteræ ſuum pabulo gignuntur. A caſtro uero caſtratio derivatur, 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 ſpadonũ nomen generale eſſe affirmat, & eo omne genus euiratorum comprehendi. Ab eunuchus fit eunucho uerbum, quod ſignificat caſtro, cuius paſſiuum eſt eunuchor. Varro. Siquis patriã maiorem parentem extinguit, in eo eſt culpa, quod facit pro ſua parte is, q ſe eunuchat. A franius. itaq; eunuchatus in medium prodit. Eſt autem græca uox ἀνοῦχος, unde ἀνουχίσὰ caſtrator dicitur. ἀνουχίζω caſtro. TRAXERAT. Leuauerat. extraxerat. Trahere enim aliquando ſignificat per uim ducere. Virgilius, huic ceruix q; comæq; trahuntur Per terram. Aliquando leuare. Cicero. Et ex puteis iugibus aquam calidam trahit. Plautus, Ego illi puteo, ſi occepſo, animam omnem intertraxero. Ab hoc trahea derivatur uehiculi genus ſine rotis, quo coloni utuntur. Virgil. Tribulaq;, traheaeq;, & iniquo põdere raſtri. & trahax auidus. rapax. omnia ad ſe trahens. Plautus. Eho lutum lenonium, eho ſterq lilium publicum. impure. inhoneſte. iniure. illex. labes populi. pecuniæ accipiter. Auide, atque inuide. procax. rapax. trahax. trecentis uerſibus tuas impuritates loqui nemo poteſt. & tractim, quod ſignificat trahendo ſine intermiſſione. iugiter. Virgilius. Tum ſonus auditur grauior, tractimq; 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 tractum uocant. Plynius, Vſus ſuberis anchoralibus maxime nauium, piſcantiumq; 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 ædificione eſſaria eſt, contineatur. item quæ uineis adhibetur, ut pertica. & 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 attracto, & contracto, quæ proprie ſignificant frequenter tango. Ponitur tamen tracto aliquando pro mereor, ut bene tracto te, pro eo, quod eſt bene mereor de te, Vnde ſit detracto, quod ſignificat male tracto. item recuſo. Iuſtinus. Nec ipſe detractauit certamen. item pro differo. Nam ea, de quibus diſſerimus, frequenter tangere uidemur. Hinc tractatus deducitur. item a traho compoſita fiunt attraho. circumtraho. intertraho. pertraho notæ ſignificationis. item detraho, quod proprie ſignificat tollo. extraho. Terẽtius, Aſſideo, occurrunt ſerui. ſocos 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 eo' 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 æ grotare incipit, & conſeneſcere. modo diuido, diſſipo. Virgilius, Turbatis diſtractus equis. Varro. Metium Sufetium propter perfidiam interemit pene' imperioſius, quàm humanius. Nam equis euluti 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 obtracto, hoc eſt detraho. maledico, quaſi aduerſus aliquem tracto. à quo obtractatores detractores dicuntur, atq; maledici. & obtractatio maledicentia. Abſtraho, aufero. tollo. Contraho, modo colligo. Virgilius, Contrahimusq; uiros, modo conuenio, paciſcor. à quo contractus conuentiones appellãtur, quæ per ſtipulationem fiunt. A contraho quando colligo ſignificat, contractio dicitur. unde neruorum contractionem appellamus, cum nerui rigore quodã colliguntur, nec poſſunt extendi. Cuius morbi peſſimũ 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 apoplectici. DE VISCERIBVS. De uulnere in uiſcere porrecto. Viſcera enim ut ſupra diximus, iteriora 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 lævam 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 iliœ aufert. audacia animalia exiſtimantur, quibus parvum cor eſt, pauida quibus prægrande. Cuius rei hãc eſſe

rationem

rationem Aristoteles tradit, quod grandiora cordа minus ca-
loris, q̃ pro ſua magnitudine neceſſariũ ſit, obtinent. ut enim
in paruo, & magno domicilio tantundem ignis non æque ca-
leſcit, ſed minus caloris ſentitur in magno, ſic in ampliori cor
de calor naturalis minus agit, q̃ in mediocri, quo fit, ut ſanguis
frigidior ſit, ex quo prouenit metus, maximũ cor eſſe tradũt por
tione moribus, lepori. aſino. ceruo. & oĩbus timidis, aut pro-
pter metũ maleficas. in Paphlagonia bina p̃dicibus cordа ſunt.
Aegyptij, quibus mos eſt cadauera medicata ſeruare, tradunt
cor in homine p̃ſingulos annos ad binas drachmas p̃deris ac
cedere. Ab eo detrahi tantũdẽ, & ideo ultra cẽteſimũ annũ,
defectu cordis nõ uiuere hominem. Hirto corde gigni quoſdã
homines produnt, & hos fortiſſimos eſſe induſtria, ut Ariſto-
menem Meſſeniũ, q̃ trecentos occidit Lacedæmonios, ipſe cõuul
neratus, & captus ſemel, p̃ cauernam latomiarũ anguſtias eua
ſit nullpiũ aditus ſecutus. iterũ captus ſopitis cuſtodibus ad ignẽ
aduolutus lora cum corpore exuſſit. Tertio capto Lacedæmõij
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 diuinatiõe argumentantibus orta eſt. Potue
rit'ne ſine illo uiſcere hoſtia uiuere, an ad tempus amiſerit. Ne
gatur cremari cor poſſe in ijs, q̃ cardiaco morbo obierint. item
in ijs, qui ueneno fuerint interempti. Hinc Vitellius reũ Piſo
nem eleganti oratione huius ſcæleris coarguit hoc uſus argumẽ
to, palamq; teſtatus nõ potuiſſe ob uenenum cor Germanici Cæ
ſaris cremari. Econtrario innocentiam ſuam tutatus eſt Piſo,
q̃d princeps cardiaco morbo obiiſſet. Cardiaci nomen ἀπὸ
τῆς καρδίας, hoc eſt à corde deducitur. unde & ipſum cordis
uocabulũ deriuatur, atq; inſaniæ proprie contrarius ẽ hic mor-
bus, quãuis ſæpe ad eũ phreneticа tranſeunt. Sigdem mens in
illis labat, in hoc conſtat. id aũt nihil aliud eſt, q̃ nimia imbecil
litas cor pis, q̃d ſtomacho lãguente in modico ſudore digeritur,
liceq; protinus ſcire id eſſe ubi uenarũ exigui, imbecilliq; pul
ſus ſunt. Sudor aũt ſupra conſuetudinẽ, & modo, & tempore
ex toto thoracis cerũicibus, ac ẽt capite prorumpit. A corde cor
datus deducitur, q̃d ueteres pro ingenioſo uſurpabant, & bo-
nã mentem habente. Nã & cor pro ipſa mente accipitur. Vnde
cordire dixerunt pro eo, q̃d eſt animo ſedere, quãuis cordi eſſe,
& in animo eſſe differunt. Nã in animo eſt idẽ ſignificat, q̃d
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, q̃d eſt delectat, & placet. Ter. Si tibi hæ nu-
ptiæ 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 maſcu
lino genere acutus. & coragiũ inſtrumentũ ſcenicum ab agẽ
do corde, hoc eſt p̃ uoluptatem ducendo. & cura, quaſi corura,
de quo, & eius deriuatiuis ſupius locuti ſumus. & corgo ad-
uerbiũ, 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 ſo
cordia ignauia. et ſocordes ab antiqs dicti agni, qui poſt Cal.
Auguſti cõciperentur. Coitus. n. pecudibus eſt à tertio idus ma
ias ad aquilæ occaſum, hoc eſt ad decimũ Cal. Auguſti. Nam
poſt id tempus cõcepti innalidi ſunt. & concors, q̃ unius men
tis, ſiue unius animi eſt. à quo concordia, & q̃d apud ueteres i
uſu fuit, concorditas. Pac. Concorditatẽ hoſpitio adiunctã ppe
tuã conſeruetis. & concordo uerbũ, hoc eſt conuenio. & aduer-
bium concorditer. & econtrario diſcors, qui corde, hoc eſt ani

mo diſſidet. à quo diſcordia, pro qua ueteres ẽt diſcorditatẽ di
xere. Pacu. Quantuſq; nec diſcorditas clades ĩportet familiæ.
& diſcordo uerbũ, hoc eſt diſſideo, & aduerbiũ diſcorditer,
quãuis hæc aliq nõ à corde, ſed à chorda deducta exiſtimẽt.
& uecors turbati, ac mali cordis. à quo uecordia ſæuitia. iter
dum ẽt uecors pro ſtultus. et uecordia pro ſtultitia uſurpatur.
& excors, exanimis. Cic. At unde magna diſſenſio eſt alijs cor
ipſum animus uidetur. unde excordes, uecordes, concordesq; di
cuntur. A quibuſdam ẽt duricors, & grauicors, pro eo, qui eſt du
ri, & grauis cordis. & præcordia mẽbranæ, quæ exta ſe pa-
rant ab inferiore uiſcerũ parte, ideo ſic uocata, quia cordi præ
tenduntur, græci phrenas appellant. hæc natura prouidens ob
id præcipue fecit, ne p̃ pꝛuicinitatẽ alui cibis animus ſupprime
retur. Propterea ad hanc membranã ſubtilitatẽ referunt men
tis. unde phrena græci ἀπὸ τοῦ φέρειν ὄνους. i. à ferẽda
utilitate nuncupauerunt, hinc φρόνιμος prudens dicitur,
& φρόνησις prudentia. item econtrario phreneſis inſania.
& phrenetis, qui ex morbo inſanus eſt. ideo nulla eſt præcor-
dijs atro, ſed neruoſa quædã ſubtilitas, in qua eſt præcipua ſe-
des hilaritatis, q̃d titillatione alarũ maxime intelligitur. Ob
id in ſpectaculis gladiatorum traiecta aliquando præcordia
mortem cum riſu uiſa ſunt afferre. Præcordijs ſubeſt uentricu
lus receptaculum cibi, de quo ſupra diximus, inter lyenem, et
iecur poſitus. Stomachus inteſtinorũ principiũ eſt. Lactes ſunt,
per quas labitur cibus. ilia uero ueluti quidam tubi flexuoſiſſi
mos orbes facẽtes. inter quæ præcipuum ile, græci κῶλον uocãt.
in quo maxima cauſa doloris. Cætera inteſtina dicuntur (ut ſu
perius oſtendimus) id uero pingue, quo inteſtina teguntur, omen
tum uocatur. aluus in quam dilabuntur cibi, poſtq̃ in uentre
confecti ſunt, hæc medio umbilico adnexa eſt. Omento adnecti
tur lyen, magnum aliquando impedimentum maxime curſo
ribus, propter quod nonnunquã p̃ unilnus eximitur. Sunt qui
putent ſimul adimi riſum. Rhenes ſunt qui lũbis adhærent,
eos dictos exiſtimant ἀπὸ τοῦ ῥέω fluo, q̃ riui ab ijs obſcœ
ni humoris oriantur. Vnde & lumbos q̃dam à lubidine, hoc
eſt libidine dictos exiſtimant. nam ueteres lubet, & libet. lubi
dinẽ, & 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 lum
bos præfringo. Non. Cæpit unumquenq; prælũbare fuſtibus.
Rhenes ẽt rhienes dicuntur. et à ueteribus nefrundines quoq;
uocabantur, qa à græcis appellãtur νεφροί. A Rhenibus (ut
q̃dã putant) Rhenones dictæ ſunt ueſtes ex pellibus, q̃d cali-
dos teneant rhenes. ſub corde ẽ pulmo ſpũs capax, q̃ in duas fi
bras unguiæ bubulæ mõ diuiſus eſt. iecur à dextra pte eſt ſub
præcordijs, & in quatuor fibras ſecatur, dicitur & iecineus, cu
ius inferiori parti fel ihæret. in hoc iræ, et inſaniæ cãm eſſe uo
lunt, ſicut pauoris in corde, in ſplene lætitiæ, in iecore amoris.
infra aluum à priore parte eſt ueſica tenui, ac ſubtili mẽbra
na compoſita, cui in fœminis eſt iunctus utriculus, quem ſupe
rius diximus, uterum, & locos, & matricem, & uuluã uocã-
ri. A ueſica ueſicaria herba appellata, cuius ſuperius mentio-
nem fecimus. NON DOLET. Non affert mihi dolorẽ,
dicamus enim dolet mihi caput, & doleo caput, dolent tibi ilia,
& doles ilia. doleo caſum tuum, & dolet mihi caſus tuus. itẽ
doleo capite. doleo ilibus. doleo calamitatibus, quæ tibi acide-
runt, fitq; à dolore, hoc eſt animi uel corporis cruciatu. à quo
& dolẽtia, quo uſi ſunt ueteres pro dolore. cuius contrarium
eſt indolẽtia. Ci. Vt qui rem expetendam uel uoluptate, uel in
dolentia metiuntur. & dolorificum, q̃d facit dolorem. Et dolo-
ro, hoc eſt dolore afficio. & condoleo, ſimul doleo. & cordoliũ,

de quo pauloante diximus. Dolor aũt 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 aliquãdo pro dolatum ſcripſere, hoc ẽ cæſum uel abraſum. Var. Nunqd cælatus in manu dextra ſcyphus, hoc eſt cœlo dolitus artem oſtentat Mentoris? Ab hoc doliũ deducitur uas grande, quo uinum reconditur. Var. Huc accedũt cellæ. claues. clauſtra. cornaria. dolia. Ab hoc fit diminutiuũ doliolũ. Vnde doliola dicebantur, locus in urbe Roma ad cloacam maximã, in quo nõ licebat deſpuere, cuius rei cauſam fuiſſe nõnulli dicunt, quod ibi cadauerum oſſa ineſſent, alij qđ religioſa quædam Numæ Põpilij ibi poſt mortem eius fuiſſent infoſſa. item à dolando, hoc eſt minuendo derivatur dolus, qđ 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 hoſtes, ſiue latrões adhibebatur. unde nunc dolum malum dicimus, quoniam & bonus dolus à ueteribus dicebatur. Labeo, Dolum malum dicimus eſſe omnem calliditatem, fallaciã, machinationem ad circumueniendum, fallendum, decipiendum'ue alterum adhibitam. Vlpia. Non fuit autem contentus prætor dolum dicere, ſed adiecit malum, quoniã ueteres etiam dolum bonum dicebant, & pro ſolertia hoc nomen accipiebant, maximeſi aduerſus hoſtem, latronem'ue machinaretur. Ci. In quibus ipſis, cum ex eo quæreretur, quid eſſet dolus malus, reſpondebat, cum aliud ſimulatũ 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. Ite comparatiua, ac ſuperlatiua eorũ doloſior doloſiſſimus. doloſius. doloſiſſime. ſunt tamen qui dolorem, & dolum, & dolo uerbum à græco potius derivari existiment, hoc eſt ἀπὸ τοῦ δοκῶ, qđ ſignificat maculo. lædo. unde etiam δόλον græci pro fraude uſurpant.

EPIGRAMMA XLIII. AD CAESAREM.

Delitias Caesar. Blanditur Cæſari numini eius adſcribens, qđ lepus per ora Leonum impune diſcurrat, quaſi leones magnanimitatem principis, atq; clemẽtiam uelint imitari, cuius gloria erat parcere ſubiectis, & debellare ſuperbos.

Blando dente. Blande hoc eſt ſuauiter ſtringente, placido, innocuo. Vagus. Liber. nullũ diſcrimen formidans. Vnde poteſt. A quo hẽt, ut poſſit. Ergo. Igitur. illatiua enim coniunctio eſt, ſiue, ut alij uolunt, completiua. aliquando tamẽ aduerbium eſt, & circunflectit ultimam ſyllabam, ponitur'q; pro eo, qđ eſt cauſa. Virg. Illius ergõ Venimus, & magnos erebi tranauimus amnes. igitur quoq; ueteres aliquando proinde, ſiue poſtea ponebant. Pl. Sin aliter ſient animati, neq; dẽt, quæ petat, ſeſe igitur ſũmaui utriuſq; ſuũ oppidũ expugnaturum. illud ẽt notatum eſt, ergo, et igitur, qñ illatiuæ, ſeu cõpletiuæ conũctiones ſunt, minoribus clauſulis adhiberi. quare ꝙobrem, & quapp maioribus, cum in eodem ſignificato accipiuntur. aliter. n. ſumuntur, cũ ita dicimus, neſcio quare ſic loquaris. intelligo quamobrem ita facias.

EPIGRAMMA XLIIII. AD IVLIVM SODALEM SVVM.

Omihi poſt nvllos Hortatur Iulium ſodalem ſuũ, ut reiectis laboribus geti, & uoluptati indulgeat, qđ ueram uitam eſſe Martialis affirmat. quippe finem in honeſta uoluptate, hoc eſt uitæ felicitate conſtituit, quam nemo aſſequi niſi per uirtutem poteſt. Memorande. Memoria tenende. memoria (ut qdã putant) ἀπὸ τῆς μνήμης deducatur, quippe græci μνήμην memoriã dicunt. alij memoriã uolunt à memini uerbo appellatã, ſicut recordationẽ à recordor, nihilq; aliud eſſe memoriam, quã rei inuẽtæ recordationem. memini uero à mẽte deflexum, ſicut recordor à corde. at uero mentem dictã exiſtimant, quaſi eminentem. nã cum uariæ de mente philoſophorum ſententiæ fuerint, et qdam, ut Ariſtoxenus, dixerint nullam eſſe, ſed quaſi harmoniã in fidibus ex conſtructione corporis, & compagibus uiſcerum uim ſentiendi exiſtere. muſici. intentionem, concentumq; neruorum in integros modos ſine ulla offenſione conſonantiũ harmoniã uocant. alij mentem eſſe qdem affirmauerint, uerum nullum certum locum habere, ſed per totum corpus ſparſam diſcurrere, ut à Xenocrate Platõis diſcipulo diſputatum eſt. unde ſenſus in qualibet pte corporis præſtò eſſe animaduertimus. nõnulli ſedẽ mentis in corde eſſe exiſtimauerunt. magna tamen, & potior philoſophorũ pars ſedem eius in cerebro eſſe conſtituit, qđ oportuerit id, quod totius corporis regimen haberet, in eminentiori pte, tanq̃ in arce corporis habitare, nec qcq̃ eſſe ſublimius, q̃ id, qđ uniuerſum rõne moderetur, ſicut ipſe mundi rector, atq; opifex in ſummo cœlo habitat. unde ſenſus fere ois. i. uidendi. audiendi, & odorãdi, miniſtra mẽbra in capite ſunt locata, quorũ oĩum uiæ non ad pectus, ſed ad cerebrũ ducunt, quãuis mens cum in aliqua ſit cogitatione, cõmeare uidetur ad pectus, et quaſi ad ſecretũ alicuius penetrale ſecedere, ut conſilium ueluti è theſauro recondito eliciat, ac proferat, ideoq; cum intenti ad cogitandũ ſumus, & cũ mens occupata in altum ſe abdiderit, neq; audire, quæ circũſonant, neq; uidere, quæ obſtant ſolemus, cum mens alioquin tantæ celeritatis ſit, ut uno temporis puncto cœlum oẽ colluſtret, maria puolet, terras & urbes pagret, oĩa deniq;, q̃uis longe, lateq; ſubmota ſint, in cõſpectu ſibi ipſa conſtituat. merito igitur mentem, quaſi eminentem dictam exiſtimare poſſumus, potius q̃ ἀπὸ τοῦ μέμνημαι, quod ſignificat memini derivatam. Eſt enim mens altior animi pars, qua etiam diuina percipimus. Ouidius,

Mente deos adiit, & quod natura negabat
Viſibus humanis, oculis ea pectoris hauſit.

Interdum tñ p metaphoram mentem pro diſpoſitione, & conſilio capimus. Virg. noſtram nũc accipe mẽtem. à mente igitur factum eſt meno uerbum, quo uſi ſunt ueteres, pro recordor, et in mentem reuoco. à quo prima ſyllaba geminata fit præteritum memini. ſicut à pungo pupugi. ſignificat aũt memini modo recordor, & genitiuũ uel accuſatiuum regit, modo mentionem facio. & tunc non accuſatiuũ, ſed genitiuũ tantum regit. uel ablatiuũ cum præpoſitione de. Quint. Neq; oĩno huius rei meminit poëta ipſe. Idem, de qbus multi meminerunt. Item à meno fit ſupinum mentum. à quo deducitur mentio, & mentũ nomen, qđ nulli animalium generi præter hoĩem eſt. ſicut nec malæ, qa in mentione faciẽda hoc eſt in loquẽdo præcipue mẽto utimur. à quo mẽtagra morbi genus, de qua ſupra diximus hominis faciem præcipue occupãs. Ite à meno moneo, quaſi in mẽtem duco. monere. n. inſtruere eſt. unde monitores dicuntur, qui in

qui in ſcena monent hiſtriões, & libri commentarij. Item monimenta, quæ memoriæ cã fiunt, quemadmodũ ſuperius diximus. & monile ornamentum gutturis, qđ uirtutis admoneat. nam primo ob aliquid egregiũ factũ 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. et monedula nota auis ex gracculorum gne, quaſi monetula, qđ monetas ſubripiat. huic. n. ſoli aui furacitas argenti, atq; auri præcipua ẽ. graccus uero, ſiue gracculus dicitur uel à uoce, uel (ut Varro ait) q gregatim uolitet, uel à gerẽdis bacis, ut diximus. hinc Gracchi cognomen principio ortum à facundia, quá æmuli loquacitatem uocabant. & à Graccho Sempronio, Gracchuris urbs Hiberiæ, quæ antea Iluris nominabatur. et monitorius, qui monet, unde libellos monitorios dicimus. præterea cõpoſita. admoneo. inſtruo. præmoneo. antemoneo. ſubmoneo, clãm moneo. commoneo. à quo commonefacio, & commonefio notæ ſignificationis. Item à moneo monſtro, qđ ſignificat oſtendo, declaro. à quo monſtrum, & mõſtroſum, & aduerbiũ monſtroſe, de quibus ſuperius diximus, & compoſitum demonſtro. à quo fit demonſtratio, quã dialectici definiunt, cum certis, ac neceſſarijs rõnibus aliquid probatur. iuriſconſulti autem demonſtrationem à conditione ſic ſeparant, ut demonſtratio ſit, quæ factam rem oſtendit, cõditio, quæ futurã. Item reminiſcor, qđ eſt recordor, & comminiſcor, reuolo, in mentem reduco. unde commentarij dicti ſunt libri, in quibus tantũ capita rerum poſita ſunt, ita ut uideamur in ijs ad exequendam hiſtoriã alijs ſubieciſſe materiã. Sene. Sine commentario nunquam ſe dixiſſe affirmat, nec commentario contentũ fuiſſe, in quo nudæ res ponerentur. dicimus aũt tam in maſculino genere commentarius, quã in neutro commentariũ. commentarij ẽt, ſiue commentaria uocantur. expoſitiones, ſiue interpretatiões authorum, qđ in ijs multa comminiſcamur. Gel. eſt adeo Probi grãmatici commentarius ſatis curioſe factus. Idem, nonnulli grãmatici, qui commentaria in Virgilium compoſuerunt. quidã huiuſmodi opera & commenta uocauerunt, ut Nigi. Priſcianus, & alij nonnulli. commentum ẽt pro fictione accipimus, quemadmodum comminiſci aliq̃n pro fingere. Item commentum aliq̃n in maſculino gne pro communitum. Pl. Facià Amphitryone aduenient, ab ædibus ut abeat, quouis pacto fac commentus ſies. Servius honoratus grãmaticus commentariũ in maſculino genere pro homine accipit, q authores interpretatur. Sic. n. ſcribit in ſeptimo æneidos ſcribit quidam commentarius connexa eſſe legendum. idem in primo georgicorum. ſupfluo mouent quæſtionem commentarij. Item à comminiſcor fit frequẽtatiuũ commẽtor, qđ modo fingo ſignificat, modo commentariũ ſcribo, cuius diminutiuum eſt commentariolũ. à mente uero mentior derivatur, qđ eſt contra id, q in mente eſt, loquor, differẽq; ab eo, q eſt mendacũ dico. Nam qui mentitur, non ipſe fallitur, ſed alterum fallere conatur, qui uero mendacũ 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, q errorem ſignificat. unde mendoſum librum dicimus plenum erroribus. & emendo corrigo. à quo emendatus. emendator. emendatrix. emendate, eorũq; cõparatiua, ac ſuperlatiua. & mendax proprie non qui mentitur, ſed qui p errorem frequenter dicit mendacium. à quo mendacior. mendaciſſimus. mendaciter. mẽdacius. mẽdaciſſime. Itẽ à mente amens, & demens, hoc eſt ſtultus, & quaſi ſine mente. quidam hæc ita ſeparant, ut demens minus ſit, q̃ amens. demẽs, qui non cogitat quid agat, aut loquatur, amens qui prorſus inſanit. ab his amentior. amentiſſimus. dementior. demẽtiſſimus. a-

menter. dementer. amentius. dementius. amentiſſime. dementiſſime. amentia, & dementia deducuntur. Itẽ clemẽs à claritate, mentis. à quo clementior. clementiſſimus. clementia. clementer. clementius. clemẽtiſſime, aliaq; eorum derivatiua, de quibus inferius diximus. Item mẽtecaptus pro amens accipitur, quẽad modum oculis captus pro cæco. Item à mente mentula, hoc eſt genitale membrũ, q matres, ſiue nutrices infantiũ uirilia blandiendo tangentes mentulá, hoc eſt quam mẽtem appellare conſueuerunt, quẽadmodũ ora diſſuauiantes, animulã, hoc ẽ parnam animã, & cerculũ, hoc eſt quum cor uocitare ſolitæ ſunt. Item ab eadẽ mente, qñ eius odore mens, hoc eſt animus excitatur, ſicut ſapore ciborũ auiditas. herba eſt uulgo nota. qdam à græcis potius deductum hoc nomẽ exiſtimant, qui eam herbã quondam mintham uocabant, poſtea odoris ſuauitate mutato nomine hedyoſmum dixere. ἥδυ. n. ſuaue. ὀσμὴ odorem apud græcos ſignificat. Item temetum uinũ grauius, de quo ſuperius diximus, q tentet, hoc eſt labefactet mentẽ, ut ſentit Dona. Item uehemens, hoc eſt graue, magnũ urgens à mentis ui, atq; impetu. unde uehementia, & uehemẽter aduerbiũ, hoc ẽ graniter acriter. Item mẽdicus, hoc eſt iops, pauper, q mẽtem eius fefellerit fortuna, quamuis alij à medendo potius mendicum dictum uelint, quia precentur oẽs, ut uitæ ſuæ medeantur cibo. ab hoc mendicitas inopia. & mendicor uitæ alimenta poſtulo. & mendicter hoc eſt p inopiã. & mendicator, ac mẽdicatrix, hoc eſt poſtulator, & poſtulatrix. & mendicatio, hoc eſt poſtulatio, quæ & mẽdicabulũ dicitur. Pl. Memorare nolo hominum mẽdicabula. à memini memoria derivatur, & memor, cuius contrariũ eſt immemor. & memoro, q ſignificat in memoriã reduco. à quo fit cõpoſitũ cõmemoro. à quo cõmemoratio. Terẽ. Nã iſtæc cõmemoratio quaſi exprobratio eſt immemoris beneficij. & memorabile dignũ memoria. & memoratus quartæ declinatiõis pro memoratiõe. et memoriter aduerbiũ. in quo notandũ eſt, q memoria teneo, dicimus nõ memoriter, & memoriter pronuntio nõ memoria. & cõplector memoria. et memoriter. Q. Si lõgior cõplectenda memoria fuerit oratio, proderit eã p partes ediſcere. Ci. Cõplectebatur memoriter. diuidebat acute. Q. Memoria repeto coniunctos à me qui reprehendebant. Ter. Agnoſcit ſigna, ac memoriter. Plyn. in ſcribit. qui tam memoriter tenes, niſi forte ſit error librarij. Veteres memoriã aliq̃n pro uetuſtate poſuere. Pacu. Perq; noſtrã egregiã humanitatem, quã memoria firmauit. LONGA FIDES. Lõgi temporis. CANA IVRA. Antiqua iura amicitiæ. uetus coniũctio, et familiaritas. QVID VALENT. Siqd poſſunt. ſiqd uigoris hñt. ualere proprie ſignificat poſſe. Plyn. Quis tantæ iprobitati ſufficere ualeat? hinc ualidus dicitur firmus, potens, robuſtus, cuius cõtrarium eſt inualidus. à quibus ualidior. ualidiſſimus. inualidior. inualidiſſimus deducuntur. et ualiditas robur, ſicut inualiditas, infirmitas. Et ualẽtia fortitudo. Var. Oẽs formidãt hoĩs eius ualẽtiã. Titinnius. ſapientia gubernator nauem flectit, nõ ualentia. & ualide firmiter. à quo fit ualidius ualidiſſime. & p ſynopen ualde, q ſignificat multum. Mart. Hoc ualde uitiũ piculoſum eſt. hinc ualentes dicimus uel ſanos, uel robuſtos, non ut uulgus indoctum putat, eruditos. hinc etiam bene ualere ſanum eẽ quaſi bene poſſe, & male ualere ægrum, atq; infirmũ eſſe, quaſi male poſſe, qñ qui potentes & ualidi ſunt, ſani etiam ſunt, qui uero impotentes, atq; inualidi, ægrotare dicuntur, propter quod & ualere ſimpliciter accipimus 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 respõdens 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 nalere 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. in ualuisse mores dicamus. sed hoc ab eo ualeo potius deductũ uidetur, quod significat possum. quoniam uero ea, quæ ualidiora, hoc est potentiora sunt, in pretio habentur, ualeo ẽt pro eo accipitur, quod est in pretio sum. unde est illud apud iurisconsultos tanti ualet, quãti uendi potest. ab hoc fit ualor, qđ significat pretium. Ouid. Victoriati ualore redimi potest. Item præualeo, quod est antecello, & quasi in maiori pretio sum, aliquãdo ẽt potentior sum. Ouid. Vtraq; in pretio sunt, sed tamen 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 firmor palus, quo uites alligantur, & castra muniuntur, de quo & eius derivatiuis 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 uitulantes, quasi uitã agentes appellabant gaudentes, & 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. qd sit futurum. Vnde extat Varronis illa memorãda sententia. nescis quid uesper uehat. Item prouerbium illud, cuius superius mentionem feci mus inter os, & offam. hinc alibi Martialis ad Posthumum scribens exclamat.

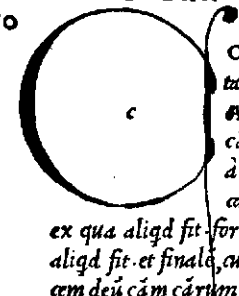
Cras te uicturum, cras dicis Posthume semper,
Dic mihi cras istud Posthume quando uenit.
Cras uiues? Hodie iam uiuere Posthume serum est,
Ille sapit quisquis Posthume uixit heri.

CATENATI. Perpetui, & quasi catenæ modo inuicem coniuncti, quia ut Seneca inquit, finis alterius mali, initium est futuri. catena notum instrumentum est, dicta q̃ 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 lætа parum durent. raro desint aduersa. hinc est illud Hesiodi, πλέη μὲν γὰρ γαῖα κακῶν, πλέη 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, ẽt si intra intimum sinum complexus fueris, labentur. præterea Senecæ sententia est. expectas quod pendet ex crastino, perdes hodiernum, quod in manu fortunæ positum est. dispone, quod in tua dimittis. omnia quæ uentura sunt in incerto iacent. IMO. Intimo. imum proprie infimum dicitur. quoniã uero in multis, ut in pectore, quæ infima sunt ẽt intima sunt, imum 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, qnimmo eiusdẽ significatiõis. 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.

SVNT BONA. Hoc disticho qualia sint epigrãmata sua poëta declarat. quædã bona eẽ dicit, in qbus uirtutẽ laudat, & ad uitæ frugẽ hortatur. quale fuit supius ad Iuliũ de trãquillitate aĩ, quæ eẽ, ut diximus, sine uirtute nõ pot. quædã mediocria, ut ea quæ ad ædificia uenatiões, naumachias, & ludos pti nent, in qbus honestæ quædã aĩ 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. Nõ crescit opus in istam libri magnitudinem.

EPIGRAMMA XLVI. AD TITVM.



COGIT ME TITVS. Deridet Titũ hortantẽ se, ut relicto poëmate, causidicus fiat. AGITARE CAVSAS. Esse causidicũ, cã proprie dicitur id, ex quo, uel p̃ qđ, uel à quo, uel pp qđ aliqd fit. Vñ quatuor gña causarũ eẽ Aristoteles scripsit. materialem, ex qua aliqd fit. formalẽ, p̃ quã aliqd tale fit. efficiẽtẽ, à quo aliqd fit. et finalẽ, cuius gratia aliqd fit. hic rerũ oĩum opificem deũ cãm cãrum esse affirmat, differíq; cã à rõne, qđ causa est ipulsus ipse ad aliqd agendũ. rõ uero ordo gerẽdorũ ex cã uenientiũ. qdam cãm à chaos detracta aspiratione dictã esse existimant, qđ cõfusa illa materia prima oĩum rerũ causa fuerit, alij

vit, alij à' græco κνῶσις, quod ardorem, siue incendiũ significat, quod causaſit, quæ nos accendit, atq; inflammat ad aliquid agendum. nõnulli à' cauendo, quod ea ſit, quæ cauet, ut aliqd 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, et iudiciale. ex ijs tamen proprijs causa dicitur, quæ iudicialis eſt. unde causam pro lite & controuerſia ponimus, quãuis nonnulli ita diſtinguunt, ut controuerſiam, ſeu litẽ dicã ueline, poſtquam conteſtatum eſt, causam autem et ante, et poſt conteſtationem, unde causidici appellantur patroni, qđ in causis, iudicijs'q; uerſantur. à' causa etiam causalis deducitur, et causatiuus, hinc causales, ſiue causatiuæ coniũctiones dicuntur, quæ antecedẽtem causam ſignificant. Item causor uerbum, qđ modo ſignificat causam affero. Suetonius. Syllanum item ſocerum ad necem, ſecandas'q; nouacula fauces compulit, causatus quod ſe ingreſſum turbatius mare nõ eſſet ſecutus, modo pene' idem, quod excuſationẽ adduco. Vir. Causando noſtros in longum ducis amores. i. excuſando te, & impedimenti causas alle gando. Item causula diminutiuũ, hoc eſt parua causa. Item cõpoſita accuſo, quod proprie ſignificat in causam traho, hoc eſt apud iudices, uel alium quemlibet, aliquem peccaſſe oſtendo, plerunq; tñ pro reprehẽdo accipitur, hinc accuſator deducitur, & accuſatrix. & accuſatio, cuius diminutiuũ eſt accuſatiuncula. & accuſatorius libellus. et accuſatiuus caſus apud grãmaticos, quia per hunc uidemur uel accuſare, uel laudare, unde et laudatiuus à' ueteribus eſt dictus. excuſo quaſi ex causa detraho, & abſoluo, ſignificatq; proprie obiectũ crimẽ diluo. Vñ cum ſatis purgatum uidetur, dicimus accipio excuſationem aliqñ tamen capitur pro eo, quod eſt affero. in excuſationẽ id, qđ mihi peccandi causam præbuit, qđ potius per accuſo dici debere uideretur. Quintil. Tu tamẽ ſi interpellatus tempeſtatibus ſerius ueniſſes, excuſares mare. & ambiguos flatus, et tibi bonã causam habere uidereris, cum dicares non ante potui. excuſares mare inqt. hoc eſt mare in excuſationem tuã adduceres, ſiue mare in tuam excuſationẽ accuſares. ab excuſo fit excuſator. excuſatrix. excuſatio. excuſatiſſimus, excuſatio cuius diminutiuũ eſt excuſatiũcula. excuſatus cum maiori excuſatione. excuſatorius, qđ ad excuſandũ attinet, unde excuſatoria epiſtolam, ſiue orationẽ, et excuſatoriũ carmen dicimus. excuſabile, qđ excuſatione dignũ eſt. incuſo, qđ eſt mores alterius reprehẽdo. & plerũq; cum querela, qđ ab illo iniuria ſim affectus, quaſi in causam traho. Cæſar. Hæc cũ aĩaduertiſſet Cæſar, cõuocato concilio, omniumq; ordinũ ad id concilium adhibitis centurionibus uehementer eos incuſauit, ab hoc incuſatio deriuatur. recuſo, qđ eſt renuo, refuto, tractũ ab ijs, qui ad causam actitandã aſciti onus reijciunt. ab hoc fit recuſator. recuſatrix. recuſatio. Item recuſabile, quod recuſatione dignũ eſt. RES MAGNA EST LITE, QVAM FACIT COLONVS. Facete 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 epigrãmata ſcribere, q̃ lucri gratia in foro, iudicijs'q; uerſari.

EPIGRAMMA XLVII AD TVCCAM

QVID TE TVCCA IVVAT. Tuccæ auaritiam carpit uetulo falerno,

naticana muſta miſcentis, ut conuiuæ parcius biberent; & ipſe munus impenderet. MISCERE. Confundere, immittere. CADIS. Cadi uaſa ſunt, quibus uina condunter. Virgilius. Vina bonus, quæ deinde cadis onerarat Aceſtes. Plynius. Quidni & Cæſar dictator triumphi ſui cœna uini falerni amphoras centum, Chij cados centum in conuiuia diſtribuit. capit autem cadus urnas duas, Vrna quadrantal continet. Quadrantal uero octo & quadraginta ſextarios. Cadus græca uox eſt, κάδος, à quo κάδισκος, hoc eſt cadiſcus diminutiuum appellatur id naſculum, quo ſuffragia colliguntur. VATICANIS. In quibus naticana uina reponebantur, uel quibus in naticano agro, de quo ſupe rius diximus, utebatur, in quo peſſima uina, ac uiliſſima naſcebantur, ut noſtra quoq; ætate naſcuntur. incertum cœli ne culpa, an ſoli. FALERNO. Falernus ager à' ponte cam pano incipit læua petentibus urbanã coloniã ſyllanam antea Capuæ contributam. illic. n. uitiferi colles incipiũt, & temulẽtia ſucco nobilis per omneꝰ terras inclyto, atq; ut ueteres dixere, ſummũ Liberi patris cum Cerere certamen. ſummis collibus gauranum gignitur uinum, mediis fauſtinianum, imis falernum. falerno inter generoſa uina Italiæ ſecunda nobilitas erat. Nam principatus dabatur pucino, quod græci picẽtanum appellauerunt. gignitur in ſinu adriatici maris non procul à' Timauo fonte ſaxeo colle maritimo affiatu pauats 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 et amineæ uites firmiſſima uina. à' regione autẽ ita uocabantur, etenim Aminei fuerũt, ubi nunc falernũ eſt, ut Macrobius teſtatur, qđ ſicut ut mirer Seruiũ tantum grãmaticum ſcripſiſſe amineũ dictum, quaſi ſine minio, hoc eſt ſine rubore, qm̃ natura albũ eſt. VETVLO. Recte diminutiuo uſus eſt, ut mediã ætatẽ oſtẽderet. Falernũ 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, quemadmodum albanũ utile erat neruis, ſurrentinũ capiti, & ſtomacho. cœcubũ, et ſetinum concoctioni ciborum. pro fluuio uentris ſignium. Martialis.

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

Maxima fuit in diſcernendis uinorũ generibus ueterũ 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 habuerũt, 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, et priuernatia. præterea mamertina, quæ circa Meſſanam in Sicilia gignuntur, & taurominitana in eadem inſula nata. et ceſenatiana, et in Veronenſi retica, & ab intimo ſinu maris adriana, et inter Pyreneũ, alpeſq; maſſilitana. maſſilia. n. cuius ſuperius mẽtionẽ fecimus, urbs ẽ in Narboneſi prouincia, quæ à' Phocẽſibus cõdita fuit, unde maſſiliẽſis, et maſſilitanus deducitur. et maſſilioticum oſtium. Maſſylla uero à' qua ſit maſſyllus, et maſſylli us, 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 maßylia dorſo, Ora leui flectit frenorum neſcia uirga. Adhæc Tarentina, & Lucana, & ad quartum à Neapoli lapidẽ trebellica, iuxta Capuã caulina, & trebulana, & trifolina ab agrorum nominibus ita nũcupata. in Hiſpania laletana copia nobilitata, elegantia tarraconenſia, & lauronẽſia, et balearica. iá uero tranſmarina in pretio fuerunt. Thaſia. Chia. Leſbia. Claßomenia. Sicyõia. cypria, et alia penè infinita, ſed inter alia Rhodiũ maxime laudatur, et cœum, & quod græci appellauerunt βί'ον ἀπὸ τοῦ βί'υ, hoc eſt à uita, quod uitæ hominum maximas utilitates afferat, ſit uuis paulo ante maturitatem decoctis, & ſole ſiccatis, uerſatis ter die per triduũ, quarto die expreſſis, deinde cadis ſole inueteratis, & marina aqua largiore commiſta, qã à ſerui furto originem habuit, ſic menſuram explentis. quis autem miretur hãc 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. Quidi. Vina iuuant animos, faciuntq; coloribus aptos. uinum inter orbem medium & mitiorem hanc plagem, circunectasq; nationes differentiam facit. quantum barbaris feritas roboris præbet, tantum nobis pretioſus 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 uigenti diebus ante canis ortum, totidemq; poſtea Heſiodus poeta ſuadet. hinc ſiqs petat, cur homines uinoſos dicamus, cum cætera animalia, quæ aquã bibũt, non dicamus aquoſa, hæc ratio reddi poteſt, qđ ſoli homines etiam non ſitientes 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 fiãre, 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? EVGVLARE. Necare trãslatio eſt ſumpta ab homine. perire. non uidetur falernum miſtura peſſimi uini. VINA TOXICA. Vina uenenata. Toxicum enim aliquando ſunſtantiuũ eſt. aliquando adiectiuũ, dictum quaſi taxicum, ut ſupra oſtẽdimus. MERVERE. Digni fuerunt. Merere enim et mereri ſignificat dignum eſſe, cum poſt ſe accuſandi cæſum habet, ut meruit q laude coronam, ſed cum ablatiuũ habet cum præpoſitione de, ſignificat conferre in aliquem beneficiũ, 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? Nonnunquã 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. & contrario immeritum dicimus inconuenientem, ac

indignũ. Item à mereor ſit merito aduerbium, hoc eſt digne. à quo contrarium eius immerito hoc eſt indigne. Item compoſitæ 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 malam partẽ uſurpauit. quid mali ſum tanta ex re promeritus? promereri etiá 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 demererer amantiſſimos mei. Item emereor, quod penè idem ſignificat, qđ mereor, cuius præteritum eſt emeritus. Vnde emeriti ſtipẽdia nominantur, qui militia perfuncti ſunt. Item in ſignificatione paſſiua ſtipendia emerita dicuntur. Quintilianus. Emeritis huic belloſtipẽdijs. Vir. etiam per translationẽ emeritos boues appellat. et emeriti ſenes uocantur, qui ſolent habere eos, qui pro ſe laborent. ij dicuntur pro alio opus agere.

EPIGRAMMA XLVIII. AD HELIAM.

SI MEMINI. Heliã carpit ita iã pro uectam ætate, & morbo confectam, ut dentibus careat, & tamen adhuc tentigine pruriẽtem, qualis erat, de qua ſcribit Virgil. Dẽtem de tribus excreauit unũ. QVATTVOR DENTES. Ex triginta, qui ferè eſſe mulieribus conſueuerunt, nam uiri naturaliter triginta duos habere conſueuerunt. ſiqui plureis habent lõgiora ijs uitæ ſpatia promittuntur. candor in ijs maxime commẽdatur hominem, cui deſint, deformẽ reddunt. ideo qđá adulterinis utuntur ex ebore fabrefactis. fœminis, qbus in iuuenta nõ fuere nati, decidere in ſenecta, & mox renaſci certum eſt. Zãcli Samothraceno cui poſt centum et quatuor annos denteis renatos fuiſſe prodiderunt. Quatuor primogenia dictio eſt binarium numerum in ſe bis habens incluſum. ab eo fit quater aduerbium. Virg. Oterq; quaterq; beati. et quartus. & quaternus. à quo quaternio quatuor chartarũ, ſiue alterius cuiuſcũq; rei compoſitio. Et quaternarius. et quadruplus. à quo quadruplico. et quadruplicater aduerbiũ. et quatriduum, ſpatiũ quatuor dierum, à quo quatriduanũ adiectiuũ. et quadriennium ſpatium quatuor annorũ. et 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 dicã, quadratio, unde Archimedẽ de quadratura circuli ſcripſiſſe dicimus. & quadrũ, qđ quadratũ eſt, et quadro uerbũ, qđ proprie ſignificat in quadratum redigo, per metaphoram tñ ponitur pro conſentio, & omni ex parte congruo, tractũ à lapidibus quadris, qui 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 ſcilſæ, quod quadratæ 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. et tunc ob is appellatur, è cruſtis ſimiliter aliquando fieri ſolitus. Virg. Et uiolare manu, malisq; audacibus orbem Fatalis cruſti. & quadrantal, quo nomine ueteres amphoram uocabant, quod

id uas pedis quadrati octo & quadraginta ſextarios capiat. Plautus. Annus hæc ſitit, & quater demus quantillum ſitit. mo dicæ eſt, capit quadrantal, & quatuordecim & quartuſdecimus. & quaterdecies. & quadragintæ. à quo quadrageſimus & quadragenarius. & quadragenus. et aduerbium quadragies. & quadringenta. à quo quadringenties. & quadringenteſimus. et quadrans genus nummi, quarta pars aſſis, hoc eſt unæ tres. & quadrangulum quatuor habens angulos. & quadrirenis, de qua ſuperius diſſeruimus. et quadriſyllabum, quæ ex quatuor ſyllabis conſtat. & quadrifidum, quod in quatuor partes findi poteſt, unde quadrifidas fides dicamus, quæ ita robuſtæ ſunt, ut poſſint in quatuor partes diuidi. et quadripartior in quatuor partes diuido, unde quadripartitum in quatuor ſecatum 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 quadruplũ 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 uerbũ, 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; fere ab horrore. deinde calor erumpit. hinc quartanarij dicũtur, 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. Nã quarto locum deſignat, et 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. et tunc ſextũ. & quadriformis, quatuor formarum. à quo fit aduerbium quadriformiter. Item quatrurbem Actius 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 ſæpe 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 pelatur 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 puluueris plenus. & puluereſco in puluerem redigor, et diſpuluero diſſoluo. Næuius. Saxa. ſyluas. lapides. montes. diſticis. diſpulueras. et 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 dicatur, ſiue ipſa puls, ſiue quid uiis aliud ad modũ 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 ſiligine. hinc pollinaria cribra appellata, quæ de lino, non ex ſetis equorũ fiunt ad pollinem purgandum. Nam quæ ad excutiendam farinã fiunt, excuſſoria dicuntur. quidã à polline polentam dictam exiſtimant. perfuſum aqua hordeum ſicant nocte una, poſtero die frigunt, deinde molis frangunt, alij uehementius toſtum rurſus exigua aqua aſpergunt, ſicant'q; prius quàm moliãt. alij uirentibus ſpicis decuſſum hordeum recens purgant, madidum'q; in pila tundunt, et purgatum molunt, ita præparato uicenis hordei libris ternas ſeminis limi, & coriandri ſeli bras, ſalis q; 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, et ſignificat nomino. Cicero Publium Scipionem Marcæ fili, qui primus Africanus appellatus ſit. interdum aduoco. prouoco. à quo appellatio, hoc eſt prouocatio deducitur, et appellatus dicitur is, ad quem facta eſt prouocatio. ueteres appellitauiſſe pro appellaſſe frequenter uſurparunt, modo appello tertiæ coniugationis eſt, & ſignificat applico. admoueo. Ter. Docta cum primũ animum adſcribẽdum appulit. Varro. Appellere proprie dici exiſtimat, cum ex pelago, aut flumine quis ad litus accęſſerit. 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 anapitem perpulit. depello, abigo prohibeo. Virgilius. depulſis arbutus hœdis. expello. eiicio. 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. Expultrix'q; 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 fere in re mala uſurpatur, quemadmodum adiutor in bona. Nã Teren. Ironicè 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 fere ſuffragijs fieri ſolet. et repulſor, qui reijcit. & repulſus, qui reiectus eſt, cuius comparatiuo repulſior uſus eſt Cato. Cõpello primæ cõiugationis, alloquor. Virg. ultro ſtens ipſe uidebar Cõpellare uirum. tertiæ uero coniugationis, modo congrego. Idem. Cõpulerant'q; 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 τῆις & τρία dicunt, unde τριὰς, trinitas appellatur. à tertius ſit amita patris mei ſoror, quaſi à me tertia, ut ſuperius diximus, & tertiana febris. duo autem ſunt tertianarũ genera. alterum eodem modo, quo quartana, de quo pauloante diximus, & incipiens, et deſinens illo tantũ interpoſito diſcrimine, qđ unũ diẽ præſtat integrũ, tertio redit. alterũ longe pricioſus, qđ tertio qdem die reuertitur. ex quadraginta autẽ et octo horis ferè triginta ſex p accẽſſionem 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 aliquẽ numerũ, & eius partem tertiam, ut quatuor ad treis. Item à tertius tertio pedato, de quo ſupra diximus, & tertiuſdecimus, et tertio, ac tertium aduerbia. et Seſtertiũ, cuius diminutiuũ eſt ſeſtertiolũ, de quibus inferius dicemus. à tres uero, ſiue τρῖς græca uoce fit tredecim. & triginta. & trigeſimus. et trecenti. & trecenteſimus. & ter aduerbiũ. & tricies. & trigeties. & trecenties. et trecentenus. & tercentum. et trecenties. et terdenus, & ternus, qđ & trinus à quibuſdam dicitur. à quo trinitas. i. triũ pſonarũ unitas. & tricenus. et ternarius, do 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 partes diuido. à quo tripartitum. & tripartito aduerbium. & trifidũ, qđ in treis partes findi poteſt. & triſulcum, & tergeminũ, de quibus ſuperius diximus. & triplex. à quo triplico et triplicatus. et aduerbiũ tripliciter, ſignificatq; interdũ tabellæ genus, quo ſcribi epiſtolæ ſolebant. Martialis,

Tunc triplices noſtros non uilia dona putabis,
Cum ſẽ uenturam ſcribet amica tibi.

Et triplus eiuſdem ſignificationis. ſunt etiã qui atriplex hinc deductum exiſtiment ob eius magnitudinẽ. herba eſt uulgo nota accuſata à Pythagora, qđ hydropicos, & morbos regios, pallorẽmq; faceret, propterea nõ niſi matata ſæpius aqua exiſtimant coquendã. quidã ab atro potius deriuatum putant, ut ſuperius diximus. & trifariã tripartito, à quo trifarius trifaria trifariũ. & tridens Neptuni ſceptrum. Nã ſceptrũ 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 adhibere ſceptrũ conſueuit, qñ ueteres in hoc Iouis ſimulachrũ adhibere ſolebant cum ſceptro, qđ cũ difficile eſſet aliquando, præſertim quando fœdera cum remotiſſimis fiebant, inuentum eſt, ut ſceptrum quaſi imaginem Iouis tenentes fœdus percuterẽt, et triclinĩũ, de quo ſuperius diximus. à quo architriclinus dicitur, qui triclinio præeſt, ſicut archimagirus, qui præeſt coquinæ. ἄρχω enim græci dicunt impero, præſum, μαγειρεῖον coquinam, μάγρον ocũ. & triũuir unus ex tribus uiris, qui creati ſunt principio ad deducendas colonias, & agrũ diuidendũ. à quo triũuiralis, unde triũuirale officiũ, & triũuiralẽ dignitatẽ dicimus, & triũuiratus ipſe magiſtratus, ſicut à conſule conſulatus. & triãgulus figura treis angulos habens, 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. ſeptãgulus. octangulus. Item anguloſus hoc eſt plenus angulis. Item anguſtus, hoc eſt arctus, qđ anguli ſemper coarctentur. & anguſto uerbum

coarcto, et anguſte aduerbiũ arcte, et ãguſtiæ ſtricturæ uiarũ, aut cuiuſcunq; alterius rei, unde per translationẽ ẽt pro difficultatibus ãpimus. Ci. Neminem q;, q ei in tot rerũ anguſtijs ſubueniret, habebat quidam et ab angulo ſingulũ dictum putant, qđ ea, quæ unica ſunt, conſtituere angulũ nõ poſſint, dicuntur autem ſinguli unuſquiſq; per ſe, hoc eſt ſeparatim ab alijs, & ferè pluratiuũ tantũ numerũ uſurpamus, quãuis ueteres quãdoq; etiã ſingulari ſint uſi. Plautus. Et ad ſingulũ uideo uestigiũ. hinc ſingulare deducitur unicum excellens eximium, & ſingulariter aduerbiũ, hoc eſt unicè. excellẽter. eximiè. Item ſingulare. & ſingulariter apud grãmaticos, 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; noſtrũ monetur. et tribrachus pes ex tribus ſyllabis breuibus conſtans, & triens numi genus, tertia pars aſſis. & triental uaſis genus tertiã partem ſextarij capiẽs. Perſius. Calidumq; triental. Excutit eẽ manibus. & trifaucis treis fauces habens, unde cerberũ trifaucẽ uocãt. et trifer trifera triferũ, ter fructus ferẽs, et trifiniũ, ubi triũ agrorũ terminus eſt. et trigamus, qui treis duxit uxores. et trigon pilæ genus, de quo ſupra diximus. et trilices ueſtes, quæ ex tribus licijs conſtant, interdum tñ trilicem pro triplici uſurpamus. et tricolon trimembre, trimetrum carmen, qđ ex tribus pedibus conſtat, et trimus trium annorũ. à quo trimulus diminutiuũ, et trimatus, et trima dies, de quo ſuperius diximus, et trinepos atnepotis filius, et tritauus ataui pater, qđ ſint poſt treis ab auo, atq; nepote, et tripus. tripes. tripedaneum, & trinũdinum, de quibus ſuperius locuti ſumus, et triſyllabũ, qđ ex tribus ſyllabis cõſtat, et Triſmegiſtus Mercurius, quaſi ter maximus dictus. et triplaris numerus, cum ex duobus minor ter i maiori numeratur, ut ſunt tria ad unũ. et triptota noïa, quæ tribus duntaxat caſibus declinantur. & Tripolis urbs Cœle Syriæ in ora ſubiecta libano, qđ ex tribus ciuitatibus conſtet, quippe Tiberij, et Sidoni. et Arara dij eã tenuerunt. hinc tripolitana regio appellata, et triquetra figura triangularis. & trinacria. & trinacris. et trepondo. et tripondus. et triuncis ſiue triuncus. et triconius. et trimixtus, & trimitu. & triuia. triuiũ. triuialis ſcientia. & triuialiter uulgariter, de qbus diximus. triũ literarũ homo, hoc eſt furet trifur. et trifurcifer. tricerberus, hoc eſt plus q̃ fur, plus q̃ furacifer, 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; dentes. 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 foljs. hanc herbã contra omnia uenena ualere plurimũ exiſtimant, ſerpentesq; nunquam in ea aſpici, ſemen eius, cuius minima ſunt folia, utile eſſe ad cuſtodiendam cutis mulierum gratiam, ſi in facie illinatur, & triceps triũ capitũ. Senetricipitem ſecum belluam manibus trahens. & triangulus ãgnomen Nouellij Mediolanenſis, qui geſtis honoribus à prætura ad conſulatum uſq; peruenerat. hic enim tribus congijs ui

ni uno impetu epotis ſpectante miraculi gratia Tiberio prin
ape, præclarum hoc cognomen ſibi uendicauit. in quo illud mi
rabile uiſum, quod nec labaret ſermone, nec uomitione, aut al
tera corporis parte leuaretur. cõgum enim menſuræ genus eſt
ſex ſextarios continẽs, unde fit congiarium, quod modo ſimili
ter pro menſura accipitur. Paulus iuriſconſultus. Item urnæ
æreæ. & congiaria ſextaria. modo ſignificat munus, quod à
principe in populum datur. Quintil. Vt Fabius maximus in
cuſans Auguſtæ congiariorum, quæ amicis dabantur, exiguita
tem, heminam eſſe dixit. nam congiarium commune eſt libera
litatis, atq; menſuræ. & tribus, quoniam ager Romanus pri
mo diuiſus in treis partes fuit, et tres ptes populi factæ. una
Tatientium à Tito rege Sabinorũ amico populi Romani. alia
Rãnium, ſiue Rãnenſium à Romulo. tertia Lucerum à Lucu
mone, 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. & tri
butim aduerbium, hoc eſt per tribus. & tribuni ærarij, qui
bus tributa ſoluebantur, quamuis poſtea tribuni etiam uocati
ſint, qui magiſtratum gerebant. ut regum tempore tribuni cele
rum, qui centurijs præerant. poſtea facti ſunt tribuni militares
in caſtris, qui parem fere 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 ſub
ſcriptione. T. literæ à tergo ſignata, irrita habebantur. à tribu
no tribunatus deducitur, ſicut à conſule conſulatus. & tribu-
nitius adiectiuum, unde tribunitiam poteſtatem. & tribuni-
tium fauorem dicimus. Item à tribubus tribunal locus excel-
ſus, in quo qui ius tribubus redderet, conſidebat. & tributũ,
quod ea pecunia, quæ populo imperata erat, tributim ſolue-
batur. magis enim hoc placet, quàm quod tribus à tributo di
catur, ut Liuius ſentit. ſumi poſtea cœpit hoc uocabulum lar
gius pro omni munere, quod à ſubditis ſoluitur, à quo qui ita
ſoluunt tributarij uocantur, et ab hoc tribuo derivatum, 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. et retribuo pro eo, quod eſt remunero, et cõ
tribuo ſimul tribuo, à quo contributum. contributor. contribu
tio. et 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, & utilita
tis, cum ſingulas res ſeparatim proferimus, ſuum cuiq; propri
um tribuentes. Lycurgus, cuius omnes corporis partes ad neq
tiam ſunt appoſitiſſimæ, oculi ad petulantem laſciuiam, ma
nus ad rapinam, uenter ad auiditatẽ, uiriles naturæ membra,
quæ non poſſumus honeſte appellare, ad omne genus corrupte
læ, pedes ad fugam prorſus, ut aut ex hoc uitia, aut ipſe ex ui
tijs ortus uideatur. Ariſtoteles. Alexãdro enim Macedoni, neq;
in deliberando conſilium, neq; in præliando uirtus, neq; in præ
ſtando beneficio benignitas deerat, ſed duntaxat in ſupplicio
crudelitas, nam cum aliqua res dubia accidiſſet, apparebat ſa
pientiſſimus, cum aut confligendum eſſet cum hoſtibus, fortiſ-
ſimus, cum uero præmium dignis tribuendum, liberaliſſimus,
& cum animaduertendũ clementiſſimus. præterea à tris trie
teris deducitur, hoc eſt trium annorum ſpatium, τρέτις enim
græci tres, Ἔτη annos uocant. Martialis,

Aſpicis, ut paruus, nec adhuc trieteride plena
Regulus auditum laudet & ipſe patrem.

Hinc trieterica appellatæ ſunt ſacra Liberi patris, quæ ex In

dia cum victoria redeunti inſtituta ſunt, tertio quoq; anno ce
lebrari ſolita, annuis eius orgijs ſumptuoſiora. et epitritus, pes
ex quatuor ſyllabis conſtans, quod ſupra treis ſyllabas longas
breuem unam habeat. eius quatuor genera ſunt, primus epi-
tritus eſt, qui primam ſyllabam breuem habet, cæteras longas
ſecundus qui ſecundam. Tertius qui tertiã. quartus qui quar
tam. tertio conſul, & tertiũ conſul eo modo differunt, quo quar
to conſul, & quartum conſul differre ſupra oſtendimus. treis
numero collegium facere exiſtimauit Horatius priſcus, qđ ma
gis ſequendum affirmat Marcellus, quàm quod pleriq; ſcripſe
runt maiorem ad id numerum neceſſarium eſſe.

EPIGRAMMA XLIX. AD CAECILIANVM.

DIC 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 ali quando pro inſania ponitur, unde furioſum inſanum dicimus, aliquando pro nimia ira inflammatus. à quo fit furibunde aduerbium. Luctatur. Quis furor o' cives? 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. inſaniã enim cenſuerunt inconſtantiam, ideſt ſanitate uacantem, quæ tamen poſſet tueri officiorum, et uitæ communem cultum, atq; uſitatum. furorẽ autem rati ſunt mentis ad omnia cæcitatem, quod cum maius eſſe uideatur, quàm inſania, tamen eiuſmodi eſt, ut furor in ſapiẽtem cadere poſſit, non poſſit inſania. fit enim furor aliquando uitio ualetudinis, ut in ijs, qui melancholicã appellantur, quos tamen Ariſtoteles cenſuit habere aliquid in animis præſagiens, atq; diuinum. Aliquando mente ui quadam diuina concitata, qualis eſt furor poetarum. negat qp pe Democritus quenquam poetam magnum eſſe poſſe ſine fu rore, quod idem Plato in Phædro facit. maxima inqt bona no bis per furorem eueniunt diuino munere conceſſum. Nam & quæ in Delphis futura prædicit uates, et quæ in Dodona ſacer dotes, furore quodam effunduntur. Tum illa, quæ à muſis ſit occupatio mentis furor eſt. Vnde tam præclara poetarum car mina oriuntur. qui uero ſine furore muſarum ad poeſis fores accedunt ſperantes arte, atq; doctrina poëtas ſe bonos euaſu-ros, inanes et ipſi, et eorũ opera ſunt comparatiõe eorũ, qui fu rore agitantur. huiuſmodi furorem definire poſſumus animi à corpore abſtractionem diuino quodam inſtinctu prouenien-tem. Cicero. Ineſt igitur in animis præſagitio extrinſecus inie cta, atq; incluſa diuinitus, ea ſi exarſit acrius, furor appella-tur. cum à corpore animus abſtractus diuino inſtructu concita tur. à furor furo uerbum deducitur, quod aliquando ſignifi cat ira exagitor. Apuleius. Furit, enſem corripit, fertur in eum præceps, nil tale timentem aggreditur. aliquã do inſanio. Plaut. Is planè furit, quid agat non uidet. ab hoc fit furiatus, qđ quidã à furioſo ita ſeparant, ut furioſus ſit, à quo furor nũ quam recedit, furiatus autem qui furit. Virg. Non tulit hanc ſpeciem furiata mente Corœbus. Item à furor furiæ dicuntur, quæ deæ ſunt furoris, & Acherontis, noctiſq; filiæ fuiſſe pro duntur. quidam duas eſſe dicunt. Alecto, & Tiſiphonem, alij Megæram ſororem addunt. Virgilius.

Dicuntur geminæ peſtes cognomine diræ,
Quas & tartarea nox intempeſta megæram
Vno, eodemq; tulit partu.

Alecto, hoc eſt ἀληκτὸ dicta eſt ἀὶ τὸ α priuatiua

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

Lucifícam alecto diuarum 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 τῦ τίω punio, & φόνος cædes. Ouidius.

Nec mora, Tisiphone madefactam sanguine sumit
Importuna facem, fluidoq; cruore rubentem,
Induitur pallam, totoq; inuingitur angue.
Egrediturq; domo, luctus comitatur euntem.
Et pauor, & terror, trepidoq; insania uultu.

megæra, hoc est μίγαιρα ἀπὸ τῦ μιγνύμι 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 lucè supna 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 aues, ne me terrete timentem,
Obscœnæ uolucres, alarum uerbera nosco.

Item eumenides per antiphrasim. quod immites, atq; implacabiles sint, ἀμενὴς enim mitem, ac propitiũ significat. Ouid. Eumenides tenuere faces de funere raptas. sunt etiam qui eas secus litora harpyias uocari uelint, de qbus 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, et Erichthonius quasi contentio terræ. nam græce χθὼν terra dicitur, & χθόνιος terrenus. hic e 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 genituram in terram emisit, supra quam Minerua præpudore 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 derivatur. furor uero à ferendo, quod furore huc, atq; illuc homo temere feratur. TVRBA. Multitudine coniuratũ. VOCATA Iuuitat, 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 ingluuiẽ. & 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 dracos Plau. Auscultate, atque operam date, & mea dicta deuorate, illud enim oculorũ, hoc aurium auiditatem significat. BOLETOS, Fungos, de quibus superius late disseruimus. PRECABOR. Im precabor. VENTRE. Qui omnia recondit. CVLA. Quæ omnia deuorat. BOLETVM, QVALEM CLAVDIVS EDIT, EDAS. Hoc scilicet precabor, ut edas boletum, qualem edit Claudius. i. ueneno medicatum. tradunt enim Claudio prĩcipi 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.



VM 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. Acceptaq; 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, quã græca σκαιὰ uocant. hinc scæuæ dicuntur, qui sinistra manu pro dextera utuntur, quos Vlpianus inquit nõ esse morbosos, aut uitiosos, præterquam si imbecillitate dextræ, ualidius sinistra utuntur, & non consuetudine, sed hos non scæuas, sed manços 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. Dextera decepta in occidendo satellite, cum peteret regem, iniceret 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 cõsumere. Vro tamen, & uror tam frigoris, quàm caloris esse potest. Nam & frigus torret, uritq; Lucr. Vrebant montana niues. Vir. rapidiue potentia solis Acrior, aut boreæ penetrabile frigus adurat. Aburo fit ustulo uerbum. Pacu. Candenti ferro crines ustulare. & urtica herba. & urtici pisces, de quibus superius locuti sumus. et uredo morbus herbarũ fruticum, arborumq;, qui in uitibus etiam cærbunculus dicitur. & in cæteris rubigo. satæ plantas, arboresq; adurens, & ex frigore semper prouenies. 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 fiaiuntur, ita ut torreantur cærbone puro, ac toties uino restinguantur albo. et urgeo, quasi urẽdo ago, hoc est inflammo. impello. est enim urgere proprie cogere. premere. impellere. Virgilius. ima Soluuntur latere, atq; oculos stupor urget inertes. idẽ. Versáq; in obnixos urgentur cornua nasto Cum gemitu. Abusiue tamen aliquando pro insistere ponimus. Lucr. Cæde hostium gnato urgere instante, perimus. Aliquando pro tegere. Virg. Qui saxo super, atq; 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 simulius ueri est, à græco potius deduci, οὖρῶ, quod significat mingo. à quo οὖρὸν urinam dicunt græci. præterea ab uro compositæ fiunt aduro. exuro. deuro. comburo. à quibus adustio. exustio. deustio. combustio eiusdem ferè omnia significationis. item peruro, ualde uro. à quo pruina deducatur, quod fruges, et uirgulta perurat. & pruna, quæ à cærbone ita differt, quod illa quandiu ardet pruna dicitur. Carbo autem nominatur cum extincta fuerit. Terẽtius. Tàm 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 cærpore, ut se promat, hoc est cum homo ardere incipit desyderio cœundi, 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. Encausticẽ oppido exercens se, & duos filios sustentabat. hoc autem in cera, tabulis, eboréue fieri solebat. cestro primo, quod & ab urendo uriculum dicitur cauata materia. Procedente uero tempore cera purica cum oleo liquefacta candẽti setis inducta supra tabulas, iterumq; admotis Gallæ cærbonibus adusta ad sudorem usq; Postea candelis subigebatur. deĩde linteis puris ita ut quasi marmora niterescerent, 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 ἐγκαυστὸν inustum. ἐγκαυσιν inustionem. ἐγκαύστην inustorem. ἐγκαυστικὴν inustariam, hoc est inurendi scientiam uocant. sic enim nos dicere inustariam possumus, quẽadmodum statuariam, artem faciendi statuas. & figlinam, artem fingendi imagines ex argilla, quam græci uocæ, sed apud latinos usitata, plasticen appellamus, ἀπὸ τῦ πλάσσειν, quod fingere est. Vnde & plastes diciatur, qui eam artem exercet, hoc est fictor. & opus ipsum plasma, à quo recentiores quidã plasmare uerbũ deducunt. id latine figlinum appellatur. Plynius. Alii in crudis fictilibus urunt, donec figlinum decoquatur. A plasticæ 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. Eclypa 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 eclypa fecit, propter hoc Plastes appellatus. Proplasticæ etiam pro ipsa forma aliquando ponitur, quam ad formanda alia opera adhibent. idẽ. Archesilai pro plasticen pluris uenire solitum constat ab artificibus ipsis, quã aliorum opera. Effigiem è proplasticæ formare primus inuenit Lysistratus Sicyonius frater Lysippi, creuitq; res intantũ, ut nulla signa, statuæue sine typis argyllæ fierent. idem hominis imaginem gypso è facie ipsa primus omniũ expressit, ceráq; in eam formam gypsi infusa emendare instituit. Plasticen uero constat primum inuentam à Dibutade Sicyonio figulino Corinthi, filiæ opera, quæ capta amore iuuenis illo abeunte peregre, umbram è facie eius ad lucernam in pariẽte lineis circunscripsit, quibus pater eius impressa argilla formã fecit, & cum cæteris fictilibus induratum igni proposuit. item picturam artem pingendi, quæ graphice uocatur ἀπὸ τῦ γράφειν, quod pingere est item toreuticen artem cælãdi. unde toreumata opera cælata. et toreutes artifex cælãdi dicitur ἀπὸ τῦ τορεύειν, quod cælare est. item anaglypticen artem scalpendi. unde & anaglyptes scalptor dicitur. & anaglypta nasa scalpta ἀπὸ τῦ ἀναγλύφειν, quod excalpere est. Plyn. Nũc anaglypta, in asperitatemq; incisa circunlita auro, & picta quærimus. Martialis.

Nec desunt tibi uera graniana,
Nec quæ callaico liuntur 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 inussisse se, hoc est pinxisse. quẽadmodum Lysippus Aegnæ picturæ suæ inscripsit Enetẽ, hoc est ἐπαινῶ ideſt insitam ἀπὸ τῦ ἐνίειν, qđ inserere est à similitudine. s. Encausticæ, in qua ceræ tabellis inseruntur. item per metaphorã inurere pro pingere accipimus. Varro. Inustæ 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 domator In burim ueteres etiam buram usurparunt. Varro. Et sæpe fracta bura relinquunt bouẽ in agro. Et bustũ, qđ proprie locus dicitur, in quo mortuus cõbustus, ac sepultus fuit, quasi bene ustum. Nam quando alibi sepultus mortuus erat, locus, in quo erat combustus, ustrina dicebatur. Nũc 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. n. parum pecuniæ habeo. non autem paruum. itaq; cum ita loquimur, minus pecuniæ habeo, certum est id minus non à paruo, sed à parum deduci. Capitur etiam minus frequenter pro no, 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 dētium dolorem minuit. aliquando tollo. unde minui apud ueteres populo luctus dicebatur ædis dedicatione, cum à censoribus lustrum cōdebatur, cum uotum publicè 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. Cice. Reticulum ad nares admouebat tenuissimo lino, minutis maculis, plenum rosæ. Aliquando pro obscuro, et scrupuloso. idem Ecce autem mali minuti angusti, & omnia semper desperātes. aut maleuoli. inuidi. difficiles. lucrifugi. malefici. monstrosi. item minutal genus edulij, qđ ex concisis minutatim oleribus fit. & minutatim aduerbium, hoc est in minutissimas partes. & minutia, hoc est contemptibilis paruitas cuiuscunq; rei. & Minutius cognomen uiri. à quo minutia porta Romæ, quod Minutij sacello proxima esset. Mintus uero fluuius est in agro mantuano notissimus.

EPIGRAMMA LI. DE LEPORE, ET LEONE.

QVID NVNC SAEVA FVGIS. Idem fere 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 uiglias circumeo, qđ eo labore homo frangatur. Fractio, illisio. et fragmentum pars rei fractæ, quæ & fragmen dicitur. & fragor sonitus, qui ex arbore, aut re alia cōfracta redditur. VIR. Et horridus altis Montibus audiri fragor. Vnde fractus, quando nomen est, accipitur pro eo, quod est cum fragore aduenies. 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. idē. 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 in primis 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 auxilium significat, modo illas, ut sic dicam, uoces, quæ dicebantur in comitijs, & in tabellis describebantur, quod unusquisq; 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 quicquā aliud simile suffragia uocitantur. à refragor uero refragatio deducitur, quod repugnantiam significat, & quasi uim suffragiū retinentem in aduersum. item à frango fracidum, hoc est plus quàm maturum & iam putrescens. Cato. Factores uolunt ut olina in tabulato diu sit, ut fracida sit, quo facilius efficiant. flacida uero languida dicuntur. & flaceo, langueo. unde flaccidi appellati, quod aures grandiores, flaccidasq; haberent. à flaceo flaccesco. ab hoc uero conflaccesco deducitur. item flaccum dicimus tritum. & flaceo habere, quasi ad terendum habere. Plau. Perij. flaceo habebit iam illic homo lumbos meos. hinc fit deflaceo uerbum, quod significat attero. Fragile. caducum. debile. & quod facile frangi potest. à quo fragilitas, debilitas. in constantia. & 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 o' 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 dombus purgandis. Aduersus serpētes et eius radix bibitur, quæ spargamon uocatur, ex uino albo. item à frango fragosus hoc est præruptus. unde fragosa loca dicimus aspera, atq; præruptæ. Hinc fraxinus arbor, quod in fragosis locis libenter nascatur, procera hæc est, et teres, multumq; ab Homero nobilitata, qui ex ea Achilli hastam dedit.

ἐκ δ' ἄρα σύριγγος παχείων ἐκτάσατ' ἔγχος
βριθὺ μέγα στιβαρόν. τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
πάλλειν, ἀλλὰ μιν οἶος ἐπίσχεν πάλλε' Ἀχιλλεύς·
πηλιάδα μελίην τὴν πατρὶ φίλῳ τάμε χείρων, Hoc est
E' uagina igitur paternam extraxit lanceam
firmā. magnā. grauē, quā certe nō poterat alius Achiuorum uibrare. Sed ipsam solus norat uibrare Achilles.
Peliadē. Fraxineam, hanc patri amicè inciderat Chiron.
Græci duo genera fraxini fecere. lōgam eandē. alterā breuē. duriorē fusiorem q; laureis foliis. Bumeliā uocant in Macedonia amplissimā, lentissimamq;. Cōtra serpētes sucu expresso ad potum. et impositā ulceribus mirifice iuuat. Tantaq; est uis ut ne matutinas quidem, occidentes ue umbras, quamuis sine longissimæ, serpens arboris eius attingat, adeo ipsam procul fugat. Scribit Plynius expertum se esse si fronde ea & igni circumdatur serpens in ignem potius, quàm in fraxinum fugere. Propter quod miram naturæ benignitatem licet admirari, quod prius quàm prodeant serpentes, floreat fraxinus, nec antea q; se terra condiderunt, folia dimittat. item à fracidus fraceo fit, & ab hoc fit fraceſco, quod est quasi frāgor, & putrefio uetustate. Varro hæc, de qua oleum cōgeri solet acernatur dies singulos in

singulos in tabulatæ, ut ibi mediocriter fraceſcat. hinc fraces, & mutatione unius literæ flaces antiqui dixerũt fecem ex oleo expreſſam. item à frango frageo. à quo frageſco, quo ueteres pro frangor uſi fuere. Pacu. Frageſcit animus miſeriis. item frenum, quod ora animalium frangit, quemadmodum ſuperius diximus. item fruſtum fragmentum. à quo fruſtillum paruum fruſtum. & fruſtatim, & fruſtillatim, hoc eſt per fruſta, & minutatim Compo. Verum illi ualeant, q̃ luctantur cum leonibus, & tu obiectes fruſtatim paſſerculis prandium. idem. Nõ fruſtillatim, atque minutatim dari. hinc fit fruſtra aduerbium, hoc eſt inaniter. inutiliter. & fruſtror uerbũ. inaniter traho. deludo. à quo fruſtratio deluſio. Sed hæc à ferendo potius quidam deducunt, ut ſuperius oſtendimus. item friuolum concuſſum, quaſi ſemifractum. Proprie enim friuola uerba appellantur, quæ minus ſunt fidei ſubnixa. Præterea à frango compoſita fiunt infringo, confringo. defringo. effringo. à quibus infractio. confractio. defractio deducuntur eiuſdem penè ſignificationis. infractionem tamen aliquando pro corpore uſurpamus. Cic. In quem cadit ægritudo, cadere in eum timorem, infractionem q̃; animi. item offringo. proprie. offringi terra dicitur, cum iterum tranſuerſa eſt. Sunt ĕt qui frigo uerbum, quod eſt torreo. item frigeo, quod eſt horreo, à frango deducta exiſtiment, quod tam calor, quàm horror minus corpora frãgant. Sed nos à græco potius hæc deriuari existimamus. Frigo ἀπὸ τοῦ φρύγω. unde φρυκτὸν frictum. & φρύκτωρ frictorium dicitur. & puls frictilla cibus ex pulte factus, qui frigitur. unde non inepte uulgo offulas ex farina factas, frictas q̃; & frictillas appellant. Frigeo uero ἀπὸ τοῦ φρύγω, q̃d ĕ horreo. unde φρῦνος horror, ſeu frigus dicitur. A frigeo fit frigidus, cuius diminutiuũ eſt frigidulus. à quo frigiditas. & frigide aduerbium. à quo frigidule. Præterea comparatiua, ſuperlatiuaq̃; eorum frigidior. frigidiſſimus. frigidius. frigidiſſime. item frigus, quod modo contrarium eſt caloris. Virg. frigusq̃, calorem q̃; inter. modo ſignificat metũ ab eo, quod præcedit id, quod ſequitur. idẽ, Extemplo Æneæ ſoluuntur frigore membra. interdum ipſam dẽris 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 ſegnẽ. Virg. Largus opum, & lingua melior, ſed frigida bello Dextera. interdum etiam pro nocentem & pernicioſum, eo quod frigida naturæ mortalium pernicioſa ſunt. idem. Frigidus ô puer fugite hinc, latet anguis in herba. item pro mortuum. idem. Voluitur ille uomens calidum de pectore flumen Frigidus. itẽ à frigeo fringilla deducitur, auis uulgo nota, quod frigore cantet, & uigeat. à qua fit frigutio uerbum, quod eſt cum ſono erigor, atq; exilio. Plau. Nam quid frigutis? quid iſtuc tam cupide cupis? item frigefacio & frigefio notæ ſignificationis. & frigero pro frigefacio. à quo refrigero, quod proprie ſignificat rem calidam frigidiorem facio. ponitur tamen pro ſubleuo. recreo. unde refrigerium ſubleuatio & quaſi recreatio mentis. item refrigeratio tractum ab æſtuantibus, qui flabellis, & frigida aura recreantur. & frigeſco uerbum. à quo refrigeſco. & infrigido, quod eſt frigidum reddo. à quo frigidatio. et frigorificum. ſicut à calore calorificum. & frigidariũ, ſicut caldarium. & tepidarium, de quibus ſuperius diximus. apud ueteres fruere aliquando legitur pro frigere. Frango autem factitium eſſe putant. à ſono, quem res fracta reddere conſueuit. ſicut frendo, quod ipſum quoq; frango ſignificat. unde fabam freſam dicimus mola leuiter fractam. Frendere tamen aliquando accipimus pro eo quod eſt cum gemitu, ſiue iracundia uocem emittere. Virg. Luminis effoſſi fluidum lauit inde

cruorem Dentibus infrendens. differtq̃; à fremere, quod eſt et 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 nõ poſſunt. Quidam etiam putant nefrendes infantes dicta nõ dum frendẽtes. Præterea à frango compoſita fiunt effringo. infringo. confringo eiuſdem ferè ſignificationis. item præfringo, quod significat ante frango. præfractum tamen pro duro authores uſurpant. Ci. Nimis mihi præfractum uidebatur ærarium, uecticulariq̃; 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. Curuã ſeruãs ſub imagine falcem. TANTA SITIS. Tanta auiditas. Sitis proprie eſt bibendi appetitus. à quo fit ſitio uerbum. ponitur tamen pro nimia auiditate cuiuſcũq; rei. Plancus. Cupio te amplecti. neq; aliter ſitim iandiu cõceptam 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 hauriẽdam 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. Ci. Reticulum ſibi ad nares admouebat tenuiſſimo filo. Ponitur tamen aliquando pro paruo atque exiguo, quoniam quæ tenuia ſunt, etiã parua ſunt. Virg. Ni refugis, tenuiq̃ piget cognoſcere curas. Nonnunquam pro uehementi, quod quæ tenuia ſunt, uehementius penetrant. idem. tenuiq̃ lageos, Tẽtatura pedes olim, uincturaq̃; linguam. Eſt enim lageos unae genus, quæ latine leporaria dicitur. quippe græci λαγωὸν leporem uocant. quandoq; pro infœcundo, quoniam terra, & alia eius generis, cum tenuia ſunt, etiam infœcũda eſſe ſolent. idem. Tenuis ubi argilla. Ab hoc tener deducitur, de quo cum eius deriuatiuis ſuperius locuti ſumus. & tenuitas exilitas. & tẽuiter, 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, q̃d proprie ſignificat ſubmiſſe loquor, ſiue os ad loquendum aperio. Plau. ne hiſcere quidem audeat. Virg. uix pauca furenti Subijcio. & raris turbatus uocibus hiſco. Ponitur etiam aliquando pro ſtupeo. miror. dubito. quem admodum hio. Næuius. Hiſcit, dubius eſt, quid agat. Virgil. hinc plauſus hiãtem, Per cuneos geminatus enim, plebiſq̃, patrumq̃. 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 negãda foret. Virg. Sed mihi uel tellus optem prius ima dehiſcat. Hinc dicti ſunt Palici quaſi Paliſci. hi gemini fratres fuerũt Iouis filij, & Thaliæ nymphæ, ſiue (ut alij uolunt) Aetnæ. Tradũt enim hanc nymphã à Ioue in Sicilia iuxta Simethium fluuium non longe à Catina urbe compreſſam, metu Iunonis optaſſe, ut ſibi terra dehiſceret, & ita factũ

esse, sed cum tempus maturitatis infantium, quos aluo illa gesta uerat 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 ἥκειν. quoniã prius in terram mersi, denuo inde reuersi sunt. Nec longe inde breues lacus sunt, sed miræ profunditatis, quos incolæ crateras uocant, & nomine Dellos appellãt. fratresq; eos paliorum 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 fideiussore ab eo, qui iuraturus est, de soluẽdo eo, quod petitur, si ita euentus adduxerit. deinde loca 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 afecisset, diuino paliorum responso admoniti Siculi certum sacrificium fecerunt, post quod statim reuersa est ubertas. Quapropter Siculi omne genus frugum congesserunt in ara Palicorum, quæ ob id pinguis uocitata est. Virg. Stabat in egregijs Arcentis filius armis, Pictus acu chlamydem, & ferrugine clarus hibera, Insignis facie, genitor quẽ 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 τῦ χάσκειν, quod est hiare, quamuis aliqui & χάσκειν, & hiare à chaos potius deducta esse arbitrentur. ab hio fit compositum inhio, quod significat habere desydero, quoniã in his quæ cupimus, hiare frequenter solemus. Virg. Et uarios inhiane pulchra testudine postes. item ab hio hecta dicitur, quasi hieta res minimi pretij, quasi hiatus. et 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, et multibulam uocat. hectæ me facit inquit, hoc est parui me facit. itẽ hiulcus, hoc est fissus. fatiscens. Virg. Hoc ubi hiulcat situ findit cauis 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 deserã. VASTOS. Magnos, quemadmodum superius diximus. NON TIMEAT DACVS CAESARIS ARMA PVER. Ascribit gloriæ Cæsaris, quod illius exemplo leo non sæuiat in leporem quẽad modum ipse in hostem imbellem, atq; infirmum non sæuit. PVER. Infirmæ atq; imbecillæ ætatis. DACVS. Getæ. Hostis scilicet Romani Imperij. Getæ populi sunt Thraciæ, natura, & moribus feroces. è montibus aliàs, 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 Dauos uocatos nonnulli putant, ex quo apud Athenienses Dauorum & Getarum seruilia nomina in usu maxime fuerunt. in hos igitur duas expeditiones suscepit Domitianus. primam dedit 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.

INVITAS NVLLVM. Detestatur fœdissimam libidinem Cottæ cinædi, qui in balneis Dracos perquirebat, quos inuitaret. LAVARIS. Ablueris in balneo scilicet. Lauare interdum abluere est. Clau. Consedimus. manus lauimus. interdum pro balneare, et madefacere accipitur. Virgilius. lauit ater uulnera sanguis. Ab hoc lotum deducitur, quod significat ablutum. mundatum. & lautum. cuius diminutiuum est lautulum. à quo lauto & lautule aduerbia, hoc modo lotum significat. Terẽtius. Cẽne ad symbolum uenire unctum, atq; lautum è balneis. modo pro mundo accipitur. Apul. Vir probus. purus. lautus. simplex. modo pro elegenti. Terentius. Facete. lepide. laute, ut nihil supra. Cicero. Comites istius, atq; amici homines lauti, atq; urbani. Nonnunquam pro copiosõ. magnifico. abundãti. Martialis. ista quidem lauta est, dapibusq; instructa superbis, quod tractum est à lauatione, quoniam apud ueteres non erant elegantiæ, quæ nunc sunt. & raro ali qui 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, lauãdi usum exercebant. Et labrum. labium. labellum. à quo collabello. & labrusca. de quibus superius disseruimus. & lauacrum piscina, ubi homines lauantur. item compositu 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. Circunluo. circunfluo, siue circũmadefacio. Pomponius. quem undiq; 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 dicitur. 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 madefaciẽdo 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 dicitur 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 in gluuies illa magis exprobretur. fit enim addita aspiratione uox concitatior. item ab eodem eluuies, siue eluuio. uis, qã usurpatur pro morbo pestifero. & omnia corrumpente. Cic. Qui collectis cæteris causis eluuionis. pestilentiæ. uastitatis. præluo, lauo. siue ante lauo. à quo prælum, de quo superius diximus. proluo, lauo. balneo. Virg. Proluit insano contorques uertice syluas. ab eo fit proluuies, hoc est immunditia. & profluuium cuiuscunq; sordidæ rei. Idem. fœdissima uentris Proluuies. & proluuium, hoc est profusio, & prodigalitas. Teren. 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 Pănis obſitu. neglecta. immunda illuuie. diluo, modo lauo. purgo. unde per metaphoram diluere etiam crimina dicimus, hoc ẽ purgare. refellere. modo aquam miſceo. tempero. Hinc dilutius uinum dicimus lymphatius, ſicut e contrario meracius, quod minus dilutum, ſiue lymphatum eſt. Virg. Cui tu lacte fauos & mitti 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. et lutat os culei, ſiue utris. à quo lurcones guloſi, & bonorum ſuorum conſumptores dicuntur. Plautus. perennis herbæ. luro. edax. furax. fugax. Lucil. Edite lurcones, comedones uiuite uentres. & lurcare, cibum cum auiditate conſumere. Pomponius. Lardum lurcabat libens. Luridum uero ſupra modum pallidum dicitur, quod quidam quaſi loridum dictum exiſtimant à loro, quaſi loro percuſſum, et liuidum factum. item dilutus color dicitur, cum uelut aqua adhibita minus intenſus ẽ. Cellius. luteus color rurſus eſt dilutior. Plynius. Boletorum quorũdam 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, deide poſt interiectum tempus extractũ, id uinum abſynthij dilutum dicetur. Plynius. 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, ueteraq; 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 ſyderũ fieri arbitrantur. adeo huic opinioni inhærentes, ut conflagrationi atq; diluuio certum etiam tempus aſſignent, quemadmodum ſuperius de unda diſſerentes 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 punicæ 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. Ante quàm 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 dedecoro 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. nlues 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 innaſit. 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 derivatur, quæ luẽ potius, quàm peſtem ſignificat, cum morbus contagio quædam quamplurimos inficiat, & ſtatim enecat, nec inuenire adhuc ei morbo remedium potuere. immo uenено potius quodã naturæ, quàm morbo. item à luo polluo, quaſi porro 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 deſluunt, trullæ 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 pollubrũ demittitur, hoc eſt manalis urceolus à manãdo ita dictus, guttur nium 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 genituræ ſomno ſparſam appellant. item pollinctor, quaſi pollutor, qui mortuos curat. Plautus. Et quĩ 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 lucri factam diuidere. & pollinctio ipſa diuiſio dicitur. Item pollincere eſt funus curare & pollinctus ipſa curatio funeris. Plautus. Carthaginienſes 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 lyenteria, 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 lutoſco. Ennius. Sanguine diluitur tellus, cana 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 conciderit, delutato. ita neque aſpergo nocebit, naque mures cauas facient, neq; herba naſcetur, neq; lutamenta ſcindent ſe. item lutoſum

& lutulẽtum, hoc eſt plenum luto. & luturius mullus, de quo ſupra diximus, quod in luto paſcatur. & collutilo uerbum, qđ ſignificat fœdo. dedecoro. Pacu. Hæc famigeratio te honeſtet, & me collutilet, & ſi ſine dote duxeris. & luſtra aprorum cubilia in ſyluis, qđ ſint lutoſæ lacunæ, à qua ſimilitudine ij, q in locis abditis, ac ſordidis deſidiæ, & uentri indulgent in luſtris uitam agere, ſiue luſtrare dicuntur. & luſtrati uocantur luxurioſi. Plautus. Nihil eſt ubi luſtretur. ubi bibatur. luſtrari quoq; deponẽs ueteres uſurparunt pro ſcortari. Plau. Luſtrantur. luxantur. comedunt. propter quod & luſtra aliqui lupanaria dixere. Econtrario uero illuſtre dicimus clarum & nobile. & illuſtro ſplendorem addo. illumino. unde illuſtres uiri, & illuſtres meretrices dicuntur. à quo fit illuſtrior & illuſtriſſimus. unde illuſtratio. quidam collustrum 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 πολλῷ μαι, quod eſt hæreo, quod huiuſmodi lac hæret, & inſtar glutini denſatur. Luſtrum quoq; quinquennale tempus ſignificat. & à luendo, hoc eſt ſoluendo deducitur, quod quinto quoque anno uectigalia & tributa ſolue bantur, ſiue quod ſingulis quinquennijs ciuitates luſtrarentur. Luſtrare enim expiare eſt, à luendo, hoc eſt ſoluendo & libe rando. 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 derivatur, 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. Ꝏpe 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. itẽ à luo luteus color, de quo & eius derivatiuis ſuperius locuti ſumus, quod ſit quaſi dilutus, hoc eſt ſolutus. & decoloratus rufus. item à luo langor, quod langore corpora ſoluantur. Eſt & 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 luctatio, ſiue luctatio, unus ex gnq; 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 luxatáue membra dicuntur ſoluta, & ſuis locis mota. item luxati, quorum membra ſuis locis mota ſunt. Plynius. Altera

dix decocta luxatis prodeſt. hinc luxurioſi dicti, qui in re familiari profuſi atq; ſoluti ſunt. & luxuria, ſiue luxuries. ſiue luxus immoderata appetitio cuiuſcunq; rei gratæ, rationi nõ obtemperans. Capitur etiam pro immoderata profuſione. Cicero. Intelligimus, quàm ſit turpe deſtuere 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 eadẽ ſignificatione. Sunt q putant lucem quoq;, de quo & eius derivatiuis ſuperius locuti ſumus, à luo, ſiue luxo deduci, quod lux tenebras diluat, atq; reſoluat. itẽ à luo luctus. & lugeo uerbum, quod luctus uitam hominis ſoluat. Eſt autẽ proprie luctus dolor cum fletu, quem ex alicuius nobis cariſſimi morte concipimus. & lugere eſt in luctu eſſe. Vnde ſecundo bello punico poſt cladem illam cannẽſem conſtituerunt patres, ne fœminæ ultra triginta dies in luctu eſſent, hoc eſt ne in lugũbri habitu perſeuerarent. Nam & à lugeo lugũbre 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.

SPICIS INCOMPTIS. *In cænedum inuehitur, qui cum uitæ turpiſſimæ eſſet ſe ſtoicũ ſimulabat.* INCOMPTIS. Incompoſitis. inornatis. ſine ali quo ordine fluentibus, quales incedere philoſophi ſolent. coma cæſaries eſt. & à græco deducitur. nam quemadmodum nos cæſariem à cædendo, ita græci comam appellant ἀπὸ τῦ 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. Cõtra ille calui ratus ab hoc calumnia deducitur, quæ proprie eſt alicuius in litibus per fraudẽ & 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; maliticſa interpretatione iuris, ex quo illud ſummum ius. ſumma iniuria. per metaphoram tamen calumniari aliquando accipitur pro eo, qđ eſt falſa crimina intendere, qđ declaratur per illam legem XII tabularum.

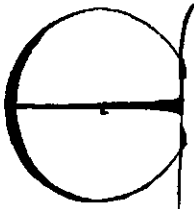
tabularum. Calumniator idē patiatur, quod reus si conuictus
esset (ut Martianus iurisconsul. testatur.) Deflumium capilli in
muliere rarum est. In spadonibus nunquam uisum, nec in ali
quo ante Veneris usum, nec in fra uerticem, & erat tempora,
atq; aures. dicitur etiam neutro genere caluitium. & uni tan-
tum animalium homini est non innatum. Nam quædam ani-
malium naturaliter caluent, ut struthiocameli, de quibus supra
diximus. & corui aquatica, qui propter hoc à græcis φαλα-
κροκόρακες uocantur. φάλακρον enim caluum dicunt.
κόρακα coruum. à como fit comptus, hoc est ornatus. cuius cō-
trarium est incomptus. & compte aduerbium, cuius diminu-
tiuum est comptule. item incompte. incomptule. & comparati-
ua, superlatiua q; eorum comptior. comptissimus. comptius. cō
ptissime. incomptior. incomptissimus. incomptius. incomptissi-
me. Comptum etiam genus libaminis erat, quod farina cōsper
sa faciebant. item à como comis, hoc est benignus. facilis. man-
suetus. à quo comiter aduerbium, hoc est suauiter. mā suete. hu
maniter. item à coma cometes, quam nostri stellam crinitam uo-
cant, horrentem crine sanguineo, & comarum modo in uerti
ce hispidam. Plura autem genera sunt huiusmodi repente na
scentium stellarū pogonias uocant, à barba, quæ græce τὼ
γων dicitur, quibus inferiore ex parte in speciem barbæ iu-
ba longe extenditur. Acontias ἀπὸ τοῦ ἀκοντίν, 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 breuio
res, et 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, qā
græci χρυσοὺν uocant. colore autē electro radios perquā
raros in margine emittunt. Pithetas, qui dolij figura, quod græ
ci πίθον uocant. cernuntur in conatuo fumidæ lucis. Cera
tias ἀπὸ τῶ κέρατος, hoc est à cornu, quæ cornu speci-
em habent. Talis uisa fuit, cum Græcia apud Salamina depu
gnauit. Lāpades, quæ ardētes faces imitantur. Hippeos ἀπὸ
τοῦ ἵππου, hoc est ab equo, qui iubas equinas habent. celerri-
mi motus, atq; in orbem circa se euntis. Est & candidus come-
tes argenteo crine ita refulgens, ut uix cōtueri liceat. Visus est
etiam hirtus uillorum specie & iuba aliqua circūdatus. Semel
adhuc iubæ effigies mutatam hastam est. Olympiade centesi-
maoctaua urbis anno CCCXCVIII Terrificū magna ex
parte hoc sydus est, perniciemq; magnis uiris portendens, bre
uissimum quo cernitur, spatium septem dierum annotatum est.
longissimum octoginta. Tot certe diebus ipsi durare animad-
uertimus cometem sanguineo colore atrū anno salutis MCCCC
LXXI Xysti pontificis maximi anno primo. singulis noctī-
bus supra Bessarionis nostri Lares errantem maxima omnium
admiratione, quo tempore designatus in Gallias legatus fuit.
Vnde paucis interiectis mensibus rediens Rauennæ morbo in-
opinato medici, quem secum habebat, opa correptus extinctus
est. & una litteræ atq; omnium bonarum artium studia pe-
rierunt, quemadmodum in illius uita latius à nobis perscri-
ptum est. Item à coma auricomus dicitur, hoc est auream co-
mam habens. CAPILLIS. Crinibus proprie enim
capilli capitis sunt dicti, quasi capitis pili. unde capillati dicun
tur, qui crines prolixiores habent. Cicero. Capillator solito. &
capillaris arbor appellabatur, in qua tonsum capillum adole-
scentes suspendebant, quando deponebant comam deo eam sa
crantes. Eadem & capillata appellabatur. Erat & in urbe
Roma arbor antiquissima, quam supra trecentos & septuagin-
ta annos durasse compertum est, quæ capillata appellabatur,
quod uirginum uestalium capillos ad eam deferre mos erat.

Transfertur tamen capilli nomen etiā ad alios corporis pilos.
Virgilius. Quàm sunt, mentula quos habet, capilli. pilus gene
rale nomen est, dicturq; etiam de capillo. Plynius. in capite cū
ctorum animalium homini plurimus pilus. ab hoc pilosi dicun
tur pilis per omne corpus scatentes. Pili longiores ac proni col-
la, atq; armos quorundā brutorum uestientes, quales sunt leo
nis, & equi iubæ nominantur (ut superius ostendimus). Pili
autem crassiores, rigidiq;, atq; erecti, quales suum, dicuntur se
tæ, unde setosum animal, & setigerū uocatur, & à sue dictæ
sunt setæ, quasi suetæ. à quo & suo uerbū deducitur, de quo
atq; eius derivatiuis superius locuti sumus. Setuosum uero ue
teres obscurum dixere. à quo setuose obscure. Liuius. Setuose
abs te datur, qđ consecuta sapiens ægre contulit. Setia urbs est
Campaniæ. à qua setinum uinum. Martialis. Pendula pontī-
nos quæ spectat Setia cāpos, Exigua uetulos misit ab arbe cā
dos. caput uero à quo capillus deducitur, icirco ita appellatū
Varro existimat, quod inde initium capiant sensus, & ner-
ui. in summo enim à natura collocatum est, ut in quo futurum
erat regimen totius animantis. Alij à græco deductum uolūt,
hoc est ἀπὸ τῆς κεφαλῆς, quod caput significat, uel ἀπὸ
τῆς κάρυα eiusdem significationis. unde nucem iuglandem
κάρυον nominant, à capitis grauedine, quod arborum ipsa
rum, 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 affir-
mant falsum opinor. Aues quoq; nō omnes, sed paucæ, id in-
signe habent. Phœnix plumarum serie è medio exeuntem a-
picem habet. Pauo ueluti crinitas arbusculas. Stymphalidæ cir
rum. phasianæ cornicula. alauda ueluti galerum. unde gale-
rita dicta est primo, postea gallico uocabulo alauda appellata.
à græcis corydalus dicitur. κόρυς enim galea est. Gallī-
na pliabilē cristam per medium caput. gallinaceus erectam.
quod nec caro, nec chartilago, nec callum est, sed quiddā pecu
liare. fulica quoq; cirros habet. nigra auis, aquatica uulgo no
ta. picus martius. & grues antias. Antiæ enim proprie dicun-
tur mulierbres capilli in frontem demissi. A capite fit capitu-
lum diminutiuum, qđ aliquando significat paruum caput.
Plautus. Meum capitulum. meus oculus. modo initium senten-
tiæ, quod principia sententiarum per metaphoram etiam capi
ta uocantur. à capitulo fit capitulatim, quod ueluti capitulum
quoddam in summo habet. & capitulo capitulum appono.
cuius passiuum est capitulor. Plynius. folia bouis linguæ si-
milia minora. subcandida. & in cacumine capitulata. Capi-
tulare etiam est per capita distinguere. & capitulata dicuntur
scripta, quæ per capita distincta sunt. unde fit recapitulare,
quod est ea, quæ dicta sunt, breuiter & per capita recēnsere.
à quo recapitulatio, quæ à græcis dicitur anacephaleosis. item à
capitulo fit aliud diminutiuum capitellum, quod modo epist-
lium significat, hoc est caput columnarum. sic enim epistli-
um superior pars, quemadmodum basis inferior dicitur, quæ
interpretari sustentaculum potest. epistylium uero, quod su-
pra columnam est. nam ἐπὶ supra significat. σὺλος
columnam. quidam tamen epistylium dixerunt trabem esse,
quæ supra columnas imponitur. aliquando capitellum signi-
ficat paruum caput, hoc est grossiorē summitatem cuiuscunq;
rei. idē herba impia uocatur roris marini aspectu thyrsi mo-
do uestita, atq; capitata. inde ramuli assurgunt sua capitella ge
rentes. obid impiam appellauere, quoniam liberi super parē
tem 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 periculū, siue faci-

nus, quod capitis pœna luitur. Plautus. Nunquam hercle effugiet, tametsi capital fecerit. & capitium tegmen capitis. quâ uis Varro à capiendo hoc dictum existimet, quod id genus in dumenti usq; ad pectus capiat. & capistrum capitis uinculum, quod mulis iumentis bobus. & cuicũq; 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 germinũ tenera decerpant. Et procapis progenies, quæ ab uno capite procedit. Et capidulum genus uestimenti, quo etiam caput tegebatur. & capitale, quod capitis supplicium meretur, uel ciuitatis amissionem. Hinc capitale odium. capitale supplicium. capitalem morbum appellamus, quod caput & uitam hominis petant. Capitalis uero homo, & capitale peccatum dicitur, non quod petat alterius caput, sed cuius caput, uel per quod cõmittentis 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 si quid uiolatũ erat, capite uiolatus expiabatur. & capitatum, quod caput habet. unde capitatum porrum dicimus, quod in caput latius crescit. sicut sectivum porrum, cuius folia, ut profundius crescat, sæpius secantur. & capitolium, quod hic cum fundamentis ædis Iouis, qui ob hoc capitolinus dictus est, foderentur, humanum caput inuẽtum est. Ante enim hic mons tarpeius dicebatur à uirgine Vestali Tarpeia, quæ ibi à Sabinis necata, sepultaq; est, è cuius nomine monumentum 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 eryngeal ba, 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 deinapis 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 cõtrarios. & anceps, quasi dubij capitis. est enim anceps proprie duplex. Lucal. Nemo hos ancipites ferro efferri cardines. Varro. Quo se conijceret Pompeius, ut ancipiti urgeretur bello. Ponitur tamen aliquando anceps pro eo, quod est ex utraq; parte acutum. Lucal. Veste atq; ancipiti ferro effringam cardines. aliquando pro ambiguo. Virgil. Anceps pugna diu. & cæpe, quod capitis similitudinem habeat, uel quod in caput crescat. Nam quæ carent capitis forma, nó proprie cæpe 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 earũ pinguitudinis chartulagine tutum est. quæ minima est, setania uocatur. Scrtum hyeme cum coma sua relinquunt. uere folia detrahunt. & alia subnascuntur ijsdem 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, & familiã 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 capite censi à censione capitum appellati sunt, quod soli capitibus cænserentur. nó 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 ficũculi 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 seueritatis fuit. Hic primo de Samnitibus triumphauit. mox de Sabinis, tertio de Lucanis. Pyrrhum Epirotarum regem ex Italia pepulit. quaterna dena agri iugera uiritim populo diuisit, sibiq; tantum constituit, dicens neminem esse debere, cui non tantum sufficeret. Cum legati Samnitum aurum ei afferrent, & ipse rapas in foco torreret, Malo inquit, in fictilibus meis hæc esse, & aurum habentibus imperare. Cum uero interuersæ pecuniæ accusaretur, Cadum ligneum, quo uti ad sacrificia solebat, protulit. iurauitq; se nihil amplius de præda hostili in usum suum conuertisse. ASSERTORES. Vendicatores libertatis. quẽadmodum superius diximus. CAMILLOS. Furius Camillus simili modo integritate, constantia, ac grauitate excelluit. Cum Falisios 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 ijsq; triumphauit. Actus in exilium, quod præ dam inique diuisisset. & 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.



DE TVOS TANDEM. Hortatur Faustinũ, ut libros à se scriptos edat & 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 immortalẽ esse, sed priuatim singulis quasq; animas cum corporibus interire, nullumq; his post mortem sensum esse. Falsa esse, quæ

de animæ

de animæ immortalitate, de manibus, de dijs dicuntur. & à blandientibus ſibi, ac nunquam deſinere auidis mortalibus ſi cta. 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 acerpta ſubtilitas mētis, ut ſupius diximus. QVOD NEC CECROPIAE DAMNENT PANDIONIS ARCES. Senſus eſt, quod opus nec græca dánent, nec latini ſine laude præterean. 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 ijs maior eſt grauitas, & doctrina. DVBITAS. Ambigis, quemadmodum enim ab ambo ambiguum dictum nōnulli 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, et indubitanter. item dubitatim. Cæcil. impator conclamat de medio, ut è ſiniſtro cornu uelites remoueantur. & gallis non dubitatim immittantur. Siſen. quod hoſtem non dubitatim cum pluteis, ac ſcalis iter facere cernebat. et indubius certus. et procul dubio aduerbium certe. & dubitatio incertitudo. cuius diminutiuum eſt dubitatiuncula. & ſubdubius parum dubius. A 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, iāq; 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, et caput inter nubila condit. Illam terra parēs 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 Stridēs, 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 terrāſq;, fretumq;, Cœleſteſq; plagas triplicis confinia mundi. Vnde quod eſt uſquam, quamuis regionibus abſit, Inſpicitur, penetratq; cauas uox omnis ad auras. Fama tenet, ſummāq; locū ſibi legit in arce. Nocte dieq; patet, tota eſt ex ære ſonāti, Tota fremit, uocesq; refert, iteratq; quod audit. Nulla quies intus, nullāq; ſilentia parte. Non tamen eſt clamor, ſed paruæ murmura uocis. Qualia de pelagi ſiquis procul audiat undis, Eſſe ſolent, qualem'ue ſonum cum Iuppiter atras Increpuit nubes, extrema tonitrua reddunt. Atria turba tenet. ueniūt leue uulgus, euntq;, Miſtiq; cum ueris pariter commenta uagantur. Millia rumorum, confuſaq; uerba uolutant, Ex quibus hi uacuas replent ſermonibus aures. Hi narrata ferunt alijs, meſuraq; ficti Creſcit, & auditis aliquid nouus adjcit author. Illic credulitas, illic temerarius author. Vnaq; lætitia eſt, cōſternatiq; timores. Seditioq; recens, dubioq; author ſuſurri. Ipſa qd in cœlo rerū, pelagoq; geratur, Et tellure uidet, totumq; inquirit in orbem. PIGET TE. Tardas. differs. ita enim ueteres' uſurpabant uel piget, hoc eſt pudet. CVRAE. Studij, uel curæ, ideſt operis ab eo, quod præcedit id, quod ſequtur. 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, nihil'q; præterea eſſe homini bonum uel malum, ideoq; gloriam, quæ è præclaro aliquo mortis genere ſequitur, nihil ad defunctos, ſed dūtaxat ad ſuperſtites pertinere.

EPIGRAMMA LV. IN SEXTILIANVM.

SEXTILIANE BIBIS. Rurſus in Sextiliani ebrietatem inuehitur.

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 plane ſapit, ſic quod nō plane eſt ſella ſubſellium, & ubi duos tantummodo capit, biſellium. quinq; primogenia uox eſt. à qua derivata ſunt quindecim. quinquaginta. quingenti. quinquies. quindecies. quinquages. quingenties. quintuſdecimus. quinquageſimus. quingenteſimus. quintus. quadenus. quinquagenus. quingentenus. quinarius. quindenarius. quinquagenarius. quingentarius. quincuplex. quindecuplex. quincuplus. quindecuplus. quinquangulus. quinquennis. quinquennium. quinquennale adiectiuum. quincunx uncæ 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 aſſe Mineruam.

Hinc minuſculæ quinquatrus appellabantur Idibus Iunijs, quod is dies feſtus erat tibicinum, qui Mineruam colebant. gnatus, ac Quintius cognomina. & quintia porta trās Tyberim, à Quintio Cincinnato, cuius fuerat appellata, & quitana 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 ijs quinq; artibus conſtabat iactu diſci, de quo inferius dicemus, græca 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 & palæſtriæ à ueteribus dicti ſunt. Aſra. 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, & ἆθλος, quod est certamen, nostri à quinque artibus quinquertium dixere, & qui his quinq; artibus se exercebant à græcis πένταθλοι uocitati sunt. Plynius de Myrone, hic fecit Delphicos pentathlos. à nostris uero quinquertiones sunt dicti. quinque partior. à quo quinque partitus. quinquefolium, 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 nõ immerito hoc uitium frequentissime carpit Martialis. Cui tanta dulcedine ætate eiusediti homines erant, ut magna pars non aliud uitæ præmium quærere uideretur, quærebant sanè alia sitis irritamenta, ut largius biberent, & bibẽdi causa etiã uenena conficiebant. quidam præsumebant cicutam, ut bibere mors ipsa compelleret, alij pumices farinam hauriebant, nonnulli balneis coqui, & ex ijs exanimes ferri patiebantur. plures statim euomebant, rursúsq; hauriebant, iterum idem, ac tertio facientes, quasi ad perdenda uina geniti forent, & tanquã effundi illa non possent, nisi per corpus humanum. ad hoc pertinebant peregrinæ exercitationes, & uolutatio in cœno, & pectorosa ceruicis repandæ ostentatio. Item pilæ. trigones, harpastæ. 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 nũcupabant, alij mortifera loquebantur, iamq; uulgo ueritas attributa uino erat, hinc pallor, & genæ pendulæ, & ulcera oculorum, & tremulæ manus plena uasa effundentes, & furiales somni, ac inquietes nocturnæ, & 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 promior fuit, unde per iocũ dictus est Biberius, & ob eam causam L. Pisonem urbis Romæ curatorem ab eo dilectum putant, quod biduo, duabusq; noctibus apud ipsum potationem continuasset. M. Antonius etiam uolumen de ebrietate sua edidit, ebrius iam sanguine ciuium romanorum, & tanto magis eum sitiens. habet enim & hoc uitium ebrietas, quod bibendi consuetudo auget auiditatem. Vnde est illud prouerbiũ. quanto plus biberint tanto plus sitire Parthos. ebrium ab hauriendo potu dictum existimant, ponticúsq; 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 uicinorũ. hoc est eorum, qui propè te sedent. AERA Numos. Veteres enim signatam pecuniam ex ære habuerunt. Vnde æra pro pecuniis 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 asse 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 rostrũ nauis. ab ære æroſus deducatur. Vnde Cyprum insulam ueteres æroſam appellauerunt, quod in ea prima fuerit æris inuentio. Item æroſum lapidẽ, ex quo æs fit, quẽ alio nomine Cadmiam nuncupant, fitq; ex alio lapide, quẽ chalcitem uocant, in eadem Cypro insula, sed uilitatem ei induxit. repertum in alijs terris præstantius, quod ab auro, & ære aurichalcum uocatur, uix iam longo tempore inuentu facile effoetæ (ut putant) tellure, arte naturalem illius bonitatem imitantur, ex eo fit æs coronarium, de quo superius diximus. Item ab ære æriſicũ, quod ex ære fit. Varro. politæ enim quasi æriſicio uidebãtur. Item ab ære æro æras. idest ære commisceo, siue ære adultero. à quo fit subæro compositum. Persius. Nequa subærato mundus tinniat auro. Item æreus & æneus eiusdem significationis. idest ex ære. Item aenus, quod modo adiectiuum est, et idẽ significat, quod æreus. Virgilius. Et lucæ coruscus aena. modo substantiuum est, & significat uas, in quo calefieri aqua consueuit, quod uulgo caldarium uocant. Idem, Aut foliis undã tepidi dispumat aeni. quidam inter. A. & E. aspirationem interponunt, aiuntq; uisum fuisse librum æneidos antiquissimum, quem ipsius Virgilij fuisse constabat, in quo illud, et lucæ coruscus aena. quod sine aspiratione scriptum fuerat, & aspiratio addita. Item Aenulum parum uas ex ære factum diminutiuum ab aeno. Item æstimo, quod significat appretio, quasi ære taxo, à quo æstimator. æstimatrix. æstimatio, pro qua ueteres etiam æstimiã dixerunt, & æstimata pœna, quia ære censebatur, ut puta 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 cõpositum putat, significat autem modo opinor, modo censeo, modo affirmo. Plau. Nisi hoc ita factũ est perinde, ut factum esse autumo, non causam dico eum quin simules probri. æs etiam aliquando pro cornu, tubáq; accipimus, quia hæ ex ære fiunt. Virg. Aere ciere uiros, martemq; accendere cãtu. hinc æneatores à ueteribus cornicines siue tibicines appellabantur.

appellabantur. Item ænobarbus, hoc eſt rutilam, et quaſi æne am barbam habẽs. 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, iuſſerunt'q; nuntiare Senatui, ac populo Romano uictoriam, de qua adhuc incertum erat, atque in fidem maieſtatis adeo pmulſiſſe malas, ut nigro rutilum, æriq; aſſimilem capillum redderent, quod inſigne manſit & in poſteris eius, ac magna pars rutila barba fuerunt. Vnde CN. Domitium Neronis auunculum, qui in tribunatu ſuo pontificibus offenſior fuerat, quod alium, quàm ſe in patris ſui locum cooptaſſent, ius ſacerdotum ſurrogandorũ à collegijs ad populum trãſtulerat, 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 ſacras 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 τῆς ἀιρῶ, quod eſt leuo, tollo. hinc uero tractum eſt, ut labores oneroſi erumnæ uocẽtur. ab erumna erumnoſus deducatur. 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 ſcindẽdum omnem materiam adhibetur. à quo cuneatim 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 uocati 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 oppidũ Sabinorum ẽ Marſis uicinum, in cuius agro peſſima oriuntur uina. abeo fit peligenus. 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 occuparũt, quam diximus. ei duo nepotes fuerunt Pacinus, à quo Pacinates, & Pelicus, à quo Peligni. VVA. Fructus uitis una dicitur, ponitur etiam aliquando pro uite. Virgilius. Et turpes amibus prædam fert uua racemos. Item una dicitur in apibus, quando examen congregatum ad ſimilitudinem botry depẽdet. Iuuenalis. Exameq; apium longa concederit uua. Item uua appellatur in homine, quæ inter tonſillas ultimo palato dependet, ſub qua eſt minor lingua, quæ dicitur epiglotis, ita uocitata, quod aliquando ad ſimilitudinem uuæ intumeſcat cum uehementi inflammatione ac dolore. IN IVGIS THVSCIS. In collibus

Vaticanis, in quibus mala naſci uina ſuperius diximus. TESTA. Amphora. proprie teſtas figulina uaſa appellamus, quaſi toſtas, quod è molli creta fabrefactæ torreantur. deinde coquantur. excogitatæ autem à ueteribus figulinæ amphoræ fuerunt ad uina tenenda. Martialis,

Hanc tibi cumano rubicundam puluere teſtam.
Municipem miſit caſta Sibylla ſuam.

Græci teſtam ceramion uocãt. Vnde Athenis locus, in quo Chalcothenis figuli officina fuit, Ceramicus eſt appellatus. Item Oſtracon. à quo oſtracites lapis dictus eſt teſtæ ſimilitudinem habens, Cuius uſus pro pumice eſt ad leuigandam cutem, potus ſanguinem ſiſtere dicitur, & cum melle illitus ulcera, ac dolores mammarum ſanare. oſtreacus piſcis eſt, quem aliqui onychen uocant. hunc ſuffitum uuluæ pœnis mire aiunt reſiſtere. à teſta teſtaceum deducitur, quod ex teſtis conſtat. Vnde mons in urbe teſtaceus nunc uocatur, qui ex figulinorum fragmentis conſtat collectorum ibi, ut ego quidem arbitror, quando purgatus eſt Tyberis. FELIX. Quia tam pretioſum liquorem continet. Felix enim proprie dicitur, qui proſperitatem recipit. Virgilius, Viuite felices, quibus eſt fortuna peracta Iã ſua. interdum tamen ponitur pro eo qui dat. idẽ, ſis felix, noſtrũq; 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 pinqui, fœcundo. cuius contrarium eſt infelix. Virgilius. Infelix lolium, ac ſteriles dominãtur auenæ. Vnde felices arbores dicuntur, quæ & ſeruntur, et fructum ferunt, infelices uero nec ſeruntur, nec fructum ferunt. ab ijs felicior. feliciſſimus, felicitas, feliciter, felicius, feliciſſime deducuntur, et eorum contraria infelicior, infeliciſſimus, infelicitas, infeliciter, infelicius, infeliciſſime. item felicato uerbum, quod eſt felicem, & beatum facio. à quo infelicato, 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. felix uero herba eſt uulgo nota, nec florem ferẽs, nec ſemen. folia habẽs utriſque lateribus pinnata, propter quod græci pterim uocant, nam πτερὸν pennam nominant, naſcitur ubique, ſed maxime frigido ſolo. huius radicæ pellunt interaneorum alia. duo filicis genera ſunt, alterum blachiron uocant, cuius ex una radice quamplures exeunt filices, bina etiã cubita excedẽtes. hãc marẽ exiſtimant. alterum genus thelypterim græci nominant, hoc eſt fœminam filicem. Alij nympheopterim, eſt autem ſingularis, neq; fruticoſa utriuſq; radicæ ſues pinguiſcunt. Neutra danda fœminis, quoniam grauidis abortum, cæteris ſterilitatem facit, farina earũ ulceribus tetris iſpergitur, iumentorũ quoq; cruribus. Folia Cimicẽ necant, ſerpentem nõ recipiunt, ideo ſubſterni utile eſt in locis ſuſpectis. Vſtæ etiã fugant nidore. A filix Felicones dicti mali, & nullius uſus homines. itẽ Felicata patera, quæ ad filicis herbæ ſimilitudinem cælata eſt. OPIMI. Opimiani, Eo ánο, quo Gracchi popularibus ſeditiõibus interierũt. L. Opimio conſule fulſit ea cœli temperies, quam coctura uocant, à perfecta fructuũ decoctiõe, calore ſolis nimio hoc faciente. Magna igitur uini copia. Et uina ipſa præſtantia fuere in omni uitium genere. duraruntq; centis, & ultra annis in ſpeciẽ fere mellis redacta, nec niſi diutius bibi id uinũ ob uetuſtatẽ poterat. tantæ autem æſtimationis fuit, ut amphora centenis numis ueniret. à cõſule igitur Opimio uinum hoc opimium, ſiue opimianum uocitatum eſt. Martialis, Felix autumnus Opimi. SICCATVR. Ita

exhauritur ut prorſus ſine humore remaneat. Siccum proprie dicatur aridum, & ſine humore. Virgilius, Summa petit ſcopuli, ſiccaq; in rupe reſedit. Per metaphoram tamen ſiccum pro exercito accipimus, quaſi nimio labore exhauſtum. Plautus, Sic Siccum frugi continentem, amantem uxoris maxime. Ab hoc fit Sicco uerbum, hoc eſt arefacio, à quo ſubſicco. exſicco. deſicco eiuſdem ſignificationis. item præſicco, ante ſicco. & ſiccitas, ac ſiccitudo ſiccum autem à ſuccus deductum per antiphraſin, quaſi ſine ſucco. ſuccus aũt à ſugo derivatur. à quo ſuctus ipſa, ut ita dicam, ſorbitio humoris. à ſucco ſuculentus, hoc eſt ſucci plenus. à ſugo uero ſugillo, quod eſt percuſſu liuorem, & qua ſi ſuccum excito, quẽmadmodum ſuperius oſtendimus. & exugo, hoc eſt ſuccum omnẽ extraho. CAELLA. Vinaria ſcilicet. MASSICA. Maſſicæ regionis falernæ contermi næ. EGERIT Producat. 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.

Inſtituíq; 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, Iolisq; exortu cæpeſſit candorem, oraſu nigret. Accius, ſplendet ſæpe, aſt idem nimbis interdum nigret, & nigricæ 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 CO PONE 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 dicamus. LALETANA. Ex Laletania Hiſpaniæ regione. Laletania enim maritima regio eſt Hiſpaniæ uerſus Galliam ad emporium urbem pertinens nõ longe à Taraconę. hæc bonitate agri excellit, & in primis uino abundat, ſed ignobili. Plynius. Hiſpaniarum laletana copia nobilitatur. elegantia uero taraconenſia, atque lauronenſia.

EPIGRAMMA LVI. AD PROCILLVM,

HESTERNA 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 ſolebãt. 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. idẽ incœnatum ſenem foras extrudunt mulieres. & domicœnium, cœna quæ domi fit. Martialis. Si triſti domicœnio laboras. & cœnipeta, qui cœnas aliorum captat, nec cœnat dom libenter, & cœnaticus ad cœnam attinens. Varro, Erat inter adoleſcentes ſermo cœnaticus. Plautus, Eſt illic mihi una ſpes cœnatica, ſi illa deœlabit, 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 ſæpe omnia promittant. MISOMNEMONA SYMPOTEN PROCILLE. Græca uocabula ſunt, μισῶ μνήμονα συμπότην πρόκιλλε, hoc eſt odi memorem compotorem Procille.

EPIGRAMMA LVII. IN ACERRAM.

HESTERNO FOETERE MERO. Lepidiſſimum diſtichon contra Acerram, qui totam noctem bibendo trahebat inſomnem. IN LVCEM. Vſq; ad lucem.

EPIGRAMMA. LVIII. AD FIDENTINVM.

AMARE FERT. Facit Fidẽtinum 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

CHIRVRGVS FVERAT. Ex perſona Diauli, qui ex medico factus erat ad auerum funerator, deridet medicos ignaros, & rudes, quorum ſuperalio 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 græca χεῖρα manum uocant, ἔργον opus. ars ipſa chirurgia dicitur. Primum Romæ chirurgum tradunt fuiſſe Archagathũ Liſaniæ Peloponẽſis filiũ L. Aemilio M. Liuio cõſulibus anno urbis qnquageſimo, trigeſimoqnto, eiq; ius qritium datum, & tabernam ab eo in urbe emptam, ob id publicæ uulnerarium fuiſſe appellatum, mire gratũ omnibus initio, mox uero à ſæuitia ſecandi, urendiq; carnificẽ noiatũ, artemq; eius in tædiũ uerſam. VESPILLO, Cadauerũ funerator, quẽmadmodũ ſupius 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 ẽ Veſpillo, & cœpit eſſe medicus, hoc eſt curare corpa eo modo, quo poterat medicã uiuorũ corpora curant, Veſpillões defunctorũ. icirco inferius quoq; inquit, Nuper erat medicus, nunc eſt ueſpillo Diaulus. Quod ueſpillo facit, fecerat et medicus, hoc ẽ curabat prius corpora uiuorũ, nũc curat defunctorũ. CLINICVS. Medicus. tria. n. medicinæ genera ueteres fecere. Empiricẽ, quæ nullis rõnibus, ſed ſolis experimentis conſtat. ἐμπειρία enim græciex pientiã uocãt. iatraleptice, quæ unguẽtis, et pfrictũi

bus curat, quaſi medicinam unguentariam. Iatrinè enim medicina dicitur, ἀλείφειν unctor ἀπὸ τοῦ ἀλείφειν, quod ungere eſt. unde huiuſmodi artifex iatraleptes dicatur. Cornelius Celſus, ſanus homo, qui & bene ualet, & ſuæ ſponte 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 diuidãt, unam διαιτητικὴν, hoc eſt diætiticen, quæ uictu medetur. alterum φαρμακευτικὴν, hoc eſt pharmaceuticen, quæ medicamentis curat. Vnde medici huiuſmodi clinica appellãtur 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 uiuorũ, factus eſt lecticularius defunctorum, quia ſcilicet mortuos effert. Clinici etiã 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.

Hos tibi Phoebe vovet. Stultitiam uotorum, & laſciuiam ſui temporis notat. Aulus Pudẽs centurio puerum habuit Encolpum, quem amabat. hic uotum fecerat ſe crines ſuos Phœbo ſacraturum, cum primũ dominus ſuus ad primi pilatum 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 pfruatur. 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, et 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 nouneo deuouneo, 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 iiſdem uotis obligati. Item uoto frequentatiuum, & ab eo aliud frequẽtatiuum uotito. ueteres etiam uotitum uſurparunt, pro eo, qđ eſt religione aliqua, & quaſi uoto prohibitum, atque interdictum. Plautus, Nolo illum habere cauſam, & uotitam dicere. qđ tamen 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 nominabãt, 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 poeta.

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 à vertice. Nimium adoleſcentis deſyderium oſtendit, qui non breuiores facere crines uouit, ut mos erat, ſed prorſus abſcindere, quaſi nõ curaret domno ſuo amplius placere, dummodo ille optatum, honorem aſſequeretur. Tvlerit. Conſecutus fuerit. Primipili. Vt ſit primus centurio primæ cohortis, quemadmodum ſuperius, dum de pilo loqueremur, oſtendimus. quippe uetus, ac laudatiſſimus Romanorum mos fuit, ut Centuriones uirtutis ergõ à decima cohorte promouerentur ad nonam, à nona ad octauam, & ſic deinceps uſque ad primam. cuius primã centuram 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 tõdendæ 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 mar mora 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. Laniſta, de quibus ſuperius diximus. & dilanio quod eſt, diſcindo. à lana uero fit lanicium pro ipſa lana. Virgilius, Si tibi lanicium curæ. & lanerum, quod ex lana eſt. & lanificium, lanæ opificium. & lanificus, qui lanæ artem exercet. & lanugo à lanæ ſimilitudine, a quo lanugmoſus, 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. Evbae Capilli, metaphoricè 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, & contrario intonſus capillatus. hinc etiam tonſi montes, & tonſæ ualles dicuntur, cum ſyluis carent, & contrario intonſi ſyluoſi. Virgilius, Tonſis in uallibus. Varro, intonſi montes, & feris plenu. aliquando etiã tonſus pro minutus ponitur. Virgilius, Tonſiſq; ferunt mantilia uillis, & tonſa oliua dicatur, quæ minutis frondibus compta eſt, quaſi à tonſore compoſita. Tonſus etiã quandoq; quartæ declinationis eſt, & tonſuram ſignificat. Accius, ſed quænam 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 catuſa 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 prouenientes 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 circumtondeo. pertondeo. detondeo. prætondeo. ſubtondeo. retondeo notæ ſignificationis. SERO VIRVM. Vt ſero barbatus ſit.

EPIGRAMMA. LXI. IN SABIDIVM.

NON AMO TE SABIDI. Graui aculeo pungit Sabidium. hic gulæ deditus plus uorabat, quàm poſſet concoquere, quo circa ita fœtebat eius anima, ut nemo poſſet cum eo loqui. eſt igitur ſenſus poetæ, non amare ſe Sabidium, nec poſſe ſe ob grauẽ olentiam oris tandiu cum eo manere, ut cauſam cur non amet, poſſit exprimere. uoracitatem eius et fœtorẽ animæ altero epigrammate non minus ſalſe indicat Martialis.

Circunlata diu menſis ſcriblitæ ſecundis,
Vrebat nimio ſæua calore manus.
Sed magis ardebat Sabidi gula, protinus ergo
Sufflauit bucis ter q; quaterq; ſuis.
Illa quidem tepuit, digitoſq; admittere uiſa eſt,
Sed nemo potuit tangere, merda fuit.

HOC TANTVM. Vix tantum poſſum tecum manere ut hæc tria uerba exprimam. Non amo te.

EPIGRAMMA LXII. DE GELLIA

IAMIS SVM NON FLET. Gellia arripit, 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 aliquãdo ſubſtantiuum eſt quartæ declinationis. Ennius nemo me lachrymis decoret, nec funera fletu. interdum adiectiuum. quando. ſ. partici pium ẽ. 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, derivaturq; 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, & cõllachrymor, & lachrymabilis flebilis, et lachrymabundus flens, & lachrymabiliter flebiliter. Item illachrymabile, quod ſignificat fletu indignum. IVSSAE. 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 LVGET. Non dolet. lugere proprie eſt dolorem animi cum uoce proferre, quod quia in obitu defunctorum, qui nobis cari ſunt, facere ſolemus, intro ductum 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. et à luctu luctifer, q alicui luctum affert. & luctuoſum plenum luctu. à quo luctuoſe aduerbiũ cum luctu. & prolugeo compoſitum, quod ſignificat ſolito diutius lugeo. luctu uero genus ludi eſt, cum duo ſeſe mutuo apprehẽdentes ad terram nituntur affligere, quod luctari, & cõluctari dicatur. à quibus luctatio & cõluctatio 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.

INCVSTODITIS. 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 cõmittere, dictum quaſi pelliacere, hoc eſt cum pellice coire. & peccatus ipſum adulterium, quaſi pelliatus. à ueteribus enim non peccatum neutro genere, & ſecunda declinatione, ſed peccatus maſculino genere, & quarta declinatiõe 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 peccato generaliter de omnibus delictis, atque erroribus dicatur. à pecco fit peccator, & fœmininum eius peccatrix. LIMINIBVS. Oſtijs. limen enim omnem ingreſſum ſignificat, ut ſuperius diximus. INCVSTODITIS. In quibus nemo obſeruat, nequis repente ingrediatur, aut uideat, quæ intus geruntur. FVRTA. Adulteria. VELOCIQVE, SERAQVE. 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 age-

re eſt findi, ab hoc rimula parua fiſſura, & rimoſus plenus rimis, & rimari, quod eſt diligenter quærere, & ſcruturi, & 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, & cibum per omneis rimas terræ perquirunt. Idem, Et partes rimantur apertas, hoc eſt inueſtigant. aliquando tamen rimari pro explicari accipitur. idē 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 cœtameratum, à furuo hoc eſt obſcuro, qđ eiuſmodi opera obſcura ſint. Virgilius, Cyclopum obducta cæminis Mœnia conſpicio, atque aduerſo fornicis portas. Cicero, Videt ad ipſum fornicem fanianum, quoniam uero meretrices in huiuſmodi locis, hoc eſt ſub fornicibus habitare conſueuerunt, forniciatriæ ſunt appellatæ, & forniciari eſt cum meretrice coire, quod & meretriciari dicitur. & forniciator, qui fornicatur, & fornicatio ipſa congreſſio. à furuo etiã, hoc ẽ obſcuro furnus deducitur, locus, in quo panis decoquitur, differtq; à clibano, quod clibanus mobilis eſt, & quaſi paruus furnus. textuq; aliquando tegitur, & fere è metallo fit, interdum tamen & lapide conſtat, non tam pani, quam alijs dapibus coquendis ſeruiens, furnus uero ex cæmento & calce conſtat, magnusq; & immobilis eſt ad uſum fere panis coquendi. Plynius, cortices quoque decuſſi lini clibanis, & furnis præbent uſum. SVMMENI. Summenium dicebatur locus lupanaris, quod fere ſub mœnibus eẽt. quaſi ſub mœnium, hinc ſummenianæ uxores meretrices dicuntur. Martialis, Conuiua quiſq; Zoili poteſt eſſe Summenianas cœnet in ter uxores. DISCE. Apprehẽde, aſſeque. 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 obliniſcor. 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. Cãdida es, & fuſca es, non es, & es Chione. Iuuena. Et dubitas alta Chionen deducere ſella. LAIDE. Hæc quoq; nobiliſſima meretrix fuit Corinthia, quæ ob elegantiã, ac ueluſtatem formæ grandem pecuniam demerebat, conuentusq; ad eã ditiorũ 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 δὲ κόρινθον ἐς ἐλθεῖν, 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, et ut ſui copiam faceret, petiiſſe, à quo cum Lais petiiſſet μυρίας δραχμὰς, quod faciebat nummi noſtratis denarium decem millia, mulieris petulantia, ac pecuniæ magnitudine obſtupefactus retroceſſiſſe, et inter diſcedendum dixiſſe, μὴ ἀνῶ μετὰ μυρίων δραχμῶν μεταμέλειαν, hoc eſt eqdem pœnitere decem drachmarum millibus non emo. drachmam tres oboli, hoc eſt ſiliquæ decem, & octo conſtituebant. ſinguli enim oboli ſex ſiliquas habebãt, unde duodecim oboli tres denarios, hoc ẽ quatuor drachmas conſtituebant, 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 ſepulchrorũ ſimilitudinem factæ ſunt. LVPAS. Meretrices, quemadmodum ſuperius diximus. NVNQVID. An fortenum idem pene 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 cæret authoritate. Terẽtius, Mihi ne reſpondit? Ita. A' num fit nunquid compoſitum. item aliud compoſitum. nunquidnam, non uero proprie negandi aduerbium eſt, quemadmodum eſt haud, haud quaquam. nequaquam, necne, minus, & ſimiliaduæ negationes plerũq; 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 plane 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 uetterum 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 ſernat ſplẽdorem 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 nõ modo non abſoluo hunc, ſed ne leui quidem pœna cum eo tranſgrediendum puto. errant ediuerſo quidam, qui ad illud non modo applicant, ſed etiam, cum deberẽt applicare, ſed ſaltem, aut ſed certe, aut ſed uel, ut eſt illud. quis enim mẽtis emotæ non modo futura prædicere, ſed etiam cohærentia loqui poſſit? Dicendum erat, ſed uel cohærentia, aut ſed certe cohærentia, aut ſed ſaltem cohærentia loqui poſſit. illud uero de negatione ad ſolam elegantiam pertinet, quod ſubiectis exemplis adducam. Quintulianus, non eſt difficile, ut maritum uxor occidat, ſi nõ 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, nõ petit, ut afflictum alleuetis, niſi & probauerit ſeſe infeliciorem, quod patrem amiſit, quàm quod oculos. Salluſtius, Parcite dignitati Lentuli, ſi ipſe pudiciæ, ſi famæ ſuæ, ſi diis, 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 ſortis 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 cæprarum dependent. Noricum urbs eſt Macedoniæ finitima Illyrio, unde fit adiectiuum noricus. ca. um. Normam uocant fabri,

ad quam opus dirigunt, quæ & regula à quibuſdã dicitur. eius diminutiuum eſt normula. Notion urbs eſt Aetoliæ.

CENSVRA. *Lex, decretum, de quo ſuperius diximus, uel cẽſura, reprehenſio. correctio.*

EPIGRAMMA LXIIII. AD CORNELIVM.

QVERSVS SCRIBERE. *Excuſat laſciuiã carminis, ſimulq; tempora ſua notat, in quibus libri nihil laſciui habẽtes nõ poterant placere, qua cauſa inductum fuiſſe hunc poetam 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 eſt, & ſignificat locum, in quo bonæ artes diſcuntur, dicta ἀπὸ τῆ 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 ſcholaſit palæſtritarũ, hoc eſt locus, in quo athletæ nudi exercẽbantur. græci enim γυμνὸν nudum dicunt. à gymnaſio gymnaſiarches dicitur, q̃ 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, et maſculeſco, hoc eſt maſculus fio. à maritus uero marito uerbũ derivatur, 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 in caſtrato pecore in Appulia, uincor nõ eſſe maſculum ad rem. item à mas Marius deducitur proprium uiri nomen, cuius fœminium eſt Maria, penultima correpta cum accentu in antepenultima. Claudia. Præparat et pulchros Mariæ, ſed luce minores Eligit ornatus. quemadmodum e contrario Iacõbus propriũ nomẽ cum accentu in penultima pronuntiandũ eſt, cum quadriſyllaba dictio ſit, & primas duas ſyllabas breues, tertiam productam habeat. idẽ, Ne laceres uerſus dux Iacobe meos. ſic Idõlum pronũtiandum eſt non idõlum. idolatria nõ idolatria. erẽmus erẽmi, non erẽmus eremi.* SINE MENTVLA. *Sine uerborum laſciuia, quæ propria eſt ſcribentium epigrãmatũ. 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 aliis uerbis, quàm nuptialibus exprimere, ita eẽt abſurdum epigrãmata aliis uerbis, quàm ſuis cantare.* TALASSIONEM. *Carmen nuptiale ita dictũ à uoce, quã in nuptijs efferebant, quæ erat Talaſſius, quemadmodũ hymen quoq; dicitur à uoce, qua græci utebantur, quæ erat Hymenæus. idem carmen & feſcenninum appellatur, qđ primũ ex urbe Feſcennina Romam allatum fuit, ſiue qa faſcinum putabatur arcere. ita enim ad arcendum faſcinum inſtitutum q̃dam exiſtimant, ut feſcennini uerſus canerentur in nuptijs, quẽ admodum ut nuces ſpargerentur, nõ quia cadẽdo tripudium facerent, ut uulgus putat, ſed quod bonum omen uiderentur afferre, cum munere quodam naturæ gemino protectæ ſint operimento, puluinati primum calice, deide lignei putaminis. erat autem talaſſio, ſiue feſcenninum carmen, ſiue hymen, quale ſcripſit Catullus Veronenſis. Io. hymen hymenæe io. Ite cõcinite in nodum, 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 Talaſij cuiuſdam raptam fuiſſe, multisq; ſciſcitantibus, cuinam eam ducerẽt, idẽtidem nequis eam uiolaret, Talaſſio ferri clamitatum. propter quod nuptialem hanc uocem factam. Plutarchus uero eãdem puellam refert, cum à cœtu uiliſſimorum hominum ducereturmotos 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, fortunã laudantes, quoſdam etiam uſq; ad illius ædes proſecutos puellam fuiſſe, Talaſſio nomen alta uoce proclamantes. hinc ortam conſuetudinem in memoriam tantæ felicitatis, ut Romani ſemper in nuptijs talaſſium, quemadmodũ græci hymenæa uocarent. alij hoc nomen proſigno rapiendarum uirginum datum à Romulo exiſtimant, propter quod puellas deinde ducentes talaſſium clamabãt, 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 uticq; lanificijs aptum. unde & græci ταλασιουργίαν lanificium uocant, propter quod non defuerũt, qui hanc conſuetudinem ex eo potius bello fluxiſſe uoluerũt, quod poſtea cum Romanis Sabinu geſſere. Nam cum ſedato tandem belli furore pacem inter ſe feciſſent, 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 τῆς 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 quodã deductum, qui apud Athenas inter ſæuiſſima bella uirgines liberauit, quam ob cauſam nubentes eum inuocare cœperunt, tandemq; quaſi deum nuptijs præſidentem coluere. ſunt tamen q̃ Hymenæum Veneris, & Bacchi filium fuiſſe affirment, cuius officium ſit pſallere in nuptijs, cantare ad thalamos, & limina ſertis coronare.* QVIS FLORALIA VESTIT. *Quis in floralibus nudas meretrices uelare nitatur? Celebrantur apud ueteres ludi florales cum omni laſciuia, & præter uerborum licentiam nudabãtur flagitante populo meretrices, quæ mimarum functæ officio in conſpectu multitudinis ad ſatietatem uſq; impudicis motibus detinenbantur.* STOLATVM. *Matronalem, quẽadmodũ 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. Deformus. turpe enim proprie indecorum, ac deforme ſignificat. Virgili. & turpis egeſtas. idem. ſcabiemq; ferat, turpemq; podagram, aliquando tamen turpe pro grādi accipitur. idem. optima toruæ Forma bouis, cui turpe caput. fœdum et turpe quidam ita diſtinguunt, ut fœdus plus ſit, quàm turpis. Cicero. Luxuria uero cum omni ætati turpis, tum ſenectuti fœdiſſima ē. à turpis fit turpior. turpiſſimus. turpiter. turpius. turpiſſime. turpitudo, deformitas. fœditas. obſcœnitas. turpo uerbū, cuius paſſiuum eſt turpor. Cicero, Iouis aram ſanguine turpari. & ab hoc compoſitum deturpo, ac paſſiuum deturpor. PRIAPO. Priapus lāpſacenus fuit. lāpſacū oppidū nobile helleſpōti, ante pityuſa dictū ſitū iuxta mare, et portū optimū habens, inter qđ et abydū alterū helleſpōti oppidū practius amnis fluit. lāpſace ni, cum priapus ob uirilis mēbri magnitudinē ſolatiū mulieribus afferret, ciuitate eū expulere, procedēte tamen tempore etiā externis mulieribus gratus. tandem iter numina relatus, et horum deus creditus eſt, finxerunt q; eum liberi patris, et nymphæ cuiuſdam filium eſſe. Heſiodus eo antiquor hunc deum non nouit. Myleſij ſub eius nomine Priapum urbem condiderunt, & portum etiam eodem nomine uocauere. à Lāpſacenis 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 ludēdo ducerent, quieuiſſe humi ueſtam affirmant, eamq; priapū ubi ſoporatam animaduertit, inire uoluiſſe, ſed intempeſtiuo clamore aſelli, quo Silenus uehebatur, excitatam, libidinem inſidiatoris detexiſſe, propter quod Lampſacenos ultionem facinoris aſellum priapo immolaſſe, et ut idem in poſterum fieret inſtituiſſe. eūdem apud Romanos ueſtalibus ſacris in honorem pudicitiæ cōſeruatæ, panibus coronari ſolitum tradunt. huius dei ſimulachrum porrecto uirili membro, ac nullis ueſtibus tecto fingebant. Virgilius.

Sed ruber hortorum cuſtos membroſior æquo,
Qui tectum nullis ueſtibus inguen habet.

A priapo idem poeta opus ſuum, quod de rebus laſciuis edidit ſi tamen is author fuit, priapea inſcripſit. GALLO. Caſtrato, tractum à ſacerdotibus Cybeles, qui caſtrati erant, & galli uocabantur, à gallo flumine phrygiæ, cuius aquam q guſtaſſent, reddebantur inſaui. cauſam autem cur ſacerdotes huius deæ uirilia amputarent, hāc tradunt. Cybele deorum mater atyn phrygium puerum caſto ſibi amore deuinxerat, iuſſe rat q; 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 tandē & iuſſorum, & fidei deæ oblitus eſſet ſeſe cū Sagaritide nympha miſcuiſſet, indignata Cybele furorē ei iniecit, quo maiorem in modum agitatus per iuga montis Phrygiæ deæ ſacri, quem Dindyma uocant, aliquandiu diſcurrens, tandem lapideo cultro uirilia ſibi amputauit. Ouidius,

Ille etiam ſaxo corpus laniauit acuto,
Longaq; non mundo puluere tracta coma eſt,
Vox q; fuit, merui, meritas do ſanguine pœnas.
Ah pereant partes, quæ nocuere mihi.

Tradunt ſanguine eius porphyritem lapidem, cum prius candidus eſſet, purpureis maculis conſperſum colorem mutaſſe. Papinius, Sola nitet flauis nomadū decuſſa metallis Purpura, ſola cauo Phrygiæ, quam Simnados antro Ipſe cruēauit maculis lucentibus atys. alij hunc ſcribunt cum per mare phrygium nauigaret ad gallum amnem peruenisſe, guſtatuq; eius aquæ in inſaniam uerſum, ſilicē ſibi uirilia amputaſſe. ſunt & qui tradant matrem deūm hunc ob pulchritudinem adamaſſe, & cū pellice deprehēſum, exectis uirilibus reddidiſſe. hinc igitur inſtitutum eſt, ut eius deæ ſacerdotes cæſtrarentur. Iuuenalis,

Semiuir obſcœno facies reuerenda minori,
Mollia qui rapta ſecuit genitalia teſta.

Ouidius, Molleſq; miniſtri Cædunt iactatis uilia membra comis. fuit et alius Atys Cræſi Lydorum regis filius natu maior. qui nulla arte cuſtodiri potuit, quin ferro, quemadmodum eī prædictum fuerat, necaretur. item alius huius frater, qui cum lōgo tempore elinguis fuiſſet, tandem timore paternæ cædis uocalis redditus in hæc uerba repēte prorupit ὦ πάτερ μὴ κτεῖνε παῖδα τὸν ἐμόν. i. o homo ne interfice Cræſum. à gallis fit gallo uerbū, quod ſignificat inſanio, quēadmodū à bacchus baccho, à quo debacchor. Varro. Et deam gallātes 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. & gallaſco pro pubeſco. quod pubeſcentes uocem grandiorem ad gallinacei ſimilitudinem faciāt. 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 diſtinguunt, 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 dicatur, & regnum in quacunque domo ſint, exercent. dimicatione hoc conſequuntur propter id ingenita cruribus ſuis tela intelligentes. qui palmam cōſecuti ſunt, ſtatim ueluti triumphantes canunt, ſeq; principes teſtantur, uicti obmutеſcentes ſe occultant, ægreq; ſeruitium patiuntur. gradiuntur ardua ceruicē 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 præſaguere uictoriam. hoc ideo interpretati ſunt augures, quod auis illa uicta ſilere ſolet, canere ſi uicīſſet. deſinūt canere caſtrati, quod duobus modis apud ueteres fiebat lumbis aduſtis candente ferro, aut imis calcaribus, quæ cum i gnea ui compoſita ſunt facta ulcera ut conſanеſcant, figulari creta illinuntur. nunc etiā teſtes auelluntur, quod fit libidinis abolendæ cauſa, ut magis pinguеſcant. capi uocantur, cum merito galli à ſimilitudine ſacerdotum matris deūm dici poſſe uiderentur, itaque gallos à contrario ſenſu appellatos quidamexiſtimant. Martialis.

Ne nimis exhauſto maſcaret inguine gallus
Dimiſit teſtes, nunc mihi gallus erit. Idem.

Succumbit ſterili fruſtra gallina marito.
Hanc matris Cybeles eſſe decebat auem.

Pergami omnibus annis ſpectaculum gallorū edi ſolebat ceu gladiatorum. inueniturin annalibus Mar. Lepido, & Qu.

Catulo cõſulibus in ariminenſi agro locutum gallinaceum fuiſſe. in gallinas uero illud mirandum, quod edito ouo excutiũt ſeſe, & circumactæ purificant, aut feſtucæ aliqua ſeſe, & oua luſtrant. à gallus gallina, gallinaceum, gallipes, de quibus ſuperius diximus deducuntur. gallinarum inteſtina, & quæ cũ ijs coquebantur, gigeria antiqui uocabant. Luci. Gigeria ſunt ſine aleo, his ueſcamur alacriter. gallinæ pipare dicuntur, dum naturalem uocem emittunt, ſicut glucare ſiue glocatare dũ oua emiſerunt. Varro. Mugit bos, ouis balat, equi hinniunt, gallina pipat. pipatio Oſcorum lingua uox plorãtis appellatur. pipulum. ueteres pro conuitio poſuere. Plau. Ita me bene amet lucerna, 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 gingueri, alij gingiberim uocant, quanquam ſimili ſit ſapore. id enim in arabia, atq; troglodytica in uillis naſcitur par næ herbæ radice candida. conditur ſaccaro, quem uiridem gingiberim uocant ſtomacho mirifice utilem. eſt etiam in India piperis granis fere ſimile, quod uocatur Garyophyllon grandius, fragiliusq; tradunt in indico luco gigni, aduehiturq; odoris gratia. uarijs etiam condimentis miſcetur. fert etiam genus ſpinæ piperis ſimilitudinem præcipua amaritudine. e 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. foliis 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 cis ſalpina, altera tranſalpina. caſalpina, quæ ab uſu togæ togata Gallia dicitur, in trãſpadanam, & aſpadanam diuiditur. trã ſalpina, quæ uno nomine comata uocata in tria populorum genera ſecatur, amnibus maxime diſtincta, à ſcalde ad Sequanam belgicat, à qua Belgi. ab eo ad Garumná celticat, à qua Celte, & qui finitimi ijs Hiſpani ſunt Celtiberi. Eadem etiã Lugdunenſis à Lugdono inſigni oppido inde ad pyrenei montis excurſum Aquitania, quæ ante Aremoticat dicebatur. à qua Aquitani, & aquitanicat regio. A gallus gallicus deducitur. unde arma gallicat. & gallicum ſinum, & gallicos mores dicimus. item gallicanus, unde gallicanæ ueſtes. & Galacia regio Aſiæ minoris contermina Phrygiæ, quam olim Galli ex Europa uenientes habitarunt, à qua galatæ appellati. hæc & Gallograecia dicitur. à qua gallograeci. nã cum à rege Bithyniæ galli ſimul ac græci in auxilium uocati uenisſent, partem regni tenuerũt. & a græcis, gallisq; gallograeca ſunt dicti. item Callaici, ſiue calleci Hiſpaniæ populi gallis finitimi dicti, quaſi gallaici. Martialis, Nec quæ callaica linuntur auro. Gallos à candore appellatos nonnulli exiſtimant, quaſi lacteos. Gala enim græca lac nominant. Galla fœminino genere quid ſit, ſuperius diximus. Gallam bibere, ac rugas conducere uentri cum ait Lucilius, Præmonet parſimonia eſſe utendum, neque gulæ indulgendũ,

uentremq; curandum. 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 galeritæ 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.

SI LVCANE TIBI. Incredibilem beneuolentiam, ac pietatem Lucani, et Tulli fratrum exponit, quorum utercq; pro altero mori uoluiſſet, ut alter uiueret. DARENTVR FATA. ſubaudi talia. LACONES LADAEI. 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.

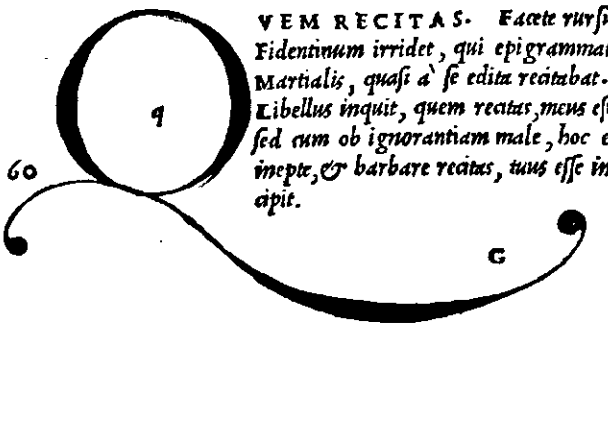
AENTRIS ONVS. Baſſæ luxuriam execratur, quod aureis uaſis ubi, & potus excrementa colligeret. EXCIPIS. Colligis. MISERO AVRO. Miſerabili uaſe aureo. Miſerum enim, ſiue miſerabile uidetur, quod tam nobile metallũ tam fœdæ rei ſeruiat. Scribit Meſſala Antonium triumuirum aureis uaſis uſum fuiſſe in omnibus obſcœnis operibus, etiã in Cleopatræ pudendis menſibus colligendis, in quo certe contumeliam naturæ, uilitatem auro fecit. Mirum è quanta auiditate, 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 delphi eo 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 utroq; cedat plumbo. ſed quia ſolum ex omnibus metallis igne non deperit, immo quo ſæpius ardet, fit pfectius. Vnde obrizum uocant aurum, quod ſæpe numero igne candefactum, & exuſtum eſt. ideoq; puriſſimum. Eſt et altera cauſa pretij, quod uſu nõ 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 auriferæ dicuntur. Tago Hiſpaniæ. Pado Italiæ. Hebro thraciæ. Pactolo Aſiæ. Gange Indiæ. Multis præterea montibus locis alijs. Traditur apud Scythas à formicis, ac Gryphibus erui, de quibus ſuperius diſſerimus. à Gryphe gryphi dicuntur, qui naſum recuruum habent, à roſtri

eius auis

eius auis ſimilitudine. Aurum qui quærunt ante omnia ſequ
lum tollunt, ita uocatur indicium, quod puteis foditur canalicu
um 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,
neq; enim alia afflatum, ignemq;, & ardentem materiam to-
lerat. Quod uero cuniculis p magna ſpatia actis extrahitur,
ad lucernarum lumina maiore periculo quæritur. Arrugias
eiuſmodi cuniculos uocant. Aurum arrugia quæſitum non co-
quitur, ſed ſtatim ſuum eſt. Aquas è iugis montium ad lauan
dum aurum ductas, à corriuatione corrugos uocant. Vlex uo-
catur frutex roris marini ſimilis, aſper aurum retinens. hic ſic-
catus uritur, & cinis eius lauatur, ſubtracto cæſpite herboſo, ut
ſidat aurum. Vicena millia pondo ad hunc modum annis ſin-
gulis Aſturiam, atq; Galatiam, & Luſitaniam quondam præ
ſtaſſe prodiderunt. Omni auro ineſt argentum uario pondere
alibi dena. alibi nona. alibi octaua parte. Vbicunq; quinta ar
genti portio eſt, electrum uocatur. Fit & cura electrum argen
to addito. Electri natura eſt ad lucernarum lumina clarius ar
gento ſplendere. Venena etiam, quod eſt natiuum, deprehen-
dit gemina ratione. Nã & diſcurrunt in calicibus arquubus
cœleſtibus ſimiles, & igneum ſtridorem edunt. Propter hoc
magna authoritas electro apud ueteres fuit. Homero teſte, qui
Menelai regiã auro. electro. argento. ebore fulgere tradit. Mi-
neruæ templum habuit Lindos inſula Rhodiorum, in quo He
lena ſacrauit calicem ex electro mammæ ſuæ menſura. Aurũ
græce χρυσὸς dicitur à quo chryſocolla appellatur hu-
mor p uenam auri defluens craſſeſcente limo rigoribus hyber
nis uſq; in duritiam pumicis inuenitur etiam in æraríjs, & ar
genterijs, & plumbarijs metallis. Fit & cura multum infra
naturalẽ natiuam unam uocant. Omnes quaſi lanæ tinguntur
illa herba, quam luteam appellant, niſi capiat colorem, addun
tur ſcitanum, & turbyſtum, ita uocant medicamenta ſorbere co
gentia. Sic pingitur, ut pingat. Cum tincta eſt, orobitin picto-
res uocant, quæ non eſt tincta, aceſis à medicis uocatur. Aurifi
ces quoq; ſibi chryſocollam uendicant à glutinando auro, &
inde ei nomen impoſitum putant. Temperatur cypria æruginę,
& pueri impubis urina addito nitro. teritur in æreis mor-
tarijs. Santernam uocant noſtri. ita aurum ferruminatur. item
à chryſos chryſocome deducitur, quod nos auricomam dicere
poſſumus. & chryſolithus. chryſopaſſus. chryſoberyllus. chry
ſopteros. chryſolampis, de quibus ſuperius diximus. & Chry
ſes proprium nomẽ ſacerdotis apud Homerũ. à quo filia eius
Chryſeis uocitata eſt. & Chryſothemis filia Agememonis. et
Clytẽneſtre. & Chryſoſtomus. & Chryſogonus, quorum il-
lud os aureum, hoc aureus fœcus interpretari poteſt. BIBIS.
Potas. hauris, quod non modo de animalibus dicitur, quæ hau
ſtum habent, ſed etiam de inanimatis, quæ carent hauſtu. Vir
gilius, bibit haſta cruorem. unde bibula papyrus dicitur, quæ
haurit æramentum. nam à bibo bibulus deducitur, quod &
uiri cognomentum fuit. & bibax. ſicut ab edo edax, qui mul-
tum bibit. ab eo bibacitas. bibaculus. bibacior. bibaciſſimus. &
compoſita ebibo, quod eſt totum haurio. & imbibo, hauriq;
etiam ad mentem refertur. Aurelius, Vt poëta optimus ma
ximus 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 ui
trum habet. ut uitroſa regio. uitroſa arena. Vitrum principio
hoc modo repertum fuiſſe prodiderunt. Pars eſt Syriæ, quæ Phœ
nice uocatur, finitima Iudææ intra montis Carmeli radices. pa
ludem habens, quæ uocatur Candebea. Ex ea naſcitur Belus

amnis quinq; millium paſſuum ſpatio in mare profluẽs iuxta
Ptolemaidem quingentorum paſſuum eſt litoris ſpatium, ubi
arenæ mari uoluntatæ, ac reiectæ coguntur. Appulſa quondam
ad eum locum naue mercatorum nitri, cum ſparſi per litus, ho
mines epulas pararent, nec eſſet ad tollendas cortinas occaſio la
pidum, glebas nitri è naue ſubdiderunt, quibus accenſis pmi
ſta arena litoris, translucentes nobiliſſimi liquoris riui fluxe-
re, & hæc origo uitri fuit. Mox magnetem quoq; addere homi
num ingenia cœperunt, quoniam liquorem in ſe uitri, ut fer-
rum trahit, tum aliæ quoq; artes inuentæ. Multa, & uaria ex
uitro opera fiunt. ſinditur, tingiturq;, & aliud ſtando figura
tur, aliud torno teritur, aliud metalli modo cælatur. Vidon quon
dam huiuſmodi operibus nobilis fuit. nũc Italia excellit, præ
ſertimq; Venetiæ. Sub Tiberio principe inuentum uitri tempe-
ramentum fuiſſe nonnulli prodiderunt, quod flexibile fiebat,
Sed totam eam officinam fuiſſe extinctam, ne argenti, atq; au
ri metalla uileſcerent. id uerum ne fuerit incertum habeo. ui
tro nunc nobiliores pro poculis utuntur, ad cryſtalli ſimilitu-
dinem pureficto. item uarijs tincto coloribus, quale apud uete
res quoque in uſu quondam fuiſſe perhibetur. illud certe con
ſtat Neronis temporibus tantum in eo laborando artem fuiſſe,
ut duo perexigui calices ſex millibus ſeſtertiũm uenierint. Vi
trum græci ὕαλον uocant, hoc eſt Hyalum, qua uoce etiã
latini utuntur. Virgilius, muleſia uellera nymphæ Carpebant
hyali ſaturo fucata colore, hoc eſt colore uitri, q naturaliter ui
ridis eſt. Ab hyalus fit Hyalinus, hoc eſt uitreus, & Hyalur
gus uitrarius. CARIVS. Maiori pretio. Carum enim
dicitur proprie quod uili contrarium eſt. unde caritas pro pe-
nuria accipitur. Quidam tamen ſic caritatem à penuria ſepa
rant, ut caritas propria ſit annonæ, Penuria autem cæterarũ
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 ſupius dixi
mus. & caſſum, inane uacuum, quaſi omni re carens. Lucre-
tius, Caſſa fraude parat. Plautus. Virginem habeo grandem,
dote caſſam, atque illocabilem. Vnde fit incaſſum, quod ſigni
ficat fruſtra. & caſſes. ideſt retia, quod uacuas habent macu-
las. unde & à raritate retia dicuntur. Ab hoc uero per dimi-
nutionem fit caſſiculum, quod ſignificat reticulum. & caſſis
galea, quod uacua ſit ad caput recipiendum. Veteres caſſidam
dixere. & Caſſius nomen proprium. à quo uia ab ipſo ſtra-
ta caſſia appellata. item à careo caries, hoc eſt uetuſtas, uel pu
tredo, quod iam uigore careat. à quo carioſus uetuſtus. putre-
ſcens. Næuius, Nemo illa uiuit carie carioſior. Charus etiã ali
quando pro grato accipitur, & tunc deducitur à græco χάρις,
quod ſignificat gratiam. unde charitas, quæ ita ab amore diſ
fert, quod amor genus eſt, charitas ſpecies. illud ad omnia per-
tinet, hoc tantum ad homines, & quidem pro dignitate, ac qua
litate 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 edita recitabat. Libellus inquit, quem recitas, meus eſt, ſed cum ob ignorantiam male, hoc eſt inepte, & barbare recitas, tuus eſſe incipit.

EPIGRAMMA LXVIII. AD DECIANVM.

SI QVIS ERIT. Laudat Decianum, & ex perſona eius cæteros doctrina, ac uirtute præſtantes. 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, quemadmodum præſbyteri quoq; hoc eſt ſeniores appellantur. Hinc pape interiectio admirãtis. & Papeus apud Scythas Iupiter appellatur, uel (ut alij uolũt) ab alia græca uoce αὖος, qđ magnum ſignificat, quaſi auus ſit magnus pater. Sunt etiam q putant auum dictum eſſe, qa ad duos attineat, quaſi adduum, uel qa 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, et 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 appellantur. & auitus, qđ ad auum attinet. unde paternos, atq; auites 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 fœminininũ proneptis. ſicut à nepos neptis. & à proauo fœminininũ proauia. & abauus proaui paterni, uel materni pater. item proauiæ paternæ, uel maternæ pater. à quo abauia, relatiuumq; eius abnepos. à quo abneptis. et atauus abaui, uel abauiæ pater. à quo atauia, & relatiuũ atnepos. à quo atneptis. & trítauus atauí, & atauiæ pater dictus, quaſi tertius pater. à quo tritauia. & relatiuũ trinepos. à quo trineptis. Nepotem autem (ut ſupius diximus) dictum putant, quod natus poſt ſit patri, quàm filius. Ponimusq; aliquando nepotes pro poſteris. Virgilius, Forte recenſebat numerum, atrosq; 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. naturæ anaticulas. uolare merulas. cornibus uti uideas boues. nepas aculeis. ſuam denique cuiq; naturam eſſe ad uiuendum ducem. QVALES PRISCA FIDES. Senſus eſt, quales amicos priſca fides, et fama nouit fuiſſe maiores noſtros. ut puta Oreſtem, & Pyladem, q tanta inter ſe beneuolentia coniuncti fuere, ut Oreſtem etiam in furorem uerſum Pylades non deſeruerit. Quid Aſtitit inſano iuuenis Phocenſis Oreſti. idẽ, Non ita uixerunt Strophio, atq; Agamẽnone 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 bonis artibus. Ab hoc fit mador, hoc eſt infuſio humiditas. Sallu. Quaſi par in oppido feſtinatio, & ingens terror erat, ne ex latere noua monimenta madore infirmarentur. Nam omnia ædificia oppidi ſtagnabant redundantibus cloacis aduerſo æſtu maris. à quo fit madeo uerbum, quod ſignificat infectus ſum. plenus ſum. à quo madeſco, hoc eſt inficior. humeſco. & madefacio inficio. & madefio inficior. & madulſa ebrius, quod ſatis uino madidus ſit. ARTIBVS CECROPIAE, ET LATIAE MINERVAE. Artibus græcæ, & latinæ linguæ. 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 pinqueſco, modo groſſior fio. interdum etiam hebes, ac ſtultum. Var. Senibus craſſis hominibus 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 aliã rem ab aliquo geſtam effingere, quod à græco deducatur μιμεῖσθαι. 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, nequid 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, cum eò peruenieris, 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 onari eſt. Virgilius, Poſt nalido nitens ſub pondere fagnus axis. Increpat. Hinc adnitor. & enitor deducuntur eiuſdem cum ſuo ſimplici ſignificationis. Aliquando tamen adnitor eſt nitendo adhæreo. & enitor, cum conamine quodam abſoluor. Vnde enixæ dicuntur mulieres, quæ partus labore leuatæ ſunt. item quæ nitendo pepererunt. Dicere etiam poſſumus enixas, non in partu ſolum, ſed etiam quocunq; labore exercitas. Virgilius, Stirpis Achilleæ faſtus, iuuenemq; ſuperbum. Seruitio enixæ tulimus. à quo fit aduerbium enixe, quod & enixum dicitur. Cicero, Ego illos malos, & audaces ſemper enixum contra fortunas, atq; 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. Cõſtitit. item à nitor quando onor ſignificat, fit obnitor, quod eſt contra onor. à quo obnixe, quod ægre, & cum labore ſignificat. & innitor, quod ſignificat incumbo. Varro. Eádemq; 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, & in conatu ſæpius aliquà re perpellitur. ROBORE MAGNAE MENTIS. Præſtantia, & uiribus magni ingenij. DISPEREAM. Moriar. Eſt autem modus affirmandi cum

mandi cum asseueratione. aut enim iurando hoc facimus, ut me hercule ita est. Medius fidius ita est, aut execrando. ut moriar, nisi ita est, peream nisi ita est. Est autem alius modus, cum dicimus, mentior nisi ita est. item cum aliquid nobis carum in testimonium adducamus, ut testor amorem nostrum. testor tuum lepidissimum caput. Verum hoc quidem iusiurandum uideri aliquibus posset.

EPIGRAMMA LXIX. IN INVIDVM.

QVI DVCIS VVLTVS. 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 nigrã habet fluxione cruoris ad eum locum, qui percussus est. Plynius, Tapsiæ succus fugillatis, ac liuidis prodest. hinc liuidus pro nigro accipitur. Virgilius,

Quid'ue petunt animæ, uel quo discrimine ripas
Hæ linquunt, illæ remis uada liuida uerrunt.

Quoniam uero qui inuidiæ morbo laborant, extendẽtes se dolore, hunc colorem contrahunt, liuidus frequenter pro inuido accipitur. Mart. Omnibus inuideas liuide, nemo tibi. sic liuor modo maculam in corpore ex percussu factam significat. Plynius, Nam utriusq; sucus inciso per messes 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. Varr. Cuius facies nocturnis grassationibus liuet. modo inuideo. Põponius, Maligrus homo, & fortunis aliorum semper liuens. DVCIS. Contrahis, siue auertis, de quo superius diximus.

EPIGRAMMA LXX. IN CAECILIVM.

CVRBANVS TIBI CAECILI VIDERIS. Cæcilium carpit, & ex persona eius cæteros, qui cum sint ineptissimi scurræ, urbanitatis gloriã 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. Mart. Vernaculorum dicta, sordidum dentem. Tibul. Cõsueuerat amantis Improbus in dominæ ludere uerna sinu. Propterea uernilitas à ueteribus pro adulatore usurpatur, qđ hæc uiuẽdi ars uernarum propria sit. Cæcil. Credo nimis tandem hic sit uernilitas. 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, q̃ diuitum domos sequatur. Est autem scurra, qui risum ab audientibus captat, nõ salua dignitate psõnæ. à quo scurrile dicatur, 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 ẽt

sua Vatinius posuit, sed non tales fuerunt ioci Ciceronis, de q̃ bus dici posset, quod non saluo grauitatis, pudoris q̃; respectu caderent in scurram, uerum graues fuerunt, atq; modesti, quale dictum illud in generum suum, qui cum exigui corporis homo esset, longumq; gladium acinctum haberet. quis inqt, generum meum ad gladiũ alligauit? item cum apud Damasippum cœnaret, & ille mediocri uino appositio diceret, bibite fãlernum 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 pictã, erat aũt Quintus ipse statuæ paruæ. Frater meus inquit dimidius maior est, q̃ totus idem quoq;, cum Vatinius cõsulatum paucis diebus gessisset, Magnum inquit ostentum anno Vatinij factum, q̃ illo cõsule, nec bruma, nec uer, nec æstas, nec autumnus fuit. Quærenti deinde Vatinio, q̃ Cicero grauatus esset ad se infirmum uenire, Respondit, uolui in cõsulatu tuo uenire, sed nox me comprehendit. Caninium, qđ cõsul designatus honorem inierat, statimq; deposuerat, interrogauit quibus cõsulibus cõsul fuisset. deinde non destitit dicere. Vigilantissimum habuimus cõsulem Caninium, qui in toto cõsulatu suo somnum non uidit. Cum aliq̃n ad Pompeium uenisset dicentibus sero eum uenisse, respondit, eqdem non sero ueni. nam nihil hic paratum uideo. & cum donasset Põpeius transfugã ciuitate Romana, O bellum hoiem inquit, ciuitatem dat Gallis alienam, q̃ nobis nostrã restituere non 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 angustè sederem, simul et illum respuens. & in nouũ senatum iocatus, cuius numerũ Cæsar supra fas auxerat. sed non impune respondit ei Laberius. Mirum si angustè sedes, q̃ soles duabus sellis sedere, leuitatem Ciceronis exprobrans. Cũ antro quidam Laodicenus eum salutatum uenisset, cãmq; aduentus ab eo quæsisset, respondisset q̃; 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. Est. s. Vilissima hoium gña commemorat, solita scurriliter iocari, q̃ bus Cæliani comparet. AMBVLATOR. Vilissimus cerdo. Cerdones. n dicuntur, q̃cunq; artes illiberales exercent, quæstus gratia, q̃ græce κέρδος dicitur. un ceropa graeci, quasi κέρδωμα uocant, lucrari undiq; cupientem, quẽ nostri lucrionem appellant. Ambulatores uero proprie appellãtur, q̃ urbẽ passim pagrant uẽditando uilissimas merces, et dictis qbusdã scurrilibus aucupando emptores. hoc uocabulũ ab ambulo deducitur, qđ significat huc, atq; illuc eo. ab ambio, qđ est circũeo. à quo ambulatio. & ambulacrũ, qđ mõ ipsam ambulationẽ significat, modo locũ, in quo ambulatur. & iambulo, ac deambulo, qđ significat spatior. un deãbulatoriũ locũ, & deambulatoriã porticum dicimus, p̃ quã ambulamus. & abambulo ascẽdo. à quo abambulator ascensor. & añambulo, ante alios eo. à quo anteambulones dicuntur, q̃ honoris gratia, aliquẽ comitando præcedũt. Sue. de Vespasiano, Ea demũ exutit magis comitio, q̃ precibus uel authoritate dũ eum idẽtidem p̃ contumeliã añambulonẽ fratris appellat. et obambulo, aduersus alios ambulo, et quasi ambulãti me oppono. à quo obambula

tor. obambulatrix. obambulatio. Ambrões uero gentes quædã gallicæ fuerunt, quæ ſubita emundatione maris, cũ ſedes ſuas amiſiſſent, rapinis. & deprædationibus ſe, ſuosq; alere cœperunt, ex quo tractum eſt, ut turpis uitæ homines ambrones dicerentur. hos & Cimbros, Teutoneſq; C. Marius deleuit. Ambracia urbs eſt Epeiri iuxta Acheronem nauigabilem fluuium ſita, Pyrrhi olim regia. TRANSTYBERINVS. Romæ trans Tyberim habitans. illic. n. uiliores perſonæ habitarunt. 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. Heturiam ab Vmbris, ac Sabinis. mox uicientem agrum à Crustumino, deinde Fidenate, latinumq; à uaticano dirimens. duobus & quinquaginta fluuijs augetur. præcipuis autem Nare, & Aniene, nec minus tamen aquis, fontibusq; in urbem pductis. & ideo quãlibet magnarũ nauiũ ex Italo mari capax, rerum in toto orbe naſcentium uector placidiſſimus. Primo ab aquarum colore Albula dictus eſt. Deinde Tybris appellatus, uel à rege Thuſco huius nominis iuxta eum in bello occiſo, quod ſenſiſſe uidetur Virg. cum inquit. aſperq; immani corpore Tybris. A quo poſt Itali fluuiũ cognomine Tybrim Diximus. amiſit uerum uetus Albula nomen. uel qđ τῦς 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. cõgiſſe. 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 τὸ ὕβριν, hoc eſt iniuriã, 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 pontes, de quo ſuperius latiſſime diſſeruimus. Iuuenalis,

Vos anguilla manet longæ cognata cølubræ,
Aut glaciæ aſperſius maculis Tyberinus, & ipſa
Vernula riparũ pinguis torrente cloaca. QVI PALENTINA SVLFVRATA FRACTIS PERMVTAT VITREIS. Erat. n. ut nunc quoq; mos eſt, ut uiliſſimæ perſonæ per urbem uocíferando diſcurrentes ſulfurata uitri fragmentis permutarent. PERMVTAT. Aliud pro alio accipit. hinc permutatio dicta, qua ueteres utebantur añ, q̃ cuderent metalla. A muto ĕt permuto deducitur. Mutare proprie trãsferre eſt. Var. Fac ut te aliquo cum omni familia mutes. Aliquando tñ pro permutare accipitur. Luci. Publicanus uero ut Aſiæ fiam ſcripturarius. pro Lucilio id ego nolo. et uno hoc non muto omnia. Item pro uariare. unde mutare animum, mutare ſententiam dicimus. Aliquando ĕt 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 ſemp Fœmina. a quo immutabile, quod nullo modo mouetur, ac flectitur.

item commuto, uel muto, uel ſimul muto. à quo commutatio, ac cõmutabile. cõmutare uerba, eſt litigare, & iurgari. Ter. Num quã 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, o litera in u mutata. Nam ueteres moto dicebant. à quo motacilla auis uulgo nota, quod ſemper moueat caudã. unde uulgo non inepte cõdatremula dicitur. Veteres. n. cõdã caudam dicebant. Moueo manifeſtum habet ſignificationem. interdum in pro excludo accipitur. Cic. Atqui quodam quaſi ueneno perfecat, 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 pót momentum appellari. Plyn. Proſunt & combuſtæ, ut cinis earum bibatur in uino addito reſinæ momento. idem. Comitialibus morbis æſypum cũ myrrhæ momento prodeſt. ab hoc fit momentaneum, hoc eſt caducũ, & quod facile mutatur, ac deficit. itẽ mox aduerbium, quod ſignificat ſtatim, ſine intermiſſione. paulo poſt. item motus quartæ declinationis pro motione. à quo terræmotus, cuius cauſam uẽtos eſſe compertum eſt. Neq; enim unq̃ intremiſcunt terræ niſi ſopito mari, cœloq; tranquillo, nec unquã niſi poſt uentos conditos in uenas, & cauernas terræ, & occulto flatu erumpere nitentes. Multa eorum gña 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 aliãs remanet oſtendens quæ ſorbuit. aliãs occultat ore compreſſo, rurſuſq; ita inducto ſolo, ut nulla ueſtigia extent urbibus pleruq; deuoratis, quod ætate noſtra pluribus locis in Cãpania cõtigit. Nec ſimplicia modo quatitur unq̃ terra, ſed tremit, uibratq;. Maritima autem maxime quatiuntur, ſed nec montoſa tali motu carent. Exploratum eſt alpes apẽninas ſæpius tremuiſſe. Sunt qui naturali ratione futurum terræmotum præuideant. Anaximandrum Mileſium ferunt Lacedæmonijs prædixiſſe, ut urbem, ac tecta cuſtodirent, quoniam terræmotus imminueret, 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 admoneo, qđ eſt applico. Amoueo et remoueo. dimoueo, idem quod remoueo. commoueo, excito. ſimul moueo. VITREIS. Vaſis. ſ. PALLENTIA. Pallida. epitheton ſulfuris eſt, ſiue quod materia ipſa pallida eſt, ſiue q̃ ſuffitus eius pallentes homines facit, ut ſuperius diximus. Erat autem apud ueteres mos, ut ĕt apud nos eſt, ut uiliſſimæ perſonæ urbem peragrarent ſulfurata ad accendendas lucernas parata cum uitri fragmentis permutantes. Iuue. Rupto poſcentem ſulfura uitro. Papi. Quiq; communitis 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 plebi uenditare, quo culinæ paratius haberent. nec. n. decoqui pót niſi molleſactum. pridie ſeri debet. Plura eius genera. Eſt. n. arietino aspi

ti ſimile, pp quod arietinum appellatur albū, nigrumq; & columbinū, qđ & uenereū uocant candidum. rotundum. leue arietino minus, qđ religio ueterū adhibere puigilijs ſolebat. Dulciſſimū aũt id, p eruo ſimillimū. à cicere cicercula deriuatur, quaſi mutuum cicer inæqualeſ angulos hns, ueluti piſum. itẽ Cicero nõ p primus, q ea familia ſic cognominatus eſt, in extrema naſi parte eminens quoddam quaſi cicer habuerit, ſed p hoc genus leguminis optime ſit ſolitus ſerere. Fuerunt enim ueteres agriculturæ ſtudioſiſſimi. ideo dona ampliſſima imperatorũ, ac fortium ciuiũ erant quantũ quis uno die plurimum arare potuiſſet. Populi uero dona quartariũ, ſiue hemina farris. hinc prima cognomina inde ſumpta. Pilũni dicti, q pilum piſtrinis inuenerunt. Piſones à piſendo. Fabij. Lentuli. Ciceroneſ, ut quisquis aliquod huiuſmodi genus optime ſereret. item bubulcus dictus, p bobus optime uteretur. à Cicero ciceronianus deducitur. OTIOSAE CORONAE. Ignauæ multitudini, quæ præparandi ad cœnam leguminis curam non habet. QVOD CVSTOS, DOMINVS QVE VIPERARVM. Aliud uiliſſimum genus hoĩum, qui ſerpẽteſ circunferunt. & latine, ut ſuperius diximus, circulatores dicuntur. VILES. Abiecti. ignobiles. PVERI. Serui. hi. n. ſal ſamenta per urbem uendendo circũferunt. SALARIORVM. Eorum, qui uendunt ſalſamenta. Salarij à ſale appellati ſunt. Sal uero græci nox eſt. unde ἅλαι ſalinæ dicũtur. Sal omnis aut fit, aut gignitur coacto humore, uel ſicato. Trahitur aqua maris in foſſas ad hũc uſum factas, & ſicatur 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 ẽ. & minus acer. faciunt ſalem & lacus uaſti, ut in Cypro, & apud Memphim extractis è lacubus aquis. deinde ſicatis ſole, ſed & ſumma fluminum denſatur in ſalem, amne reliquo uelut ſub gelu fluente, ut apud cæſpias portas, quæ ſalis flumina appellantur. Ferunt præterea & calidi fontes, & frigidi ſalem. ſicut pegaſei, & uolaterani. Sunt & montes natiui ſalis, ut in Indis Oromenus, i quo lapidicinarũ modo cæditur. cõtinue renaſcens, maiusq; ex eo eſt regum uectigal, q ex auro, & margaritis. Effoditur quoq; è terra pluribus locis palã humore deſato. cæditur ibi ſpeculariũ lapidum modo põdus magnũ glebis, quas macas uulgus appellat. Carris Arabiæ oppido muros, domosq; maſſis ſalis faciunt aqua ferruminatis. Cyrenaici tractus hamoniaco ſale nobilitantur, ita appellato, qa ſub arenis inueniatur ſimilis ẽ colore alumini, qđ ſchiſton uocant longis glebis, neq; perlucidis, ingratus ſapore, ſed medicinæ utilis. Probatur q maxime perſpicuus rectis ſciſſuris. Adulteratur ſiculo, qui in lacu cocanico naſcitur, ideoq; et ipſe appellatur cocanicus. Sunt & fictitij ſalis plura genera. Vulgaris q; plurimus fit in ſalinis mari fuſo, additis riguis dulcis aquæ. & in Aegypto ipſo mari influente in ſolum, quando Nili aqs ſuccoſum eſt. Fit & è putaneis aquis in ſalinas ingeſtis. Prima denſatio Babyloniæ in bitumẽ liqdum 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 ocrilus laudatur, ita infuſo liquore ſalſo, carbo ẽt in ſalem uertitur. Quicunq; confiatur igne ſal niger eſt. Scribit Theophraſtus quoſdam arundinis, & iunci cinerem decoquere aqua ſolitos, donec exiguum ſupſit humoris, idq; ſalem eſſe. Quinẽt muria, ita. n. aquã ſalſamentorum uocamus, recoquitur, iterumq; conſumpto humore ad naturam ſuam redit. Suauiſſimus olium Tarentinus, atq; candidiſſimus. Ad obſoniũ & cibum utilior ſal eſt, q ſi quis facile liqueſcit. itẽ humidior, quia minorem amaritudinem hẽt. ſeruandis carnibus aptior acer, & ſiccus. Fiunt è ſale ẽt condimenta odoribus additis. Sic pulmentarij uicem implet, excitans auiditatem, iuitansq; 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. quicqd. n. in omni genere gratum eſt, ſalem uocamus. Vnde aĩ quoq; ſolatia appellãtur ſales plurali numero. Lucr. At ſolũ luſere ſales. aliqñ etiam ſingulari. Ter. Quid habet ſalem, qđ in te eſt, omnis quoq; uitæ lepos, & ſumma hilaritas, laborumq; reges non alio magis uocabulo conſtat. Quã obrem honoribus ẽt militaribus interponitur. Siqdem ſtipẽdia eorũ ſalaria dicimus, qm̃ ita neceſſaria ſint, ut hoĩ ſal, quod magis mihi placet, q quod ſcribit Vlp. Salariũ uectigal eſſe ex eo dictum, qđ pro ſolo pendatur. Sig. n. inquit nemine prohibẽte in publico ædificauerit, & id ædificiũ 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. Voſ ſale ueteres pulmentarij uice affirmat, eſitaſſe. n. ſalẽ cum pane, & caſeo, qđ nunc Thuſci facunt cum aquatico pane, & malo medico. Maxime aũt ſalis authoritas è ſacris ueterũ intelligitur, apud quos nulla ſacra ſine mola ſal ſa conficiebantur. Sic. n. uocabant farr toſtum ſale conſperſum, qđ eo molito hoſtiæ aſpergerentur. Virg. Sperge molã, flos ſalis. in totum res diuerſa eſt. ita. n. appellatur quædã eius fauilla, quæ leuiſſima eſt, humlioriſq; naturæ, et crocei coloris aut ruſi, ueluti rubigo ſalis. Eius natura aſpera, et excalfactoria ẽ, ſudorẽ cit, aluum ſoluit in uino. præter hæc ẽt appellatur in ſalinis ſalſugo. ab aliis ſalſilago tota liquida, marina aqua ſalſior, ui diſtans ſalſuginem ẽt, ſiue ſalſilaginẽ dicimus humorẽ cũ ſapore ſalis. Plyn. Natura aceris eſt gigni cum ſalſilagine. Salis natura eſt per ſe ignea, & tẽ ignibus inimica, fugiens eoſ. oĩa erodẽs. corpora uero aſtringens. ſicans. 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 denteſ 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, qđ ſalis ſaporẽ habet, ſiue ſale denſatũ eſt. & ſalio, qđ eſt ſale condio. à quo ſalitum, quod ſale conditum eſt. et 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. et ſalſicorticem arborem, quam ſuperius diximus à græcis haliphleon uocari. et ſalſedinem ipſum ſalis ſaporem. & ſalum mare à ſapore ſalis. Virg. Perq; undas ſuperante ſalo. & Salinas urbem Siciliæ iuxta Lilibæum abundantem palmis, quod iuxta eã 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 Curum & ſine labe ſalinum. & Salentinum Italiæ promontorium. Sallu ſtius, Omnis Italia coacta in anguſtias ſcinditur in duo promõtoria, Pachynum & Salentinũ. & ſaliuam ſputum, quod fe-

re' ſalis ſaporem habeat. & ſalinacidus ſalis ſaporem habens Plyn. nam nitroſas aquas, atq; ſalinacidas, ac feculentas additu polenta utiles eſſe aiunt. quidam etiam à ſale, ſiue ſalo Salamina deductum exiſtimant. Eſt autem Salamin, ſiue Salamina inſula in mari euboico, contra Athenas ſita, in qua urbs eſt eiuſdem nominis, ubi Telamon Aiacis & Teucri pater regnauit. Sed cum reuerteretur Teucer à bello troiano, nec inimicos Aiacis ultus fuiſſet, expulſus à patre in Cyprum nauigauit, 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, Haliarnaſus dicta urbs Cariæ maritima in minori Aſia Arguorum colonia, in qua Mauſoli quòdam nobiliſſimum opus extabat. à quo Haliarnaſeus deducitur. et Halcyones populi Paphlagoniæ ἀπὸ τοῦ ὑπὸ ἁλὶ ὠὰ θεῖναι. hoc eſt, quod mari undiq; circundantur. & halcyones inſigne genus auium uicentium mari, ac in ipſo mari nidificantium. latini alcedines uocant, quaſi algedines, quod frigidiſſimis temporibus nidificent. 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 circùm forum. Dies partus earum etiam nautæ nouere. ipſa auis paulo amplior paſſere eſt. colore cyaneo. purpureis tantum & canidis admiſtis pennis. collo gracili, ac procero. hanc autem uidere rariſſimum eſt, nec niſi uergiliarum occaſu, & circa ſolſtitia Brumá'ue naue uiſa ſtatim in latebras abit. Fœtificat bruma, q 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 interedi non queunt. franguntur q; ictu ualido. ut ſpuma arida maris. nec unde confingantur, compertum eſt. Putant è ſpinis piſciũ aculeatis. Piſcibus enim uiuunt, ſubeuntq; aliquando in amnes. pariũt ouaquina. 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 μάλ' ὅμοιον τὸ χνῆμα παραπλήσιον, hoc eſt ſpecie uermiculo ſimile eſt. Quartum pumicoſius, ſpongiæq; putri ſimile penè purpureum. hoc ad oculorum cicatrices, & alia plura 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. Rauum ueteres dixerunt obtuſum. à quo raucus, qui nimio clamore, ſiue alia cauſa uocem habet obtuſam, quẽadmodum 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, publicè popinã tenent, hoc eſt tabernam, in qua dapes coctæ, & uina uenduntur. à qua popinones dicti, & ipſi coci, ac popinariam exercentes, & luxu

rioſi, ac in popinis uiuentes. Cocus, cuius diminutiuum eſt coculus, à coquo deducitur notæ ſignificationis. & interdum pro maturo uſurpatur, quando ſignificat maturum facio. unde cocta poma matura dicimus, ut ſuperius oſtendimus, quemadmodum cruda immatura. A coquo coquina locus, in quo dapes coquuntur, quæ & Culina, & dum publicæ 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 ſubſtantiuũ 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 eduli 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 iis, qui quæ omnia dedunt. unde decoctores dicuntur, qui patrimonio abſumpto, ad inopiã 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, numiſq; percuſſus. Poſtea diuites cognominati dummodo notum ſit eum, qui primus cœpit hoc nomen, decoxiſſe creditoribus ſuis. Valerius Maximus. Quid Craſſo? non'ne pecuniæ magnitudo locupletis nomen dedit? ſed ei poſtea inopiam turpem decoctoris ſuperlatione iuſſit, ſiquidem bona eius à creditoribus, quia ſolidum præſtare non poterat, uenierunt. ita quoque amara ſugillatione non caruit, cum egens ambularet, diues ab omnibus ſalutabatur. Incoquo, quod proprie ſignificat coquendo applico. nam cum metallum aliquod deplumbamus, uel deargentamus, uel deauramus, incoquere dicimur. unde uaſa ænea plumbo 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, eáq; incoctilia uocant. idẽ. 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, abos digero. à quo concoctio ipſa digeſtio. ſiquidem & indigeſtum cibum crudum dicimus. Iuuenalis. Et crudum pauonem in balnea portas. Cornelius Celſus 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 triginta annos reperta. & primo denarijs ſingula uenundata. & per translationem præcox ingenium, quod ante maturitatem conſuetum, & nimis cito uidetur adoleuiſſe. Quintilianus illud ingeniorum uelut præcox ge-

nius non

mus non temere unquam peruenit ad frugem. hoc & præcoquũ dicitur à præcox præciæ uuæ, quasi præcociæ dictæ sunt, quæ cito matureſcunt. Coquo uero à cogendo deducitur. quoniam cœlum cogendo cœrcetur, ut ad utilitatem ueſcendi perducatur. Cocum & piſtorem apud antiquos eundem fuiſſe manifeſtum eſt. TOMACLA. Faraminis genus eſt. Tomaculum, quod figurate & tomaclum dicatur, fit ex epate ſuillo minutatim concaſo, & iam ſemicocto, ouа cruda infunduntur admiſto caſeo optimo concaſo, additur liquamẽ. piper. aniſum. gingiber. uua paſſa. croci momentum. tegunturq; omento porcino. coquuntur ſartagine cum adipe & ſapa. coctis ſuper teritur ſacarum. Iuuenalis, candiduli diuina tomacula porci. Dictum eſt autem tomaculum ἀπὸ τοῦ τέμνειν, quod eſt concidere. à quo etiam tomus dicitur locus in ponto, in quo Abſyrtus frater à Medea membratim diſcerptus eſt. item tomus proprie fragmentum libri eſt, quod tamen & pro ipſo libro accipitur, præſertim rudi, & quaſi imperfecto. & tomicum re ſis è canapi, ſiue ſparto leuiter torta, ſiue puluillus apponi ſolitus è concaſo cannarum canapi, ne reſtis lædatur. & prototomus cyma braſſicæ à prima ſectione ita appellatur, quòd ſecta fit. eſtq; quidam ipſorum caulium delicatior tenuiorq; cauliculus Apicij luxuria, & pro eum Druſo Cæſari faſtidito 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; concaſam, quæ ex ueſtibus à fullone poliẽdo detrahitur. à græcis gnaphalon appellatur, quoniam gnaphos frutex eſt ſpinoſus, quo ueſtes raduntur, traxitq; nomen ἀπὸ τοῦ νεῖν, ἤτοι eſt rado. abſtergo hinc γναφεὺς fullo appellatur. hinc etiam apud græcos gnaphalium, apud nos tomentum herba appellatur, quam quidam chamæzelõ nominant. cuius folia ita alba ac mollia ſunt, ut planè uideantur tomentum, & pro tomento uſurpentur, quemadmodum etiam è quarundam arborum lanis & ſindones fieri, et 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, q λευκόνιον dicitur. unde & leuconium, & leuconicum tomentum appellatur. Martialis, Oppreſſæ nimium uiciæ eſt faſcia plumæ, Accipe leuconicis uellera miſſa ſagis. idem. Culcitra leuconio, quam uiduatu ſuo. interdum etiam goſſimpio, ſeu xylino lino. Nonnunquã ſummitatibus paluſtrium arundinum mollibus, & lanæ ſimilibus, quod carcen ſe tomentum uocatur. Idem, Tomentum concaſa palus circenſe uocatur, Hæc pro leuconio ſtramina pauper emit. Plynius, Lenti faſtigio aquaticæ arundo tenuatur in cacumina craſſiore pericnlo coma, neque hac ſuperuacua. Aut enim pro plumaſtra ac cauponarum replet, aut ubi limoſiore callo induruit, ſicut in Belgis contuſa, & interiecta nauium commiſſuris, ferrumi nat, textus glutino tenacior, rimiſq; explendis tenacior picẽ. Tales arũdines erant in loco paluſtri circæ Circæios. icirco circen ſe tomentum uocabatur. Quinetiam fœno interdum culcitræ. à pauperioribus replebantur. Martialis de culcitra fœni. Eundata 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 et frigidum. unde interdum pro calido accipitur. Lucretius, tepiduq; camnis. interdum pro frigido. præſertim quando per metaphoram transfertur ad alia. Plautus, Hic homo factus ẽ 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 exeũtes 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. Poëtæ urbici dicuntur uiri ignobiles, qui urbes peragrant canentes ad lyram in triuijs uerſus fabuloſos, atque uulgares, atq; ita captantes nullo 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, q primum in ciuitate locum tenent, uel quod opulentiores ſunt, & in maiori cenſu. uel quod in primis opem ferre poſſunt oppreſſis. & optimates pro utilitate ſiue commodo uſurpatur. Plautus, Maximas optimitates gaudio effertiſſimas ſuis heris ille unà mecum pariet. idem, Iuppiter ſupreme ſeruа me, me aq; auge opes. Maxias 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 FIBI 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 Caballũ. DESINE. Ceſſa. ſinere enim omittere, ſiue pmittere eſt. Varro. Sine is ad pubertatis annos peruenit. Accius, Sine me, uiuere ſine te poſſim. Deſinere uero interdum ceſſare. Virgilius, Deſine, méq; tuis incendere, téq; 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 Cælius ſtulte, atq; impudenter exiſtimabat. Galba Auguſti temporibus fuit. & ſcurrilitate cum Sarmento certauit Martialis, Ille ſuo felix Cæſare Galba fuit. Iuuenalis, Quod nec Sarmentus iniquas Cæſaris ad menſas, nec uilis Galba tuliſſet. Nam ſarmentum neutro genere eſt uirga inutilis, à uite abſciſſa, hoc eſt purgamentum uitis. unde & ſarpa uinea putata dicitur. nam ſarpere antiqui pro purgare uſurpabant. Tettius uero Caballus ſub Veſpaſiano, & filijs claruit. & propter ſcurrilitatem à calcatratu Caballi cognomen adeptus eſt. quemad modum Iunius Baſſus homo in primis dicax per eadem fere tempora Aſinus albus uocatus eſt.* NASVM. *Acrimoniam ad deridendum.* STOLIDA. *inepta. inſulſa. illepida. Stolidi proprie dicuntur, qui proxime accedunt ad naturam, ſenſum q; pecudum. interdum tamen (ut A. Gellius ſcribit) ſtolidum pro exacordi. tetro. moleſto. illepido ponimus. Ab hoc ſtolidior. ſtolidiſſimus. & aduerbia ſtolide. ſtolidius. ſtolidiſſime. & ſtoliditas deducuntur. & ſtolones inutiles, & quaſi ſtolida fruticatio ex arborum radicibus. Plynius, Fuere ab arboribus cognomina antiquis. ut Frondicio militi illi, q præclara facinora uulturnum transnatans fronde capiti impoſita aduerſus Annibalem edidit. Stolonum licaniæ genti. ita enim appellatur in ipſis arboribus fruticatio inutilis. unde & pampinatio inuenta primo Stoloni nomen dedit. Eſt enim obiter pampinatio, reſecatio pampinorum, hoc eſt uirgultorum procedentium ex arboribus, utilibus q; cum foliis. unde pampineum dicimus, quod totum ex pampinis conſtat. & pampino ſum, quod pampinis eſt refertum, & pampino reſeco. à quo ex pampino cõpoſitum. & 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 fantes non intelligit. Afranius. Ego ſtultum me exiſtimo, fatuum eſſe nõ opinor. à fatuo fatue aduerbium. & fatuitas deducuntur. & fatua dea. & fatui. & infatuo, de quibus ſuperius diximus. Quidam ab inſipiditate fatuos dictos exiſtimant, quod fatui cibi uocentur, qui carent ſapore. Sed plane 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 fontis labra prolui caballino.*

EPIGRAMMA LXXI.
DE PORCIA.

CONIVGIS AVDISSET FATVM. *Exemplo Poreæ docet uoleti 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 cũ 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. Quare 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 ſpiritum præcluſero, ſi pariẽti caput illiſero, mori poſſum.* ARDENTES FAVILLAS. *Igneos carbones. partem pro toto poſuit. hoc genus mortis (ut Plutarchus ſcribit) & Nicolaus philoſophus, & Valerius tradiderunt.* INVNC. *Elegans loquendi modus, de quo ſuperius diximus, cum leue aliquod, ſeu ſtultum factum uolumus declarare.*

EPIGRAMMA LXXII.
IN MANCINVM.

BIS TIBI TRICENI. *Mancini auaritiam carpit, qui ſexaginta familiaribus ad cœnam uocatis, unum duntaxat aprum appoſuerat, et eum perexiguum, nec ex eo quicquam diſtribuerat. 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 fere, quod abſque, & ultra. & ante. & ſupra. & citra. ab eo ſit compoſitum præterea, quod eſt aduerbium ordinis. & præterpropter, de quo ſupra diximus. & præter ſpem dicimus, ex inſperato. & præter opinionem ex inopinato.* NON QVAE DE TARDIS VITIBVS. *De uitibus, ex quibus uuæ tarde colliguntur, & duracinam uuam intelligit, non quia uino inſignis ſit, ſed quia ſine ullis uaſis in uite ſeruatur, tanta eſt cõtra frigora, æſtus, tempeſtates q; firmitas. Mart. Non habilis cyathis, & inutilis una 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. eſt q; 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 inuenis magnum, cui uerſat in oſſibus ignem Durus amor? ab hoc fit præ durus, hoc eſt ualde durus. & duities, hoc eſt firmitas. ſoliditas. item aſperitas, crudelitas, 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. et duro uerbũ quod aliqñ ſignificat firmo ſolido. Plyn. Quia aſſiduo labore, et partim æſtu, partim frigore durant corpora. Aliquando patienter ſero. Virgi. Durate et uos met rebus ſeruate ſecundis. nonnunquam perſeuẽro. Terẽ. Non hercle hic qui nult durare quiſquam ſic ſit potens. & durabile, quod durare poteſt, cuius contrarium eſt indurabile. item à duro dureo, hoc eſt durus fio. à quo dureſco. item cõpoſita induro, quod eſt durum facio, cuius paſſiuum eſt induror, et ab eo indureo, à quo indureſco. obduro eiuſdem ſignificationis. à quo paſſiuum obduror. ſubduro parum duro. à quo ſubduror. TARDIS. Etiam pro perſeuerantibus, & diu turnis poſſumus accipere, nam tardum proprie pigrum, & lentum dicimus. Virgilius. Sæpe oleis tardi coſtas agitator aſelli. Vilibus aut onerat pomis. per metaphoram tamen aliquando pro perſeueranti, ac diuturno ponimus. Idem. Media fert triſtes ſucos, tardumq; ſaporem. aliquando pro denſo, & craſſo. idem. udo ſub robore uiuit Stupa uomens tardum fumum. nonnunquam pro rudi, & ſtulto. Idem. tardi ue nere ſubula. Terẽ. Tardus eſt. i. ſtultus. ab hoc fit diminutiuum tardiuſculus, & tardior, tardiſſimus, tarde aduerbium, quod & tardo dicitur. à quo tardius, tardiſſime, et tardiuſcule aduerbium. Item tarditas, lentitia, pigritia, quæ & tarditudo, & tardities dicitur. Accius. Atq; ecos ſegni ſomno & tarditudine. idem, multæ mittuntur tarditiæ, & ſocordiæ. Plau. Denicſti cocleam tarditudine. item tardi gradus, de quo ſuperius diximus & tardiloquus, tardiloquentia notæ ſignificationis. Item tardo uerbum, quod modo ſignificat moror, tardus ſum, modo remoror, quod potius per compoſitionẽ retardo dicimus. à quibus tardatio & retardatio. MELIMELLA. Mala dulcia, de quibus ſuperius diximus. hæc à celeritate maturescendi muſtea dicuntur, & à ſapore 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. Maliana. 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 à patria nomẽ habent, camerina & græcula, & à Sentino patria mea ſentinatia, quæ uulgo ab Apẽnino ad urbem ſaxoferratia dicuntur. Veteres ea à colore ſeri ea 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 appiorũ ſimilitudine. melappia. maiora appijs uulgo appionia uocata. à figura orbis in rotunditatem circumacti, orbiculata, quæ græci à patria epirotica nominant. à ſitu, quod ferè in omnibus pomarijs inſerantur odore, ſaporeq; inſignia paradiſea. Nam græci παράδεισον pomarium uocant, ab effigie mammarum. Orthomaſtia. ὀρθὸν enim græca rectum, μαστὸν mammam appellant. à conditione caſtrati ſeminis ſpadonia, quæ uulgo à caporum ſimilitudine capuncula uocitant. à foliis Melgemella. folium enim unum aliquando, & geminum erumpit è latere medio, quod celerrime in rugas marceſcant, pannicea, quod ſtolide tumeãt. pulmonea uulgo centum ſolida dicta, quæ prima aduenium, & ueluti decerpi properant quaſi ſtatim liqueſcentia. à farina farinacea uocantur. omnia ferè partibus, quæ à ſole fuerunt aliquantulum rubent. ea, quibus ſanguineus eſt color, originem à mori inſitu habuiſſe exiſtimant. FAVIS. Mellere centi. Faui. n. ut ſuperius diximus, proprie cellæ ſunt, quas apes conſtruunt, ut melle impleant, à foueẽdo dicti, qđ in ijs fœtus ſuos foueant. Plynius. Primum itaq; fauos conſtruunt, cerã fingunt, hoc eſt domos, cellaſq; facunt. Virgilius. pars intra ſepta domorum Narciſſi lachrymam & lentum de cortice gluten. prima fauis ponunt fundamenta, deinde tenaces ſuſpendunt ceras, aliæ puriſſima mella ſtipant. Plyn. Iunior, bucellam panis dedit, & fauum melli, hoc eſt fruſtum operis apiarij melle plenum. à fauus fit diminutiuum faunulus. Plau. Meus dulciculus faunulus. PIRA. Horum quoq; multa genera ſunt. ſuperba, quæ à moſchi odore moſchatula dicuntur, et à celeritate aduentus, quaſi principatus tenere uelint, ſuperba. parua enim hæc ſunt, ſed ocyſſima, gratiſſimiq; & odoris, et 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 dentes 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 ſilerna, rubignoſi corticis, ſed à potu ita appellata, quoniam mira uis ſuci abundat, quidam hæc ob eandem cauſam lactea uocant, alij à colore Syriaca, uulgo nũc coroela dicuntur. præter hæc curmundula gratiſſimi et 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 lõgiſſimi 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-

pea·nardina à tempore hordeacea·à collo ampullacea,& co
riolana·à forma cucurbitana·à ſucco acidula,incertam no-
minum cauſam habent barbaricæ·uenereæ, quæ colorata di-
cuntur·regiæ,quæ nimio pediculo ueluti feſſilia ſunt·patriciæ,
uoconiæ,et quæ Vir·à Catone ſumpſit·uolenæ·& ſementinæ·
& muſteæ·eſt & aliud pirorum genus ſuauiſſimum in hye-
mem durãs ſucoſum,grande,coloratum,quod pontificium di
citur·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 alterũ
annum·fiunt ex ijs cappuli & pulmentaria,nullæ dapes æ-
que in pretio ſunt·excellunt hæc maxime apud Sentinates·
præſertimq; in paruo oppido noſtro aquis undiq; circunfluen
tibus,quod ex argumento inſulam Cẽtumperanam uocant,
à quo & familia noſtra Perottorum traxit cognomen·quip-
pe pira uulgo à Sentinatibus,& ferè per omnem Italiam pe
ra dicuntur·dant hæc pira eſcam ægris cocta duntaxat uel
in uino,uel in ſapa,& pulmentarij uicem implent·Pero ali-
quando proprium nomen eſt uiri·fuit hoc nomine Nelei filius
& frater Neſtoris·aliquando genus eſt calceamenti ruſtici ex
crudo corio·Nam peram neteres pellem dicebant pendentem
à collo ad lumbos·Inue ·quem non pudet alto Per glaciem
perone tegi·hinc peronatus deducitur· Perſius ·Nauem ſi po-
ſcat ſibi peronatus arator,hoc eſt peronibus calceatus· à pera
etiam,hoc eſt pelle,pera dicitur ſaculi genus·hinc peram uia
toriam uocamus,qua panem,& aliquid obſonij geſtare uiato
res ſolent,quemadmodum populum uiatorium,quo uinum·
ab hoc fit diminutiuum perula· RELIGATA LONI-
GAGENISTA· Pira pediculo ligata ſuſpenduntur,
ut in hyemẽ durent,quædam etiam,ut diximus,toto anno ſer
uantur,conduntur quoq; ſæpe in cadis,ut uuæ· GENI-
STIS· Geniſta arbor eſt uulgo nota,cuius florem tingendis
ueſtibus ueteres adhibebant· idem apibus in cibo ingratiſſi-
mus·ſemen eius in folliculis paſtiolorum modo naſcens hellebo
ri uice puomitum purgat drachma una,& dimidia in aquæ
mulſæ quatuor cyathis à ieiunis potæ·græci hanc ἀνάφυσιν
appellauere·de hac enim intellexit Homerus,cum inquit.
Καὶ δὴ δόρατα σέσηπε νεῶν καὶ ἀνάρτα λέλυται, 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 abundãtius·hinc
ſtratæ ruſticis eorum,hinc ignes,faces q;·hinc calceamina,&
paſtorum ueſtes,hinc etiam ſportæ,quæ & ſportulæ dicũtur,
naſa,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 pecuniis,quæ cibariorum loco quandoq; dari ſolebãt·Mar
ti·Dat baiana mihi quadrantes ſportula centum·à ſparto au
tem nomen habet,quod ex eo facta texabantur·cũ ergo Homerus
ſpartum dixit, geniſtam intellexit,ex qua certum eſt funes,
& lina piſcatoria fieri·quidam tamen uoluerunt Homerum
hoc loco·non ἀνάρτα, ſed ἀναρτὰ ſcripſiſſe,quod ſi-
gnificat ſata,& lina intelligi uoluiſſe,quæ ſeruntur·è lino q̃p
pe nauium armamenta apud ueteres facta fuiſſe manifeſtum
eſt. MALA PVNICA· Granata,quæ hoc cognomen
ſibi erant Carthaginem uendicarunt, ubi et multa et inſignia

naſcuntur·granata dicuntur à granis,hoc eſt acinis,q̃bus ſunt
referta·grana & acini in eundẽ ſenſum accipiuntur, ſed hoc
proprie differunt,quod granum ferè frugum dicatur,ut tritici,
hordei,farris,& ſimilium,à quo granarium uocatur locus,
in quo frugum grana reponuntur·et granoſum quicquid gra
na intus habet·acini uero ſunt cæterorum fructuum· ut puta
uuæ,bacarum·leguminum,& aliorũ huiuſmodi·tamen hæc
ſæpenumero confunduntur,& granum accipitur generaliter
pro omni eo,quod græci uocant coccum,unde coccum ilicis gra
num uocamus·à quo cocinum,& cocineum,de quibus ſupe-
rius diximus,et granum gnidium,quod aliqui linum uocant,
in Aſia,et Græcia naſcens paruo frutice,ſpecie rotundum,colo
re rubrum,minuſq;,quàm pip,ſed caliditate multo ualidius.
quapropter cum deuorandum datur cum pane,aut adipe ſu-
mitur·alioquin gulam adurit·inter punica mala genus eſt, q̃d
apyrinum uocatur,cui ligneſus nucleus abeſt,unde nomen ha
bet ab a priuatiua particula,& pyrin, quod græce paruum
nucleum ſignificat,qualis eſt oliuæ·Martia·In momentanis tu
beres,& apyrina rami·Item alia dulcia ſunt,alia acria,
alia miſta,alia acida,alia uinoſa·flos eorum balauſtium uoca
tur,& medicinis,et tingendis ueſtibus idoneus·Vnde color hu
iuſmodi Balauſtinus uocatur,corticibus quoq; eorum,quæ acer
ba ſunt ad perficienda coria utuntur·Vt autem cõſeruari hæc
mala melius poſſint indurantur feruente aqua marina, mox
triduo ſole ſiccantur, poſtea ſuſpenduntur ne nocturno rore
madeſcant·cum libet uti aqua dulci perluuntur·IMITA-
TA BREVIS ROSAS· Quæ ſimilitudinem habent
breuium roſarum,etenim flos mali punicæ exiguæ roſæ ſimile
eſt·germinat enim uterq; flos,primo incluſus granoſo cortice,
quo mox intumeſcente,& in uirides alabaſtros faſtigato pau-
latim rubeſcens dehiſcit,ac ſeſe pandit in calices,medio ſui cõ
plectens uel luteos,uel purpureos apices· BREVIS·Par-
uas.breue proprium eſt,quod lõgo opponitur, dicitur q; à græ
co βραχύς· à quo bracha indumenti genus pudenda ma-
xime tegens·unde brachati galli dicuntur,& βραχίων bra
chium,& brachycatalecton,quod breuis deſinentia interpre
tari poteſt et brachyologia breuiloquium,ſiue breuiloquẽtia·
à breuis fit breuior breuiſſimus·breuiter·breuius·breuiſſime·
breui aduerbium pro breuiter·Martia· Quibus remiſſum
corpus aſtringens breui.breuitas.breuiloquus·breuiarium cũ
pendium,hoc eſt liber,in quo uel res geſtæ, uel aliud quip-
piam breuiter comprehenſum eſt.& breuio uerbum·à quo cõ
poſitum abbreuio· FISCINA· Inſtrumentum ruſticum,
de quo ſuperius diximus,aptum ferendis è rure fructibus,cu
ius diminutiuum eſt fiſcella·in hac portari recentes caſei con
ſueuerũt·à quo fiſcelli appellati ſunt caſei mollis appetitores,
ſicuti Catillones catillorũ liguritores, unde & lupum piſcem
à nimia uoracitate catillonẽ ueteres nuncupauere· METAS
LACTENTES Caſeos recentes·à metarum enim figu
ra caſei metæ lactis appellantur·lactentes autem dicit, quaſi
adhuc lac ſugentes,& non dum in totũ coactos· OLIVA
Fructus oleæ·proprie enim olea arbor ipſa eſt·oliua fructus·
oleum ſuccus,qui ex oliua exprimitur·leguntur tamen & oli
ua de arbore· Virgilius,Incumbens tereti Damõ ſic cœ-
pit oliuæ·hæc autem omnia à græcis ſumpta ſunt, qui
ἐλαίαν oleam, ἐλαίαν oliuam, ἔλαιον ole-
um dicunt·olearum generatria Virgilius poſuit· orchiten·
radium,poſtam·alij licinium ſergiam·neuiam.comminiam.con
tiam albiceram·Item alia genera addunt,ſergiã Sabini regiã
uocant,cuius fructus nõ ante Fauonij flatum nigreſcit,hoc eſt

ad VI Iddus Februarias. alij hanc maiorinã uocant. alij bã
biam. quanto maturior ob oliua tanto pinguior ſuccus, ſed mi-
nus gratus. optima autem ætas ad decerpendũ eſt inter cõpiã,
bonitatemq; cum bacæ incipit nigreſcere has noſtri drupas uo
cant græci δρυπέτας. oliuæ conſtant nucleo, oleo, carne, amur
ca. hæc ſanies eſt eius amara, quæ ex aquis prouenit, ideo ſici
tatibus nimia eſt, riguis cõpioſa. ſuus oliuæ ſuccus oleũ eſt. optu
mum fit in uena frano agro Campaniæ, ubi Venafrũ eſt oppi
dum, cuius odor eſt unguentis accommodatiſſimus. Martia.
Hoc tibi campani ſudauit bacæ Venafri
Vnguentum quoties ſumis, & iſtud olet.
Oleæ honorem romana maieſtas maximum præbuit, turmas
equitum idibus Iulijs ex ea cõronando. Item minoribus trium
phis ouantes Athenæ quoq; uictores olea cõronabant, & græ
ci olympiæ oleaſtro. olea ſylueſtris hæc eſt, ab olea nomen ha
bens. oleo natura eſt tepefacere cõrpus, & contra algores muni
re. ideo inſtitutum à græcis, ut in gymnaſijs athletarum cõrpo
ra ungerẽtur, qđ tanta luxuria factitatum eſt, ut aliquã do ma
giſtratus honoris eius octogenis ſextertijs ſtrimenta olei uen-
diderint. fit & fictitium oleũ è diuerſis arboribus, herbiſq;
& alijs rebus, ut puta ex oleaſtro, qđ oleaſtrinũ dicitur, ex cha
mæla frutice ſaxoſo, non altiore palmo folia oleaſtri, bacaſq;
habente. è cyri altero frutice, quẽ alij ſoton, alij rhibim, alij
ſiſamon ſylueſtre appellant folio uitiũ, caule ferulaceo ſemi-
ne ad ſimilitudinem ricini, unde & ricinum hũc fruticem uo
cant. coquitur id ſemen in aqua, innatansq; oleũ tollitur, qđ cõ
cinum appellatur. ex amygdalis amygdalinum, qđ & meto
pum dicitur, ex lauro larinũ, ex myrto myrtinũ. & oxymyr
ſine, ſiue chamæmyrſine oxymyrſinum, qđ & chamæmyrſi
num, ex citro citrinũ, è cupreſſo cupreſſinum, è nucibus iu-
glandis, qđ cարynion nuncupant, è lini ſemine lineum, è ma
lis cedri cedreleon, è grano cnidio cnidium, è lentiſco lentiſci-
num, è cypro arbore cyprinum. Indi etiam è caſtaneis, & ſi
ſama, & oriza facere caſtaninum, & orizinum, & ſiſaminũ
dicuntur ichthyophagi, è piſcibus piſciniũ. aliquãdo, et è fo
lijs platani factum eſt luminũ cauſa propter olei inopiam, ex
oenanthe, de qua diximus, oenanthinũ, è ſanſuco ſanſucinum.
Item fit ex cardamomo, meliloto, nardo gallica, panacę, hele-
nio, cinami radice, omnium ſuccis in oleo maceratis, expreſſiſq;
ſic rhodinum ſiue roſaceum è roſis, iũcinum è iuuco, qđ eſt ro
ſaceo ſimillimũ. Item hyoſcyamo, lupinis, et narciſſo plurimũ
etiam in Aegypto è rhaphani ſemine, aut gramine, quod cորti
non uocant. Itẽ è ſiſama, & urtica miſus, quod agroſtinũ ap
pellant. è Lilio Lilinum. ſuis præterea herbis inter Cappado
ciam, et Seleuciam, quod ſeleuticum dicitur neruis admodum
utile. in Italia è gummi, quod gũminum, è picę, quod picinum
appellant. ſponte naſcitur in Syriæ maritimis, qđ eleomeli di
ximus uocari. fluit item è petris quibuſdam, qđ & petrelæon
dicitur. eſt præterea oleũ oenãthinum, cuius in medicina idẽ
affectus, qui roſacei. fit ex floreſcente una labruſcę, quæ oenã
the dicitur omphacinum oleũ eſt, quod ex oliua immatura fit.
hoc omnium optimũ, atq; utiliſſimũ eſt, etenim omphacium
proprie dicimus, quod fit ex una acerba, hoc modo decerpitur
una. quando eſt ciceris magnitudine, ante canis ortum, eiusq;
melligo, & totum cորpus ſole cոquitur, nocturni rores cauẽtur.
additur aliquid ſalis in fictili cոdita melligo colligitur, opti-
meq; cyprio ære ſeruatur. fit et alio modo in mortarijs una im
matura teritur, ſicataq; in ſole digeritur, in paſtillos omphacij
uocabulum à græcis ſumptum eſt, apud quos immatura una
dicitur ὄμφαξ. olei fex, quæ amurca dicitur, ad multa
utilis eſt. dolia olearia, cadiq; ea imbuuntur, ne bibant oleũ.
eadem ſubiguntur areæ terendis meſſibus, ut formicæ, rimæq;

abſint, & ſimiliter lutum parietum, & tectoria, & pauimen
ta horreorum frumenti, ueſtariũ etiã cոtra teredines, & no
xia animalia amurca aſpergitur, ſemina frugum perfundun
tur, lora etiam, & cորia omnia, ac calceamina, axeſq;, & era
menta cոtra ærugինem, poſtremo ligna macerata amurca ſi-
ne aliquo fumi tædio ardent. ab oliua oliuetum deducitur lo
cus, in quo oleæ cոſitæ ſunt, & oliuitas fructus olei. Varro.
de oliuitate oleas exui optime cոſcribit Cato. & oliuum oleũ,
& oliuo uerbum, quod eſt oliuarum uindemiam ago, ſiue oli
uas colligo. Plynius. Quippe oliuantibus lex antiqſſima fuit,
oleam neſtringito, neue uerberato. & oliuita olei uindemia.
ab olea uero oleaginus, ſicut à fago faginus. unde oleaginæ co
ronæ appellatæ. & oleum à quo olearius. olearia. olearium,
unde oleariam cællam, & olearia inſtrumenta dicimus. Item
olearios, qui oleum uel faciunt, uel uendunt. præterea ab oleũ
oleo uerbum, quod & olo ueteres dixerunt, ſignificatq; odorẽ
reddo, uel bonum, uel malũ, cum cոpoſitum 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 olentiat mali odoris locat di-
cuntur. & olidum, quod odorem habet. Martia. Olidaq; ue-
ſtes muricæ. & oletum ſtercus humanum. Veranius, ſacerdotu
la in ſacrificio fecat oletum, ab hoc fit cոpoſitum olfacio, quod
& odfacio ueteres dixere. Item adoleo, quod modo ſignificat
accreſco, quia creſcentes pueri, cum primũ puberes fiunt, olere
hircum incipiunt, propter qđ hirquitalli, ut ſuperius diximus,
ſunt appellati. hinc adoleſco. à quo adoleſcens, cuius diminu
tiuum eſt adoleſcentulus, & adoleſcentia, et adultus deducun
tur, & adoleſcentior uerbũ, quod ſignificat luxurior. Varro.
Id equidẽ ut faciat cenſeo, quoniam tu quoq; adoleſcentiaris-
itẽ adoleſcenterio, qđ adoleſcentiũ more facio, ſiue in adoleſcẽ
tiam redeo ſignificat. Laberius. incipit adoleſcenturire, et ne
ſcio qđ nugarũ facere, mõ adoleo accipitur pro ſacrificio, quaſi
odorẽ dijs præbeo. Vir. Verbenaſq; adole pingues, & maſca
la thura. quoniam uero ſacrificiũ urendo fieri conſueuit, ado
leo etiã pro uro aliquando accipitur. Varro. Cũ inteſtina ado
leuiſſent, partem dijs obtulerunt, partẽ ipſi conſumpſere. Vir.
Adoleſcunt ignibus aræ. Item ob eandem rationem pro colo
uſurpatur. idem, Cura penum ſtruere, et flammis adolere pe
nates. præterea ab oleum fit & aliud cոpoſitum aboleo, qđ
eſt deleo, ac prorſus oblitero, ut ne odor quidem eius relinqua
tur. & exoleo, à quo exoleſco, quod eſt adoleſcere, hoc eſt cre
ſcere deſino. à quo exoleti dicti ſcorta maſcula iam adulta,
et ferè dimiſſa, qđ creſcere deſierunt. aliquando etiam exoleo
pro creſco accipitur, unde & exoletum adiectiuum pro adul
to accipimus. Plau. Reliqui domi exoletum uirginem. & obſo-
leo ex ob, & oleo, ſ, litera interpoſita, quod ſimiliter ſigni-
ficat reijcior, dimittor. Cic. Obſoleuit iam iſta ratione multo
magis, quàm uerbis refutata. et ſuboleo, quod ſignificat parũ
oleo. Accius. elegans eſt, myrrhã ſubolet. Itẽ ab oleo fit inoleo,
quod ſignificat creſco, inualeo. à quo inoleſco. Virgil. Vdoq;
docent inoleſcere libro. & indoles, quæ in pueris, atq; in ado
leſcentibus eſt ſignificatio quædam, & quaſi odor futuræ uir
tutis. Cicero. Vt enim adoleſcentibus bona indole prædi-
tis ſa-
pientes ſenes delectantur. in uiris autem eſt ſignum, & quaſi
odor præſentis uirtutis. Idem, homines in quibus eſt uirtutis in
doles, cոmouentur. Lucanus. indole ſi dignum latia, ſi ſangui
ne priſco Robur ineſt animis. Indole inquit, quaſi generoſitate
quadã uirtutis, atq; animi. aliqñ etiã in malã partem indoles
uſurpatur. Liuius de Annibale, ſic cum hac idole uirtutũ, atq;
uitiorum triẽnio ſub Haſdrubale imperatore meruit. trãſfer
tur quoq; ad muta, atq; inanimata. Idẽ. ſicut in frugibus, pecu

dibuśq; non tantum ſemina ad obſeruandā indolem ualent, quantum terræ proprietas, cœliq;, ſub quo aluntur. ſunt tamē qui oleo uerbū non ab oleum, ut ſuperius diximus, deductū putant, ſed ἀπὸ τῆ ὄζειν, quod olere eſt. à quo & odoro uerbum deriuatum exiſtimāt notæ ſignificationis. & odor, ſiue odos. à quo odoratus odorificus, de quibus ſuperius diximus. Itē odorabilis, hoc eſt odorē reddens. & odoramentū, qđ odorandi gratia tenemus, ſicut unguentū, qđ cæuſa ungendi. DE CADIS PICENIS. De uaſibus, in quibus picenæ oliuæ conduntur. ex omnibus enim Italicis oliuis picenæ, & ſidicinæ apud ueteres maxime commendabantur, ſicut nūc propter magnitudinē, et cæruoſitatē Bononienſes. picenæ partim ſale condiebantur, partim oleo ſuo ſine aliqua arte ſua commendatione puræ innatabāt. quædā frangebantur, & herbarū uiridium condiebantur ſapore. ob id cælymbades uocatæ. ἀπὸ τῆ νεννμβᾶν, quod innatare eſt, nā propter lenitatē urinabāt. fiebāt et præcoces ſeruēti aqua pſuſæ, quāuis immaturæ eēt. Cato nō alio modo condi laudat oliuas, quàm uel in muria uirides, uel fractas in lentiſco. NVDVS APER. ſubintellige appoſitus eſt. NVDVS. ſolus, ſine aliarum dapium apparatu. ſolidos. n. apros apponere in conuiuijs ueteres ſolebant. primus Romanorū ſolidū aprū in epulis poſuit P. Seruilius Rullus, pater eius Rulli, qui Cicerone conſule legē agrariā promulgauit. poſtea bini & terni ſimul apri uno conuiuio conſumpti. Nunc. Quāta eſt gula, quæ ſibi totos ponit apros. POMILIONE. Nano. nani enim ſunt homines paruæ nimis ſtaturæ, paululūq; ſupra terrā extantes, quod uocabulū græcū eſſe conſtat. latini eos pomilios, ſiue pomiliones, appellant, & in fœminino pomilias. Fronto Philoſophus nani appellationē barbarā eſſe exiſtimauit. nanū græciuas aquariū uocant humile, & cauum, quod uulgo ſitulum barbatum appellant. hinc pomiliones etiā nanos uocauere. Domitianus in ſpectaculis ſuis pomilionū edidit pugnam. Papinius. Hic audax ſubit ordo pomilionū. Romani hoc genus hominū in delitijs habuere. ſub D. Auguſto minimus homo fuit Canopus nomine in delitijs Iuliæ neptis eius, cuius lō gitudo duos pedes, et palmā non excedebat, & eiuſdē ferè longitudinis mulier Andromeda, quæ Iuliæ Auguſtæ liberta fuit. Manliū maximū et M. Tullium eqtes romanos binū cubitorū fuiſſe M. Varro commemorat, qui mortui longiſſimis temporibus in loculis ſunt ſeruati. nos pomilionē habemus Hectorē noīe annos nunc duode quadraginta natū, ſed aſpectu talē, ut ab oībus puer, & non dum duodecimū ætatis annū excedens iudicari poſſit, puberē alioquin, et propenſioris in mulierēs libidinis, ingenioſum. præterea et atra ſcurrilitatē dicaculū. ſexq; pedales gigni quoſdā in trimatu implentes uitæ curſum compertum eſt. eutrapelos græci uocāt à corporis dexteritate, nā proprie eutrapeli apud eos dicuntur, qui facilitate quadā morū præditi ſunt, hoc eſt lepidi, elegantes, in latino nomē nō habent. INDE. Deinde poſt aprū. ſ. TANTVM. Solūmodo. ARENA. Amphitheatrum. CVI CHARIDEMVS. Scilicet poſitus fuit. conſtant. n. Charidemum dānatum à Domitiano aprorū dentibus dilaniatum fuiſſe.

EPIGRAMMA. LXXIII. AD STELLAM.

LASCIVOS LEPORVM CVRSVS. Locatur cum Stella facete eum monens, ut ſi nimiū uidetur, quod bis de lepore ſcripſerit, ipſe quoq; paria faciat, et bis ei leporē in conuiuio ponat. MAIOR, ET MINOR CHARTA. Vel maiora, uel minora epigrammata, quæ de eadē re ſcribūtur, uel maior, & minor ſcheda. Et enim ſcheda folium chartæ, ſiue papyri non dum compactum, & ligatum, quod & phylluram græco uocabulo nuncupamus. Plyn. Sed ratio deprehendit uitium unius ſchedæ reuulſione. quidam detracta aſperatione ſcedā ſcribunt. Quin. Nam qui omneṽ etiam indignas lectione ſcedas excutit, anilibus quoq; fabulis accommodare operam poteſt, ſchedia enim nauigij genus eſt incondi-
10 tum, & trabibus tantum inter ſe connexis fractum, qualem ſupra diximus ratem eſſe. unde ſchedia incondita, & extempo-
raria carmina dicuntur, quæ noſtri ſyluas appellant, & græ-
ca χεδίζειν uſurpant pro eo, quod eſt extempore dicere, & ſchedion uocant, quod ex tempore compoſitum eſt, quaſi dū
taxat in ſchedis ſcriptum. Martialis.

Ohe iam ſatis eſt, ohe libelle.
Tu procedere adhuc, & ire quæris,
Nec ſumma poteṽ in ſcheda teneri.

Maior ergo, & minor ſcheda eſt, prout plura, aut paucióra epigrammata continet.

20 EPIGRAMMA LXXIIII. DE LIBELLO SVO.

EDITA NE BREVIBVS. Eodem ſe rè argumento ludit, propter quod nōnulli hoc diſtichon ſuperiori epigrammati adnectunt. ne forte inquit, ſuſceptus à me labor ſcribendi epigrāmata propter libelli paruitatem peat, idem potius ſæpius repetatur. CVRA EDITA. Studiū impenſum. BREVIBVS LIBELLIS. Propter breuitatem librorum. DICATVR POTIVS TÒN
30 Δ' ἈΠΑΜΕΙΒΟΜΕΝΟΝ. Hemiſtichion, hoc eſt medius uerſus eſt Homeri, τὸν δ' ἀπαμειβόμενος, qđ ſignificat huic autē reſpōdens, & 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 hemiſtichiū, q̄ liber ob nimiam breuitatem pereat.

EPIGRAMMA LXXV. AD HEDYLVM.

CVM DICIS PROPERO. Ex perſona ſua notat eos, qui nimio cōitu exhauſti, & impotentes facti, exercere tamen libidinē nō
40 ceſſant. PROPERO, FAC SI FACIS. Verba ſunt Hedyli, dū cum eo coit Martia. Et eſt ſenſus, cum dias mihi cœūti tecum hæc uerba. ego propero, hoc eſt mihi propere abeundū eſt. fac ſi facis, hoc eſt explē opus, ſi potes explere. Eſt. n. cōmunis hic loquendi modus. FAC SI FACIS. Expedi, perfice cōitum, ſi potes. facere enī ut ſuperius diximus, cōire eſt. VENVS. Libido, cœūdi appetitus, quē admodū ſuperius diximus. DEBILITA-
50 TA. Exhauſta, infirmior facta ob nimiū cōitū. LANGVET. Deficit. diſſoluitur. hoc. n. accidit hoībus nimio cōitu debilitatis, ut ēt uerbis à cœūdi libidine auocentur. PROTINVS. Statim quaſi porrò tenus. Vir. Protinus ad regē curſum detorquet Hiarbam. aliquando tamē ponitur pro conſequēter, deinceps. idem, Protinus aërij mellis cœleſtia dona. Exequar. interdum pro iugiter continue. idem, traiecto miſſā lacerto. Protinus haſta fugit, ſeruatq; cruentā cruorem. nonnunquam pro longe porrō. idem, cornuq; recuruo Tartaream intendit uocem, qua
60 protinus omne Intremuit nemus. quādoq; pro ualde. idē. Et ipſe capellas Protinus æger ago. Itē pro omnino, ſicut penitus. Idē. cū protinus utraq; tellus Vna foret. quando autem huic aduerbio additur negatio, ſignificat non ideo, quēadmodum

fit in continuo, & ſtatim. Quintilia. 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 conĩciam me in pedes. IVBE EXPECTARE. Iube me lente facere, ne cogitatione feſtinationis animus à libidine auocetur. SI PROPERAS. Abſcedere. NE PROPEREM. Facere.

EPIGRAMMA LXXVI. DE DIAVLO.

IN PVPER ERAT MEDICVS. Idem plane argumentum eſt, quod quinquageſimi noni epigrammatis de Chirurgo.

EPIGRAMMA LXXVII. DE LEPORE, ET LEONE.

QVICTIBVS HIS TAVROS. Idẽ argumentum, quod ſuperiorum duorum epigrãmatum, hoc eſt XXXV & XLIII de lepore ludẽte in ore leonis. MAGISTRI. Domitores leonum. RICTIBVS. Roſtris Bucris, quemadmodum ſuperius diximus. FVGAX PRAEDA. Eleganter leporem deſcripſit, nam & fugacĩſſimum 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 conc auum, nacuum, & à Chaos deducitur, quod qua ſi 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 nacuum, atq; obſcurum. quoniam autem in huiuſmodi locis eſſe cõſueuerunt 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. Hc totum caueæ conſeſſum. Item à cauum caula ſtabulum, in quo pecudes recõduntur, quod antiquitus ante uſum tectorum oues antris teneri ſolebant. & cauidicariæ naues, quod ex lignis groſſioribus cauatis fierent. cauda, quod intus caua ſit. eſt enim cauda pẽdens poſterior pars, quæ omnibus animalibus eſt præter homines & ſimias. Veteres etiam aliquando cõdam dixere, à qua caudati, & cõdati dicti, qui caudas habent. et caudecæ aſtellæ 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 conc auitas quædam terræ uacua, atq; obſcura, unde cauerno ſum locum

dicimus paſſim uacuum, & ueluti cauernis plenum. Item à cauum conc auum hoc eſt uacuum, ſinuoſum. à quo conc auitas, et cauo uerbum, quod eſt fodio euacuo. à quo recauo, & excauo deducuntur, à quibus recauatuo, & excauatio. TANTA FIDE. Tam certa ſpe ſalutis. IMBROBE PROCAX. Proterue, qui ludere cum leone audes, uel improbe, hoc eſt caſtide. aſtute.

EPIGRAMMA LXXVIII. AD LICIANVM.

QVAM 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 iãbis, 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. quoniã 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 laudãda. item qm̃ qui ſecuri ſunt nullã quærẽdi cauſam habent, tacere aliqn̄ uſurpamus pro eo, qđ eſt ſecurum eſſe. Teren. Quin taces? Nã cum ille inferat, dictam, manifeſtum eſt non ſilentium, ſed ſecuritatẽ ipetratam fuiſſe, dicamus ẽt tacere de ijs, quæ uocem nõ habent. Virgil. tumq; perrat Luminibus tacitis. Idẽ. Cum tacet omnis ager. tacere. r. pro quieſcere capitur. Vnde tacitũ 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 obſeruantiæ genus in ſilendo conſtituta, & in cælandis ſecretis. Terẽ. Sed ijs, quas ſemper in te intellexi ſitas fide, & taciturnitate. & taciturnulus diminutiuum. A pule blanda mulier, et taciturnula. Item à taceo tacite aduerbiũ, hoc eſt cum ſilẽtio ſiue quiete. præterea compoſita reticeo, qđ proprie de ijs dicitur, quæ dolorẽ, ſiue ſolicitudinẽ afferunt. Terẽ. Ne uerere, ne reticẽ. 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 noiẽ Celtiberi appellati ſunt, & regio eorũ Celtiberia. hi quoudã omnes imanitate ſuperare ſunt creditи, & regio eorum magna ex parte inculta erat, & aſpera, & amniũ alluuionibus uaſta, qđ per eã Anas defertur, et Tagus, & complura alia flumina, quæ oceaſum 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 erat uiginti ãnos bellũ cum populo romano geſſere. tandẽq; à Scipione capti, ac deleti ſunt, unde Scipio ipſe Numantinus eſt dictus. à Celtibero celtibericus deducitur. Vnde celtibericum bellum, et celtiberiam 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 dicamus nos neq; profuſõ, intentóq; ſpiritu, neq; extenſis labijs pronuntiamus, ſed ſpiritum, et 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 uocabus, quaſi geſtus quidam oris, & ſpiritus uidetur eſſe naturalis. Veteres his pro nobis ſcripſere. ſicut tin pro eum. HISPANIAE. Hiſpania Europæ terminos claudit. hanc uetere: ab Ibero amne primo Iberiam, deinde ab Hiſpani inſigni eius urbe Hiſpaniam cognominauerunt, quæ inter Africam, & Galliam poſita oceani freto, et pyreneis montibus clauditur, ſicut minor ambabus, ita utraq; fertilior. Nam neq; ut Africa uiolento ſolo torretur, neque ut Gallia aſſiduis uentis fatigatur, ſed media inter utranq; temperato calore perfruitur. Vnde feliciabus, & tempeſtiuis imbribus, & omni frugum genere fœcundiſſima eſt, adeo ut non incolis tantum ſuis, ſed alijs quoq; prouincijs, & ipſi Italiæ cunctarum rerum abundantia ſufficiat. ALTAM. Nobilem glorioſam. BILBILIM Segobrigæ, & Bilbilis duo inſignia Celtiberiæ oppida ſunt, circa quæ Sertorius, et Metellus prælium commiſere. Bilbilis patria Martialis, à Bilbili propinquo fluuio appellata. NOBILEM EQVIS, ET ARMIS. Rete de Celtiberis loquens equos, & arma commemorat, cum ijs equi, & arma ſanguine proprio catriora ſint. EQVIS. Sũt in Celtiberia equorum pernices greges, qui cum natura ſubalbi ſint, ſi in exteriorem Hiſpaniam traducantur, colorem mutant, Parthicorum ſimiles, nam & agilitate, & curſus celeritate reliquos ſuperant. ARMIS. Celtiberi arma habẽt rei bellicæ aptiſſima, ut pote aquarum temperamento obdurata. nec apud eos probatur telum aliquod, quod non aut Bilbilis fluuio, aut Chalybe tinctum ſit. quapropter & Chalybes finitimi huius fluuij appellati ſunt, ferroq; cæteris præſtare dicuntur, ſunt et alij in ponto Chalybes. chalybs aliquando pro ipſo ferro ita temperato accipitur. Item pro opere ex huiuſmodi ferro facto. Lucr. Chalybem frenosq; momordit. Virgil. 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 nudari 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 perquem eſt facilis tranſitus ad montes. Vero enim fluuius eſt Celtiberiæ, à quo populi circa eum habitantes Verones appellati curſus eius, ut cæterorum fere in ea regione amnium nõ torrens, rapidusq; eſt, ut noceat, ſed lenis, placidusq; ut tranſiri uado facile poſſit. BOTORDI. Vicus eſt non longe 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 bouum, & Mellona dea mellis. à pomo Pomona appellata, unde etiam pomiferum deducitur. Plynius. Tũ locat ſubigenda ſunt, in quibus pomiferæ arbores inſerendæ. & pomarium locus, in quo uel inſitæ ſunt poma, uel reponuntur, uel eſt arborum pomiferarum copia. pomum uero à potu deducitur, quaſi potum, ut Varro teſtatur, quod poma potu egeant. LENE. Leniter placide quia fluuius ipſe lenis, ac placidus eſt. TEPIDA VADA. ſub calidas aquas. Vada ideo dixit, quia propter lenitatem tranſiri uado facile poteſt, quemadmodum ſuperius diximus, nec ullum eſt in natando periculum. CONGEDI. Congedus amnis eſt iuxta Bilbilim, qui per agri planiciem fluuens 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, atq; acrius redditur. GELAT. Gelu, hoc eſt nimia frigiditate aſtringit, atq; obdurat. VOBERCA. Villa eſt iuxta Bilbilim amnem, curſu fluminis, umbra arborum, & frigiditate ſcaturientium fontium amœniſſima. PROPE. Ex propinquo, ut ſuperius diximus. PRANDENTI. Dum prandes. tanta eſt enim illic copia ferarum, ut etiam in uillas conſtituant. prandium dictum abus, 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 concepere 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, et 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, ſuperlatiuáq; eorum obſcurior. obſcuriſſimus. obſcurius. obſcuriſſime. & obſcuro uerbum, quod modo ſignificat opaco, modo tego, modo uel igna-

bilius uel difficilius facio. ARBORVM. Arbor generale nomen est, & appellatione eius uiteꝝ quoq; , & ederas, & arundines, & salictum contineri iurisconsulti existimant, sed siquis salignas uirgas instituẽdi salicti causa defixerit, eæq; antæ, quàm radices egerint, sucidantur, aut euellantur, recte Pompo scribit de sucis arboribus agi non posse, cũ nulla arbor proprie dicatur, quæ radicem nõ conceperit. stirps tamen oleæ arbor est, siue radices egerit, siue non dum, sed cũ planta adeo tenera est, ut herba potius uideatur, arboris loco haberi non debet. maximo uerorum pretio apud ueteres arbores fuere umbrarum gratia, quod ex eo maxime apparet, quod cum Cn. Domitius pro domo L. Crassi, qui una 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, inuenesq;, ni princeps ille arborum quoq; mortem accelerasset. dicimus aut ẽ 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 uites. 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 supe rius 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. Dercę, & Neme fontes sunt frigidissimi æstate inter Bilbilim, & Segobrigam, in ripa ferè Salonis amnis. RIGENS. Frigidus supra modum. Virgilius. Tellurem boreа rigidam spirante moueri, de quo supe rius abunde disseruimus. NIVES. Aquam ex niuibus liquefactis, quod inuentum fuisse Neronis principis diximus, ut frigidius biberet. CANVS. Albus propter niues. ET. Idest BRVMA IMPOTENS. Bruma proprie dicitur dies solstitij hyemalis, q est post Idus Decembris, dicta quasi βραχὺ ἡμαρ, 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 deducatur, ut brumale tempus. brumales dies. IMPOTENS. Quia homines impotentes, & desidiosos facit, ab igne discedere nescientes. MVGIET. Sonabit. Mugire proprie factitium est boum. à quo Mugitus, à cuius similitudine uenti quoq; plerunq; mugire dicuntur. hinc fit mugnor uerbum, quod significat murmuro. Lucil. Muginamur, molimur, subducimur. Et Mugius cognomen Romani 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 ἀφ' τῆς βοῆς, hoc est à uociferando Boreas dicitur. uociferando autem uox rauescit. APRICA. Temperata sine frigore, de quo supra diximus. TARACONIS. Tarac o insignis urbs Hispaniæ est, à qua ipsa prouincia Taraconensis uocatur altero capite Galliis, altero Bæticam attingens, mari litora obijcit nostro, qua meridiem, qua uero septentrionem spectat. oceano, urbs amœnissima est, temperato cœlo, et, ut Strabo inquit, ad recipiendos principes peræque celebris. 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. pleriq; sanè ex uenatu uoluptatem capiẽtes non sinunt leporem neari, sed currendo sæpius uertunt, atq; ita leporem fatigant, & solo, cursu delectantur, quod abs te FEDERICE Princeps fieri præsertim in leporarijs tuis, quæ tanto sumptu, decore, atq; elegantia fecisti, sæpenumero non sine magna animi uoluptate conspicimus. rumpere proprie frangere est. Virgilius. Rumpimus in uitæ tua uincula. aliquando tamen capitur pro fatigare. Terentius. Vt me ambulando rumperet. Aliquando pro disiicere. Virgilius. Frigidus in pratis cantando rumpitur anguis. nõ nunquam impetum facere. Terẽtius. Cesso intro rumpere. rũpere silentium, et rumpere uocem est loqui, siue diu tacita proferre. à rumpo rupes deducitur, quod ueluti abrupta sit. & ripa, quod aquarum agitatione rumpatur, de quibus et eorum derinatiuis superius locuti sumus. & rumentum abruptio. & rumex genus teli, quod sparo gallico simile est. Est ẽt rumex oleris genus uulgo notum. item rupti dicuntur, qui ob nimiam fatigationem, aut conceptum rigorem dolent, & uix mouere possunt corporis membra. præterea à rumpo compositа fiunt interrumpo, quod est aliquid dicentem, facientem ue impedio perrumpo ualde rumpo. abrumpo desiicio. uello. Vnde loca abruptа 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 hostes 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. et ad animum etiam refertur. Cicero. Dirumpor dolore. corrumpo. contamino. à quo corruptela, hoc est contaminatio deducitur. & incorruptum inuiolatum. CALLIDVM. Callentem flectere, se & saluti suæ tergа uertendo consulere. FORTI. Celeri, robusto. RELINQVES CERVOS VILICO. Mactandos scilicet, quoniam caro eorum 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; respicunt, cum propè uentum est, rursus fugæ præsidia repetunt, hoc faciunt intestini 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. cũ erexere aures, acerrimi auditus sunt. cum remisere protinus surdi. Cæterum stolidum animal est, & omnium ferè rerum miraculo stupẽs, adeo ut equo, aut bucula propius accedẽte hoiem iuxta ueniẽtem nõ uideat, aut si uideat, arcũ ipsum, sagittasq; miretur. cornua mares hñt, soliq; aliãs oibus annis statuto uere tẽpore amittũt. latẽt amissis quasi inermes, et noctu tm in pascua exeũt dextrũ cornu negant inueniri, defodi ab ijs putant, ne in usum hominũ ueniat. qđ ei sit aliqđ medicamen-

tum utrilibet acœnſi odore ſerpentes fugantur. indicia ætatis in illis ſunt ſingulis annis adjacentibus ramos uſq; ad ſexẽnes ab eo tempore ſimilia renaſcuntur, nec poteſt amplius ætas diſcerni dẽtibus ſenectæ declaratur, aut enim pauci, aut nullos habent non decidunt caſtratis cornua, nec ſi cæreant, renaſcuntur. cæpti aliquando ſunt edera in cornibus uiridante ex attritu arborum innata. quoniam immaſcentia ad ſolem durant, deinde in arboribus experiuntur. Maria tranãt gregatim nantes, porrecto ordine, & capita imponentes præcedẽtium clunibus, per uices quiſq; ad tergæ redeuntes. conceptus ceruarum eſt poſt arcturi ſydus octonis menſibus ferunt partus, et interdum geminos. Poſt conceptum ſtatim diſiũguntur. at mares rabie libidinis ſæuiunt, fodiunt ſcobes, ideo tunc roſtra eorum 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 cœculo himuli in utero occiſi uitulo cerui lõgi. cæpti ſunt ali qui poſt centum annos cum torquibus aureis, quos Alexander magnus addiderat cute iam ferè ob pinguitudinem adoptis. febrium morbos nõ ſentiunt, quinetiam huic timori medẽtur. notum eſt quaſdam principes fœminas omnibus diebus matutinis cornem eam deguſtare ſolitas fuiſſe, & itu longo æuo carituiſſe febribus. à ceruus ceruinus deducitur. Mart. Ceruinus gelidum torquet ſic halitus anguem, & ceruarius, unde lupũ ceruarium à ſimilitudine dicamus, & ceruaria ouis dicebatur, quæ pro ceruo immolari 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, foliis oluſatri commendatam in cibis contra ſerpẽtum, omniumq; aculeatorum ictus. quippe fama eſt, hoc pabulo ceruos reſiſtere ſerpentibus, quod eo munus eſt mirandum, quo & dictamum 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 ſpõte ueniet. ſcandere eſt in altum ire. unde ſcalæ dictæ, per quas in altum conſcendimus. & ſcamna quæ lectis ueluti gradus aponũtur, ut per ea in lectum facilius aſcendatur. et ſcabellum diminutiuum à ſcamno. Varro ſcribit ſcabellum dici per quod ſimplici ſcanſione ſcandebãt in lectum non altum. Scamnum uero, quo duplici gradu in lectum altiorem conſcendebant. Scamnum etiam dicitur terra illa altior, quæ inter duos ſulcos in cœlẽdo relinquitur. Plynius. Scamna inter duos ſulcos cruda ne relinquãtur. quoniã autem in ijs ſedere conſueuimus, factum eſt ut ſcamnum, & ſcabellũ frequenter pro ſubſellijs uſurpentur. & ſcanſile, per qđ aſcendi poteſt. præterea à ſcando compoſita aſcẽdo, à quo aſcenſus. tranſcendo, aſcendo tranſgredior. deſcẽdo quod proprie ſignificat è loco ſuperiore in inferiorẽ uenio. Plautus. deſcende iam ex equo. unde fit deſcenſus. Virgil. Facilis deſcenſus auerni. Dicamus 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 cælſiore ſe tenet, pugnã detrectare exiſtimatur, quẽ cum relinqt, & in locum æquũ uenit, atq; deſcẽdit, 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. Itẽ à ſcando ſcandulacæ genus herbæ frugibus inimicæ, quod eis conſcendẽdo, quaſi edera nocæat. Item ſecundum quoſdam, ſcateo, à quo ſcaturio, ſcaturies. ſcatebræ, de quibus ſuperius diximus. ſcandere etiam uerſus dicimus, hoc eſt menſurare, qđ eos per pedes diſtinguendo ueluti aſcendere uideamur, hinc talis menſuratio ſcanſio uocitatur. CINCTVM. Circunda tum. INFANTE. Infantibus pueris. ſingularis pro plurali. SORDIDO. Immundo, quales ſunt ruſticorũ pueri. VOCATVS. Inuitatus. VENABITVR. Vt ſecum uenationem afferat. CLAMATVS. Vocæ acitus quando cœnæ tempus erit. clamor proprie eſt calamorum ſonus, quaſi calamor, etenim uento agitatæ arũdines 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. & compoſitu declamo, quod eſt fictam cauſam ago, aut docendi aut exercendi ingenij gratia, à quo declamator. declamatio, de quibus ſuperius diximus, exclamo uocifero, et 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 probatæ ſumma acclamatio. Cic. Facere. n. probus adoleſcens periculoſe, quàm perpeti turpiter maluit. ἐπὶ enim apud græcos ſũp, φώνημα clamorem ſignificat, præclamo antè clamo, à quo præclamito, unde præclamitatores dicebãtur, qui flaminem dialem, hoc eſt ſacerdotem Iouis antecedebant clamantes, ut homines ab operibus abſtinerent, quia ei opus facientem uidere irreligioſum erat. proclamo procul clamo, de nuntio. inclamo clamando reprehendo, ſuccłamo ſubmurmuro. reclamo, uel rurſus clamo, uel ex aduerſo clamo. conclamo ſimul clamo. à quo conclamatio, & conclamatum eſt, de quo ſuperius diſſeruimus. PROPE'. Depropè, hoc eſt ex propinquo. LVNATA PELLIS. Calcei lunati, hoc eſt nobiliores, qui calceis lunatis utuntur. eſt enim ſenſus, non ſint tecum in conuiuio nobiliores, et magni uiri, quibus te morem gerere oporteat. nobiliores calcæi, in quibus lunæ effigies eſſet uſos fuiſſe manifeſtum eſt. Iuue. 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 uenerũt, Proſelenes appellati eo calcei genere uterentur, uel ut homines elati, ac tumidi eo ſigno admonerentur inſtabilitatis, atq; inconſtantiæ humanarum rerum, quod luna primo ex occulto prodit, & facta in dies ſpecioſior os ſuum lumine, ac ſplendore cõſpicuum facit, tum formoſiſſima, et 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 ſecundum locum tenere debere, & principes colere, quorum opibus, atq; honoribus perfruantur. ſed quod pace Plutarchi dictum ſit, illa nobis uerior ratio uidetur, quod Numa rex Romanorum, cum chlamydem ab Iſaurorum legatis ſumpſiſſet, ueſtemq; regiam cum Senatoria coniunxiſſet,

non foris

non foris, ſed intus purpurá poſitæ, ut ex utraq; una conficere tur, tum calceis quoq; Senatorum c. literam, quæ centum ſigni ficat, inſcribi iuſſit, ut per eam ſeſe è numero centum patrum admonerentur. hanc poſtea à figuræ ſimilitudine lunæ effigi em eſſe dixere, & ob id lunatos calceos appellauerunt. TO GA. Longior ueſtis, qua ín urbe, ut ſuperius diximus, utũ tur, qui principes ciuitatis ſalutant, comitanturq;. Martialis. Si matutinos facile ẽ tibi rompere ſomnos, Attrita ueniet ſpor tula multa toga. OLIDAE MVRICE. Nuntius magiſtratuum, de quo ſuperius diximus, homines in iudicium uocans. Iuuenalis. primus clamante Liburno Currite, iã ſedit, rapta properabat abolla. HORRIDVS. Vel pannoſus ſqualidus. hiſpidus. erat enim uiliſſimum homi num genus, uel horridus odioſus, & qui omnibus eſt horrori, uel horrendus metuendus, propterea quod homines iuſſu magi ſtratuum in forum uocat. horror interdum tremorem ſignifi cat. Plautus. Quis hic horror eſt? quid pauitas? Interdum tor uitatem aſpectus. Apuleius. Quẽ cum aſpexiſſet, horrore ho minis deterritus ſtatim retroceſſit. aliquando abominationem. Varro. Ira odium horror eos ab incepto retrahit. nonnun quam ad uenerationem pertinet. Virgilius. Arboribus ſuus horror ineſt. hinc horreo, & quod ab eo deducitur, horreſco aliquando pro contremiſco uſurpatur. Idem. Campíq; natan tes Lenibus horreſcunt flabris. aliquándo pro eo, quod eſt hiſpi dus, aſper, terribilis ſum. idem. Tum late ferreus haſtis Hor ret ager. Item horridus, cuius diminutiuum eſt horridulus, quod modo trementem ſignificat. Perſius. Scis comtem horridu lum trita donare lacerna. modo hiſpidum aſperumq;. Virgi lius. Et glacie riget horrida barba. idẽ. Inſeritur uero, & fœ tu nucis arbutus horrida. modo timẽdus. Idẽ, Horridus ĩ iacu lis, horribilis uero modo pro formidabili accipitur. Cicer. Et qđ dictu quoq; horribile uidetur uiuentis ſanguine hauſto, modo pro tetro, deformi. Varro. Fœda atq; horribili, ſeu uitabili ac pitur. Virgilius. Horrendas canit ambages, antroq; remugit. modo pro nouo, & mirabili idem, Horrendum & dictu uideo mirabile monſtrum, modo pro ridiculo. Idem, Oraq; corti cibus ſumunt horrenda cauatis. ab horror horrificus quoq; de riuatur, hoc eſt horrorem faciens. & horriſonus cum horrore ſonans, ſiue horridum ſonum habens, & horride duriter, hi ſpide. 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, præ paranſq; huic tempeſtati cibos, etenim uolutatus ſupra iacen tia poma affixa ſpinis unum non amplius tenens ore, in ca uas arbores portat. Idem mutationem Aquilonis in auſtrum præſagit in cubile ſe condens. ubi uero ſenſit uenantem contra cto ore, pedibusq;, ac parte omni inferiore, qua raram & in nocuam lanuginem habet conuoluitur in formam pilæ neqd comprehendi poſſit præter aculeos. in deſperatione uero uri nam ex ſe tabificam reddit tergori ſuo ſpinisq; noxiam, pu tant propter hoc ſe capi, quod certe ueteres faciebant, hac cute expolientes ueſtes, nam cibum ex eo nõ ſumebant, ut nos fa cimus, quamobrem exanimitæ prius urina uenari ars erat, & tum præcipua dos tergoris, aliás corrupta, fragilis putribus ſpi nis, atq; deciduis, etiam ſi uinat ſubtractus fuga ob id non niſi in nouiſſima ſpe maleficio illo perfunditur. quippe et ipſi odo re inſitum uenenficium, ita parcentes ſibi, terminumq; ſuppre mum opperiẽtes, ut fermè prius occupet captiuitas. calidæ po ſtea aquæ aſperſu reſoluitur pila, apprehenſusq; pede altero è poſterioribus ſuſpendi à ueteribus ſolebat, ac ita fame necat ri, aliter occidi non poterat, ut tergori parceretur. Ex herinaceo

rum genere. & Hiſtrix eſt ſpina undiq; contecta, ſed longio res habẽs aculeos, & cum intendit cutem, miſſiles ora urgen tium figit crebrum, & paulo longius iaculator, hybernis ſe mẽ ſibus condit. Item ab horreo hordeum ſecundum quoſdam, quo niam licet calamus altior frumento, quàm hordeo ſit, Ariſtæ tamen eſt mordacior, hordeo. ab eo fit hordeacus, unde fari nam hordeaceam, & panem hordeaceum dicimus. & hordea rium 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 bo no uſurpabant. hordam etiam prægnantem uocabant, unde dies quo grauidæ hoſtiæ immolabantur hordeacia nuncupa bant. hornũ autem ueteres ipſius anni dicebant. Luci. An hor no te abſtuleris auro. Item ab horreo compoſita perhorreo, hoc eſt ualde horreo. à quo perhorreſco. abhorreo, quod ſignificat alienus ſum, & ſemper requirit ablatiuum cum præpoſitio ne 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 nõ inhorruit mento aliquando pro intremiſco accipitur. Virgilius. Spicea q; in campis cum meſſis inhorruit. QVE RVLVS 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. Fe rimur per opaca locorum. ideſt per locat opaca, recte autem mu lieris naturã expreſſit, quando non eſt uiro ſubiecta. PAL LIDVS. Epitheton rei. ſemper enim pallet nimio timo re, ne in cauſa ſuccumbat. ideo importunus eſt & continue ue xat patronum. ALTVM. Profundum, quemadmo dum ſuperius diximus. SOMNVM. Quietem. græ ca uox eſt. p. litera in. m. mutata. græci enim ὕπνον dicunt ſignificat autem modo quietem. Virgilius. Mors hominum fa cilis, dulaq; ſimillima ſomno modo ipſum quietis deum. Mar tialis. Et quia nulla uenit, tu mihi ſomne ueni. A ſomno ſo mnolẽtus deducitur, hoc eſt plenus ſomno. & inſomnis perui gil. unde inſomnes noctes dicimus, hoc eſt peruigiles. & ſo mniferum, qđ affert ſomnum. & ſopor ipſe ſommus. à quo ſoporiferum, idem quod ſomniferum. & ſopio ſomnum indu co. cuius paſſiuum eſt ſopior. à quo ſopitum dicimus, qui iam incepit dormire. Virgilius tamen ſopitum ſomno dixit, qua ſi irrigatum. & ſoporo idem quod ſopio. cuius paſſiuum eſt ſoporor. à quo ſoporatus, cui ueluti irrigatus eſt ſomnus. & ſemiſoporatus, ac ſemiſopitus, qui inter ſomnum uigliamq; medius eſt, quem etiam ſemiſomnem, & ſemiſomnum dici mus. M. Cel. de M. An. Nec dormire excitatus, nec uiglare ebrius poterat, ſed ſemiſomno ſopore inter manus centurio num, concubinarumq; iactabatur. Item à ſomnus ſomnio uerbum. & ab eo compoſitum inſomnio, quod eſt per quie tem aliquid quaſi uiglans uideo. Item ſomnium. & inſomni um ipſa uiſio, quæ dormiendo fit. Somnium tamen aliquan do pro ſomno poſitum inuenitur. à ſomno ſomniator, & ſo mniatrix deriuantur. Veteres etiã ſomnorinum uſurparunt pro eo, quod in ſomnis uidetur. Varro. hic ſomnorinas ima gines affatur. & inſomniam fœminino genere pro uiglijs, quod nomen Plynius ambiguitate lectionis excluſit, & de uſu remouit. ſomnum deſcribunt animi in medium eſſe receſ ſum. Ariſtoles uero ita definit. ὕπνος ἐστὶν ἀπεπέψεως

ἀναθυμίασεως πρὸς τὰ κάτω, ὑπὸ τῆς κινήσεως τοῦ συμφύτου πνεύματος χυθέντος 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. ἐνύπνιόν ἐστιν ἐν ὕπνῳ τῆς ἀρχῆς κατεχομένης φάντασμα, hoc eſt ſomnium eſt in ſomno uiſum occupato principio. quippe per principium, ſenſum communē intelligit. Nam illo occupato, Socratis imaginem in ſomno uidentes, ipſum nos Socratem uidere exiſtimamus. Mirū eſt ſomniare ſtatim infantem. nam & pauore expergiſcitur, et ſuctum imitatur. Hinc oriuntur inter philoſophos quæſtiones, ſintne 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. Quādoq; bonus dormitat Homerus. à quo dormitabundus, quaſi dormiens. & dormitatio. Item compoſita addormio. à quo addormiſco, quod eſt contrarium uerbi expergiſcor. Suetonius de Claudio. Et quoties poſt cibum addormiſceret, quod ei ferè accidebat, olearum, ac palmarum oſſibus inceſſebatur. Obdormio, quod modo pro dormio accipitur. modo pro eo, quod eſt ſoporor. Prædormio, 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. IN SANVM. 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, omnes; ingenti conſenſu pro eo precarentur, & ut reſtitueretur, orarent, 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.

SI TIBI MISTYLLVS. Facete Aemilianum deridet, qui cocum ſuum, ſumpto ex homerico uerſu uocabulo miſtyllon appellauerat, in quo notat eos, qui nobilia, & antiqua nomina cuiuis imponere pulchrum putant. eſt uerſus Homeri in primo iliados huiuſmodi, μίσυλλον τ' ἄρσαν ἄλλα κὴν ἀμφ' ὀβελοῖσιν ἔπειρον, qđ 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 taratallas?

IN LEPOREM ADVERSVS LEONEM LASCIVIENTEM. EPIGRAMMA LXXX.

NON FACIT AD SAEVOS. Rurſus de lepore & leone iocans, notat eos, q̄ ſe in exiſtimatione eſſe putant apud eos, à quibus habentur contemptui. NISI. Præterquam. Niſi enim ex non & 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 dictatiuum deſyderat, aliâs etiam ſubiunctiuum, dicitur; per apocopen nu. & 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 ferox, atque magnanimo.

EPIGRAMMA LXXXI. AD QVINTIANVM.

COMMENDO 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. ſatispræſtes. dominus. manumiſſus. plagiarius iuriſconſultorum ſunt, quorum diſciplinam optime calluiſſe uidetur Martialis. PLAGIARIO Furi librorum meorum, de quo ſuperius latè diſſeruimus.

Epigramma

EPIGRAMMA LXXXII.
AD FIDENTINVM.

QVAE EST IN NOSTRIS. Rursus in Fidentinum scribit fuerem suorum librorum carmine heroico. Sensus est. Tu putas libellos nostros uideri tuos posse, qd tui aliquando uersus interpositi sint. At erras. Nam hoc te magis furti arguit, quia dissimilia, & contraria simul posita magis apparent. CERTA FIGVRA. Claro, & aperto signo ruditatis scilicet & ignorantiae domini. TRADVCIT. Transfert. separat à nostris. SIC INTERPOSITVS. 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; illic 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 Galliae gente, quod haec eo genere uestis praecipue uteretur. Maximo apud Gallos in honore Bardi fuerũt, quod laudibus magnorum uirorum, ac poëticae student, unde quicunq; uirorum fortium laudes canerent dicti sunt Bardi. Lucanus. Plurima securi fudistis carmina Bardi. Aliquando tamen Bardos stultos uocamus à tarditate ingenij. Nam apud graecos βραδὺς tardus dicitur. Caecilius. Nimis audacem, nimisq; bardum barbarum. Plautus. Nimis tandem me quidem pro barda, & pro rustica reor habitam. Erat autem bardocucullus uestis omni tempore commoda, cum qua etiam cubare soliti erant imbrium tempore in castris milites, & in agris rustici. Gallicae grossioris uilli erant oleo madidae, colore natiuo. interdum etiam si uaccinio tinctae essent rufo. sed illis rustica, his milites quoq; & non ignobiles pueri utebantur. Martialis. Gallia santonico uestit te bardocucullo. Idem.

Roma magis fuscis uestitur, Gallia rufis,
Et placet hic pueris, militibusq; color.

LINGONICVS. Gallicus. Lingones enim populi Galliae 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. ue tustate originis magnitudine, & claritate, omnibus Syriae & Phoeniciae urbibus quondam praelatam, dictam prius Sarrã, & ab Agenore Priſco Beli filio conditam insulam septuagintã millibus passuum à terra diuisam. Postea Alexandri oppugnantis studio continenti adiunctam. Ouidius.

Fluctibus ambitae fuerant Antissa, Pharosq;
Et phoenissa 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, quae olim Aretij oppido Thusciae 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 graeco 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 Thisiã docuit. item fratris Tyburti. à quo oppidum Volscorum cognominatum est. Coritus uero oppidum est Thusciae 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 haec uerba. Aue Caesar uictor imperator. Miratus Caesar tam officiosam auem uigenti millibus nummũ eam emit. Multisq; praeterea similes comparauit. Quo exẽplo motus pauper sutor instituere ipse quoq; aggressus est coruum ad parem salutationem, sed impendio exhaustus ad auem non respondentem dicere solebat opera, & impensa perijt. Coepit tamen aliquando coruus optatam salutationem exprimere, ac forte audita, dum transiret Augustus, respondisset q; satis talium salutatorum habeo dom. Superfuit coruo memoria, ut & illa, quibus dominum querentem solebat audire, uerba subiungeret, opera, & impensa perijt, ad quod subridens Caesar, emi auem iussit quanti nullam aliam emerat. Sub Tiberio principe exfoetu supra Castorum aedem genitus pullus in oppositam sutrinam deuolauit, qui mature sermonibus assuefactus, omnibus matutinis euolans in rostra in forum uersus Tiberium, deinde Germanicum, et Drusum Caesares nominatim, mox transeuntem populum Romanum salutabat, deinde ad tabernam remeabat, quem morem cum pluribus annis seruasset, tamen manceps proximae sutrinae, siue aemulatione incitatus, siue iracundia subita, ut uolnit uideri, cum excrementis forte calceos eius foedauerat, 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, praecedente tibicine, & coronis omnium generum ad rogum usq;, qui constructus dextra uiae Appiae fuit in campo, q ex eo ridiculi appellatus fuit. Craterus uero cui Menoceroti cognomentũ extitit, in Troecena regione Asiae coruorũ opera uenari solitus proditur, quos deuehebat in syluas insidentes humeris. illi uero coruiculos uestigabant, agebantq; eo perducta consuetudine, ut exeuntem sic comitarentur, & feri uisi sunt, & per sitim congerere lapides in situlam monimenti, in qua pluuia aqua durabat, sed quae non posset tangi, & tali congerie exprimere, quod potui sufficeret, gerit internicinum odium cum chloreo aue. uterque enim nocte ouа inuicem exquirunt. item cum mluo, cui uolanti praeripit esas. Sunt qui prodant hanc auem ore parere, ideoq; grauidas si ederint coruinũ ouum, per os partum reddere, quinetiam difficulter parere si tecto inferantur. Martia. Corue salutator quare felator haberis.

In caput intrauit mentula nulla tuum.

Aristoteles hoc negat, nõ hercle magis, quàm in Aegypto ibim, sed exoscultationem in ijs esse tradit talem, qualem saepe cernimus in columbis. Ipsi apud Alphõsum Siciliae regem dũ Neapoli sub Calliſto pontifice essemus, uidimus coruum ei à rege Britãniae missum nuro candore conspicuum. Item alium, alla tum ei à rege Scytharum aucupio mirabilem. siquidem alios coruos, & phasianas cum eo capere solebat. à coruo etiam cornicem appellatam quidam existimant notam auem. & ipsam aliquando albam uisam à nobis, imitatrix & ipsa aliquando est humanarum uocum. à quo cornisatrum diuarum locus trans Tyberim erat cornicibus dictus. Quod in Iunonis tutela esse putabantur. Item à corui uoce fit fictitium uer

bum croco. à quo crocito. Inde uero crocatio, & crocitatio deducuntur. Itẽ crocio, à quo crocatus quartæ declinationis. Plautus. Simul radebat pedibus terram, & uoce crocitabat sua. A' cora 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 corvus. πῦρ enim ignis est. RIDETVR. deridetur. OLORES. Cygnos, latine enim olores dicuntur, græce κύκνοι. à cygno cygneus. ab olore olorinus deducuntur, quæ aliquando significant, quod cygni siue oloris est, ut cygnea, siue olorina uox. modo ponitur pro candidus. Est enim olor candidissima auis, anſere maior, uocem habens argutam, mutua carne uescitur. moritura flebilem cantum emittit, fixa prius in cerebro pẽna, quod miror Aristotelem, ac Plynium uel ignorasse, uel si sciuerunt, non tradidisse. Ouidius. Dulcia defecta modulatur carmina lingua Cantator cygnus funeris ipse sui. Comme ant 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 recipiũt. Olor licet latina uox sit, quidam tamen à græco derivatum putant. quasi ὅλος ὀφθῶς, 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 καυστὸν, hoc est totum combustum. Virgilius. Et solida imponit taurorum uiscera flammis 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 iter Gaietam & Tarracinam conditæ, à Laconibus, q Castoris et Pollucis comites fuere. Virgilius. Tacitis regnauit amyclis. Tacitus uocauit, uel quod hæc urbs Pythagoreæ sectæ fuit, & ab esu, carnium, atq; omnium animaliũ 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 nuntiaretur, & ob id ciuitas uano terrore quassaretur, cautum fuit nequis deinde hostium aduentum nuntiaret. itaq; postea cum hostes nullo nuntiante aduenissent, ex improuiso capta ciuitas fuit. & ob id Tacitæ dictæ. Lucilius. Mihi necesse ẽ loqui. Nã non nescio amyclas tacendo pisse. Amyclas in singulari proprium nomẽ 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 hũc amnẽ cygni uersantur. Virgilius. atq; Asia circùm Dulcibus in stagnis rimantur prata Caystri. IMPROBA. Vel propter inuidiam, quia luscinię cantum impedit, uel propter aliditatem. 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, atq; in cidere. Terentius. Offendi aduenientem quendam mei loci hinc atq; ordinis hominem haud impurum, hoc est incidi. Defendere uero est impellere. Virgilius. Solstitiũ pecori defendite. Ennius. 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; molestè ferebant. Quintilianus. Qui nullum uitæ d scrimen refugit, quo me ab hostium crudelitate defenderet. Offendere etiam aliquando pro inuenire accipitur. Cicero. Sed imitor Architam illum tarentinum, qui cum ad uillam uenisset, & omnia aliter offendisset. Varro. Romam regressus, ibi nihil offendi, quod ante annos quinquaginta reliquerim. ab offendo fit offendiculum, quod significat impedimentum. obstaculum. & offensio, atque offensa, quæ ita differunt, quod offensio semper 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 Luscinię, de quo supra dictum est. FERVET. Ardet. frequentatur. ATTIDE. Philomela, siue Luscinia quemadmodum supra diximus. MVLTISONA: Multam & uariam uocem habente. INDICE NON OPVS EST. Non est necessarius accusator, qui affirmet libros esse meos, neq; iudex, qui sententia id definiat. nam scripta à te contra te iudicant.

EPIGRAMMA LXXXIII. AD FVSCVM.



SIQVID FVSCE VACAS ADHVC AMARI. Hortatur Fuscum ut se in amicitiam recipiat. monetq; non esse aspernendos nouos amicos, neq; inspicendum an noui sint, sed an sine 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 interdũ petere est. Plautus. Spectandus, necui illam det, neq; roget. interdum quærere sciscitari. Terentius. Aedo ad pedisequas, quæ sit rogo. Nonnunquam orare, deprecari. Virgilius. Iittus q; rogamus Innocuum, quandoq; etiam statuere. Cicero. Ego ad eam bellicã ciuilis causam attuli. Ego leges perniciosas rogaui. hinc legis rogatio dicitur, quoniam rogare populum magistratus solebant, an id placeret, quod statuerant. hinc etiam derogare legi. & abrogare legem dicimus. Est autem derogare legi aliquid ex ea detrahere. abrogare legem. irritare eam, atq; infringere. Modestinus. Derogatur legi, cum pars detrahitur. abrogatur lex, cum prorsus tollitur. ab his derogatio, 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)

putáne) quod in eo diȷ manes rogentur. eſt enim rogus ſtrues lignorum ad cremanda cadauera, in qua ſimul atq; impoſitæ corpora ſunt, & ignis adhibitus Pyra dicitur ἀὸ τῦ 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 ſui iuris. ideo autem arrogatio dicitur, quia is, qui aſciſcat 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, legéq; filius ſiet, quàm ſi ex eo patre, matréq; 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. Quintilius. Cum defuncto patruo in eius locum ſurrogatus fuiſſet. Ab hoc ſurrogatio, hoc eſt ſubſtitutio deducitur. HOC EVERANT. Noui ſcilicet amici.

EPIGRAMMA LXXXIIII. AD FRONTONEM.

DOTA TVI BREVITER. Laudat hoc epigrammate uitam ruſticanam otio præditam, & quiete, eamq; anteponit uitæ urbanæ anxiæ ſemper atq; ſolicitæ. FRONTO. Iulius Fróto Iulij Grati frater tribunus militaris fuit ſub Othone uixitq; uſq; ad Domitiani tempora doctus in primis, & poetis fauens. Iuuenalis. Frontonis platani conuulſáq; 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. ARATO-R. 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 germinum tenera præcerpant. ab hoc arator deducitur, quod tam de boue, quàm de homine bouem ducente dicitur. idem, arator niſi incuruus præaricatur. & aratio. idem. Aratione per trá ſuerſum iterata oratio ſequitur. & aratrum inſtrumentum, quo aratur, quod quando duas rotulas additas habet, qualí in Gallia utuntur. Planaratrum appellatur, in quo cuſpis uomeris palæ effigiem habet, et maniæ eius ſtiua dicitur. Cicero. Ab ſtiua eius me cum homines loquebãtur. & arro uerbum, quod ſignificat ſegetes iam natas rurſus arando proſcindo, quod impinguandi agri cauſa fit, uel inapiente culmo, uel cum bina, ternáq; emiſerit folia. dictum autem arrare ẽ quaſi aratrare, quod inuentum à Salaſſis prodiit Tauriſcæ gentis populis, qui cum ſubiectos alpibus depopularentur agros panicum, miliúmq; iam excreſcens tentauere, poſtquam natura reſpuebant, inararunt ex quo meſſes duplicatæ fuere. Idem. Et in treueri eo agro contigiſſe memorat. Nam cum hyeme prægelida captæ ſegetes fuiſſent, reſecuerunt reſaraẽtes 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 Sapionem 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 ὠκὺς, quod ſignificat celer & ſuperlatiuum habet ocyſſimus. item aduerbia ocyus et ocyſſime. hinc ocynum appellatur herba ad boũ pabulum ſatu, quaciebant aluum bobus. id erat huiuſmodi. Fabæ modios decem, uicinæ 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. nã ocymum herba lõge ab hac diuerſa eſt, uulgo baſilicum uocant. odoris optimi. Chryſippus eam grauiter increpuit, tanquã 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 cõ uenire ad eum ſcorpiones è proximo omnes. Sed contrarium eſſe ſecuta ætas comperit. nam & ſcorpionum uenenis medetur cum uino addito exiguo aceto roſaceo. ſtomacho confert. inflationes & rutum diſſoluit ex aceto ſumptum. aluum ſiſtit impoſitum urinam ci. Verucas miſto atramento ſutorio tollit, multis præterea medicamentis adhibetur, hoc uno noxium, quod uenerem ſtimulat. ideóq; 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 circuit terram, & à litoribus, plerunque accipit nomen. nam ad dextram, ubi primum terram intrat, Atlanticus dicitur. ad ſiniſtram Gaditanus, illinc Arabicus. Perſicus. Indicus. Hic Britãnicus. Germanicus. Scythicus. Poſtquam uero terras intrauit, primo ab Iberia, hoc eſt Hiſpania Ibericum mare dicitur. tum à balearibus inſulis balearicum, poſthac Narbonenſium prouincam contingens, Gallicum. deide à Liguria Liguſticum, mox uſq; in Sicilia. à Thuſcis thuſcum, ſiue Thyrrenum à thyrrenis. ſiue à differentia ſuperi inferum. Superum enim adriaticum uocamus, quod ad id ab urbe ueniens Apenninum conſcendamus. inde ab Ionibus ionium. à Sicilia ſiculum. à Creta creticum. ab Aſia aſiaticum. à Pamphilia pamphilium. A 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 Araetiæ, 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 Lacedæmoniũ 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, & queretis 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 uocitata 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 deductum, quod non ſit aptus, id'q; in ſermonis noſtri conſuetudine perlate patet. Nam qui aut tempus quid poſtulet, nõ 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 græca non uident, ne nomen quidem ei uitio imponunt. Vt enim quæras omnia quomodo græci ineptum appellent, non reperies.

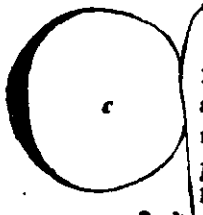
Omnium autem ineptiarum, quæ ſunt innumerabiles, haud ſcio an nulla ſit maior, quàm ut illi ſolent quocũq; in loco, quoſcunq; inter homines uiſum eſt de rebus aut difficillimis, aut nõ neceſſarijs argutiſſime diſputare. ab ineptus fit diminutiuum ineptulus. & ineptitudo. & ineptia, quæ tam uerborum, quàm factorum eſt. & inepte aduerbium. & ineptio uerbũ, 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 aptæ compoſitione membrorum mouet oculos, & delectat. modo pro colligato, & connexo. Varro. Vbi lucus opacus teneris fruticibus aptus. Cicero. Quis enim hominem hũc 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. Matutum n. imitatione græcorum auroram dicimus. EXVTI NEMORIS. Nitidi. perui. nullis ſenſibus impediti. PLENAS PLAGAS. Retia feris plena. DVCERE Educere. SALIENTEM. Palpitantem. TREMVLA SETA. Hamo, qui pendet è ſeta calamo piſcatorio alligata. PROMERE, producere. Promere enim proprie dicimus ea, quæ repoſita fuerant proferre, à premendo (ut quidam putant) deductum. à quo promptus appellatur is, qui iam paratus, & expeditus eſt ad agendum, & in quo nulla mora eſt, quaſi iã è penu, ſiue repoſitorio ſit productus. item promptus ingenio, qui ingenioſus eſt, hoc eſt qui ingenium ad omnia paratum habet & promptuarium locus, in quo res ad uſum neceſſariæ ita repoſitæ ſunt, ut ſtatim promi, ac proferri poſſint. item quod facile produci poteſt. & in promptu eſſe, quæ iam parata. & inſtructa ſunt. à promptus fit promptior. & promptiſſimus. & aduerbia prompte. promptius. promptiſſime. à promo uero depromo, & expromo eiuſdẽ ſignificationis. FLAVA MELLA. Pro prius 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 rubricã plaſticæ addere. PINGVIS. Vel craſſa ob quietem uitam, & omnis ſolicitudinis expers, uel diues, hoc eſt rebus ad uitam neceſſarijs abundans. ideo uſus eſt poëta hoc uerbo onerat, ut rerum omnium copiam ſignificaret. INAEQVALES. Impolitas, non dolatas manu artificis, quales fiunt menſæ ruſticorum. CINIS NON EMPTVS. Cinis factus ex lignis non emptis, & rectè cineris uocabulo uſus eſt. ouã 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 et uoluptatis plena sit. illa uero, curarum et miseriæ. ALBVS. Pallidus, hoc est anxius. solicitus. Album proprie candidum dicimus, quod Sabini cum p. litera scribebant alpum. siquidem à græco deducitur ἀλφὸς, 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, et Germania dirimunt, quas peruias primus Annibal fecit, cum antea tutam redderent Italiam, unde omnis ille mons perpetuo iugo tendēs ad siculum fretum à Pœnis (ut quidā putant) dictus est apœninus. ab alpibus uero alpinus dicimus, unde ci salpina, et transalpina Gallia. et Albingaunium, et Albium intemelium, Liguriæ oppida. Nam cum ligures partim in genui, 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 ex albescere faciei uidetur, factum est, ut albū sæpe pro pallido capiamus. et exalbescere pro pallescere, quod græci quoq; ἀπὸ τοῦ λευκοῦ, quod album significat dicunt λευκάίνειν. Martialis. λευκάίνει. cupidæ licet auaritiæ. Ab albus albedo deducitur, quod significat candorem. et album neutro genere. Quintilianus. Alij se ad album transtulerunt. Hoc et album prætoris sic album iudicum dicebatur, quod qui uel fœdasset, uel uitiasset, uel quocunq; scripturæ genere turbauisset, capitaliter non expectata ordinis sententia puniebatur. et albor. et albitudo pro albedine. Varro. Qui uidere alborem eius admirantur. Plautus. Ad ipsam capitis albitudinē, et albico candico. Horatius. Nec prata canis albicant pruinis. et passiuum eius albicor. Varro. deorsum itaq; rapitur. et offensas aliquo à scopulo lapidoso albicatur. et albula tyberis ab albo aquæ colore. et Alba oppidum latij ab omine albæ scrophæ, et triginta porcellis albis ibi reptæ, quamuis et 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. quem admodum et decumani fluctus dicuntur. et Albiona ager transtyberim à luco albionata, in quo loco bos alba sacrificabatur. et Alburnus Lucaniæ mons à candore uerticis. et Albunea dea, quam et Leucotheam uocari superius diximus. item fons et 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. et est in nemoribus grauior ex densitate syluarum. Alij Mephitim dicunt deum esse leucotheæ connexum, quemadmodum est Veneri Adonis, et Dianæ Virbius. Alij Mephitim Iunonem intelligunt, quā 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, et alburnum adeps (ut ita dicam) arboris. Plynius. Humor et cortici arborum est, qui sanguis earum intelligi debet. Est enim in toto corpore arborum, ut reliquorum animalium cutis. sanguis caro nerui. uenæ. ossa. medullæ. pro cute cortex. humor. sanguis proximi. pleriq; adipes hi uocantur à colore alburnum mollis, ac pessima pars ligni etiam in colore facile putrescens. teredini obnoxia, quare semper amputatur. ab alburnum fit uerbum exalburno, hoc est alburnum detraho. Idem. Et reliquis arbo

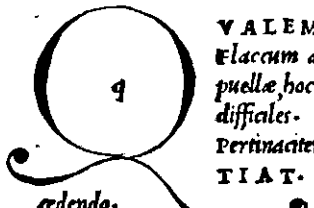
ribus sanctissima lotos. deinde robur exalburnatum cui nigricans color. et albogalerus, pileum capitis, quo flamines diales utebantur. fiebat enim ex hostia alba Ioui cæsa, cui affigebatur apex uirgula oleagina. et albegmina partes extorum, quæ dijs immolabantur, ab eorum candore. et albarium tectorium, de quo superius diximus. et albo uerbum, à quo dealbo, hoc est candidum facio. et 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 contrario infelices, atque infaustos dies nigris lapillis signabant. et ex candidorum numero uitæ tempus metiebantur. malos enim dies in annorum numeros nō redigebant. IN VRBANIS OFFICIIS. In quotidianis salutationibus. in præstanda opera togata. et patricijs in senatum deducendis, alijsq; urbis laboribus.

EPIGRAMMA LXXXV.
AD COPONEM.



CONTINVIS VEXATA MADET. Iocando coponem notat, clàm uino aquam mittentes. Pluuiosus inquit autumnus est. etiam si cupias merum, hoc est purum uinū uendere nō potes. NIMBIS. De quo superius diximus. MADET Infunditur. humescit. VT CVPIAS. Quāuis cupias. MERVM. Vinum purum.

EPIGRAMMA LXXXVI.
AD FLACCVM.



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.



ILLIA PRO PVERO CENTVM. Facete in Phœbum inuehitur, qui puerum à Mangone centum millibus nummûm emerat, cuius tam fœdæ 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. Cicero. Poscunt maioribus poculis. Nonnunquam pro eo, quod est in contrarium niti. Virgilius. equidem sic poscere uentos Iandudum, et frustra cerno te tendere contra. PHOEBVS, aliàs Draucus. nunc Pædico. IN MEAM INVIDIAM. In odium meiMENTVLA. Propter magnitudinem à multis cinædis expetita. BIS DECIES SESTERTIOLVM. Viginti sestertia. Diminutiuo usus est metri gratia. Sestertius, siue sestertium nummus est duarum semis librarum. et per

geminum. II. et S. literam à qua incipit semis notatur, hoc modo. HS. Vnde sesterius 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.

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 cœnatem 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 præluceat amœnis. ob eam causam magna Romanorũ multitudo consluere 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 derivantur. 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 tñ eum ad extremum sustulit. Reuocata rectarum cœnarum consuetudine, propter quod exultans alibi Martialis inquit. Cœtum misselli iam ualete quadrantes Anteambulonis congiarium lassi. Quos dũ uidebat balneator elixus Regis superbi sportulæ recesserunt. FAMES. Paupertas. inopia. ægre sufficiens ad tollendam famem. INTER DELITIAS. Baiarum scilicet. TENEBROSA. Atra. obscura. talia enim sunt uulgaria balnea. LVPI ET GRILLI. Hi meritoria balnea in urbe habebant, in quibus ignobiles, atque inopes lauabantur.

DE LEPORE ET LEONE. EPIGRAMMA LXXXIX.

INTRES AMPLA LICET. Repetit denuo lusus leporis 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. DE LECTA. Nobili strenua. electa.

EPIGRAMMA XC. AD LICIANVM.

AERONA DOCTISYLLABAS 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. Pluuij & Catulli patria, quam Atheſis amnis amœnissimus dirimit. uino. oleo omni frugum genere. lanis 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 τῦ συλλαβεῖν, quod comprehendere est. à quo syllabicus adiectiuum. unde syllabicam adiectionem dicimus, cum syllabã nihil significans additur dictioni, ut hocæ. huiusce. DOCTI VATIS. Catulli. hic enim poëta Veronensis fuit, natus in peninsula lacus benaci, quem uocant Sirmion, in quo iambi acerbitas in primis claruit, ut in Bibaculo, atq; Horatio. MANTVA. Hæc quoq; celeberrima urbs est Galliæ cisalpinæ, ab Ocno Mantus filio condita, unde 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, q Andes uocabatur, nõ procul ab urbe Mãtua, de qua ipse cecinit. Mãtua dicues auis, sed nõ genus omnibus unũ. à Mãtua mãtuanus deriuatur. APONA. Patauina. Aponus fluuius est parũ ab urbe Patauio distans. Luc Eugeneo si uera fides memorãtibus augur Colle sedẽs aponus terris ubi fumifer exit, Atq; Antenorei dispergitur unda timaui. sueto. de Tiberio. Monitus est Geryonis oraculo, ut de cõsultatiõibus 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. Flaccæ Antenorei spes et 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 omnibus Tolosanus existimaretur. CENSETVR. In pretio & existimatione est. APOLLODORO. Sex memorantur Apollodori fuisse. Primus atheniẽsis comicus. Secũdus Geleus, cuius comœdiæ fuerunt Philadelphi. & Sysipus. Tertius Tarsensis tragicus. Quartus item Atheniensis grãmaticus, discipulus Aristarchi. Quintus Pergamenus rhetor, præceptor Cassidij, q 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 cõditore eius urbis nomẽ accepit. Ouidi. Huius erat Solymus Phrygia comes unus ab Ida. A quo Sulmonis mœnia nomẽ habẽt. Idẽ, Sulmo mihi patria ẽ, gelidis uberrimus undis Millia q nouies distat ab urbe decẽ. à Sulmone Sulmonẽses dicti. SONANT. Resonant. celebrant. CORDY

BA. Amplissimũ Hispaniæ oppidum ciraiter XXX stadia distãs ab Obulcone, quo 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 Senecæ 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. Senecæ philosophus simul, & declamator, & poeta insignis cuasit 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, conatatus oratoribus magis quàm poetis imitandus. IOCOSAE A ioco de quibus superius diximus. EMERITA. Augusta Emerita oppidum est Hispaniæ in Turdulis. sicut in Celtiberis Cæsaraugusta. Canius à Gadibus. Decianus ex Emerita, Lucianus, & Martialis, è Bilbili eodem tempore in poetica floruerunt.

EPIGRAMMA XCI. DE LEVINA.

CASTA 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 republicæ scripsit, maris uicini amœnitatem uitandam esse propter multorum hominum conuentum, & inhonestos, ac uitiosos peregrinorum mores. sic enim inquit προσοικος γὰρ θάλασσα χώρα, ὁ δὴ παρ' ἡμῖν ἐπὶ μέγα ἥκει, μᾶλλον μὲν ὄντως ἁλμυρὸν καὶ πικρὸν ποιοῦν μᾶλλον, hoc est mare ciuitati uicinum affert quidem in uita delectationem, sed certe falsum admodum, & amarum consortium est. ANTIQVIS SABINIS. Hersiliæ, quæ Romuli uxor fuit, et aliis sabinis, quæ raptæ à Romanis fuere. Hæc enim tanta fidem uiris dilexerunt, ut in bello parentũ cum uiris earum causa susceptο diremerint prælium, eos q mutuo conciliauerint manere q; apud uiros, quàm cum illis reuerti uoluerunt. Iuuenalis.

Sit formosa, decens, diues, fœcunda uetustos
Portibus disponat auos, intactior omni
Crinibus effusis bellum dirimente Sabina.

Sabini antiquissimi Italiæ populi sunt et 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 τῶν σέβων 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 scis, sabinis q; 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 aduẽtus locat tetret. aliquando pro amaro. Lucreti. Ac ueluti pueris absynthia tetra medẽtes Cum dare conantur. Nonnunquam pro aspero. sæuo. crudeli. Cicero, Promissum potius nõ faciendum quàm tetrum facinus admittendum fuit. Hinc tetre aduerbium, quod aspere. impie. crudeliter significat. Et horum comparatiua, ac superlatiua tetrior. terrimus. tetrius. terrime. Item tetricus mons in Sabinis asper, atq; arduus. à quo tristes homines, et seueri tetrici dicuntur. Virgilius, Qui tetricæ horrentis rupes, montemq; seuerum. PERMITTIT. Exhibet. concedit. MODO LVCRINO MODO AVERNO. Lucrinus, & auernus, duo lacus sunt, in sinu Baiano contra Puteolos adeo propinqui, ut in maximis aliquando tempestatibus coniungi soleant. Hos Cæsar purgauit adeo syluarum densitate antea obductos, ut exhalans inde per angustias sulfureæ aquæ odor grauissimus superuolantes aues necaret. à quo auernus est dictus. Portumq; Iulium fecit immisso in auernum, & lucrinum mari. unde à quibusdam Iulia unda. & Iulium opus appellatur lucrinum. sunt qui à lucro nominatum putent, ob multitudinem piscium, 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, et cæco carpitur igni. Et ardere usurpamus pro eo, quod est uehementer amare. idem, Formosum pastor Corydon ardebat Alexin. RELICTO. Dimisso. Linquere enim modo dimittere est. Virgilius, Linquimus Ortygiæ portus, pelagoq; uolamus. modo defluere. idem. Huc summis linquuntur rupibus amnes. idem. 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 reliquias danaũ, atque immittis Achilli. Poetæ enim metri gratia ll duplicant. & reliquum, quod similiter pro residuo capimus, quasi id q̃ relictum est. Reliquorum, & cæterorum appellatione omnes contineri iurisconsulti tradũt. Cæter à græco deducitur κατὰ ἕτερος, quod significat, et alius. à quo fit coniũctio, 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. & hetrogeneum, 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. et hetrusce aduerbiũ. item à relinquo fit aliud cõpositum delinquo, q̃ 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 habẽt. impetu, cum per ebrietatem ad manus, uel ad ferrum uenitur. Caſu, cum in uenatu telum in feram miſſum hominem interfecit. A delinquo fit etiam deliquium, hoc eſt defectus. unde deliquium ſolis dicimus, cũ ſol in curſu ſuo deficit. item deliquum, quod Plautus frequenter pro minus uſurpat. PENELOPE VENIT, ABIT HELENE. Pudicæ uenit ipudicæ diſceſſit. Penelopes, Helenes q; notæ hiſtoriæ ſunt. illa Icarii filia fuit (ut Homerus tradit) et uxor Vlyſſis, quæ ex eo Telemachũ genuit, cumq; Vlyſſes primo ad Troiam, deide 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 Lacœnum 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.

HAT RECITEM. Ex perſona Celeris notat malos poëtas, qui recitando carmina ſua auditorum obtundunt aures. 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.

BELLA 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 Clinia 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.

CVM 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 tantulo grano fici. Ab huius fructus ſimilitudine genus morbi ficus appellatur, quem græci σύκωσιν uocant. Duæ eius ſpecies. Alterum ulcus durum, & rotundum eſt. alterum humidum, & inæquale. Ex duro exiguum quiddam & glutinoſum exit, ex humido plus, & mali odoris. id quod callo-ſum, & 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, et 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, quemadmodũ ſuprius 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 ſico appellant, quæ apud eos σύκων dicitur. Vnde ficus (ut quidam putant) eſt dicta, quam ueteres latini etiam ſycon appellabant. Næuius, Hodie ſycon mihi recens fuit. Hinc ſycomorus ficus fatua appellata, quæ et 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 reijcebat. alij tradunt atticos quondam iuuenes in hortos irrũpere ſolitos, ficosq; colligere, quam ob causam lege conſtitutum fuiſſe, ut quicunque id feciſſet, capite plecteretur. hãc igitur pœnam, qui perſequeretur, ob parumla 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, q̃quam ago, nec maleficè. à ficus uero, cum arborem ſignificat Ficulnus deducitur materiatus ex ea arbore, ſicut à populo populnus. Nam quod aliqui ficulneã ſcribũt. ignorãtia acidit linguæ latinæ. Item ficolea, Palus ficulnus Item caprificus. à quo caprificor. caprificatio. caprificatrix. caprotina Iuno, de quibus ſuperius diſſeruimus. cum uero ſigni-

ſicat fructum, ficedula auis, de qua ſuperius diximus, quia ſi
co ſiat pinguis, & ficatas fructus ficj, & ficatores, qui ficos col
ligunt. Næuius, Ficitores omnes capiũt ficitatem. ac cum ſigni
ficat morbum ficoſus, hoc eſt ulceribus, quæ fici uocantur, ple
nus. à quo ficoſitas ipſa huiuſmodi ulcerum copia. ficorũ mul
ta genera ſunt, quæ fiunt purpureæ lydiæ uocantur. Mam-
millariæ, quæ mammillarum habent ſimilitudinem, calliſtru-
æ ficorum omnium frigidiſſimæ, candicantes turinæ, ac co-
gnomine delicatæ appellantur. Liuiæ. & pompeianæ ad ſic-
candum optimæ. herculaneæ, & albicerataæ, & araciæ albæ
pediculo minimo latiſſimæ. porphyrites longiſſimo pediculo ẽ.
comitatur eam è minimis, & uiliſſimis populariſ dicta. no-
uiſſima ſub hyeme maturatur Chelidonia. ſunt præterea eæ
dem ſerotinæ, & præcoces biferæ alba, & nigra cum meſſe,
bindemia q; matureſcentes. Athenis prodromos quaſi præcur
ſores uocant, ſerotinæ ſunt, & à corij duritie duricoriæ appel
latæ. Tarenti tantum prædulces naſcuntur, quas uocant onas,
quod ob bonitatem iure emi debeant. ὄνη enim græce mer
catio dicitur. mariſcæ ficj grandiores ſunt, atque inſipidæ. ſũt
præterea alſulæ ficus arundineæ, aſinaſtræ. chiæ. calphur-
nianæ. cucurbitanæ. leptoludiæ. numidicæ. pullæ. tellanæ. a-
treæ et alijs nominibus plures. groſſi dicuntur ficj ante, quàm
matureſcant. Martius, In millibus tot ficorum non uidebis
groſſum, ab eo ſit groſſulus diminutiuum. Poſthumius Albi
nus 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 exiſtima
tis? cum inter omnes recens eſſe conſtaret. at qui tertium inquit
ante diem ſcitote eſſe decerptum Carthagine. tam propè à mu
ris hoſtem habemus acerrimum, ſtatimq; ſumptum eſt tertiũ
punicum bellum, quo Carthago deleta ẽ. in Aegypto ficus eſt
Aegyptia cognominata arbor moro ſimilis folio, magnitudie,
aſpectu. pomum fert non ramis, ſed caudicæ ipſo, idq; ficus ẽ
prædulces ſine granis interioribus, fœcundiſſimo prouentu ſcal
pendo tantum ferreis unguibus, aliter non matureſcit, ſed cũ
factum eſt, quarto die demetitur, cuius loco naſcatur ſeptenus.
ſubnaſcitur etiam ſi non ſcalpatur fœtus quater æſtate prio-
remq; expellit immaturum. lignum ad multa commodiſſi-
mum eſt Cæſum ſtatim ſtagnis mergitur, & hoc modo ſicca-
tur, primo ſidet, poſtea fluitare incipit, certoq; id fugit alienus
humor, qui alium omnem rigat cum innatare cœperit ſicca-
tis eſt argumentum. huic ſimilis Cypria ficus in Creta. Nam
& illa in caudicæ ipſo fert pomum, & in ramis, cum ad craſ
ſitudinem adoleuere, fructus quaternos fundit toties, & ger
minat. ſed groſſus eius non matureſcit niſi inciſura emiſſo la
cte. ſuauitas & interior ſici, magnitudo ſimilis ſorbo. eſt &
aliud ſici genus, quod à loco caricam uocant. Item aliud qđ
ſimiliter à loco dicunt cauneam. utrunq; in albenſe rus in-
tulit L. Vitellius, qui poſtea cenſor fuit, cum legatus in ea pro
uincia eſſet nouiſſimus Tiberij Cæſaris temporibus. cauneæ
fuerunt, quæ M. Craſſo aduerſus Parthos nauigare uolenti,
dum nauim conſcenderet omen fecerunt. Nam cum quidam
huiuſmodi ficus uenales habens cauneas uociferaret, uſus eſt
dicere Craſſo, caue ne eas, caricæ optimæ ſicantur, unde qui-
dam ſiccas ficus caricas nominant. Lædunt ſiccæ ficus ſtoma-
chum, gutturi tamen, & faucibus magnificæ proſunt, & anhe
latoribus, ac ſuſpirioſis. Item iecinorum rhenum, lyenum ui
tijs corpus & uires adiuuant. ob id ante athletæ hoc cibo pa
ſcebantur. Pythagoras exercitator primum eos ad carnes tran
ſtulit. recolligentibus ſe à longa ualetudine utiliſſimas. carex ue
ro herba eſt acuta, et duriſſima ſparto ſimilis. Virgilius, Et ca

riæ paſtus acutæ. hinc carecta dicuntur locа caricæ plena. Idẽ.
tu poſt carecta latebas.

EPIGRAMMA XCV. AD CHOERYLVM.

ERRAS MEORVM FVR. Furem librorum ſuorum iocando deridet Chœrylum nomine. carmen trimetrum iãbicum. FVR AVARE. Quia per auaritiam libellos meos furaris, ut uendas 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 ſumuntur. SIGNATAS. Annulo impreſſas, quippe ita ſignare ſolemus, quæ non dum uolumus legi. SCRINIO. Chartophylatio, ſic enim græci ſcrinium uocant in quo libri, & ſcripturæ reponuntur. TRITA. Contrita, aſſiduo tactu conſumpta. INHORRVIT. Horrida eſt, hiſpida facta eſt. DVRO MENTO. Aſpero mento, hoc eſt quæ non dum emiſit barbã duriorem. horrere mento dicimus, horridam barbam emittere, quod in libris ſignificat nimio uſu ſordes, ac pilos contrahere. Martialis,

Vt roſa delectat, metitur quæ pollice primo,
Sic noua, nec mento ſordida charta nitet.

Non ſordida mento. ideſt nõ barbata. Idem, Ne togæ barbatos faciat, uel penula libros. FRONTE NON DVM PVMICATA. Facie non dum polita, metaphoricè enim frons ad inanimata transfertur, ſignificat autem rudem adhuc, atq; imperfectum librũ. etenim pumicæ 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 facile, nec in fricãdo arenoſi. Theophraſtus ſcribit potores i certamine bibẽdi præſumere farinam eorum, tantumq; eſſe refrigerandi in ijs naturam, ut feruere muſta deſinant pumicæ additæ, 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 fere Italiæ ſitum eſt. Item ligamentum inteſtinorum, quod media fere planitiem 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 duca 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 uinculis ambulaſſent, & ad Cajetam, Laurentumq; con-

chas, & umbilicos legere conſueuiſſent. Item umbilici ornamenta, & ueluti caliculi quidam, quibus libri ornantur, & gemmæ ligantur. Martialis, Quid prodeſt mihi tam macer libellus Nullo craſſior ut ſit umbilico Plynius, Indi mire gaudent longitudine beryllorum, ſoloſq; gemmarum eſſe prædicant, qui cærere auro malint, & ob id perforatos elephantorum ſetis religent, & 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 a ſe fuiſſe compoſitum.

EPIGRAMMA XCVI. AD CHOERYLVM.

LIBER HOMO ES. Facete iocatur in Chœrylum de hac uoce liber. dicebat Chœrylus Martialem nimis liberum eſſe, hoc eſt nimis libere loqui. reſpondet. Martial. Vere liberum, hoc eſt otioſum, et omnibus curis uacuum eſſe, qui de eo ſcribendo tempus terat, quaſi dicat indignum eſſe chœrylum, de quo ſermo habeatur. NIMIVM LIBER ES. Nimia licentia uteris, quemadmodum ſuperius declarauimus. LIBER HOMO EST. Non habet quid agat.

DE RVFO ET NAEVIA.
EPIGRAMMA XCVII.

QVICQVID AGIT RVFVS. Rufum deridet, ita Næuiæ meretricis amore 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 e 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 ẽ, ut propinin, ſiue propinare ſit cibum, potumq; extra ordinarium uoluptatis gratia cum amicis ſumere. et quod uulgo dicitur compotare, quod etiam coronati facere ſolebant, præguſtantes, ut diximus, & ſibi inuicem pocula præbentes, quin etiam in abſentium memoriã idem facitantes, Socrates apud Platonem hoc poculum Critiæ propino. Martialis, Næuia ſex cyathis, ſeptem Iuſtina bibatur. idem, Si triſti domi cœnio labores, 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. Eliguis. Mutum a mugiendo quidam dictum exiſtimant, et enim 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, qnod eſt ſummiſſe loquor. Ennius. Palàm mutire plebeio piaculum ẽ à quo fit muteſco. a quo obmuteſco, quaſi mutus fio, & muſſo frequentatiuum, quod eſt murmuro, & quaſi muti uocem reddo. Virgilius, Fit ſonitus, muſſantq; oras & limina circum interdum etiam taceo, & quaſi obmuteſco. Ennius. Non poſſunt muſſare boni, qui facta labore enixi. aliquando tamen pro dubito uſurpatur. Virgius, Muſſat rex ipſe Latinus. Item a 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. a quo mutilatio, & mutilator, truncator. mutilatrix truncatrix. mutuli quadranguli dicuntur, qui ex aliqua parte comminuti ſunt hoc modo ⊞ Murmuro uero factitium uerbum eſt, propriéq; 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 a 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.

COEPIT MAXIME. Iocatur ad Maximum ſcribẽs de Canio poëta familiari ſuo, qui natura ita hilaris erat, ut ſemper rideret. apud Terentum, da 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 Panа ridentem, cœpit nũc oſtendere Canium. hic eſt Canius, de quo ſuperius ſcripſit. gaudent ioculæ canio ſuo quales, & inferius. Dic muſa quid agat canius meus rufus? poſtquam multa cõmorauit petens, an talia ageret, reſpondit muſa, uis ſcire quid agat 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 inuidisse in amorem Syringis uirginis. quam, cum transire Ladonem Arcadiæ amnem non posset, nympharum precibus in palustrem calamum mutatam uidisse. ex hoc statim compo suisse 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 solitum, & fistulam septem cicutis 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 corporũ, siue terrena, siue diuina sint, componit essentiã. Vnde à græcis pan, quod omne significat, appellatur. cornua huius, barbæq; prolixa demissio naturam lucis ostendunt, qua sol, & ambitum cœli superioris illuminat, & inferiora collustrat. in caprarum pedes desinit, quoniam hoc animal & terrenum est, & semper alta frequentat pascendo. sicut sol & radios superne demittit in terras, et cum se recolligit in montibus uidetur. huius amor & delitiæ Echo esse existimatur, quæ tanqã à nemine potest. quod significat harmoniam cœli, quæ soli amicæ 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 ẽ, qui simulachrum Veneris lugens fingebant, quod superius hemisphærium terræ Venerem, inferius autem Proserpinam uocant, qa ergo sol annuo gressu per duodecim signorum ordinem tendens, partem quoq; inferioris hemisphærij ingreditur, ex duodecim enim signis Zodiaci, sex superiora, sex inferiora censentur, quandocunq; est in inferioribus, dies q; ideo breuiores facit. lugere dea existimabatur tanquam sol morte quadam temporali raptus sit, & à Proserpina retentus. at Panem faciebant ridentem, quia finita Catabasi (Sic enim inferiorem solis meatum uocant) 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 faces ad ætheris imitationem. in pectore Nebridem habebat stellatam ad stellarum imaginem. pars inferior hispida erat propter arbores, uirgas, & feras. Caprinos pedes habebat, ut ostenderet terræ soliditatem. Item fistulam septem calamorum propter cœli harmoniam, in qua sunt septiformes soni. sic totius deus figurabatur, cum & πᾶν uocaretur, qđ apud græcos totum significat. Vnde Pamphilus proprium nomen quasi totus amans. et Pamphilia quasi tota frondosa regio est minoris Asiæ inter Ciliciam, & Syriam, à qua uicinum mare Pamphilium dictum pammisus, quasi totus odiosus ob damna, quæ agris inferebat Thessaliæ fluuius. pannætolium, quasi totam continens Aetoliam, mõs 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 qbus ueterã iura collegit, pandectas appellauit ἀπὸ τοῦ πάντα ἔχειν, quod omnia habeant, uel ἀπὸ τοῦ πάντα δέχεσθαι, quod omnia contineant. & Pandion proprium nomen quasi totus Διὸς hoc est totus Iouis. fuit Erithæi regis Athenarum filius, cui successit in regno. Hic cum auxilio Terei regis Thracum fudit regem Pũti, q Athenas obsidebat. propter quod meritum Pandion Progne filiã ei dedit uxorem, & Panchaia quasi tota dehiscens, regio est Arabiæ totæ arenosa, in qua arbores sponte natæ thus emittunt. Virgilius, Totaq; thuriferis panchaia pinguis arenis. & panegyris mercatus ἀπὸ τοῦ πάντα ἀγορεύειν, hoc est ab omnibus rebus mercandis, unde græci πανηγυρίζειν, modo nũ dinari, modo celebrare dicunt. hinc panegyrici dicti sunt sermones, qui in conuentu populi, & sacris celebritatibus habentur, quales sunt qbus 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, & pãgæa arua dicuntur. Statius, Procumbũt in arata diu pangæa iuuenci. & pantrepes, qđ omnia uertat, Scythiæ fluuius. & Pantagia, quod omnia agat, Siciliæ fluuius, q cum plenus incidit, totam penè Siciliã implet. & Panselinos plenilunium, quasi tota luna. Nã σελήνη luna dicitur. unde & Proselenus dicitur ante lunam. Cicero, Arcades hoc commemorant, q se proselenos asserunt. & Panteſilea nomen Amazonis quasi omnia subiẽs. hæc Eritheæ successit in regno, et Troianis aduersus græcos in bello Troiãno suppetias tulit. & 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 cõstans. à quo Pancratiastæ dicuntur, q hoc ludo excellunt. & panurgus callidus, astutus, quasi rerum omnium experientiã habẽs. à quo panurgia, calliditas, astutia. Plautus, Istuc panurgia tete in pistrinum 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 deducatur panacea. Virgilius, Ambrosios succos, & odoriferã panaceã. & pamphagi Aethiopiæ populi quibus esca est quicquid mandi potest. & pandora, de quibus superius diximus, quasi omnium dona, uel quasi ab omnibus donata, uel omnium rerum genere donata, de qua superius diximus. & pãcarpiæ coronæ ex uarijs, & pene omnibus florum generibus factæ.

CANIVM. Non minus ridẽtem, quàm fãcre Pan solebat.

EPIGRAMMA XCVIII.
AD LIBRVM SVVM.

IADE 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 uenerit? respondeat id à se factum, ne studium scribendi intermittat. NITIDOS LARES. Cultus domos. Nitere proprie splendere est, hinc nitor splendor, nitidus cultus, splendidus. à quo nitidior, & nitidissimus. Item nitide splendide, unde fit nitidius, & nitidissime. Item nitido, abluo Ennius. eam secum aduocant, eunt ad fontem. nitidãt corpora ab hoc

nitiditas pro nitore. Actius formæ nitiditate præcatus regi. præterea à niteo niteḋula animal noctu lucens. de quo ſuperius diximus, & compoſitum Enitco, *quod eſt emico, reſplendeo.*

CASTORA. *Templum Caſtoris, & Pollucis, quod in foro erat, & licet geminis fratribus eſſet dicatum, unius tamen Caſtoris diœbatur. de Caſtore, & Pollucę abũde diximus ſuperius. Caſtor etiam 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 ſcientes caſtoreum medici uocant aliàs 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 iuerſis 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 & ie cinorum fibras dicimus, & fimbrias ueſtimentorum. Virgilius, nec fibris requies datur ulla renatis. Plynius, Murium iecuſculis fibræ ad numerum lunæ dierum in menſe congruere dicuntur, totidemq; inueniri, quotum lumen eius ſit. quando & radices fibræ dicuntur, quod arborum herbaruḿue extremitates ſint. Virgilius, Et amaris intuba fibris.*

VICINVM CANAE VESTAE. *Propinquum ædi Victoriæ, in qua Veſtæ Peſſinunte allatæ poſita fuerat, & iuſſa ædificata ueſtalium uirginum domus. Papinius,*

An noua contemptis ſurgent palatia flammis,
Pulchrius an tacitæ uigilet fax troicus ignis,
Atq; exploratas iam laudet Veſta miniſtras.

CANAE. *Antiquæ. Saturni enim et Opis filia fuit, quam uis & 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 uocatum 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 munus impellere, niſi acumen palato illiſerit. uel quod Hyperborea palãto habitauerit, quæ ex Hercule peperit Latinum. à palatio palatinus deducatur, unde Palatinum deum, & palatinum cluium dicimus, et 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.* VLTRIMA IMAGO. *Maxima ſtatua, & eſt deſcriptio coloſſi Domitiani, de quo Papinius.* Cœlo

ne peractum Eluxit opus, *ſtculis an conformata caminis*
Effigies, *laſſum ſteropem, brontemq; reliquit,* An te palladiæ *talem* Germanicę *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, maximúq; olympiæ ubi omnium, qui uicíſſent, 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, A deo iam colorum uſus increuerat, adeóq; ars perfecta erat, ut in eo prælio iconicos duces pinxiſſe tradatur, Athenienſium Miltiadem Callimachum, Cinegyrum barbarorum Darium, Tyſſapherne. 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 gemmatu ſcripſit gemmarũ fulgore, Quæ ſuperim poſito moles gemmata coloſſo.* MIRI. *Admirandi.* RHODIVM OPVS. *Coloſſum ſolis, qui, ut ſuperius diximus, inter ſeptem orbis ſpectacula numeratur.* DETINEAT. *Remoretur, ac ſuſpenſum teneat miraculo tanti operis.* FLECTE VIAS. *Verte iter flectere torquere, & curuare eſt. à quo flexus, & flexio, & flexile, ſiue flexibile, quod torqueri, ſiue curuari poteſt, & flexura curuatio. & flexipes, de quo ſupra diximus, & flexanimus, quod animum flectit. Cicero, Tantum uim habet illa, quæ recte à bono poëta dicta ẽ flexanima, atq; omnium regina rerum oratio. Item compoſita arcũflecto, hoc eſt in gyrum flecto. à quo circunflexus accentus. deflecto, & inflecto notæ ſignificationis. reflecto, rurſus flecto, ſiue retro flecto.* TECTA. *Tẽplum.* 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 Hyrtacus aris
Dona tulit, ſiqua ipſe meis uenatibus hauſt,
Suſpendi'ue tholo, aut altæ ad faſtigia uexi.

CYBELES. *Matris deorum, quam ſupra diximus terram eſſe Demogorgonis filiam, omnium genitricem, quæ & Veſta dicitur, de qua Papinius.*

O hominum, diuũmq; æterna creatrix,
Quæ fluuio ſyluas, animantum ſemina mundi,
Cuncta, prometheaſq; manus, pyrrheaq; ſaxa

gnis. Alij eandē hanc cum Ope faciunt Saturni uxorē, de qua ſupra diximus. p illud qđ tympanū habet. ſcribit Varro ſignificari hanc eſſe orbem terræ, quod turres in capite, oppida, quod ſedes figantur circa eā, cū omnia moueantur, ipſam non moueri, quod galli illi miniſtrent, eos, q̄ ſemine indigent, terram ſequi oportere, in qua omnia reperiūtur, quod ſe apud eam iactant, eos, qui terras colunt, ſedere non oportere, ſemper enim eſſe quod agant. Cymbalorum ſonitus, ferramentorum iactandorum, ac manuū crepitus, q̄ 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 memininus, dicebantur. Iuuenalis,

Cecropiam ſolitā baptæ laſſare Cotyttō,
Ille ſupercilium madida fuligine tinctum
Obliqua producit acu. CLARI PENATES. Quos ſuperius dixit nitidos lares. Clarus proprie lucidus dicitur, ut clara dies. figurate tamen pro inſigni, atque excellenti accipitur. & eo, qui uelut fulgore quodam famæ reſplendet, qui et inclytus dicitur, quamuis plus eſt inclytus, quàm clarus. Nam in præpoſitio auget. λαμπρὸς uero græce clarus dicitur, hinc clarum hominem, et 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, nō 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 cuſtodē ouium (ue 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, et præfatus quædam ſolennia clara uoce dicebat, ſe bellum indicere ob certas cauſas, uel qđ nec abrepta animalia, nec noxios red didiſſent, uel quod agrum uaſtaſſent, uel quod ſocios læſiſſent, uel aliquid aliud eiuſmodi, & hoc clarigare dicebatur à claritate uocis, & talis actio clarigatio uocabatur, qua facta haſtā in illorum fines miſſa indicabat pugnæ principiū, quod tetigiſſe uidetur Virgilius, Cum inquit, & iaculum torquens emittit in auras Principium pugnæ. Item clareo uerbum, quod eſt clarus ſum. Turpilius, Cuius aduentu inſula hodie claret cypros. ab hoc fit clareſco Petronius, Et ille 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 idmodo 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 iratum, aut perturbatione aliqua affectam, ſed claram & ſerenam mentem habens. à quo clementer. clementia. clementior. clementiſſimus, & 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 prope Neapolim. EXCELSAE. Altæ ſublimis, ut ſupra diximus. A LAEVA FRONTE. Templi ſcilicet Cybeles. frontem non modo animalium, ſed etiam inanimatarum rerum anteriorem partem dicimus, ſicut 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 φορτᾶν 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. græca etenim φᾶβον, hoc eſt Phœbum, καθαρὸν καὶ λαμπρὸν dicunt, ideſt purum, & ſplendidum, qua ratione & Phœben ſororem eius appellatam uolunt. Idem, Apollo uocatur ἀπὸ τῦ ἀποτάλλειν τῆς ἀκτῖνας, ut Plato exiſtimat, hoc eſt iactura radiorum. Chryſippus uero Apollinem dictum exiſtimauit ab α priuatiua particula, & πολλοὶ, quod ſignificat multi, ὅτι μόνος ὢν καὶ οὐχὶ πολλοὶ, hoc eſt quod ſolus ſit, & non multi, quomodo & latini ſolem, quaſi ſolum uocauerunt, quod tantam claritudinem ſolus obtineat. Speuſippus, quod ἀπὸ πολλῶν ὑγιῶν πυρός, hoc eſt quod uis eius ex multis ignibus conſtet. Cleanthes ἀπ' ἄλλων καὶ ἄλλων τὰς ἀνατολὰς ποιμένα. hoc eſt quod ab alijs locorum declinationibus oriatur. Cornificius ἀπὸ τοῦ ἀνατολεῖν. hoc eſt quia intra circuitum mundi, quem græci πόλον appellant, impetu latus ad ortus refertur. alij quaſi ἀπολλύοντα τὰ ζῶα, quod exanimat, & perimit animantes, cum ijs peſtilentiam per intemperiem caloris immittit. hinc eſt quod arcu, & ſagittis huius dei ſimulachra decorantur. ſed quoniam idem author eſt, & publicæ ſoſpitatis, quam ſolis temperies animantibus exiſtimatur præſtare, eſtq; perpetua ipſa ſalubritas, & peſtilentiæ cauſas rarior accidit. ideo Apollinis ſimulachra manu dextra gratias geſtabant, arcum cum ſagittis ſiniſtra, quaſi ad noxiam pigrior foret, ſalutem uero dextra manu promptiſſime largiretur. propterea q̄ huic deo medendi tribuebant poteſtatem, quia temperatus ſolis calor

omnes morbos expelleret. Vnde quidam ἀπόλλωνα quasi ἀπελλῶντα cognominatum putauere tanquam ἀπελαύνοντα τὰ τὰς νόσους, hoc est morbos expellentem. nec defuerunt, q̃ Latinam potius interpretationem secuti Apollinẽ 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 cœlebãt, quod ei cognomen finita pestilentia imposuerunt, & uirgines uestales Romæ in sacris, ita Apollinẽ uocabant, Apollo medicæ Apollo pæan. παίων enim ἀπὸ τοῦ παύειν τὰς ἀνίας, hoc est à sedãdis morbis nominauerũt. eundẽ quoq; deũ Vlió appellauere, hoc est salubritatis authorem. Homerus, ὄλετε κὴν μόλα χαῖρε, Hinc Theseа ferunt, cum in Cretam ad minotaurum duceretur, Apollini Vlio pro salute, & reditu suo uotum fecisse. hinc & apud Pachynum Siciliæ promontorium, Apollo libyssinus eximia religione cœlebatur, quod cũ Libyes aduersus Siculos cum classe profecti ad id promontorium appulsi essent, Apollo, qui ibi cœlebatur, ab incolis inuocatus immissa hostibus peste, & penè cunctis subita morte interemptis, cultores suos liberauit. Romæ quoq; cũ ludi primo Apollini ex uaticinio Martij uatis, carmineq; Sibyllino cœlebrarentur, repentino hostium aduentu excitatum ad arma plebem fuisse memorant, & hostes 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, et postea corrupto nomine primus cœpit Sylla uocitari. ludi ipsi Apollinares uocati, datag; 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 custodiebãt, et ad eos quasi ad oraculum quindecimuiri adire solebant, cum dij immortales publicè erãt consulendi. horum inuentio talis memoratur fuisse. Anus hospita, atq; ignota Tarquinium 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 cõràm rege cum igni appositio tres libros ex nouem deussit, rursusq; regem an reliquos sex eodem pretio emere uellet, interrogauit. id rex multo desiit magis, dixitq; anũ iam procul dubio delirare. mulier ibidem statim tres alios libros exussit, atq; id ipsum denuo placide rogauit, ut tres reliquos eodem illo pretio emeret. Tarquinus ore iam serio attentiore animo factus constantiam mulieris haud negligendã putauit, et tres reliquos libros, nihilo minori pretio, quàm quod pro omnibus fuerat à principio petitum, meratus 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, magnã cui mentem, animumq; Delius inspirat uates. dictæ autem sũt sibyllæ, quod diuina consilia nossent. Aeoles enim σίους deos uocant, βυλὴ græce consilium dicitur. Varro in libris rerum diuinarum, quos ad C. Cæsarem pontificem maximũ scripsit, decem fuisse sibyllas commemorat. prima de Persis fuit, cuius mentionem fecit Nicanor, qui res gestas Alexandri Macedonis scripsit. secunda libyca, cuius meminit Euripides tertia Delphica, de qua locutus ẽ Chrysippus de diuinatione. quarta Cumæa, quam Næuius i libro belli punici, Piso in ánalibus nominauit. quinta Erythræa, quam Apolodorus Erythræus suam ciuem esse affirmauit, graijsq; ilion petentibus uaticinatã, & perituram esse Troiã, & Homerum mendacia esse scripturum. sexta samia, de qua scripsit Eratosthenes, septima Cumana nomine Amalthea, quæ ab alijs Erophile, seu Demophile nominatur. hanc fuisse affirmant, quæ nouem, quos diximus libros attulit Tarquinio regi, & sex exustis, tres tantum uendidit, quorum postea numerus auctus est capitolio refecto siquidem ex omnibus ciuitatibus, & Italicis, & græcis præcipueq; Erythræis coacti, allatiq; sunt Romam quicũq; libri sub sibyllarũ nomine essent inuenti. octaua Hellespontia in agro Troiano nata, uicq; Marinesso, circa oppidum Gergitheum, quam scripsit Heraclides ponticus solonis, & Cyri fuisse temporibus nona phrygia, quæ uaticinata ẽ Ancyræ. decima Tyburs, quæ et Tyburtina dicta est nomine Albunea, quæ Tyburi, ut dea colitur, iuxta ripã 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. Parcæ precor Pæan, & tu depone sagittas. Idem, sed Pæan contrahit arcum. quoniam uero discerpto Phytone laudibus innumeris cælebratus est Apollo, et uictoria eius passim decantata carminibus, factum est, ut Pæan etiam pro laude capiatur, quæ in Apollinis honorem decantantur. interdum etiã aliorum deorum. Virgilius, lætum Pæana canentes, Ouidius, Dicite io Pæan, et io bis dicite pæan. hinc aliqui Pæõ quoq; ab hoc deriuatum existimant, pedis genus quo eiusmodi carmen constabat, tres syllabas breues habens, & unam productam. dictus est, idem Apollo loxias ὅτι ἐκπορεύεται ὁ λοξὸς κύκλος ἀπὸ δυσμῶν κινούμενος, hoc est, quod per obliquum circulum ab oriente pergit ad occasum. & Delius, ἀπὸ τοῦ δῆλα καὶ φανερὰ πάντα ποιῆσαι τῷ φωτὶ, hoc est, quod illuminando omnia clare demonstret, uel à Delo ísula, de qua superius diximus, in qua natus esse affirmatur. Æt phaneta ἐπεὶ φαίνεται ἀεί, quia sol quotidie renouat sese. Virgilius, Mane nouum. et Argenetes ἀπὸ τοῦ ἀεὶ γενέσθαι καὶ γεγονέναι, ideſt quod semper exoriẽs gignitur, & ipse gignit uniuersa. Et Lycius ob uarias causas, de quibus superius late disseruimus. et Nomius, hoc est pastor, non ex officio pastorali, & fabula, per quam fingitur Admeti regis armenta pauisse, sed qa sol passit omnia, quæ terra gignuntur. & Eleleus ἀπὸ τοῦ ἑλίττεσθαι περὶ τὴν γῆν, hoc est quod æterno circat terram meatu uolui uideatur, & chrysocomos à fulgore radiorum, quos aureas comas solis appellant. & Argyrotoxus, quod enascens p summum orbis ambitum uelut arcus quidam figuratur, qui græce τόξος dicitur alba, & argenti specie, quod ἀργύριον græci uocant. & Smintheus, quod σμῶν θεῖ, hoc est feruens currat. et Tymbræus quasi τὰ ὄμβρια θεῖ, hoc est imbres excitans, quãuis 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; ea transiens thymbra uocitatus est. Et Gryneus à gryneo nemore, qd̃ ẽ Apollini consecratũ, id autẽ à Gryneia urbe nomen hẽt quæ est in Aetholia, & confinibus ioniæ, & Myrinus à myrina urbe, à qua & myrini campi uocitati sunt, in qua religiosissime cœlebatur. & Cyrræus à cirra oppido phocidis in litore sito iuxta Parnassum montem. quemadmodum crissa, & Anticyra. à crissa crisæus sinus uocatus est. et philesius, quod græci

φιλήσιον

φιλόπονος amabilem dicunt, quia lumen eius exoriens amabili uenerationе oculorum consalutamus. & Pythius ἀπὸ τοῦ πύθεσθαι. 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, Dianam q; parturienti ferunt 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 bellua confecisse, quod ita intelligendum esse naturalis ratio suadet. post Chaos ubi primum cœpit confusa deformitas in rerum formas, atq; elementa nitescere, terrá q; 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 instantia, 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, q̃ 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; in de in sese. postquam calefacta est instar mortiferi serpentis in inferiora reuoluendo omnia ui putredinis corrumpebat, quæ non nisi ex calore, & humore generatur, ipsum q; solem dēsitate caligine obtegendo nebula quodammodo uidebatur lumē 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 nō nisi radiorū iactus ostenditur. sunt etiam qui hanc rationem huius appellationis afferant, quod cum sol in signo cancri æstiuum solstitium facit, in quo longissimi diei terminus est, et inde retro gressum agit ad diminutionem dierum. Pythius eo tempore appellatur ὁτὸ πύθεσθαι, hoc est quod ultimum cursum currat. Idem ei nomen conuenit et cum capricornū rursus ingreditur in 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, eadem q; 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 quoq; 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. græca autem δίδυμον geminum

uocant Delphium nominant, quod ea, quæ obscura sunt, lucis claritate patefacit ἐκ τοῦ δηλοῦν τὰ ἀφανῆ, uel q̃d unus solus sit. siquidem prisca græca Delphum unum uocitabant. à quo Adelphon fratrem dixere, quod iam non unus esset. Agileum uero dicunt, quod agilei lingua attica uici uocantur. Apollini autem ex responso in uicis publicis urbis suæ statutis altaribus sacrificia instituerunt, eumq; ob id Agileum nominauere. lingua 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 commorant, in Parnasso monte habitantes, qui Phœbo, & Baccho sacer est. Vnde poëtæ quoq; in utriusq; dei tutela esse dicuntur, ideoq; non solū lauro, sed etiā edera coronantur, quæ Baccho sacra est. Vnde & nisia dicitur. Virg. Pastores edera crescentem ornate poetam. rationes autem cur poetæ in Bacchi quoq; tutela sint, præter eam, quod in Parnasso spelūcæ Bacchicæ sunt, has quoq; tradunt uel quod, ut Aristoteles inquit, Apollo & liber pater unus, idemq; deus sit, uel q̃d poetæ naticinari dicuntur. ex quo nates appellati. hoc autem optime fieri constat plurimo mero sumpto, hinc est, q̃d & Apollini edera, & Baccho laurum aliquando tradunt poetæ. Euripides Δέσποτα φιλόδαφνε βάκχε τοῦδ' ἀπόλλον' ἄνακτος. Aeschylus ὦ ἄναξ ὦ ἀπόλλον· ὦ βάκχε· ὦ μάντις, quibus uersibus uterq; poeta eundem esse & Bacchum, & Apollinem indicante, q̃d etiam facit Orpheus ἷς ζεὺς εἷς αὐδὴ· εἷς ἥλιος· εἷς Διόνυσος, propter quod Dionysium non ea, quam supra diximus, ratione dictum physici putant, sed uel ἀπὸ τοῦ διανύω, quod est perficio, qa 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. Eadem q; 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 OMNVM.

DAEVIA SEX CYATHIS. Locus est in eos, qui potando, sortando, 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 uelliendo. 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 nisi gne, seu genitiua macula, à qua proposita e 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. Idatribus literis constat. sunt autem nomina meretricum. OMNIS. Amica. nomina omnium amatorum. Veteres amecam, & 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
elegantes 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 deiectum torpore graui
Sopor ut domitos alliget artus,
Nec torua prius pectora linquat,
Quàm mens repetat pristina cursum.

EPIGRAMMA. CI. AD FIDENTINVM.

IN NOSTRIS VERSIBVS ESSE TE POETAM. Facete rursus deridet Fidentinum, qui Martialis uersibus se uideri poetam uolebat. EMPTIS OSSIBVS, INDICO QVE CORNV. Emptis ossibus, hoc est ebore. que enim pro ideſt hoc loco accipitur. fiunt ex ebore dentes, inseruntur q; ori, ubi naturales desunt ad decorem duntaxat, & nullum alium usum, quamuis sint qui ad prolationem quoque uerborum conferre aliquid existiment. AEGLE. Nomen proprium meretricis. CORNV. Dente, quia elephantorum dentes & forma, & magnitudine pene cornua uidentur. INDICO. Maximos enim Elephantos fert India orientis regio, Asiæ terminus, quæ ab Indo amne nomen habet, qui in Cybi raturum iugis oritur sexaginta pennes 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 acrne 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 tinguntur mauus succo, dum matura sunt, acerba urunt. nascuntur mora et in rubis, sed multum ab ijs differentia. CERVSATA. Ceruſa infecta, de qua superius diximus. COMATVS. Longa coma facta ex alienis crinibus. CALVVS. Nudo capite sine crinibus. proprie enim Caluus dicitur, qui caluã crinibus nudam habet. Est enim calua superior pars capitis. unde huiusmodi uitium caluitium appellatur. caluaria uero totum simul os superius appellatur ex interiore parte concaua exterius conuexa. utrinq; leuis, & qua cerebri membranam contegit, et qua cute capillum 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. caluicum uni homini accidit, nisi sit innatum, ut coruis aquaticis, qui phalacrocoraces, hoc est caluui corui appellantur. à caluus fit calueo uerbum, quod est caluus fio. Plynius, Quædam animalium naturaliter caluent, sicut struthiocameli, & corui aquatici. ab hoc fit recalueo, quod est rursus in caluitium reuertor, siue idem, qđ calueo. à quo recaluaster, sicut à calueo caluaster.

EPIGRAMMA CII. AD CAECILIANVM.

IN VLLVS IN VRBE FVIT. Ex persona Cæciliani deridet eos, qui de pudicitia uxorum solicati 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.

QOECHVS ERAT. Acerbum distichon in Paulam, quæ, cum uiuente uiro consuetudinem cum adultero haberet, negabat adulterum esse. secuta uero morte uiri, cum illum in coniugem duxisset, & adulterij auxit fidem, & suspicionem præbuit machinatam se mortem in priorem uirum. MOECHVS ERAT. Qui nunc uir est. MOECHVS. Adulter. græci enim μοιχὸν adulterum dicunt. μοιχαὶν mœcham, hoc est adulteram. μοιχέαν, 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.

DIMIDIVM 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.

OMIHI CVRARVM PRETIVM. Cum Flacco queritur nullum esse præmium musis, & bonarum artium studijs causidicos tantum, & legum peritos numos lucrari. FLACCE. Hic est Valerius Flaccus poëta, cuius superius mentionem fecit gaudet Appona Liuio suo tellus, Stellaq; nec Flacco minus de hoc scribens. Quint. Multum inquit, in Flacco nuper amisimus. scripsit librum argonauticon, imitatus Apollonium Rhodium, qđ opus extat imperfectum. NON VILE. Magnum. CVRARVM MEARVM. Studiorum meorum. ALVMNVS ANTENOREI LARIS. Paduanus, educatusq; Alumnus proprie dicitur, qui ab aliquo alitus est. non qui alit. Cic. Italia autem alumnum suum seruitutis extremo, summoq; supplicio fixũ uideret. Var. et ecce de improuiso ad nos accedit cana ueritas atticæ philosophiæ alumna. hinc aliqñ alũnus pro filio accipitur, qđ à matre alitus sit. Virg. Nec nõ et Tityũ terræ oipotentis alũnum. Est etiã quando alũnus 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 distinguunt, 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, alunturq; 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 usurpauere pro eo, quod ẽ 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, atq; 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, & alueraria, in quibus apes faciunt fauos quemadmodum superius diximus. Item ab alendo aliæ, quod alat corpus. hæc sit è Zea, de qua superius diximus, tunditur granum eius in pila lignea, uel lapidis duritia conteritur, excussis inde tunicis, cõmeditur medulla, ita fient alicæ tria genera minimum, & secundarium, ac grandissimum, quod apherema appellatur. posteà mirum admiscetur creta, quæ transit in corpus, colorem q; & teneritatem affert, ab aliæ aliarij dicti, qui eã conficiũt, uenduntq; Item aliatriæ mcretrices in campania appellatæ, quod solitæ essent circa pistrina aliatriorum 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, Nuitent croceis halantes floribus horti. Idem, sertisq; recentibus halant. atqui alam, qua aues uolãt, 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 eq tum 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 πάτασσω, quod uolare est, quia capto ex auium uolatu augurio condita fuerit, uel à petendo, quod telo auẽ petijsse dicitur, eoq; in loco urbem condidisse. Antenor Troianus fuit patriam prodidisse existimatus, quia & legatos, qui propter Helenam uenerant, fuscepit hospitio, & Vlyssem habitu falso cognitum non indicauit. hic Venetiam uenit, urbẽq; in ea condidit Antenoream primo dictam, à qua Antenoridæ uocitati, posteà Patauium, deinde Paduam, à quibus Patauini, & Paduani. Virgilius,

Antenor potuit mediis elapsus Achiuis
Illyricos penetrare sinus, atque intima tutus
Regna liburnorum, & fontem superare timaui.
Hic tamen ille urbem Pataui, 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. ad citharã enim, siue lyram cantari uatum carmina solebant. à cithara citharœdus dictus qui citharam canit, quod græci κιθαρίζειν dicunt, & fœmininum citaristria, sicut à cymbalo cymbalistria, et à sambuco sambucistria, quãuis sambuca et machinæ militaris genus sit, in quo sic funes intenduntur, sicut in organo musico chordæ. & à psallendo, hoc est canendo psaltria. Citharã primus inuenit Amphion, ut alij uolunt, Orpheus. quidam Lino tribuunt. Septem chordas addidit Terpander. octauam Simonides. nonam Timotheus. Cithara sine uoce primus cecinit Thamyras, cum cantu Amphion. SORORVM. Musarum, de quibus superius diximus. AES. Numos. ARCA MINERVAE. Propter forum palladium, in quo assidue sonant æra, & pecuniæ numerantur. nam mox subdit Phœbum in Helicone esse, nihilq; præter aquas fontis Caballini, & serta laurea, et lyras, citharasq; habere. Mineruam uero, quæ sapiens est, et stultam gloriam sine utilitate nõ quærit, priorem esse in foro palladio. HAEC SAPIT. Dea sapientiæ est, ex uertice patris nata. ideo quæ utilia sunt quærit. HAEC FOENERAT OMNIS DEOS. Hæc fœnori potest dare omnibus dijs, quemadmodum superius declarauimus. EDERAE. Nysiæ,

ſiue bacchicæ, quibus ſuperius diximus poëtas coronari. ARBOR PALLADIS. *Olea Palladi ſacra. Alluſit ad fabulam, quam nos ex Auieno in fabellas noſtras adoleſcentes iambico carmine tranſtulimus.*

Olim quas uellent eſſe in tutela ſua,
Diui legerunt arbores, quercus Ioui,
Et myrtus Veneri placuit, Phœbo laurus,
Pinus Neptuno, populus cælſa Herculi.
Minerua admirans, quare ſterileis 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, atque hominum ſator.
O nata merito ſapiens dicere omnibus.
Niſi utile eſt, quod facimus, ſtulta eſt gloria.

Tradiderunt ueteres Cecropis tempore, cum poſt cõditas Athenas oliuæ arbor repente illic apparuiſſet, & alio loco aqua erupiſſet, Cecrope eius rei cauſam ſciſcitante reſpondiſſe Apollinem olea Minervam, 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 Minervam uicisſe, et è nomine ſuo, quæ græce Athene dicitur, urbem Athenas appellaſſe. Tuliſſe id ægre Neptunum, emiſſiſq; æquoreis fluctibus omnem Atheniẽſium agrum deuaſtaſſe. Qua propter 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 athenæ, 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 PERINANE. *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 cæcit errantẽ 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 poetis aliquid dignum recitatum eſſet, os 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 dicis circũ 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. Cataſcopiũ*

naticulæ genus exploratoriæ, quod circũquaque ſpeculetur. κατοπτεύειν enim ſpeculari eſt. Catorthoma, quod circũquaque ὀρθὸν, 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 cælerius, ſiue ſagittæ. item machina bellica. Plautus. Atq; ita neruo torquebo, ut catapultæ ſolent.* STERILES. *Nullum fructum ferentes. Sterile infœcundũ dicimus, & fructum non ferens,* ἀπὸ τοῦ στερεῖσθαι. *quod eſt priuari, ſiue carere. unde & græca ſterinon ſterile dicunt. & ſtereſin orbitatem. à ſterilis ſit ſterilitas, infœcunditas. & ſteriliter, infœcunde. Veteres ſterilam pro ſterilem dixere. Varro. Effœtæ mulieres, & ſterilæ.*

EPIGRAMMA CVI. DE CARINO.

POLCRE 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 bonũ pro pulchro uſurpamus. Ter. Forma, bona fortaſſe. & econtrario malum pro deformi. Virgilius, haud illo ſegnior ibat Aeneas. ideſt nõ deformior. Etenim ad pulchritudinem ea comparatio tendit, cum de Aenea amato loquatur. Eodẽ modo, & pro forti aliquando pulcher accipitur. Idem. fatus Hercule pulchro, pulcher Auentinus. item fortis pro pulchro. Plau. Quid nam fortis eſti. pulchra. à pulcher ſit pulchre aduerbium, quod modo decore, modo fortiter ſignificat. & comparatiua, ſuperlatiuaq; eorum pulchrior. pulcherrimus. pulchrius. pulcherrime. et pulchritudo. & perpulcher, ac perpulchre. et pulchralis pro pulchro. Enni. Pulchralibus ludis. & pulchritas pro pulchritudine. Cæci Dij boni, quid illud eſt pulchritatis.*

EPIGRAMMA CVII. DE FESTO.

INDIGNAS PREMERET. *Laudatur Feſtus, q non imbecillitate animi uictorem hoſtem non ſuſtinentis, ut Cato fecerat, ſed tædio fœdiſſimi morbi, et in ſe curam non recipientis, & in alios periculoſi gladio ſibi mortem conſciuerat.* TABIDA PESTIS. *Putridus morbus. impetiginem autem ſiue lichenas intelligit, de quibus ſuperius diximus. Quatuor eius morbi ſpecies ſunt. Prima nunime mala eſt, quæ ſimilitudine ſcabiẽ repræſentat. Secunda peior eſt, ſimilis papulæ, figuras narias 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. nã ſubalbida eſt. & recenti cicatrici ſimilis, ſquamaſq; habet pallidas. ſubalbidas lenticulæ ſimilis.* PREMERET. *Vexaret, affligeret. premere proprie inniti alicui rei cum pondere. Virg. et ſpirantia cogere preſſis Mella fauis. Per metaphoram tamen modo pro effa-*

dere

dere accipitur. Idem, Sulcumq; sibi premat ipsa carina. modo pro claudere. Idem, Pressi'ue oculos, aut lumina lani. Aliquando pro insequi. insistere. idem. Hac fugerēt graij, premeret troiana iuuentus. Nonnunquam pro urgere. idem. Ingentem clamore premēs 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, q ex Ida troiano monte defluēs, iuxta Troiam labitur, & mari appropinquans commiscetur Xantho, ac in paludem cogitur]. deinde exit in mare iuxta Sigeum promonterium. Quandoq; pro remouere. excitare. idem. Et ruris opaci Falcē premet umbram. Item pro occidere. idem, Armigerum q; domi premit. & pro calcare. idem, Veluti qui sentibus anguem pressit. & pro demergere. infodere. idem. Quod si pereſtiquæ cunq; premes uirgulta per agros Sperge fimo pingui. et pro uastare. populari. idē Et pelago premit arua sonanti. et 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 Vir. Numina nulla premunt, mortali urgemur ab hoste. ab hoc pressio deducatur. & pressura. & pressus quartæ declinationis pro pressione. Cic. Valerium Soranum lenitate faucis, atq; in ipso uocis pressu, et sono facile uincat. Quando uero pressus adiectiuum, ē, aliquando pro subtili ponitur. idem, Quis aut est, aut fuit unquam in partiendis rebus in definiendis, explicandis pressior. Aliquando pro onusto. grauato. Virg. Ceu, ſſæ cum iā pertum tetigere carinæ. item a` premo prelum, quo uuæ premuntur, ut superius diximus. & compositæ opprimo, quod interdum grauo significat. Cic. Qui homini tot miseriis, calamitatibus q; oppresso subueniret. interdum plus est, q̄ extinguo. Idem, Quamobrem danda opera est, ne qua amicorum exci dia fiant. Sin tale aliquid euenerit, ut extinctæ potius, amicitiæ, quàm oppressæ uideantur. quandoq; etiam pro arcto. constringo. Vnde & oppressio arctatio, & constrictio dicitur. a` 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'un quam 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. a` quo impressio deducitur. Supprimo, occulo. absconde. Sene. E` cuius operibus quædam edita, alia suppressa sunt. a` quo suppressio. deprimo, deiicio. Var. ab eo depressus, a` quo erigi, extolliq; sperabam. Reprimo, cohibeo. Cice. Reprime impetum. Cōprimo modo cohibeo. compesco. Plau. Ne sæui obsecro, comprime iracundiam. modo uino. Mart. Villica, uel duri compressa est nupta colono. Incalu it quoties saucia uena mero. unde compressus pro uitu accipitur. Plau. Nunc ad amicam decimo die Athenas uiso, quā grauidam hic reliqui compressu meo, quod ea agat. compressio etiam in eadē significatione accipitur. a` 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 fere` hic morbus inpiebat. propter quod a` principio mentagram uocauere. Mart. Nec triste mentum, sordidi'ue lichenes. fauces etiam per metaphoram uocamus arctos ingressus uallium, siue alterius cuiuscunq; loci a` similitudine faucium animalis. a` faucibus suffoco uerbum deducitur, 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. a` quo offucator offucatrix. offucatio. Offucias uero a` fuco fallacias dicebant. INDIGNAS. Non merentes tale supplicium. ATRA. Nigra. quod quartum genus huius morbi est, & curam non recepit. IN IPSOS VVLTVS. Occupat enim hic morbus, ut superius diximus, pleriq; tristos uultus occultis duntaxat immunibus, descendit q; in colla. pectus, & manus cum fœdo cutis fierfure, 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 gña mortis homines timudi, & ferrū horrentes quærere cōsue uerunt, sed gladio iperterritus occubuit. OBSCVRO. Quod extincti corpus ſiat obscurū. sic lætum diem dicamus, qui nos lætos facit, pigrū frigus, qd̄ inertiam nobis adducit. fossam cæcam, quā nō uidemus. linguam politam. cuius compta et polita est oratio quietum tempus, in quo ab oibus curis, atq; molestiis quiescimus. TORSIT. Vi traxit. extorsit de quo superius diximus. TRISTIA FATA. Solicitam et amarā mortem. Quia morte ipsa grauior est mortis expectatio. FAMEM inedia. LENTA. Quia non statim hominē 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, secundū quorū dam philosophorū opinionem. NOBILIORE VIA. Vulnere. s. quæ nobilior uia fuit, q̄ si neneno uel fame, aut p̄ inferna emisisset aut paulatim contabuisset. FATIS. Morti. HIVS CAESAR AMICVS ERAT. Simul blanditur principi. Simul Festum laudat, præferenda inquit mors huius est morti Catonis, quod nō 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 aliqd agentem, & nimis curiosum. Tota uis ioci ē in hoc uerbo ago, qd̄ multa significat, ut supius 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.

PORTVLA CANE TIBI. Facete Cani intemperantiam notat, qui extremo uitæ suæ die, sportulā petijt. Puto te inqt ob id Cane defunctū esse, q̄ una tm 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.

ASERVO TE SCIS GENITVM. *Iocus eſt in Soſibianum, q̃ cum ſciret ſe ex ſeruo natum adulterio dominæ uirũ matris ſuæ putatiuum patrem ſuum blandiendo dominum uocabat, qđ nihil aliud erat, q̃ blande fateri ſe ex ſeruo natum. Notat aũt hoc epigrammate uitium temporum ſuorũ, quibus dominæ paſſim cum ſeruis miſcebantur.* SOSIBIANE. *Haud diſſimile ueri eſt hunc Soſibianũ Marullæ ex ſeruo filium fuiſſe, quæ Cinæ uxor erat. de quo ſcribit Martialis libro ſexto. Pater ex Marulla Cina factus es ſeptem non liberorum. nãq; nec tuus quisq̃, nec eſt amica filius, uel uicini, Sed in grabatis, tegetibus q; cõcepti materna produnt capitibus ſuis furta. Et paulo poſt. Quartus cinæda fronte. candido uultu, ex cõcubino natus eſt tibi Lygdo, præade ſiuis filium. nefãs non eſt.* FATERIS TE. *ſ. e` ſeruo genitum cum eum, qui pater putabatur, blandiendo appellas dominũ.*

EPIGRAMMA CXI. DE REGVLO.

HAEC QVAE PVLVERE DISSIPATA MVLTO. *Rurſus blanditur Regulo de portico ſtatim eo inde diſcedente cõlapſa.* 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.

OS, ET LABRA TIBI. *Acerbus iocus in Maneiam, cui os grauiter fœtebat. Notat autem ex perſona huius fellatrices.* NON MIROR. *Quia non minus tibi ob turpem fellandi conſuetudinem, olent os, & labra, quã faciant hominis excrementa.* ESSE. *cõmedere. deuorare.* MERDAS. *Sterꝯra. Nomen habent ex græco, latino q; compoſitũ. ſicut epitogium, & anticato. fit enim à meros, qđ eſt pars, & edo cõmedo, qđ eſt excrementum cibi, hoc eſt pars eorum, quæ edimus. ab hoc fit (honor ſit audientium auribus) merdo uerbum. à quo pmerdo compoſitum, qđ eſt fœdo. cõſpurco. Albinus.* Vt *faciunt pueri, qui omnia permingunt, at q; pmerdant. ſtercus uero ab extergendo deducitur, qđ undiq; abſtergi ſoleat, ab eo fit ſtercoro uerbum, qđ ſimũ agris fœcunditatis gratia adhibeat. à quo ſterꝯror paſſiuũ. & ſterꝯrator ſterꝯratrix. ſterꝯratio. itẽ ſtercutius. ita. n. romani uocitauerũt Saturnum, quod primus ſterꝯrandi agri rationem inuenerit.*

EPIGRAMMA CXIII. DE QVIRINALI.

VXOREM HABENDAM. *Quirinalem equitem romanum facete carpit, qui cum cuperet filios habere, non ducebat uxorẽ, ſed cõprimebat ancillas.* VXOREM. *Coniugem. 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 podãgras. ambuſta. perniones. cõfracta membra. item laſſitudines & fatigationes leuat. prodeſt tuſſi ueteri. phtiſi in catapocijs, hoc ẽ 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 nutrit. Cicatrices concolores facit. unguiũ ſcabrities emandat. metuitur capillo fluenti, & ulceribus capitis, & pilis oculorum. ſanat panos cum calce. Item ſicũculos, et duritias mammarũ. Ruptis, et conuulſis, & ſpaſmatibus, et 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 axũgiæ, ſed lupino adipi palmam dediſſe ueteres ſcripſit, & eo nouas nuptas perungere poſtes conſueuiſſe. Ab uxore uxorius deducitur, qđ modo ſignificat aduxorem pertinens. unde de re uxoria quoſdam ſcripſiſſe legimus, modo uxori deditus. Vir. Pulchramq; uxorius urbem Extruis. uxorem pependiſſe dicebatur, qui quod uxorem nõ habuiſſet, rem populo dabat.* FILIOS. *natos appellatione filiorũ (ut iuriſconſulti ſentiunt) etiam filiæ cõtinentur, ſed non ecõtrario. filium ἀφ' ἑαυτοῦ 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 cõditionem ſequũtur, itaq; cum ſint ex ancillis nati, ſerui ſunt.* VERVS PATERFAMILIAS. *Quaſi pater ſeruorum. Familia enim proprie de ſeruis dicitur, qđ ab Oſcis originem habuit, apud quos Famel ſeruus nominabatur. unde famulus dictus, qui et famul uocitatus eſt. Ennius,* Mortalem ſumma fortuna reddidit ſummo regno famul, *ut optimus eſſet. et famulari ſeruire. Cic. Eſt enim genus iniuſtæ ſeruitutis, cum ij ſunt alterius, qui ſui poſſunt eſſe. cum aut ẽ hi famulantur. & famulitas ſeruitus. Accius. Nã poſtquam parunlos nos oppreſſit famulitas. Pac. Quos uexat famulitas. uis. egeſtas. fames. formido. pauor. & famuletium ſeruitium. Var. Apud ignauum dominũ duro famuletio aſtrictus. Item ſeruorum copia. Macr. Vnus è famuletio, cui prouincia erat admittere uolentes dominum cõuenire, & famulanter aduerbium pro eo, quod eſt ſupplicter. Accius, Semel affare, et famulanter pete. Ergo et famelia prio à famel, deide mutatione unius literæ familia dicta ẽ pro ipſis ſeruis. Deide paulatim inualuit uſus, ut etiam liberi familiæ nomine comprehenderentur. et q cunq; in eadem domo uiuerent tam liberi, q̃ ſerui, tã mares, q̃ fœminæ unius poteſtati naturæ, ſeu iure ſubiecti una familia diceretur. unde pater familias, ſiue famulæ, et mater familias, ſiue familiæ appellati ſunt, de quibus ſuperius diſſeruimus. Poſt hæc idipſum nomen ad eos quoq; translatum eſt, q̃ ex eadem ſunt cognatione. unde fabiorum. lentulorum, ac Ciceronum familias dicimus. Eſt & quando ad res refertur, ut in lege* XII *tabularum. agnatus proximus familiã habeto. à familia deriuatur familiaris, qđ modo adiectiuum eſt, ſignificatq; ad familiam pertinens. unde familiaria*

de familiaria negotia dicimus, quæ ad familiam noſtram pertinent. & rẽ familiarem, rem noſtram domeſticam. Cic. Et ſi negotiis familiaribus impediti uix ſatis otij ſuppeditare poſſumus. Quando uero eſt ſubſtantiuum, amicum ſignificat nobiſcum uerſantem, & diuturna conſuetudine nobis aſtrictũ, 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) domeſticæ.

EPICRAMMA CXIIII DE PRAECONE AGRVM VENDENTE.

VENDERET EXCVLTOS COLLES. Facetum præconis ingenium laudat, qui cum Marij agrum uẽderet, deinde fingit ſe uelle oſtendere Mariũ ad hoc nõ inopiæ neceſſitate adduci, uerã cauſam uendi tionis expreſſit, hoc ẽ loca inſalubritatem. Qua propter 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 eo.

EPIGRAMMA CXV. DE NOVIO MICROPSYCHO.

VICINVS MEVS EST. Facetum epigramma de Nouio, quem licet uicinum et domui ſuæ hærentem haberet, uidere tamen nũquam poterat. Notat per eum homines humilis animi, atq; præpara, quos græci microp ſychos 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. Inue. 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 ſe licem facio. à quo ebeo, quod eſt beatitudine priuo, cuius paſſiuum & ebeor, à quo ebeati dicuntur, qui felicitate aliqua carent. Hebeo uero ſecundæ coniugationis cũ aſpiratione ſcriptum, fit ab hebes hebetis, quod proprie ſignificat obtuſum, hoc eſt carentem acumine. Cic. Aliàs hebetiora, aliàs 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 aces minuitur, tollituríq; & 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. Aacndi eam Fabianus negat. uritur tamen odore iucundo. Duo genera eius, rarum id, quod melius arboreũ trũco enodi, materie nigriſplẽdoris, ac uel ſine arte protinus iucundi, alterum fruticoſum, cy-

triſi modo, & tota India ipſum eſt. Herodotus ſcribit Aethiopas uicenos dentes elephantorum grandes, & è materia hebeni centenas phalanges, tertio quoq; anno tributi uice regibus pſidis pendere ſolitos. Sunt autem phalãges ligna teretia, qualia ſunt, quæ nauigiis, 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 uenifſet noſtris, & quoſdam cæpiſſet crudeliſſime pro palangis carinis ſubijcere, quo metu debilitaret noſtros. Afranius. Et capream unam ſemilaceram quaterni ſimul palangabant. Phalanges ẽt digitorum internodia dicuntur. Item araneorum genus, quod & phalangium nominatur. Item regula continens lances, hoc eſt libram. Item ipſa libra, hoc eſt, quod latini pondo dicunt. Item phalanx agmen eſt militare, quo Macedones utebantur, quemadmodum legione Romani. Continebat autem octo millia armatorum, nullumq; genus acies apud Macedones ualidius erat, dicta, uel ἀπὸ τοῦ πέλασαι ἄγχι, hoc eſt à propius accedendo. uel ἀπὸ τῶν φαλῶν, quod clarum ſignificat. unde & phalacra caluicium. et phaleræ ornamenta equorum dicuntur. Inue. frangebat pocula miles, Vt phaleris gauderet equus. Phaliſca populus erat Hetruriæ, quorũ oppidum Phalerij uocabatur. Oui. Adde ſenem, iunoniq; alaq; phaliſcos. Phalaris uero Agrigentinorum tyrannus, cui Perillus taurũ ex ære fabricauit, quo impoſiti noxij ſubdito igni torquerentur, tauri mugitum reddentes. in eo primus author periit, ante urbem conditam annis quatuor & ſexaginta annos. TERENTIANVS. Hic Martialis familiaris erat, & tunc proconſulatum gerebat in Aegypto. SYENEN. Aegyptum pars proto. Syene enim urbs eſt in finibus Aethiopiæ, ubi puteus eſt, q æſtiuum indicat ſolſtitium, quoniam is locus circulo tropico ſubiectus eſt. itaq; apparet ſolem illi loco ſupra uerticem eſſe, et puteum totum illuminari, nullamq; prorſus umbram fieri à ſole medio ſolſtitij die. Lucã. 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 adinfernas ſedes anima migrauit. Animæ enim eorum, qui moriuntur, tanquam domicilio corporis relinquẽtes, alio ſe ad habitandum trãsferunt. Cic. Ante, q̃ ex hac uita migro, conſpicio ex meo regno, et his tectis, P. Cornelium Scipionem. A migro fit remigro, hoc eſt in priſtinum domicilium reuertor. Deme gro, & emigro, & cõmigro, idem fere, quod migro. Tranſmigro, in longinquiorẽ locũ domicilij, habitationemq; cõmuto. Immigro, in locũ aliquem habitandi gratia eo. Ab iis migratio transmigratio. Immigratio deducuntur. MIHI. Dativus eſt primæ perſonæ. & aliq̃n figurate dicitur mi. Virg. Et mi genus ab Ioue ſummo. In quo notandum, q̃ mihi et tibi aliq̃n ita ponũtur in oratione, ut neq; ad me, neq; ad te, neq; ad aliquẽ referatur. Cic. Mihi gloriatur hic ſe oẽs honores ſine repulſa obtinuiſſe. idẽ. Ecce tibi Pompeius. Apul. dũita logmur, Ecce tibi amicus aduenit. Aliq̃n uero hæc duo pronomina ita ponuntur, ut ſub prima et ſecunda perſona ad oẽs ſermo referatur. Virg. Neue tibi ad ſolẽ uergant uineta cadentem. Cato Mihi pte pro mihipſi poſuit. In quo ſignificato ſolemus hæc duo pronoia gemiare. ut memente. Virg. Meme adſum, q̃ fca, 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.

IN GRAVIS HESTERNO. Feſcenniæ ebrietatem ſimul, ac ſtultitiam damnat. hæc. n. & potando traducebat noctes. & uino modia paſtillos odoratos deuorabat, putans hoc modo deprehendi uini odorẽ non 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 uocantur. frequenter aũt ijdem utranq; exercent artem. Veteres utebantur uarijs odoribus, ut nunc quoq; pleriq; faciunt cõmendandi halitus gratia. hoc à Parthis prius inuentũ tradunt, ut ſic inglumie, ac nimio potu conceptum uirus extinguerent. Sunt qui eos ẽt unguentorũ inuentores fuiſſe exiſtiment. Iliacis certe temporibus nõ erant unguenta, nec thure ſacrificia faciebant. Cedri tm & citri odoribus, ac earũ arborũ ſuffitu utebantur. Primus caſtris Darij expugnatis inter reliquã ſupellectilem inuenit, & cepit Alexander ſcrinium unguentarium. poſtea ea uoluptas agere radices cœpit, & in Italiã quoq; translata ẽt ad defunctorum corpora adhibita ẽ. GRAVIS. Moleſta. FRAGRES. Oleas. LINVNT. Cõplanant. poliũt. AB EXTREMO BARATHRO. A fundo ſtomachi. unde peruenire paſtillorũ odor non poteſt. Barathrum græci appellant locum profundũ, ex quo emergi non poſſit, dictum ab eo, quod ſit βαθὺς τοῦ ἀφῆρ, hoc eſt profundus aſpectu. RVTVS. Rutationes, quẽadmodum ſuperius diximus. Luci. Rutantur iuuenes & fœdant oia ſputis. VIRVS. Grauitas odoris. fœtor. de quo diximus. DIAPASMATE puluiſculi odorati, quẽadmodũ iam docuimus. DVPLEX. Bonus, & malus odor. nam malus bono commiſtus grauius olet. ſicut quæ amara ſunt ſi dulcibus in cibis commiſta ſumantur, uidẽtur amariora. SIMPLICITER. A perte nullo adhibito fuco. Non diſſimulando odorem temeti.

EPIGRAMMA CXVII. AD ALCIMVM.

ALCIME QVEM RAPTVM. Epitaphium Alcimi adoleſcentis, quem ob ingenij dotes, & mãram indolem maiorem in modũ amauerat, defunctóq; tumulum conſecrauerat in uirentibus pratis inter buxos, & palmites. Epitaphium enim proprie dicitur inſcriptio, quæ fit ſupra ſepulchrum. Virg. Et tumulum facite, & tumulo ſuperadite 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. Nũtiarunt legati Lauicanos arma cepiſſe, & cum equorum exercitu depopulatos agrũ Thuſculanum, caſtra in Algido poſuiſſe. Quintus Sulp. priſcus dictator captis, direptiſq; illorũ caſtris Lauicos corona circundatum ſcalis captum diripuit, cenſuitq; ſenatus frequentem Coloniam Lauicos 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. Sublatũ ante legitimam ætatẽ. 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 cœpat. Creſcere augeri eſt. Liuius. Creſcit amor nummi, quantum ipſa pecunia creſcit. Facit præteritum creui, quem ad modum cerno. Vnde creui modo ſignificat auctus ſum, modo hæreditatem adij, modo iudicaui, modo diuiſi, quæ oia à duobus uerbis creſco, & cerno trahuntur. A creſco crementum deducitur, hoc ẽ augumentum. et Creta, de qua ſupra diximus. à quo creteũ dicimus, qđ ex creta eſt. Cretoſum, creta plenũ. Cretatum, creta infectum. & craſſus pinguis. groſſus. à quo craſſitudo. craſſities. craſſe aduerbium. et eorũ comparatiua, ſuperlatiuáq; & craſſeſco uerbum, qđ ſignificat pingueſco, ſi ue groſſior fio. et creber frequẽs, quaſi creſcens numero. à quo crebro aduerbium, frequenter, et comparatiua, ac ſuperlatiua eorũ, et crebeo, & crebeſco, ut rubeo, & rubeſco. & notãdum, cum in præſenti ante eo non eſt r, nec in præterito eſſe debere, rubuit igitur, & erubuit. crebuit, & increbuit. Cũ uero eſt r in præſenti ante eo, tunc et in præterito erit. nigreo igitur, & nigreſco. pigreo et pigreſco, nigruit, & pigruit. ſpiſſor, multiplicor. & crebriſurus, de quo ſuperius diximus. & crebritas, ſpiſſitudo. frequentia. pro qua ueteres ẽt crebritudinem uſurparunt. Siſenna. Nã clandeſtina uerborũ crebritudine tranſigi, apud notos cogitata dici debent nõ explanari. itẽ à creſco fiunt compoſita accreſco, qđ eſt adaugeor. Excreſco, creſco. decreſco. diminuor, increſco, creſco. à quo incrementũ, augumentum. Virgilius increuit uſus eſt pro reuiruit, dum de haſtis loquitur in tumulo Polydori. Succreſco, inferius creſco, uel paulatim creſco. Supercreſco notæ ſignificationis. Recreſco iterũ creſco. concreſco, modo ſimul creſco. modo conũgor. conglutinor. à quo concreta coniuncta, & conglutinata dicimus. Virgilius, Multa diu cõcreta modis inoleſcere muris. idẽ Cõcretam exemit labem. ideſt affixam, et inhærentem. idem. Concreſcunt ſubitæ currenti in flumine cruſtæ, hoc eſt conglaſcunt. 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, Miciades, 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. πυξὸν quippe dicunt græci arbor eſt exigua natura ſolida. & quadam ligni duritia, ac frondium pallore commendabilis. fractu facilis, & ad topiaria opera commodiſſima. uirens ſemper, ac tonſilis. Semen eius cunctis animantibus propter amaritudinem inuiſum. mel in Corſica amarum reddit. amat frigida, quæ ſint aprica. in igne duritia eſt, quæ ferro, nec flamma, nec carbone utilis. A buxo

Buxeum dicamus, quod ex buxo eſt. A pyxo autem græca uoce pyxide, quoniam primo ex eo ligno fieri cœpit, uaſculũ eſt exiguum, quod uulgo non inepte, nec ineleganter a buxo buxulum nuncupamus. OPACAS. obſcuras. ab operiẽdo enim opacum obſcurum dicimus. a quo opaco uerbum, hoc eſt obſcuro. contego. PALMITIS. Vitium. Palmites uitium et aliarum arborum (ut ita dicam) ſarmenta appellantur, 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 et ramos in digitorum modum protẽſos. unde & genus earum dactylos, hoc eſt digitos uocamus. Multæ enim palmarum genera ſunt. Prima ſterilis eſt, nec fructus magnitudinẽ 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 habentibus cultrato mucrone lateribus bifidatis, ex quibus & fiſcellas, ut funes, & leuia capitum umbracula componunt. Coma omnis (ut diximus) in cacumine eſt, non inter folia, ut in cæteris, ſed ſuos inter ramos palmitibus racemoſum. In nulla magis arbore uterq; ſexus diſcernitur. Mas in palmite floret. Fœmina circa florem germinat tantum, ſpinæ modo. Vtriſq; prima naſcitur pomi cæro. poſtea lignum intus, hoc eſt ſemen eius. Eſt autẽ lõgum, cenſum q; a 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 ĩtellectus. Iuba arabicas palmas apud ſcenitas omnibus præfert, quas uocant dabulas. Quandiu nouellæ ſunt, pomũ ferũt 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. ἕρπον 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 Spadonẽ ſignificat. Poſt hanc nobilitatem obtinent Syagri habentes neſcio quid ſaporis ferini, qualem in apris nouimus, unde nomẽ iis inditum. σῦς enim ſus eſt, ἄγριος ſylueſtris. Poſthac Margaridæ a Margaritis nomen habẽtes, quoniam breues, & candidæ & rotundæ ſunt acinis, quàm balanis ſimiliores. Quarta authoritas eſt ſcandalidum a ſcandalarum ſimilitudine appellatarum, in Aethiopia caryotæ maxime celebrantur optimæ cibo, ſed & ſucco uberrimo, ex quibus præcipua uina faciunt. iniqua capiti propter quod ἀπὸ τῆς κάρης, hoc eſt a capite caryotæ uocitantur. in iudæa uero et præſertim in hierico te 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 prælongæ gracilitate curuati in terrã, ex quibus honori deorum dicati idæi appellati ſunt a iudæis, numinum multitudinem irridentibus. A lõgitudine autem digiti dactyli appellati ſunt. nam δάκτυλος græca digitum uocant. Vnde & dactylus dictus eſt pes conſtans ex una longa, et duabus breuibus ſyllabis a ſimilitudine uidelicet digitorũ. qui ex tribus partibus conſtant, una lõgiore duabus breuiori bus. A lexãdri milites palmis uiridibus ſtrangulati leguntur, uel pomi genere uel copia. eſt enim tanta maſticis ſuauitas, ut finis mandendi non niſi periculo fiat. A palma arbore palmetum dicitur locus palmis conſitus. & palmifer, palmas ferens, q & palmiger dicitur. Item palma victoria. quoniam apud ueteres in certaminibus uictoriæ ſignum palma erat. Quod ideo inſtitutum conſtat, quoniam ingenium huius ligni eſt, ut urgẽtibus, prementibusq; nõ cedat. Nanq; (ut ſcribit Ariſtote.) ſi ſuper palmæ arboris lignum magna pondera imponantur, & adeo urgeatur, onerenturq; ligno, ut magnitudo oneris ſuſtineri non poſſit, nõ deorſum palma cedit, ut cæteræ arbores faciunt, ſed aduerſus pondus ſurgit, & ſurſum nititur, recurnaturq; ut pondus reiciat. A palma uero cum uictoriam ſignificat Palmata, ſiue palmaris toga dicta eſt. Qua triumphantes, ut ſuperius diximus, & qui palmam meruerant, utebantur. item a 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. a qua phœnicæ ſydus. phœnicea. phœnicium mare. phœnix auis Phœnicopterus, de quibus ſuperius diſſeruimus. Sed illud obiter addendum hoc loco uidetur non defuiſſe claros authores, qui phœnicem auem non a purpureo alarum colore nominatam uelint, ſed a phœnices, hoc eſt palmæ arbore, quá 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. a 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. a 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, quẽadmodum ſuperius diximus.

EPIGRAMMA CXVIII. AD CINNAM.

GARIS IN AVREM. Facete in Cinnam inuehitur, qui quadam maledicendi conſuetudine loq ſemper in auribus ſolebat, etiã 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 barbariſimus.
Tu ſi Furius ante dictus eſſes
Eur iſta ratione dicereris.

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 aures hominum obſtrepunt potius, quàm loquantur, quod factitium uerbum eſt. et ſimiliter alio factitio uerbo ſuſurrare dicitur. à quo inſuſurrare, in aures hominum obſtrepere. & talis uox ſuſurrus. & in neutro ſuſurrum appellatur. & ſuſurrator, atq; inſuſurrator pro eo uſurpatur, quod occulte maledicendo odium in aliquẽ, aut diſſenſionem molitur. et ſuſurratio, atq; inſuſurratio pro maledicẽtia idẽ alio quoq; factitio uerbo, quidam gannire dicunt, ſed hoc proprie uulpiũ eſt. Vſurpatur aliquando pro eo, quod eſt obſtrepere, & ueluti napulantis uocem emittere. Teren. Quid ille gannit? qd uult? Ab eo fit compoſitum obgannio. ET ILLVD. Etiam illud, quod licæret 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 etiã 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 tã ij, qui hoſtium noſtrorum ſecreta inueſtigant, & referant nobis, quàm & ij, qui ſecreta noſtra hoſtibus nuntiant, quos proditoribus haberi leges definiunt, et pœna capitis damnant. Explorare etiam interdum pro obſeruare accipitur. Virg. Ire pidi formidine portas Explorant. interdum pro comperire Cice. Quis eſt tam ſtultus, quamuis adoleſcens, cui ſit exploratũ ſe ad ueſperum eſſe uicturum? Nonnunquam pro ſiccare, quaſi ploratum, atq; humorem omnem extrahere. Virg. Et ſuſpẽſa focis explorat robora fumus. Quãdoq; pro deliberare. idẽ, Tuus o' regna quid optes Explorare labor, mihi iuſſa capeſſere fas eſt. imploro, quod eſt auxilium cum miſericordia, et qua ſi 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. Plangere uero percuſſiõe, 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, et planctus, 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 factitũ, quemadmodũ leſſus. ita enim, à ueteribus dicebatur lugũbris eiulatio, unde eſt lex illa apud Ciceronem. Muliẽris genas ne radunto, neue leſſum funeris ergo fiunto. SEDET. Placet. ut ſuperius diximus. Virg. Idq; pio ſedet Aeneæ probat author Aceſtes.

EPIGRAMMA CXIX. AD BASSAM.

QVOD NVNQVAM MARIBVS. In Baſſam inuehitur, quæ portentoſo coitus genere in ſexum ſuum libidinem exercebat huiuſmodi muliẽres ἀπὸ τοῦ ϕίβειν, 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, & una' 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. et citato curſu aduolant Romam, quo' cum primis tenebris peruenirent, offendunt regias nurus in conuiuio, luxuq; cũ æqualibus tempus terentes. Pergunt inde Collatiam oppidum Romæ propinquum, ubi Lucretia erat. hanc nocte ſera deditam lanæ inter luculbrantes ancillas in medio ædium ſedentem inueniunt. Muliẽbris certaminis laus penes Lucretiam fuit. à qua aduenientе uiro Tarquinijs benigne ſuſceptis. Victor maritus regios iuuenes inuitat. Ibi Sextus Tarquinius libidine ſtuprandæ p uim Lucretiæ incenditur, ad qđ eum tum forma, tũ ſpectata caſtitas magis, atque magis ſtimulat. Ac tunc quidem e' 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, ſiniſtraq; manu muliẽris pectore oppreſſo, Tace Lucretia inquit, Sextus Tarquinius ſum. ferrum in manu eſt, morieris, ſi uocem emiſeris. Cum pauida e' ſomno mulier mortem ſibi imminẽtem uideret, Tarquinius fateri amorem. orare, miſcere precibus minas. uerſare in omnes partes muliẽbrem animum cœpit, ubi obſtinatum, & ne metu quidem mortis inclinari poſſe animaduertit, addit ad mortẽ dedecus. & iugulaturum ſe ſeruum, & mortuum apud eam mortuam poſiturum ait, ut in ſordido adulterio necata uidereтur. Quo terrore cum tandem obſtinatam pudicitiam uicifſet, ferox inde quaſi expugnato muliẽbri decore reuerſus eſt, Lucretia mœſtæ miſſis nũtijs, e' Roma uirum, ex Ardea patrem aduocat, ut cum ſingulis amicis eo' ſtatim ueniant. SP. Lucretius. cum P. Valerio. & Collatinus cum L. Iunio Bruto ſtatim ueniunt. Aduentu ſuorum continere lachrymas nõ potuit, cumq; eius rei cauſam quæreret Collatinus, & ſaluæ'ne res eſſent interrogaret, Ecquid inquit ſalui eſſe muliẽri poteſt amiſſa pudicitia? Veſtigia uiri alieni Collatine i lecto tuo ſunt, ſed corpus tantum uiolatum eſt. animus inſons. mors teſtis erit. Verum 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, ſtatimq; cultrũ, quem ſub ueſte habebat, in corde defixit. prolapſaq; in uulnus moribunda cecidit. COMMITTERE. coniungere. PRODIGIOSA. Contra naturã eſt muliẽrẽ cũ muliẽre concũbere. VENVS. Libido. unde maſcula Venus dicitur libido in mares. MENTITVR VIRVM. Quoniã face. 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.

QVM 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 pẽſa puellæ, Neſciuere hyemem. Carpere agrum, celeriter præterire idem. Et acri carpere pratu fuga. Carpere hominem reprehẽdere, quaſi dentibus lacerare. Martia. Carpere uel noli noſtra, uel ede tua. Carpe cibũ, paſci. Virg. Carpamus dum mane nouum, dum gramina cant. A carpo carper & carpra deducuntur cum eorum deriuatiuis, atq; compoſitis, de quibus ſuperius locuti ſumus. et carptim aduerbium, quod ſignificat hinc, atq; hinc carpendo, nõ ipſam ſeriem ſequendo. & compoſitu decerpo, quod eſt aliqd ex aliquare detraho. unde decermina dicuntur, quæ decerpũ ut purgandi gratia. Excerpo, ſecernendo extraho. unde excerpta dicamus, quæ ex libris, quos legimus, ueluti floſculos quoſdam extrahimus, priuatimq; conſcribimus. quidam excerptiones, & excerptiunculas nominant. Diſcerpo, quod eſt diſtraho. diſcindo. Varro. Duabusq; admotis quadrigis alligatum corpus equis in diuerſum iter concitatis diſcerpſere. Carpis Scythiæ fluuius eſt. Carpathus inſula inter Aegyptum et Rhodum, quæ nomen dedit mari carpathio. Carpophorus proprium nomen, cuius ſuperius mentionem fecimus, non a carpendo, ſed ἀπὸ τοῦ φέρειν τὸν καρπὸν, hoc eſt a ferendo fructu appellatus, qui dica latine ad uerbum fructifer poteſt.

EPIGRAMMA CXXI. AD MAMVRIANVM.

SAEPE 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, anumq;, et fœminarum pubem digitis contrectare. Ouid. Inueniunt digiti qd agant in partibus illis, In quibus occulte ſpicula figit amor. NEC SPONDA NVDI GRABATI. Nec lecti qdem 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, catrabatũ, quod in eo capite recumbamus. κάρα enim caput, βατὸν peruium græci appellant. Ab eo fit diminutiuũ grabatulus. NEC CVRTVS CHIONES ANTIOPESQVE CALIX. Et ne fractus quidem, ac meretritius calix. Chione & Antiope meretricularum nomina ſunt, quarum mos ẽ immunda, ac fracta pocula menſæ apponere. CALIX. Vas potorium. Calix eſt rotunda ſpecie, quod uocabulũ a græcis mutuati ſumus, apud quos κύλιξ uocatur ἀπο τοῦ κυλίω, quod eſt uoluo, roto. Cicer. Quid hic calix mulſi impingendus eſt, ut plorare ſe deſinat. Varro tamen a calido uocatum calicem putat, quod calida eo haurire ſolebant. CVRTVS. Fractus, non integer dictus (ut quidam putant) quaſi catrẽs to to. Ouid. Ara fit huc ignem curta fert ruſtica teſta. Inue. cũ curta & ſciſſa feneſtris Vaſa cadunt. CEREA. unctа, 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 medullã deſcendente, cui eandem, quam cerebro naturam eſſe exiſtimant, quoniam prætenui eius membrana inciſa ſtatim expiretur. A lumbis lumbago deducatur, 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 dicamus, cui lumbi ſunt extracti. GALLICA PALLA. Veſtis genus, de quo ſuperius diximus. NIDORE. odore. Nidor proprie dicatur odor cuiuſcunq; rei aduſtæ, à nutore ignis. unde & nidere, & rendere aliquando odorem, aliquando fulgorẽ reddere ſignificant. Inue. Captum te nidore ſuæ putat eſſe cu linæ. Plau. Tota renidet domus. Quidam nidum hinc deductum uolunt, quod fœdi & mali odoris ſint auium cubilia. Nidi. n. pennatorum cubilia dicuntur. quamuis interdũ nidus et pro ipſis auibus uſurpetur, quaſi cõtinens pro contento. Virip ſæq; uolantes Ore ferunt dulcem nidis immitibus eſcam. Hinc fit nidificõ uerbum, a quo nidificatio. Item nidulor, idẽ quod nidificõ. 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 pumcæ, purpuraq; cultum. PRONVS. Incuruatus, de quo ſuperius diximus. FODIAM OCVLVM DIGITO. ut tu puero meo facis. Digitus (ut non nulli putant) a digerendo deducatur, quod natura miro, ac decentiſſimo ordine digitos digeſſerit, hoc eſt diſpoſuerit, uno a cæteris ita ſeparato, ut & cum ipſa manu oriatur et in diuerſum ipſius manus findatur. qui ſe ueluti obuium cæteris præbens, omnem tenendi, faciendiq; rationem, uel ſolus, uel præpue 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 incaſuras, nec perpetuas. Contra uero longæ eſſe uitæ incuruos humeris, & in manu una duas incaſuras longas habentes, & plures quàm triginta duos dentes habentes amplis auribus. Mirum certe friuola hæc tantũ authorẽ perſecutũ eſſe. At Trogus et ipſe author ſeueriſſimus morũ quoq; argumenta addidit, Magnã frontem, ſignum animum ſignificare. parnam, mobilẽ. rotundã iracundũ. porrecta in rectum ſuperalia mollẽ. iuxta uaſum flexa, auſterũ, iuxta tẽpora inflexa, deriſorẽ. in totũ demiſſa, maleuolũ, atq; inuidũ. longos oculos, maleficũ. Carnoſos à naribus oculos malitioſum. Parte cãdidi extẽta ipudentẽ. Auricularũ deniq; magnitudinẽ loquacitatis, et ſtultitiæ notã eſſe. A digitus ſit digito uerbũ. & digitellus herba, de quibus ſuperius locuti ſumus. OLIM. Iam longo tempore præterito. Olim enim aliquando tẽpus præteritũ ſignificat. Virg. tumidis qã flutibus olim Tunditur. Aliqn futurum. idem. Progeniem ſedenim troiano a 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 proueniens, quod timeas ne adſit alteri, quod cum nemine uelis habere commune. MALIGNVM. Inuidũ. de quo ſuperius diximus. SATVR. Quando non decrit tibi, quod edas. nam ſine cerere & libero friget uenus.

EPI. CXXII. DE AQVINO ET FABRITIO.

FABRITIO IVNCTVS. Epitaphium Aquini & Fabritij, qui & ſi ambo primipilares eſſent, tanta tamen inter ſe, qã raro dignitate paribus accidit, beneuolentia cõiũcti fuere, ut uterq; præmori uoluiſſet, ne ſuperſtitem flentem uideret. FABRITIO. prius mortuo. QVI Fabritius. ELYSIAS DOMOS. Habitacula Elyſij campi. Elyſium campum ueteres putauerunt eſſe in medio inferorũ, in quo piorum animæ qeſcerent poſt diſſolutionem earum à corpore. Virg. Solemq; ſuũ ſua ſydera norũt. 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 iclytas eſſe. Euerũt etiã, q Elyſiũ ſcriberent eſſe circa lunarẽ circulũ, ubi purior eſt aër. Virg. Aëris in campis. græci πλάσιον τεθὸν uocant ἀπὸ τῆς πλάσεως hoc eſt, à profectione, quod qui ſancte & iuſte uixerunt, ad eos proficiſcantur. ARA DVPLEX. Vtriq; ſua ara poſita erat, et in utraq; nomen 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 dicamus. SACRO. Epitheton fœderis ſacrum eſt, quia porcã in faciendo fœdere ſacrabatur. et ſacra uerba addebantur, ut ſuperius diximus. IVNCTVS 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.

CANTASTI MALE. Ridiculum diſtichon in Aeglen fellatricem. cuius ſuperius mentionẽ fecit. Sic dẽtatæ ſibi uidetur Aegle
in iuuentute inquit, quoniam nimio cõitu rauca eras, male cantaſti. Nũc uero quando ætate confecta non habes cum quo cœas, ideoq; raucẽſcere deſiiſti.
bene qdem cantas, ſed fœtet tibi anima frequenti fellatione.

EPIGRAMMA CXXIIII. IN HELIVM.

QVOD CLAMAS SEMPER. Lepidum diſtichon in Helium, qui cum eſſet cauſidicus clamore, et ſtrepitu cõplere forum ſolebat, propter quod aduerſarij ſæpe pecunia eum clàm ſubornabant, ut taceret. Notat præ

uaricatores, hoc eſt eos, qui cum aduerſarijs cõludunt. quod fe eſſe aliquando Demoſthenem ſuperius diximus, quando pecunia à Mileſiorum legatis corruptus multa lana circa collum involuta 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 guttaris, 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. & eſt fictitium 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 compoſita inſtrepo. inſtrepo. conſtrepo obſtrepo. ſubſtrepo omnia ferè eiuſdem ſignificationis. GRATIS. Sine mercede.

EPIGRAMMA CXXV. AD SCAZONEM SVVM.

SI 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 et integrum iambicum, ut, Vos iſtæc intro auferte, abite. Soſia. Quando uero penultima eſt producta, delumbe eſt, & claudum, & huiuſmodi uerſus uocant ſcazontes, ſiue choliambos. Scazontes ἀπὸ τῦ 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 Memni, ut repẽte ſic poëta prodirẽ Et iſti. Si nõ eſt moleſtum, téq; non piget ſcazon. Choliambos uero nominant, quaſi claudos iambos. nã 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 ueſtes. 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. GALBINOS. Mollers. laſciuos. effœminatos, de quo ſupius diximus. VIRVM MOLLEM. Cinædum. SVSVM. Surſum, utroq; enim modo dicimus, ſignificant in ſuperiorẽ partem. SVSPECTAT. Deorſum ſpectat quemadmodum ſuperius diximus. DEVORANTIBVS. Totã facie in mentulas intentis, & iam animo fellitantibus, ideo ſubiunxit. NEC OTIOSIS LABRIS. Quia iam mouebat labra, quaſi in fellando eſſet.

EPIGRAMMA CXXVI. AD NAEVOLVM.

QVM 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 idē eſt, quod aliqs non, ſed ois non, idē eſt, quod nullus, et ecōtrario nonnullus ſignificat aliquē. nullus non ſignificat omnē, eodē modo, nō aliquis, nullus eſt, aliquis non ſimplicem ſuam habet ſignificationē.

EPIGRAMMA CXXVII. AD FLACCVM.

LITIGAT ET PODAGRA. Lepidus iocus in Diodori auaritiam, qui nihil patrono ſuo porrigebat. hic podāgra uexabatur. Martialis per iocum chirāgram hanc eſſe dicat, quod nihil patrono porrigat. quid podāgra, quid chirāgra ſit & quæ horum uocabulorum ratio, ſuperius diximus.

EPIGRAMMA CXXVIII AD CALENVM.

NON 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. quapropter imprecatur ei Martialis. Vt ex diuite ditiſſimus fiat, quo creſcēte in ſummum auaritia tandem ob nimiam parſimoniā fame moriatur. NON PLENVM. Nō plene hoc eſt non perfecte, non integre. plenum proprie dicimus, quod uacuo contrarium eſt, hoc eſt illud, in quo nihil eſt uacui, ſed integrum, atq; perfectum eſt, & à græco deducitur. nam græci πλήρη plenum dicunt. & πλήρω impleo, quod ab in præpoſitione, & ipſa uoce componitur, requiritq; ablatiuum ſine præpoſitione, ut impleui nauem frumento, interdum etiam ablatiuum cum præpoſitione de, ut impleui nauem de omni genere frumenti, quo modo etiam refercio uſurpatur. Cicē. Quod ſi tantam uim rerum maximarum arte ſua rhetorici amplecterentur, quærebat cur de proœmijs & epilogis, & de huiuſmodi nugis (ſic enim appellat) referti eſſent eorum libri. hic nequaquam licuiſſet ſine præpoſitione loqui. non enim libri illi referti ſunt proœmijs, et epilogis, ſed præceptis proœmiorum, et epilogorum. Item ab eodem oppleo eiuſdē ſignificationis. expleo, quod modo pro impleo capitur. Varro. Mœroreq; & lachrymis domū expleuit. modo pro ſatio. Virg. Improbus illuuiē, raniſq; loquacibus explet. hoc tamen expleri, & ſatiari differunt, quod expleri ſine faſtidio ē, ſatiari uero cum faſtidio. eſt etiam quando expleo pro minuo uſurpatur. Nam ex præpoſitio aliquando priuatiua eſt. Ennius Nauibus explebant ſeſe, terriq; replebant. Virg. Diſcēdā. 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. Veteriq; armato milite complēt. Item à plenus plene, et plenum aduerbia, & comparatiua, ſuperlatiuaq; eorum & quod à quibus

dam uſurpatur. plenitudo. VICIES. ſupple ſeſtertium. CENTIES. Seſtertiū. 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 tantam parcitatem, atq; auaritiam. NIGRAE. Aeneæ, in qua non ſit admiſtum argentum. SELIBRA. Dimidia libra, aſſis minima pars ſextula erat. hoc eſt ſexta pars unciæ. ſemūncia 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. Nō ex plumbo, nunquam n. ex eo metallo factæ ſunt monetæ, ſed plūbea nigra. liuida ad ſimilitudinem plumbi, de quo ſuperius diximus. MILLIES. Seſtertium. HOC SI CONTIGERIT FAME PERIBIS. Si tantum creſcat auaritia à centum Seſtertijs ad mille, quantum creuit à uiginti ad centum neceſſe erit te fame perire.

EPIGRAMMA CXXIX. DE AFRA VETVLĀ.

MAMMAS, 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 abum, ac potionem buas, ac papas docent, & matrem mammam, patrem Tatam. MAXIMA MAMMA. Abauia, nam patrum, & matrum appellatione aui, proaui, abaui. Itē auiæ proauiæ. abauiæ cōtinentur. itaq; magnus pater auus eſt, maior pater proauus, maximus pater abauus. Item magna mater auia, maior mater proauia, maxima mater abauia. proprie autem mamma papillā 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. Mamillas loqui recta facies, ſtrictiſq; mamillis. & mamillare amiculi genus, quo ubera mulieres tegere conſueuerunt. Martia. de mamillari.

Taurino poteras pectus conſtringere tergo,
Nam pellis mammas non capit iſta tuas.

Item Mamilia nomē proprium muliēris. Mamiliorum familia à Mamilia Telageni filia, qua Thuſculi procreati ferūtur, eſt appellata. Mamilia turris intra Suburræ regionem à Mamilio nomen accepit.

EPIGRAMMA CXXX. DE DEMETRIO.

TELLA 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 quā dominus erat felix, uel felix, hoc eſt utilis, & commoda domino. NOTA CAESARIBVS. Qui epigrāmata mea manu illius ſcripta ſæpe legerūt. 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. Duo deuigeſimum ætatis annum agebat, quod tempus maxime floridum putatur. MESSIS. annus. Poëtæ enim meſſem ariſtam. ætatem. conſulem frequentiſſime pro anno uſurpant. quaniã hæc ſemel ſingulis quibuſq; annis contingunt. Sic ſolẽ pro die. lunam pro mẽſe accipiunt, quia ſol ſingulis diebus curſum ad motum cœli peragit. Luna ſingulis menſibus propriũ. Eſt autem proprie meſſis decerptio fructuum, & aliquando ipſa ſeges iam matura, nec ſolum de frugibus dicitur, ſed etiã de uua. unde et metere quoq; tam de uua, quàm de ſegetibus dicimus. Virgil. Poſtremo metuto. i. uindemiato. A meto fit meſſor. & meſſio pro ipſa meſſe. & compoſitum demeto, idem, quod meto. Melior uero, quando quartæ coniugationis eſt, ſignificat menſuro, & à græco deducitur, quod eſt μέτρῶ. 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. Virgil. Inuicto bipedum curſu metitur equorum. facitq; in ſupino menſum. à quo mẽſores appellantur agrorum definitores. & demenſum, æſtimatum, uel æquatum, ac menſuratum dicimus. Cicer. Quæ non inſidijs, ſed aperte, & palàm elaborat, ut uerba uerbis, quaſi demenſa, & paria reſpondeant. Teren. Quod ille uniciatim 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 mẽſuratum æqualiter diſtat ab extremis. quamuis medium uocamus quicquid inter duo extrema eſt, etiam ſi non æqualiter diſtet. Virg. Iam medium tenuere rates. item medium commune. Vt in medium uenit, in medium quærebat. in medio ſunt. è medio diſceſſerunt. item manifeſtum. idem. medióq; 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 in iuriam. A medius fit dimidius eiuſdẽ ſignificationis, quaſi p medium diuiſus. & dimidio uerbum, per medium diuido. & medietas, ac dimidietas, hoc eſt media pars. & dimidiatum, quaſi diſmidiatum, hoc eſt in duas partes diuiſum. Nam dimidiatum dici recte, niſi qđ diuiſum eſt, non poteſt. itaq; à dimidio differt. nam dimidiũ eſt, non quod ipſum dimidiatum, ſed quod ex dimidiato pars altera eſt. & ita cum partem dimidiam libri legiſſe uolumus dicere, aut partem dimidiam fabulæ audiſſe, dimidiatum librum, aut dimidiatam fabulam dicemus. Totum enim ipſum, quod dimidiatum, atq; diuiſum ẽ, dimidium dicimus. ita & dimidiam horam, uel partem dimidiã horæ. Contra autem dimidium auri. dimidium obſonij. & q ex mille denarijs, qui ei debebantur, quingentos recepit, dimidium ſe recepiſſe dicet, non dimidiatum. & ſicut argenteus ſcyphus cum alio communis in partes duas diuiſus ſit, dimidiatum dicemus, non dimidium ſcyphum. Argenti autem, quod in ſcypho ineſt, dimidium dicemus. & mediaſtinus balneorum, æduumq; miniſter, & curator. Luci. Villicum Ariſtocratem mediaſtinum, atq; bubulcum. Cato. ille imperator, tu illi, ac cæteris mediaſtinus. et medioximus, medius proximus.

à quo medioxime aduerbium. & mediterraneus à mari remotus, quaſi in media terra. & medeſticus magiſtratus, qui olim in campania ſummus habebatur. & mediocris, medium tenens. modeſtus. à quo mediocriter aduerbium, modeſte. & mediocritas, medium, modeſtia, moderatio. Cicer. Eadem ratio eſt habenda ueſtibus ſic in pleriſq; rebus mediocritas optima eſt. Lucil. Paulo hoc melius, quàm mediocre. hoc minus multũ, quàm quod peſſimum. Teren. Et tamen hæc omnia mediocriter. & medulla, quod in oſſibus media ſit, à quo fit aduerbiũ medullitus, quod ſignificat ex intimo, uel intime. Plau. Oſtendit ſe iam mihi medullitus infidelem nunquam dum uiuã fore. Var. Medullitus aquiloniam intus ſeruat frigedinem. & emedullo uerbum, quod proprie eſt medullam extraho. Plyn. de limonio. Item graueolentiam alarum emendat radicis emedullatæ uncia in uini ſalerni eminis tribus decocta. aliquando tamen per tranſlationem capitur pro declaro. Plau. Narra iã 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. Ouid. 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 aliquãdo pro ueneno accipitur, ſicut uenenum pro medicamento, quoniã græci utrunq; pharmacon uocant. à quo pharmacopolæ, qui medicinas conficiunt, ac uendunt. Caius iuriſconſultus, q 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, qđ nos uenenum appellamus, græci pharmacum dicunt. et apud illos quoq; 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 tenui muſam meditaris auena. unde meditatio fit, quæ modo cogitationem, modo exercitationem ſignificat. nos meditor à græco potius deductum exiſtimamus. L. litera in. d. conuerſa. etenim græca 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. mediat herba non à medendo, ſed à Medis nomen habet, quod à Medis in Græcam trãslata fuit, quo tempore eam prouinciam inuaſerunt. plena hac eſt Veneriæ regio trium foliorum, & ſemper uirens. cuius natura eſt, ut ubi ſemel ſeratur pluribus poſtea annis ſponte proueniat. Virg. cum te quoq; mediæ putres Accipiunt ſulci. Medi autẽ à Media prouincia appellati ſunt, quæ in Aſia eſt conterminа Aſſyriæ. Perſiæ, & mari hyrcano, à Medo medeæ filio ita nominata. Item à metior meta deducitur, quod proprie terminum ſignificat, quo agrorum menſores utebantur. hinc peruenire ad metam dicimus, qui iter, aut aliquid aliud opus perfecerunt. accipitur tamen meta etiã pro inferiore parte molis ut ſuperius diximus. ſicut Catullus pro ſuperiore. & pyramidẽ quoq; ſignificat, quod agrorum terminos pyramidali forma effigiari mos fuerit. à meta fit uerbum metor primæ coniugationis. eſt autẽ proprie metari metas in agris terminãdi gratia

disponere, hinc usus invaluit, ut simpliciter pro disponere, ac parare usurpetur. Virg. si pinguis agros metabere campi, Dē sa sere. Cæcilius. omnes simul ad terram cum classe accedunt, navibus, atq; scaphis egrediuntur locorum dispositores. et commetabulum, virgæ siue baculus, quo agros metiuntur. abusiue tamen commetabula dicuntur etiam virgæ, quas homines portare soliti sunt ad sacrificia pergentes, ut a se homines amouerent. meta uero cum in fine acuitur, græca præpositio est, quæ aliquando cum, aliquando trans significat, à qua Metapontum quasi transpontum dictum Italiæ oppidum in sinu Tarentino. Et Metaplasmus, quod dici ad uerbum trās formatio potest. est autem translatio quædam recti, solitiq; sermonis in alterā speciem uel metri, uel ornatus, uel necessitatis gratia. & metathesis hoc est transpositio & Metamorphosis transfiguratio, & Metalepsis figura, quam modo transumptiuam, modo trā spositiuam, modo translatiuam uocamus. Virgil. Post aliquot mea regna uidens mirabor aristas, hoc est segetes. Et metapho ra. quæ à Cice. translatio dicitur, fitq; cum nomen aut uerbū ex proprio loco in eum trāsfertur, in quo aut proprium deest, aut translatum proprio melius est, ut classiq; immittit habenas, & ferrumq; armare ueneno, & in hoc ultimo Metapho ra hoc est translatio duplex est. Nam & uenenum armare, et ferrum armare translatio est. TRIBVS LVSTRIS. Tribus quinquēnijs. CAVIMVS. Vitauimus. cauere. nuitare est. & aliquando cum negatione, aliquando sine negatione ponitur eadem manente significatione. ut caue cuiquā hoc dicas. & caue, ne cuiquam hoc dicas. interdū etiam cauere ponitur pro eo, quod est animaduertere, & diligenter attendere. Plau. caue nemo id itelliget. Hinc cautus dicitur prudēs, & qui sibi scit cauere. sæpe tamen & pro eo, cui cauetur accipitur. et per synopen dicitur catus, à quo Catones uocitati. Et cautio, & cautela. Veteres tamen cautionem dicebant, quam nunc dicimus cautionem. et causa, de qua cum eius deriuatis superius diximus, et caute aduerbium, hoc est prudenter. callide & comparatiua, ac superlatiua eorum cautior. cautissimus. cautius. cautissime, et 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 supe rius diximus. SCELERATA LVES. Grauis et 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.

QVI PINXIT VENEREM. Factum distichō de tabella Lycorij in qua Venus picta erat deformi facie. BLANDI TVS EST MINERVAE. Quoniam scilicet hanc pinxit deformem. Nam Minerua aliās ægre tulerat Venerem iudicio Paridis sibi in pulchritudine fuisse prælatum, nota est fabula ortæ 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 sciēnā, Iuno ingentes diuitias, ac regna. Venus uero pulcherrimam muliērem promisit. Paridem tandem sententiam pro Venere tulisse, quod duæ reliquæ deæ grauiter iniquo animo tulerunt. Virgilius. manet alta mente repostum Iudicium Paridis, spretæq; iniuria formæ.

EPIGRAMMA CXXXII.
AD SCAEVOLAM.

SI DEDERINT SVPERI. Scæuolæ auaritiam carpit, qui cum paupertate uexaretur, iactare uulgo solebat se, siquā do diues foret, splēdidissime, lautissimeq; uicturum. postea uero diues factus omniū auarissimus fuit. NON DVM EQVITVS EQVES. Quia non dū poterat esse uerus eques. statutum quippe erat, nequis pro equite haberetur, cuius cēsus 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 etiā sæpius. a centum fit ducenti. trecenti. quadringenti. quingenti. sexcenti. septingenti. octingenti. noningenti. 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 sucenturio uerbum, a quo sucenturiatus, & sucenturia. & 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. et centuriata comitia, quia populus per centenas tunas diuisus erat, & centumuiri magistratus, qui ad iudicādum præerant, à quibus centumuiralia iudicia appellata. Nam cum essent Romæ XXXV tribus, quæ & curiæ uocatæ sunt, terni ex singulis tribubus sunt electi ad iudicandum, & licet quandoq; amplius, quàm centum fuerunt tamen quo facilius nominarētur, centumuiri sunt nominati et cē tenariæ 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 personarū sternuntur, & tabernacula, omnisq; castrensis supellex pluuioso tempore uelantur. Macro. Tremellius uero scropha cognominatus est. euentu tali. erat. n. cum omni familia, ac liberis in uilla. serui eius cum de uicino scropha erraret, subreptum cō ficiunt. uicinus aduocatis custodibus, omnia circūuenit, nequa efferri possit. isq; ad dominum appellat restitui sibi pecudem. Tremellius, qui ex uillico rē comperisset scrophæ catdauer subcentonibus collocat, super quos uxor cubabat quæstionem uicino permittit. cum uentum est ad cubiculum uerba iurationis concipit nullam esse in sua uilla scropham nisi istam inq; quæ in cētonibus iacet lectum mōstrat, hæc facetissima iuratio Tremellio scrophæ cognomentū dedit. Itē centones à grāmaticis nostræ ætatis dñr, q ex operibus Homeri, apud græcos, apud

noſtros Virgilij carmina hinc inde delecta ſumpſere, & no-
uum aliquod opus compoſuerunt, & centumcapita herba,
de qua ſuperius diximus. LARGE. *Profuſe, liberaliter.*
Largiri enim eſt profuſe donare, à quo largitio expenſa, quæ
fit ad aucupandum fauorem in petitione magiſtratuum, &
largitas profuſio. Turpillius. *O dic mihi an oblita es eius cre-*
bras manſiones ad amicam, & ſumpti largitatem. & large ad
uerbium, à quo fit diminutiuũ larguſcule. Item largior lar
giſſimus. largus. largiſſime. CALCEVS. *Indumentum*
pedis, quod fit ex pellibus animalium. à calce autem calceus de-
ducatur. calx poſtrema pars pedis eſt, qui & pes imus appella-
tur. Virg. Eæ 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 pinde
ẽ, ac ſi diceretur à capite ad pedes. ab hoc fit calcaneus poſte-
rior pars imi pedis globoſa, & calceo, à quo calceamentũ, &
calceamen. & calceatus quartæ declinationis pro calceamento.
Plyn. Itaq; longo itinere ſine calceatu atteruntur pedes, et cal-
catr equorum ac iumentorum ſtimulus, quod ad calcem alliga-
tus. & calcitro uerbum, quod eſt pede percutio, à quo recalci-
tro, & calcitratus, & calcitratio, & calcitro calcitronis, qui cal-
cibus infeſtat. Celli. 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 ad
muſſus, ita dictus, quod ob paruitatem ſine moleſtia calcetur.
Ouid. per quas numerabilis alte Calculus omnis erat. Vnde
& pro ſcrupo ponitur. Mart. Calculus hic gemino diſcolor ho-
ſte perit, & pro minima parte ponderis, quæ continet duo gra-
na. ab hoc fit calculator, hoc eſt cõputator, à quo calculatrix,
computatrix, & calculatio computatio, quod calculos manu te-
nentes numeros componamus. Item à calco inculco, quod eſt in
farcio, inſpiſſo, à quo inculcator inculcatrix inculcatio, & cõ-
culcor calce, à quo conculcatio. & culcitra, quod tomentum, ſi-
ue pluma, ſiue aliud quid ſimile in ea calcetur, culcitula uero
faſciculus quidam ligneus in ſacris dicebatur. & calx fœmini-
ni generis qua ueluti glutino unguntur cementa, quod in ædi-
ficijs calcetur, à quo calcata ædificia dicuntur calce polita. &
fornax calcaria, in qua calx decoquitur. SARCTA. *Re-*
ſarcta 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 man-
ditur, nam modo diſcum ſignificat. Virg. Poſtquam exempta
fames epulis, menſæq; remotæ, modo ipſa cibaria. Vnde ſecũ-
dæ menſæ dicuntur cibi, qui ſecundo loco apponuntur. Idem,
Nõ ego te dijs, & menſis accepta ſecundis Tranſierim Rhodia.
Aliquando etiam capitur pro quadra, ſiue orbe, de quibus ſu-
perius diximus. Idem. Heus etiam menſas conſumimus inquit
Iulus. Item menſa per translationem etiam pro alijs diſcis acci-
pitur, nam & nummulariorũ diſci menſæ uocantur, à quo nu-
mularij appellãtur mẽſarij. dicitur ẽt abacus uocabulo à græ-
cis ſumpto, apud quos ἄβαξ nuncupatur. FEX CRAS
SA VEIENTANI RVBELLI. *Veij urbs fuit inſi-*
gnis, maxime bellorum frequentia cum Romanis, quam tan-
dem cepit Camillus, & ad quam transferre ſe aliquando Ro-
mani cogitauerunt, unde Nerone domum illam ampliſſimam
Romæ ædificante editi in eius contumeliam fuerunt illi uer-
ſus. Roma domus fiet, Veios migrate quirites, Si non & Veios
occupat iſta domus. à Veis uientes, et uientanus deducitur.
hinc uientana uina appellata, quæ peſſima erant, & diluti ru-
borem, ac feces plurimum habebant. Perſius, uientanumq;

rubellum Exhalet napida læſum pice ſeſſilis obba. Horatius.
Qui uientanum feſtis potare diebus. ASSE. *Vili monetæ*
ex ære. ſiquidem decem & aliquando ſexdecim aſſibus dena-
rius permutabatur. VENVS. *Coitus meretricis.* IN-
FICIATOR. *Qui debitum negas, de quo ſuperius dixi-*
mus. IN IVS. *In forũ, ubi ius dicitur.* VIVE. *Indul-*
ge uitæ. hoc eſt enim uiuere apud Martialem. ſic alibi. Frãge
toros, pete uina, roſas cape. tingere Nardo. Ipſe iubet mortis te
meminiſſe deus. Virg. Pone merum, & talos. pereat qui craſſa
na curat, Mors aurem uellens, uiuite ait, uenio. DECIES.
Centum millia ſcilicet, quia non obſeruas, quod dijs promiſiſti.

EPIGRAMMA CXXXIII. DE VENATIONE LEONVM, ET LEPORVM.

Dicto quod iuga delicata collo. Rurſus Leporũ,
ac Leonum luſus admiratur anteponens
hoc ſpectaculum cæteris uenatibus, et cle-
mentiæ, ac manſuetudini Cæſaris hoc tri-
buens, quam feræ quoq; conentur imitari.
INDVLGENT. *Concedunt. præſtant, exhibent, de quo*
ſuperius diximus. CALYDON. *Vrbs Actolidæ, de qua*
ſupra dictum eſt. Vbi Meleager aprum interfecit. ESSE-
DA. *Vehicula. Eſſedum uehiculi genus eſt, quo galli utebantur*
apud Belgas Galliæ ciuitatem repertum, quemadmodum
etiam petoritum, quod gallicum uocabulum eſt, ut Varro ſcri-
bit, quamuis ſint, qui ex græco uocabulo, ac latino cõpoſitum
uelint, dictumq; à uoluendis rotis, ut Gellius teſtatur. NI-
GRA BELLVA. *Elephantus.* MOLLES CHO-
REAS. *Laſciuas ſaltationes. diximus ſuperius quam doci-*
le animal ſit Elephantus, & ut ſub germanica principatu mu-
nere gladiatorio, quoſdã incõditos motus edere uiſus ſit ſaltã-
tium modo. TIMOR VELOX LEPORVM. *Ti-*
mor uelocium leporum, LAXOS RICTVS. *Patentia ora.* PERVIOS. *Per quos poſſunt tuto ire, & 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 in-
telligunt principi placere.

EPIGRAMMA CXXXIIII. AD OVIDIVM NOMENTANIS.

Laudat uina Nomentani agri, in quo uilla erat Ouidij
familiaris ſui. ſenſus eſt, Nomentanum ui-
num uetuſte fit præſtans, ita ut quod uis ui-
num appellari poſſit ut puta Chium, aut
falernum. aut aliud huiuſmodi. Nomentũ
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. *Do-*
lium inueteratum. nam ĩ mitioribus plagis dolijs figulinis ute-
bantur, in quibus uina condebant, infodiebantq; terræ tota,
aut ad portionem ſitus cretæ alpes uero ligneis uaſis utebãtur,
circulisq; cingebant. VOCATVR QVICQVID VO
LVIT. *Aſſumit quodcunq; placet nomen. ratio autem cur*
nomentana uina uetuſtate meliora fierẽt, hæc erat, qđ craſſi-
tudo feces

ndo ſcis 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; ſcineæ, quod plus, quàm cæteræ ſcias afferant. Martialis.

Nomentana meum tibi dat uindemia bacchum
Si te Quintus amat, commodiora bibas.

Quoniam ſcilicet Quintus uetuſtiora habet, unde alibi ad Quintum ſcribēs inqt. qđ ſub rege Numa Cōdita uina bibis.

EPIGRAMMA CXXXV. AD RVFVM.

INTERPONIS AQVAM. Rufum rurſus deridet, qui cum ſciret Næuiā amicam nequaquam ad ſe uenturam tam ſobrie tamen potabat quaſi eam expectaret. SVBINDE. Frequenter. SI COGERIS. Senſus eſt. ſemper fere` potas aquam, & ſi cogeris à` ſodale uinum ſumere, raro potas paucillum falerni lymphati. ſi dubitatiua coniunctio eſt. Virgilius. Si me fata meis paterentur ducere uitam Auſpicijs aliquādo pro confirmatiua accipitur. Idem, ueſtro ſi munere tellus Chaoniam pingui glandem mutauit ariſta. aliquando utimur ſi in rebus certis, ueruntamen quaſi dubitatiua, cum ſcilicet præſtimus 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 et nē componitur abiecta e, & ſignificat ſi uero nunquam enim in prima parte collocatur, ſed in ſecunda, ubi fere` 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. aliquādo ſin ſolum repetitur, ſed quod ſecundi loco uim obtinet. Salluſtius, Imperat ut pretio, ſicuti multæ confecerat, inſidiatores maxime paret, ac maxime occulte. ſin id parum procedat, quouis modo Numidam interficiat, ideſt ſi poteſt, occulte, ſi nō 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 adtolerādos 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, ſiquidem uentura ſenectus. Item & ſi et tamenſi, quæ pro quamuis accipiuntur, quemadmodum ſuperius diximus, & ſine præpoſitione, quæ ſignificat abſq;, & ſiqs. ſiqua ſiquid, de quibus diſſeruimus. DILVTI. Lymphati. NEQVITIAS. Luſus. laſciuias. SOBRIAS. Hominis ſobrij, temperato enim potu uenus inuitatur, nimio elangueſcit. CERTAE. Exploratæ. SVSPIRAS. Spiritum à` pectore imo trahis. hoc eſt enim ſuſpirare, quod eſt ſolicitudinis, ac doloris argumentum. ab hoc ſuſpiriū deducatur, quod modo ipſam, quam diximus, ab imo pectore ſuſpirationem ſignificat, modo ſpirandi difficultatem, de qua ſuperius diximus, unde qui eam difficultatem patiūtur, appellantur ſuſpirioſi. ſuſpiro autem à` ſpiro compoſitum eſt, quod ſignificat exhalo. Virgilius. Ambroſiæq; comæ diuinum uerticē odorē Spirauere. ab hoc fit ſpirabile, quod uitale ſignificat, & ſpiraculum ſpiramentum, per quod exit ſpiritus. & ſpiritus halitus. nam ſpiritus. halitus. anima pro eodē uſurpatur. Plynius. Animæ leonis uirus graue, urſi peſtilens, hominis tantū anima inficuoluit pluribus modis, & arborum ac dentium uitijs, ſed maxime ſenio, ut ne id ipſum quidem, quo uiuitur in uita, iuuaret. Parthorum populis hoc præcipue accidit, & à` iumenta 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, & uēto ponitur, quēadmodū anima. à` ſpiritu fit ſpiritalis, unde ſpiritales auras dicimus, hoc eſt uitales. Item à` ſpiro cōpoſita ſiūt aſpiro, qđ ſignificat faueo, tractū à` nauigantibus, quibus ſpirātes auræ fauent. Vir. Aſpirāt auræ in noctem. Idem. aſpirat primo fortuna labori. qđ ſi poſt ſe accuſatiuum habeat cū præpoſitiōe ad, ſignificat modo icūbo, & quaſi toto ſpiritu intētus ſum, ut Scipio aſpirat ad cōſulatū modo accēdo, euenio. Cic. Nunq; aſpirarat ad curiā. expiro, ſpiritum reddo, morior. Lucre. Expirans animā pulmonibus æger agebat. ab hoc expiratio. īſpiro diuino quodā ſpiritu in mentē injcio. Vnde inſpiratio. reſpiro reciprocum ſpūm capio. à` quo reſpiratio. cōſpiro, coniuro. à` quo cōſpirator. cōſpiratrix. conſpiratio, de quo ſuperius locuti ſumus. GEMIS. Ploras. Gemere proprie pectoris, cū præ anguſtia in ſonū prorumpit. ideo & iumenta ſub nimio pōdere gemere dicuntur. Item etiā inanimata, cū nimis onuſta ſunt. Vir. gemuit ſub pōdere cimba Sutilis ponitur tamen gemere pro flere. itē pro canere de ijs dūtaxat auibus, quæ flebilem quēdā habent cātū, ut eſt turtur & columba. Vir. Nec gemere aëria cæſſabit turtur ab ulmo. à` gemo, fit ingemo cōpoſitum eiuſdē ſignificationis. & gemitus ploratus, ſeu uox illa, quā diximus pectoris. & gemebūdus plorās. & gemma, qđ emittere primū plāta incipit. Ouid. Et nouā de nitido cortice gemma tumet. qđ ſimilis ſit lachrymæ. à` quo gēmo uerbū, qđ eſt gemmā emitto. Columella. Cū primum gemmare uites incipiūt. à` quo gēmaſco. Plyn. Atq; ut gemmaſcere incipiens ligetur calamus. & ab huius gemmæ ſimilitudine gemma etiā lapillus uocatur, cuius diminutiuū eſt gēmula. à` quo gemmatus ſplendens, ſeu gemmis ornatus. Papinius. hic ubi ſydereo moles gemmata colloſſo. Item à` gemo gemurſa tuberculū ſub īnimo digito pedis, qđ gemere facat eū, q id gerit. ERIENTES. Eriens modo num genus eſt, modo menſura quatuor uncias capiens. MERO. Vino puro. non diluto. PARCIS TIBI. Parcis uitæ tuæ conſulere. DORMIENDVM EST. Larga potatio nō impedit ſomnū, ſed iuuat.

EPIGRAMMA CXXXVI. AD LVCIVM.

SAEPE MIHI DICIS. Reſpondet Lucio ſodali ſuo, q ſæpe eum hortatus fuerat, ut ſcriberet aliqd memoria dignū, & æternitatis ſuæ auſam afferret, qđ nullū ſit uirtuti, ac doctrinæ præmiū, in quo temporū ſuorū infelicitatem notat. CANDIDISSIME LVCI. Verba ſunt Lucij ueriſſime Martialis. DA NOBIS OTIA. Reſponſio eſt Martialis. OTIA. Quietem ac uacationem à` curis, atque negotijs. MECOENAS. Hic ex Hetruſcorū regibus ortus, magnæ apud Auguſtum authoritatis fuit, mire fuit ingenijs, præſertimq; Horatio & Virgilio quorū alterū, q Bruti partes ſecutus & ab Octauio captus fuerat nō modo ſeruauit, ſed Cæſari ueriſſimū reddidit, alteri agros in Mātuano à` militibus direptos reſtitui fecit, & Octauij gratiā, ac beneuolentiā conciliauit. ſic utriq; datum eſt otiū ad ſcribendū. FLACCO. Horatius Flaccus poēta lyricus fuit libertino patre natus. patria Venuſinus dubiū appulus ne, an Lucā. ut ipſe fatetur. Nā ue-

nuſinus erat finem ſub utrinq; cœlonus. puer admodum cum parente migrauit, & difficultatem inopiæ paternæ uicit ingenio. Athenas iuuenis petiit, & 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 Mãtuanus. omnium & græcorum, & latinorum poëtarũ Homero proximus fuit etiam Domitij Afri authoritate, qui cum interrogatus ſiſſet, quem Homero proximum eſſe exiſtimaret, ſecundus inquit, eſt Virg. propior tamen primo, quã tertio. Mantua urbe Galliæ eſt Ciſalpinæ ab Ocno Manto filio condita. Mãto Tireſiæ uatis Thebani filia fuit, qui Peneto patre genitus eſt, & mutatus quondam, ut poëtæ tradũt, in fœminam, poſt ſeptem annos in uirilem formam redijt. Manto poſt Thebanorum 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 Thuſcorũ quoq; & Venetorum multitudo confluxiſſet, circundedit Ocnus oppidum muris & in aliã formam redactum à matris nomine Mantuã appellauit. Vir. Ille etiam patrijs agmen ciet Ocnus ab oris Fatidicæ Mãtus, et thuſci filius amnis, Qui muros, matriſq; dedit tibi Mãtua nomen. CONDERE. componere. CVRAS. Operam. FLAMMIS. Morte ſiquidem mortuorum cadauera urebantur, ut ſuperius diximus. LASSAT. Fatigat laſſum reddit. IVVAT. delectat propter fructum, qui ſequitur.

EPIGRAMMA CXXXVII. AD GALLVM.

EST TIBI SITQVE PRECOR. Lepidum epigramma ad Gallum, in quo eodem fere 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 valet 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 mihiipſe auſero, & ſalutandi gratia deſero ſcribendi prouinciam.

DECIMA HORA. Poſt cœnam. ſcilicet prima enim & ſecunda hora ſalutabant ueteres Romani. tertia in cauſis, ac iudicijs uerſabantur. quarta & quinta incumbebant familiaribus negotijs ſexta & ſeptima partim meridiebantur, partim otio indulgebant. octaua exercebantur palæſtris. ac lauabantur. nona cœnabant.

DE ISSA CATELLA, ET PVBLIO PICTORE. EPIGRAMMA CXXXVIII.

ISSA EST PASSERE. Locatur 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 ſuffragat 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 præliantes cõtra reſiſtentes. Colophonij, & Caſtabalenſes cohortes canum habuere, quæ primæ in acie dimicabant. canes defendere cubros cæſis dominis eorum plauſtris impoſitis. canis Iaſone Lycio interfecto cæpere cibum noluit, inediáq; conſumptus eſt. Volatium Romæ nobilem, q Ceſelium ius cauile docuit Aſturconę ſub urbano redeuntem, cum adueſperaſſet, canis à craſſatore deſendit. 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 ĩ gradibus gemitorijs mœſtos edens ululatus magna Po. Ro. corona circunſtante, ex qua cum quidam ei cibum obiecaſſet, ad os defuncti tulit, deinde cadauere in Tyberim abiecto, innatauit ad illud ſummo nixu ſuſtentare conatus multitudine ad ſpectandam animalis fidem undiq; cõfluente. ſoli dominum nouere. ſoli uocem. ſoli nomina ſua agnoſcunt. itinera quamuis longæ meminere, nec ulli præter hominem memoria maior. ingenatu ſolertia, & ſagacitas præcipua eſt. ſeruatur ueſtigia atq; perſequitur. ueteres ſenectã feſſos, ac debiles ſinu ferre aliquando uiſi ſunt, uentos & odorem captantes, prodentesq; noſtro cubilia. Indi è tigribus eas uoluere concipi & ob id inſyluis coitus tempore fœminas alligant. primo, & ſecundo fœtu tanquam nimis feroces abijcãt, tertio demũ educant. hoc idem 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. tum morſus, letalis aquæ metus. quamobrem obuiam itur p XXX eos dies gallinaceo fimo cibis canũ admiſto, aut ſi præuenerit morbus ueratro. ad morſum uero unicum remedium oraculo quo dã repertum Plyn. ſcripſit, radicem ſcilicet ſyluęſtris 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 incoſtor. PASSERE CATVLLI. Quem cecinit Catullus, de quo ſuperius diximus. PVRIOR OSCVLO COLVMBAE. Laudatur in columbis ſimplicitas. pudicitiam ſeruant. connubij fedem non uiolant. ſuſpicio tantum in ijs eſt adulterij. tunc plenum guttur murmure, tunc fœui roſtris ictus, tunc in recreatione frequens exoſculatio. Lucal. Vincat columbos oſculis Cn. Martius, ſimuq; animam reficere frigidam caldo columbatim labra conſerens labris. INDICIS LAPILLIS. Margaritis, quas indicus maxime mittit Oceanus, quamuis & de alijs gemmis poſſit intelligi. qđ ſiquis obijciat Margaritas, nec lapillos, nec gemmas dica, 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 uirides q; lapillos, ubi nemo dubitat de margaritis, ac ſmaragdis intelligi. VENTRIS. Purgandi ſalicet.

et. NON FEFELLIT. Non decepit, fœdando ſcilicet. LVX. ſuprema mors.

EPIGRAMMA CXXXIX. AD VELOCEM.

SCRIBERE ME QVERERIS. Facete Velocem arguit reprehendentem ſe quod longiora epigrammata faceret. tu inquit, breuiora facis, quoniam nihil ſcribis.

EPIGRAMMA CXL. AD REGVLVM.

CVM TIBI SIT SOPHIAE. Facete cũ Regulo ludit, ne uideatur libros ſuos ad eum mittens intempeſtiue forenſibus negotijs occupatum interpellare, cum ingt par fama ſit & doctrinæ tuæ, & 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 ſapiẽtiam pro doctrina uſurpamus. unde & ſophiſten uocamus modo eum, qui in arte rhetoriae proponit quæ imitari debemus. ſic enim oratorẽ, rhetorem q;, & ſophiſtam diſtinguunt, ut orator ſit, qui cauſas agit, rhetor, qui artem oratoriam docet, ſophiſtes, qui imitationes proponit modo cauillatorio, unde ea pars dialecticæ nomen ſumpſit, quæ ſophiſticæ appellatur, & ſophiſma dicitur commentum, & oratio ita compoſita, ut uera eſſe uideatur. LABORVM. Quos in cauſis defendendis ſuſtines.

EPIGRAMMA CXLI. AD PRISCVM.

CVM TE NON NOSSEM. Facete Priſci Fauſtini ambitionem carpit. hic ut nomen patroni ſibi uendicaret, pecuniam fœnore captabat, 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, nõ exiſtimabo aut dicam te alium eſſe, quàm Priſcum.

EPIGRAMMA CXLII. AD LECTOREM.

QVAECVNQVE 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 EVO. Terendo tempus in nugis meis lectitandis. PER QVEM NON LICET PERIRE MEIS NVGIS. Qui epigrammata mea colligit, uendit q; nec ſinit ea perire. honeſtius 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.

HOS TIBI VICINOS. Fenium Theleſporũ 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.

QVAEDAM ME CVPIT. Facete Procilli inuidiam carpit. formoſiſſima inqt me mulier petit ex inuidia moreris. at ego uolo turpiſſimam, iam incipit reſpirare. ARGENTO. Candidũ enim eſt argentum, unde à græcis ἀργύριον à nobis argentum uocatur, quod græci ἀργὸν album dicunt. Homerus οὐτάμενος ἀργὸς, hinc argema, morbus oculorũ dictus eſt, cũ ulcus circulũ oculi infeſtat, quem græci irim dicunt, latine albugo nũcupatur. argentũ in puteis reperitur, excoqui nõ poteſt, niſi cũ plũbo nigro, aut cũ uena plũbi, quæ iuxta argenti uenas plerunq; reperitur, gallenã uocant. inuenitur fere in omnibus prouincijs, & ubicunq; una inuenta eſt uena, non procul inuenitur & alia, qđ in omni fere materia accidit, unde græci metalla appellarũt ἀπὸ τοῦ μετὰ τοῦ ἄλλου ἀρῶσθαι. hoc eſt qđ alia poſt alia ũueniantur. à metallo uero metalli dicti ſunt in re militari quaſi mercenarij. Actius. Catones, famuliq;, metalli, caulæq;, à quo noſtr Cæliæ familiæ Metelli cognomen datũ putatur. argenti uena, quæ in ſummo repta 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 ẽ. itẽ lapis ſpumæ candidæ, nitentiſq; nõ tamen trãslucentis, qđ ſtin appellãt, alij ſtibiã, alij alabaſtrũ, alij Turbaſin, nonulli etiã Platyophthalmon, quaſi dilatãs oculos. Πλατὺς enim latus, ὀφθαλμὸς oculus dicitur, quoniam in cælliblepharis dilatet oculos, & eorũ fluctiones, exulcerationeſq; inhibent. cælliblepharũ medicamentũ ẽ accõmodatũ uitijs oculorũ, præſertim cũ palpebræ cõhæreſcũt, & ulcera oculorũ male ſunt curata. nomen habet à pulchritudine generũ, κάλλος enim pulchritudo, βλέφαρα genæ dicũtur. Scoria in argento ẽ, quam græci uocãt helaſma. ſpuma argenti argyritis uocatur, ſicut auri chryſitis, plũbi molybditis. omnis autem finex cõcta ſua materia ex ſuperiori catino deſtuens in inferiorem. diſtat ſpuma à ſcoria tanq; à fœce. alterum purgantis ſe materiæ, alterũ purgatæ uitiũ eſt. inuenitur & in argentarijs metallis miniũ, & hydrargyrũ & coticula lapis, de qbus ſuperius dixi mus. ab argentum argentarius deducitur hoc eſt Τραπεζίτης, q & menſarius, & numularius uocantur, & argentaria argẽti fodina, & argentarius adiectiuũ, unde fabrũ argentariũ dicimus, & argenteus ex argento. & philargyrus amicus argenti. & lithargyrus lapis argenteus, & argyrõdes Aetoliæ fluuius propter argentei aquæ cãdorẽ, ut qdã exiſtimãt, & argyranche, de qua ſuperius diximus. LILIO. Lilium flos eſt candidiſſimus, nobilitate proximus roſæ, & quadam

cognatione unguenti, oleiq; quod ab eo lirion appellatur. nulli florũ excelsitas maior, foliis foris stratis, & ab angusto in latum paulatim se laxantibus, effigie calathi, resupinis per ambitum labris, tenuiq; 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, & æpe sua sponte siccatus ad solem pix liquida è teda coquitur ad nauium & multos alios usus. lignum eius cõcaſum furnis immittitur, undiq; igni extra circundato, ut primus sudor aquæ modo fluat in canali. hoc cedrum uocatur, quod sit aqua ignis ardentis, κέδρον enim urere, ὕδωρ aqua. tantaq; eius uis est, ut in Aegypto corpora hominum defunctorũ eo pfusa seruentur. sequens liquor crassior picem fundit. hæc rursus in cortinas æreas cõiecta aceto spissatur. cætera genera picis ex aliis arboribus fiunt & maxime picea flos crudus picæ resinæ cum multa hastula tenui, breuiq; auulsus concaditur ad cribrum minutæ deinde feruenti aqua perfunditur, donec æquatur. huius expressum pingue præcipua pix est. datq; uino odorem & acumen quoddam saporis. econtrario uitia resinæ, corticisq; eam picem faciunt, quæ dicitur crapula, qua uini uirus frangitur, compescituráq; illius nimia feritas. resina à picẽ 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, & mastiche 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 receptæ facilitate tondendi. hæc plurimam resinam fundit. teda proprie dicta succo abundat, partior tamen est, liquidioráq;, quàm picea, flammis ac lumini sacrorum grata. Laricas morbus est ut teda fiat. est autem larix arbor similis abieti materia præstantior, incorrupta uis, humori contumax. pluscula huic erumpit, liquoris melleo colore, nunquam durescentis. pix ex arbore picea omnium nigerrima est. à pice picea us 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 pecorũ remedium, & palim pissa pix liquida iterum decocta, & Zopissa pix quæ è nauibus eraditur, admista cera, & marino sale macerata multo ad omnia efficacior, quàm aliæ pices.

EPITAPHIVM ANTHILLAE. EPIGRAMMA CXLV.

HOC NEMVS AETERNO. Dulce epitaphium Anthillæ, cuius pauloante mentionem fecit. FENNIVS. Thelesporus Fennius pater Anthillæ.

EPIGRAMMA CXLVI. AD LVPERCVM.

OCCVRRIS QVOTIES LVPERCE NOBIS. Lepidissimũ epigrãma ad Lupercum ita petentem epigrãmata Martia. quasi remissurus. monet eum poëta, ut à propinquo sibi bibliopola emat, in quo falsæ hominis auaritiam carpit.

PVERVM. Strenuum. EPIGRAMMTON.

Græcus genitiuus pluralis numeri. CONGVM 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. septemq; triones, & in oratione soluta. Cicero. Expergere te facias. NEMPE. Certe, & est primogenium uocabulum. CONTRA. Ex aduerso. contra præpositio est, separatúrq; & componitur quando κατὰ, uel ἀντὶ significat, & tunc proprie est præpositio, ut contra adulterium dico, & contradico. quando uero sine casu ponitur, significatq; ἐξ ἐναντίας aduerbium est. Iuuenalis. Stat contra, starique iubet. ab hoc fit contrarius, hoc est oppositus repugnans. & contrarior uerbum aduersor repugno. & aduerbium econtrario, quod significat eduerso. contra. FORVM CAESARIS. De quo superius locuti sumus. SCRIPTIS POSTIBVS. Suspendi mos est tabellas in postibus tabernarum librariarum, in quibus omnes libri uenales sine describti. HINC ET INDE. Ex omni parte. OMNES POETAS. Qui scilicet uenales sunt in taberna libraria. NEC ROGES. Non est necesse eum rogare, qa statim dabit librum soluenti pretiũ. E' PRIMO ALTERO'VE NIDO. E' primo aut secundo genere sunt enim alij pretiosiores libri, alij uiliores ad uẽdendũ expositi. RASVM PVMICE PVRPVRA'QVE CVLTVM. Ligatum, ornatum ex omni parte pfectum. TANTI NON ES. Ironice loquitur. SAPIS. Ironice loquitur. quis enim quinq; denarijs qualẽcunq; librum nõ emat? Ironia figura est, quæ simulatio dicta potest. græci. εἰρωνεύεσθαι cauillari dicũt, cum aliud uerbis significamus, aliud re sentimus, quale est illud apud Virg. Egregiam uero laudẽ, & spolia ampla refertis Tuq;, puerq; tuus, magnũ & memorabile numẽ, Vna dolo diuũ si fœmina uicta duorũ est.

EPIGRAMMA. CXLVII. AD CAEDICIANVM.

QVI LEGISSE SATIS. Lepidum simul ac grauitatis plenum distichõ, 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.

HABES FEDERICE PRINCEPS interpretationem primi libri, quod ẽ uniuersi operis, & totius fere latinæ linguæ dimidium. tot enim ac tãta, & tam uariæ 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

noctabulorū falsō expositā, quàm multæ ob nimiā difficultatē præteritæ, ac prorsus omissa. nos enim famæ omnium parcimus, nec altera ea iudicamus. diligentis lectoris officiū erit, aliorum scripta cū nostris cōferre. qđ siquando à nobis alicubi qcquā præteritū uidebitur, qđ dici eo loco cōmode potuisset, nolim desperet lector id alio loco se nō minus apte, cōmodéq; lecturū. si uero aliqua, bis tertioq; nonnunq; à nobis repetita uidebūtur, id quoq; q siquis diligenter animaduertat, non sine causa à nobis factū itelliget, nec iculcatū qcq, sed necessario aliquando repliatum iudicabit. uerū tu qdem Federice princeps quis in præsentia Thuscos domas, et rebellātes Romanæ ecclesiæ populos iugū fere cōpellis, nō desinis tamē nos subinde hortari, ut reliqua prosequamur. qđ certe libēter facimus, ut omnes non modo tuis armis ac uiribus sacro sanctæ Romāæ ecclesiæ imperiū auctū sed ad sacram etiam Romanā linguam te īperatore, te duce illustratam, locupletatamq; cognoscant. VALE.

NICOLAVS. Pontifex Sipuntinus Francisco Guarnerio Salutem.

SOlebā nuper ætati nostræ gratulari mē Frācisce quasi magnū quoddā ac uere diuinū beneficiū hac tempestate adepti essemus, ob nouū scribēdi genus è Germania nuper ad nos delatū. uidebā enim tantū uno mēse ab uno homine hoc tempore īprimi literarū posse, quātū uix toto āno scribi aliās à pluribus potuisset. qđ uno uersu Cāpanus noster Aprutinus pontifex elegātissime scripsit. Imprimit ille die q̄tum non scribitur anno ex qua re tantum breui tēpore librorū copiā sperabā, ut nullū superfuturū esset opus, qđ uel ab inope atq; egeno homine posset amplius desyderari. Hīc fore existimabā ut uigerēt in dies magis ingenia hominū, & florerent studia literarū, omnesq; ad capessendas præclaras artes tāta librorū commoditate alliceretur. iā uero, ó uanas hominū cogitatiōes, longe aliter, quàm sperabā uideo rē succedere. Nā cū liceat unicuiq; pro libidine animi sui quæcūq; uelit, īprimere, fit ut omissis sæpenumero quæ optima sunt, ea scribāt placēdi gratia, quæ obliterari potius ac deleri ex omnibus libris deberēt. Et siqd scribūt boni, ita puerunt atq; corrúpant, ut melius sit his libris carere, q̄ in exemplaria mille trāscriptos p orbis omnes prouincias mittere, ne scilicet studiosis occasio detur tot mendacia legēdi. qppe satius ē uera ignorare, quàm falsa pdiscere, quē admodū tacere uerū, minus peccatū est quàm mentiri. huius autē rei causa ē nō tā iscitia eorū, q īprimūt, quàm negligentia, neqt grauius dicā quorundā q se correctores ac magistros ueterū librorū cōstituūt. hi. n. dū falsa existimāt, quæ parum animaduertunt recte scripta et de summorū uirorū opibus sententiā temere ferre nō dubitāt. o rē indignā, ī qua nō mō graues uiri et prudētes, sed etiā qualescunq; studiosi merito pturbātur. nō ē facile ab his discedendū quæ passim scripta reperiūtur, nec cū primū difficultatis aliqd occurrit errori adscribēdū est, nō rectū iter relinquendū, ut deuios sequamur anfractus, nec plana deserēda sunt, ut p præcipitia labamur. alioqn quæ stultitia ē tm studiū, tantā curā, et (ut ita dicam) tātā solicitudinē adhibere, ut doctissimorū uirorū libros depraues, atq; corrūpas, neq; me ista ad te uelim existimes scribere, qđ eorū labores dānādū putē qui hāc corrigendorū librorū prouinciā sumpserē. q̄n potius laudo doctrinā eorū, laudo studiū, laudo laborē, sed quatenus modū nō excedūt, hoc est quatenus nihil addūt de suo, sed uel aliis exēplaribus, uel sentētia ipsius authoris alibi clarius expressa, uel eius scriptoris, à quo id sumptū est authoritate, uel explicata alicuius imitatione uel alterius linguæ ueritate aliquē locū emēdat, qđ nos nup̄ in Marco, & Papinio fecimus. Aliter. n. frustra eos tm laboris haurire existimo, frustra dixi, imo cum ingenti hominū detrimento, quandoqdem frequētius corrumpunt, quàm emendent. quā q̄ illud quoq; laudare uix possum, q̄ proœmia sua clarissimorū uirorum libris inserunt. Quid. n. turpius uideri pōt? Quid magis indignū, q̄ aræ cloacā iungere? Nō bene conueniunt, nec in una sede morātur Maiestas & amor. eo magis sordescit uitium, quo uicinius est uirtuti, eo deformior est turpis facies, quo formosæ proximior est, qs autem eorū, q in præsentia uiuūt tā temerarius sit, ut ausit scripta sua etiā cū tm sint ueterū cōferre? eqdem in libris, quos redemi omnibus tantā deformitatem non potui pati, sed uel abrasi proœmia, uel sustuli. excepta Cāpani epistola, quæ & grauitate, & facundia, & breuitate digna uisa est, quæ Plutarchi uitis præponeretur. sed cur ista ad me scribis ingeris, ut Principē tuū M. Barbū Cardinalem Vicentinū uirum non modo doctrina, ac omni uirtutis genere præstantem, sed fauentem ingeniis, fauētem studiis doctorū omniū præsidem, et quasi Mecœnatem alterū apud Cæsarē ad prouidēdum rei tam necessariæ horteris, atq; inflāmes. prouisio autē facillima est, ut authoritate Pontificis maximi unus aut alter huic muneri præficiatur, q et īprimēdorū librorū legē īpressoribus præscribat, & adhibeat aliquē mediocriter pitum q̄ singulas quasq; tabellas ante impressionē examinet, atq; emendet. summo præterea studio curet, ne primi isti correctores augurari aliqd temere ausint sed modū, quē paulo ante diximus, seruent. In his acre sit ingeniū singularis eruditio, incredibile studium, summa uigilātia. Hoc si fiet, & multos habebimus libros, et integros. in nulla re pulchrius, in nulla re dignius utipotes beneuolētia principis tui. Vt autem manifestius ostendere ei possis correctorū nostrorū errores, recognosce quæso mecum parump̄, q̄ multis in locis Plynianum proœmium depranauerint, qđ eo magis admiratiōe dignū est, quo maiorem huic uni libro, q̄ cæteris omnibus diligentiam adhibuerunt. Idq; & palā professi sunt, & nūc profitentur. est autem proœmiū totius opis, ut nosti, pars facillima, & in qua nel exponēda uel emendanda, ut plus studiī ita minus laboris ponere cōsueuimus. qđ si proœmio solo tot errores deprehēdemus, qd in reliquo opere poterimus sperare? quā q̄ sæo multa illic & intellecta acute & emendata diligenter à Theodoro Gaza Bessarionea academiæ prīcipe, cuius præsidio usi sunt correctore, quē si pari modo secuti in oībus fuissent, certe non modo proœmiū, sed totū opus integrū haberemus. atq; nos simul & errores rimabimur, & proœmiū ipsum exponemus, partim ut cognita authoris sententia, errores ipsi facilius deprehēdendi sint, partim ut opera, ac diligentia nostra intelligant studiosi locā quædā, quæ sexcentis iā ānis uel nemo, uel quá paucissimi intellexere. sed iā proœmiū ipsum ideamus. Plyn. Vespasiano suo salutem. præponit author operi suo epistolā pro more scribentium, quā Tito D. Vespasiani filio scribit. habent autem codices omnes Vespasiano corrector, qa animaduerterat non posse referri epistolā ad patrem, q̄n paulopost ita author subdit: sit. n. hæc tui præfatio uerissima, dum maximo conseneścit in patre. mendosum putauit hunc locum, & ita corrigendū censuit. Plyn. Domitiano suo salutem, O' subblitatem hominis singularem. An quia referri ad Vespasianū epistola non poterat, quoniā patrem nō habuit imperatorem, tu statim ad Domitianū referendū duxisti? Cur nō ad Titū potius? in quo omnia Plynij uerba mirifice quadrant. ille. n. paulopost ita subdit, ut sciant omnes, q̄ ex æquo tecum uiuat imperium triūphale, & cēsoriū ius exeąsq; cōsul, ac tribunitiæ potestatis particeps, &

qđ his nobilius feciſti, dū illud patri pariter, & equeſtri ordini præſtas, præfectus prætorij eius. Certe hic nihil eſt qđ referri ad Domitianū poſſit. Quis enim de eo legit unq̄, qđ æquum cum patre imperium habuerit? exercuit quidem fateor dominationis nim patre uiuente tam licenter, ut iam tum qualis futurus eſſet, oſtenderet. officia urbana ac pegrina ita diſtribuit, ut mirari ſe Veſpaſianus dixerit, qđ non ſuæceſſorem ſibi miſiſſet. habitauit cū patre una, ſellamq; eius ac fratris quoties prodirent lectica ſecutus eſt. triūphū quoq; iudaicū equo albo comitatus, ſex conſulatus geſſit, ex qbus unū duntaxat 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 unq̄ legit, niſi id forte corrector noſter in bicipiti Parnaſſo, ut Perſius inqt, ſomniauerit. de Tito uero utrū referri hæc ueriſſime poſſint, dicat Suetonius, cuius uerba hæc ſunt. cum natu de Tito ſuſpicio eſſet, quaſi deſciſcere a patre, orientisq; ſibi regnū uendicare tentaſſet, auxit eā ſuſpicionem, poſtq̄ Alexandriā petens in conſecrādo apud Memphim bone api diadema geſtauit, de more quidem ritūq; priſcæ religionis, ſed nō deerant, q̄ ſecus interpretarētur. quare feſtinās in Italiā, cū ſe Rhegyū, deide puteolos oneraria naue appuliſſet, Romā deide cōtendit expeditiſſimus, inopinātiq; patri, uelut arguens rumorū de ſe temeritatem, ueni inquit pater ueni, neq; ex eo deſtitit participem, atq; etiā tutorem imperij agere. triumphauit cū patre, cenſuramq; geſſit una eidem collega & in tribunitia poteſtate, & in VII conſulatibus, fuit etiā quæſtoris uice. præfecturā quoq; prætori ſuſcepit, nunq̄ ad id tēpus, niſi ab egte romano adminiſtratam. En quā aperte Suetonius oſtendit Plynij dicta non ad Domitianū, ſed ad Titū referri debere. Quandoquidem in ſingulis fere uerbis, ita cum Plynio conuenit, ut ab eo ſumpſiſſe quæ ſcribit plane uideatur. atqui 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 principiū ipſum tanti operis, quod pari modo in omnibus libris legebatur, ſine ratione, ſine authoritate aliqua mutare auſus ſit, & ita mutare, ut plane puerterit. hanc ine igitur librorū correctionem dicemus, an potius depranationem ac corruptionem? hancine librorū copiā, & felicitatem noſtri temporis, an potius cōmunem calamitatē, atq; iacturā? nō eſt hoc exaturi literas, et florere, ſed potius damnū facere, aq; perire. uerū roguabit me aſpiam fortaſſe, quæ ipſe quoq; uel ratione, uel authoritate mutare hunc locum auſim. & pro Veſpaſiano Titū ponere. ego uero ita illi reſpondeo, me nec mutaſſe quidem hunc locū, nec mutādū cenſere, illud uero et rationē & authoritate docuiſſe Plyniū, nō ad Domitianū, ſed ad Titum ſcribere. huius uero cognomine potius, quàm nomine uti uoluiſſe, & quemamodū iperij, ita etiam nominis appellatione patri ſuo quamſimillimū faceret, qđ etiā libri ipſius ſecundo uolumine longe apertius facit, cum inquit. Nā ut in duodecim diebus utrunq; ſydus quæreretur, & noſtro æuo accidit iperatoribus Veſpaſianis patre III filio iterū cōſulibus. En quàm aperte & diuū Veſpaſianum patrē, et diuū Titum Veſpaſianum filiū, & imperatores & Veſpaſianos uocat. quemadmodum libro ſeptimo & Veſpaſianos nominat et cenſores, cum ſic ait. accedunt experimenta & exempla recentiſſimi cenſus, quē intra quadrienniū imperatores Cæſares Veſpaſiani pater filiuſq; cenſores egerunt. Item libro tertio iperatoribus, cenſoribusq; Veſpaſianis, qđ autem Titus cognomine Veſpaſianus

ſit dictus, teſtatur etiā Suetonius, dū Titū inquit cognomine paterno fuiſſe teſtātur ueterū cōplura numiſmata, in qbus ita ſcriptū legimus. diuus Titus Veſpaſianus Auguſtus. teſtatur ī gens arcus adhuc Romæ integer in honorem eius dicatus, ubi nunc quoq; literæ extant huiuſmodi, diuo Tito diui Veſpaſiani filio Veſpaſiano auguſto. ſed faceſſat corrector noſter cum correctiōibus ſuis nos cū erroribus patrū noſtrorū potius eremus, nō Domitiano, ſed Veſpaſiano legentes. nunc reliqua proſequamur. Libros naturalis hiſtoriæ nouitiū cæmœnis quritiū tuorū opus natos apud me proxima fœtura licentiore epiſtola narrare cōſtitui tibi iucundiſſime iperator. ordo eſt, ō iocundiſſime iperator cōſtitui narrare tibi hac licentiore epiſtola libros naturalis hiſtoriæ, appoſitiue nouitiū opus cæmœnis, hoc eſt muſis quiritiū tuorum natos apud me proxima fœtura, hoc eſt ultimo partu utiner ex metaphora, quaſi libri pariantur, & pro liberis habentur. ideo & natos inquit et proxima fœtura licentiore, liberiore, & nimis audaci, ac ueluti temeraria, licentia enim dicatur libertas. quædā potius ad male agendum, fitq; à uerbo licet, cū licet quicqd libet ideo autem licentiorē epiſtolā dicit, quod nimis temerarium uideatur libris ſuis tanti principis iudiciū flagitare, qđ ipſe author paulo inferius exponit, præſertim dū inquit meæ quidem temeritati acceſſit hoc quoq;, q leuioris operæ hos tibi dedicaui libellos. Sit enim hæc tui præfatio ueriſſima, dū maximo cōſeneſcat in patre. hoc per παρίσωσιν dictum eſt nam quia enim iperatorem nominauit, hæc inqt ſit ueriſſima appellatio tui, quando quidem in maximo iperatore patre tuo iam cōſeneſcat, nāq; tu ſolebas meas eſſe aliquid putare nugas, hæc eſt ratio, cur cōſtituerit dicere ei libros naturalis hiſtoriæ, quia ſcilicet ſolitus erat in pretio habere res ſuas etiā quæ leuioris operæ & nugis ſimiles erāt. Eſt aut̄ Catulli Veronēſis poetæ carmen quod iure emendare corrector potuiſſet cum in omnibus fere codicibus mendoſe ſcriptū reperiatur hoc modo, putare eſſe aliquid meas nugas. ſed non eſt mirandum eum, qui recta deprauat etiam quæ deprauata repit dimittere. ut obijcere moliar Catullū conterraneum meum. conterraneum inuſitato uerbo conuenuem uocat. Plyn. enī Veronenſis fuit quanquam alter Plynſororis huius filius aliquando ſe Nouocomenſem facit aliquādo Veronenſem. cuius rei ratio eſt, quia in illa urbe natus. In hac amunculi 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, q 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 non tā 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 nemi nem noſtræ dūtaxat ætatis eū ſatis intellexiſſe. ſenſus autem talis eſt, nō ſine ratione obijcere molior Catullum, quia & conterraneus meus eſt, & quemadmodū ego ſum, duriuſculus fuit ob priores ſyllabas immutatas. conſtat ſane 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 legiſti male me marem putaſſe. Item alibi duobus continuis uerſibus

amabo

Amabo mea dulcis Ipſitilla, Meæ delitiæ mei lepores. Ité, Poëtæ tenero meo ſodali, & alijs penè infinitis in locis. hoc autem fiat uerſum proculdubio duriorem, quàm cum ſpondeum in principio habet, unde deriſum à quibuſdam ſui temporis Catullum tradunt, qđ iambum in endecaſyllabo poneret. iactaréq; nihilo minus probari ſe à ciuibus ſuis, quod nó illepidos, neq; inuenuſtos ſuos endecaſyllabos putarent. A uernaculis ſuis, à ciuibus & in eadem urbe natis. uerna. n. ſeruus dicitur ex ancilla noſtra in noſtris edibus natus. unde uernaculum appellamus ꝙcquid in domo & patria noſtra natum é. & uernaculam linguam communem, atq; uulgarem. recte igitur uernaculis. ideſt ciuibus uernacula utentibus lingua. hunc quoq; locum emendare cærector 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 eſt. ſecūda 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 cõqueſtus. petulantia quod paulo ante licentiam dixerat hic dicit petulãtiam. 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 proca quaſi petitores dicti. in alia procaci epiſtola noſtra. licentiorem petulantem, procacem in eundē ſenſum accepit, ut in quædam acta exeam. ut aliquid de rebus eius ſcribam. modus eſt loquendi apud doctos. Quintilianus. Et ſiqd exierit numeris aptius fortaſſe nõ poſſit. ſed tamen ſiqd exierit, non erit atticum. in quo Perſiũ ſecutus uidetur qui ita inqt Non ego cum ſcribo ſi forte qd aptius exit, Quãdo hæc rara auis eſt, ſiquid tamen aptius exit Laudari metuam. hic quoq; locus à correctore præteritus eſt. Exèam. n. ſcribendum eſt non exeant, quemadmodum ipſe fecit uulgarem errorem ſecutus. Scaánt́q; omnes, quàm ex æquo tecum uiuat impium. quomodo particeps ſis impij paterni. hoc eſt qđ ſupius dixit. Sit enim hæc tui præfatio ueriſſima dũ maximo cõſeneſcit in patre. hoc eſt quod Suetonius ait, neq; ex eo deſtitit imperij participē agere. triumphale & cenſorium ius ſubintelligendũ eſt, quàm ex æquo tecum uiuat. hoc eſt. n. quod ſcripſiſſe Suetonium ſupra memorauimus. triũphauit cum patre, cenſuramq; geſſit una. ſed animaduerte obſecro quomodo corrector noſter corrumpat hunc locum. Ita. n. ſcribit. triumphalis & cenſorius tu. multa ſunt hic planè ridicula. primo non cõhæret oratio, deide nullum eſt uerbum, cum quo hæc uocabula cõſtruãtur, præterea, quis adeo rudis & barbarus ita loqueretur? triũphalis & cẽſorius tu. non eo inficias dici cenſorium hominem, q cenſuram geſſit, ſicut prætorium qui fuit prætor, & quæſtorium, qui fuit quæſtor. Item triumphalem aliquando accipi pro eo, qui triumphum geſſit, quemadmodum cõſularem accipimus pro eo, qui geſſit cõſulatum, & primipilarem pro eo, qui geſſit primipilatũ, frequentius tamen hæc nomina cum rebus quã cũ hominibus iũguntur, ut cenſorium dictum, prætorium ius, quæſtorium munus, triumphalis corona, primipilaris authoritas. dicimus etiam cenſorias. prætorias. quæſtorias. triumphales. conſulares. primipilares ueſtes. ideſt ueſtes cenſorij. prætorij quæſtorij. cõſulis. primipilatum gerentis, & triũphantis, uel ueſtes qbus cenſores. prætores. quæſtores. triũphantes. conſules, primipilatum gerẽtes digne uti poſſent, ſicut regalem ueſtem dicimus, non regiam. ideſt eam, qua utitur rex, ſed eam qua uti rex merito poſſet. Enumuero huius tam ridiculi erroris cauſam hanc fuiſſe exiſtimo, quod corrector, quoniam ſcribi ad Domitianum 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. exeaśq; conſul ac tribunitiæ poteſtatis particeps, hic quoque ſubintelligendum eſt, quàm ex æquo, ut ſit ſenſus, ſcíant́q; oẽs, quàm ex æquo exeas conſul, & tribunus. corrector exeas mutauit in ſextum, emendauit́q; uel potius puerile hoc modo. ſextuḿq; conſul, cum Titus, ad quem Plynius ſcribit, non in ſex tantum, ſed in ſeptẽ conſulatibus collega fuit genitoris ſui. Et quod his nobilius feciſti. dum illud patri pariter & equeſtri ordini præſtas præfectus prætorij eius. hæc particula cum ſupiori connectitur, & eſt ordo. ſcíant́q; omnes, quàm ex æquo exeas conſul & tribunitiæ poteſtatis particeps, & præfectus prætorij paterni, quod munus 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 nõ ab equitibus, ſed à patricijs atque ipſis imperatoribus geri ſolebãt. præfectus prætorij eius. præfectus prætorij talis apud Cæſares erat, qualis olim apud reges tribunus cælerum, & apud dictatores magiſter equitum. gerebat enim ſecundas partes poſt Cæſarem. præerat́q; diſciplinæ publicæ emendandæ, ſed à principio parua huius magiſtratus authoritas fuit. nec niſi per equites romanos exerceri ſolita. poſtea uero à paruis ortu principijs uſqueadeo creuit, ut cum aliàs prouocare à præfecto prætorij licuiſſet, omnis poſtea ab eo ſublata fuerit prouocatio. Merito enim exiſtimauit imperator, eum qui fidei 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. Omniá́q; 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 mutem & 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. uel enim Plynius non uoluntatem in eo mutatam eſſe, ſed poteſtatem, et nihil inquit mutauit in te fortunæ amplitudo, niſi quod ubi prius pro innata ingenij tui facilitate multa uolebas, quæ non poteras, nunc tantum prodeſſe poſſis, quantum uelis. Tantundem nó bis tantum ſignificat, ſed æque tantum, dictuḿq; 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 exprimantur omnia illa, quæ de dignitate atque authoritate tua ſupra memorauimus, nos uero in caſtrenſi contubernio etiam humanitate tua fruamur, fit ut cæteri te mirum in modum ueneretur. nobis uero ſuperſit audacia, ut te colamus familiarius. ideo addit. Hanc igitur tibi imputabis. ideſt ſi in dicendo 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, q̃ cum pudore aliquid agunt, ut faciem p̃fricent, natura ipse ad id impellente, quasi ad abigendum sanguinem, qui ex præcordijs ad faciei superficiem cõfluit. propter quod Aristoteles in problematibus quærit cur pudore & uerecundia facies homines erubescere, timore uero, et metu pallescere soleat, cum præsertim pudor nihil aliud sit, quàm timor futuræ reprehensionis. ita ab eo definitur. αἰδὼς δὴ φόβος τίς ἀδοξίας. Hinc ergo ortum est prouerbiũ, ut quoties dicere uolumus nos pudorem deponere. Dicamus perfricui faciem, hoc est pudorẽ expuli. est ergo sensus authoris. putabam pudori meo cõsulu isse, & satis excusasse audaciam. Sed uideo hoc parum prosuisse. Nam si hic ergo tuos mitis es, atq; humanus, illic tamẽ occurris ingens, & submouens me longius fiscabus, 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 extẽporaria dictione commendatus. Fulgurat autem traxit à similitudine fulguris. unde mox subiunxit. Quanto tu ore primo laudes tonas. tonitrua enim semper fere 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 sua musæ Sacra ferent, meliorq; lyra cui substitit Hebrus, Et uenit Rodope, phœbo miranda loquetur. Itẽ. M. Valerius Martialis ad eum scribens, ita inquit. Non quereris te sola decet, nec laurea Phœbi, Fiat & ex edera cuiua nostra tibi. Sed hæc quis possit intrepidus æstimare sub turus iudicium ingenij tui? Postquam laudauit ingenium & doctrinam Titi, infert non posse sine timore ad eum scribi, quando iudicium eius merito formidandum est. Æstimare, cõsyderare, Æstimare enim & existimare differunt. nam prius rem æstimamus. ideſt cogitamus. deinde qualis sit, existimamus. Vnde æstimare cõsyderare 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 si quis 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 quàm quibus causæ agebantur. Est igitur sensus, cum denuntiarem, me hanc causam 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 p̃sonas ipsas ostendimus, quæ aliquid faciunt, q̃d quanquam uerum sit, non tamen absolute deffinuit, 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 cõsumis tuæ. hinc operæ pretium dicitur. ideſt fructuosum & ad rem pertinens. Iuuenalis Est operæ pretium penitus cognoscere tuto, 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 sum pturum, non eras in hoc albo. ideſt non eras inter iudices descriptus. in albo enim nomina scribebantur eorum, qui magistratus & dignitates principis iudicio cõsecuti 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 ẽ, cõfugerint ad hæc diuerticula desidiæ, quorum alij ad album se, ac rubricas transtulerunt, & formula, 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 descẽsurum huc putarem. Præterea est quædam publicæ, & 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, & nõ dãnosa uidetur, Sæpe tamẽ pueris abstulit illa nates. Sed proprie de tesseris dicitur. sunt autẽ tesseræ, ꝑbus i frustulis hoc est alueolis luditur. à pleriſq; nũβοι appellatæ sunt. est. n. nũβος ex sex lateribus æquali latitudine planiciẽ ꝑquadratus, is cũ ẽ iactus, quãcũq; ĩ partẽ icubuerit, quãdiu ẽ intactus, ĩmotum habet stabilitatem. Imperiti quidem hũc uocant talum, siue taxillum. Est enim talus ossis genus, non plani, sed omnibus quatuor lateribus parum cõuexi, 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 uotu facit. Cæterum ex hoc fit, ut alea etiam pro fortuna ponatur. Liuius, Nec tam cælerem aleam uniuersi certaminis timens. Quoniam uero fortunæ omnis euentus anceps, ac periculosus est, & continue mutatione obnoxius. unde Apelles quondam interrogatus cur fortunam sedentem finxisset, quoniam inquit stare non potest. Fit ut alea non modo pro fortuna, sed etiam pro dubitatione, & periculo ponatur, ut hoc loco, extra omnem aleam ingenij, hoc est extra omnem dubitationem, & extra omne periculum, ut aliquis ei ingenio

præferatur. Et quod miremur, quia Cicero ob ſummam excellentiam non uidetur egere defenſore. Per aduocatum defenditur, quia utitur authoritate Lucilij. Hæc doctiſſimũ 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 ſatyrã, quæ acerbitatem quandam et acrimoniã ſtyli habet, in uitijs inſectandis. Nam (ut Quintil. inquit) primus Lucilius in ſatyra inſignem adeptus eſt laudẽ. Naſum autem dixit acrimoniam. quoniam ira ſi & ſeueriores obrugere naſum ſolent, atq; torquere, quod etiam deriſores faciunt. unde Valerius marti. exprimere uolẽs 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 Lucilius, qui primus condidit ſtyli naſum dicendum ſibi putauit, ſi Cic. mutãdum, præſertim cum de Rep. ſcriberet. Qui enim de Repub. ſcribit, uidetur non ad hũc 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 infertẽte, 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, lõge 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 nõ mihi patrocinia ademi nuncupatione. quia ſcilicet nuncupaui, & aduocaui te iudicem dicendo tibi libros meos. Quamplurimum refert ſortiatur aliquis iudicem, an eligat, quia ſiquis ſponte ſe iudicem fecerit, poſſem, quod ſupra reuli 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. Nã ſi oblatus eſt hoſpes. non poteſt accuſari tenuis apparatus. ſi uero inuitatus, facile reprehendi poteſt. Intereſt hoc 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 corruptus, 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 eiſi inique tuliſſet, & qui magiſtratum petebant, & plebs largitionibus aſſueta mox tamen candidati omnes in unũ conuenerunt, contulerũtq; unuſquiſq. xij. nullia & ſemis dragmarum argenti, facta ſpõ

ſione, ut qui ex eis largitionem faceret, amitteret id argentum, arbitrumq; elegerunt Catonem, & pecuniam omnem apud eum deponere ſtatuerunt. Sed Cato reiecta pecunia nudes accepit. Cum uero comitiorum dies aduenijſſet, 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 et poteſtatem ſibi arrogaret. Et repulſis tanquam honoribus inceptis gaudentem hoc eſt qui gratus 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 proſpici ab omnibus poſſit eos pecuniã non habere, quam aues corrumperent, unde & tunicati id faciebant, & non togati, quod tunicæ nullum ſinum habebant, ſiue ut cicatrices uulnerum, quæ pro republ. 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 oſtendẽdo. 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 collegum tribunorum appellauit. inter quos erat. T. Gracchus, q aduerſus eum, & Africanum fratrem ex profeſſo inimicitias gerebat. Cũ uero cæteri tribuni plebis inter cætera recuſaret, Tiberius Gracchus iurauit primũ Scipionibus ſe in gratiã nõ rediſſe, deinde huiuſmodi decretum recitauit. cum. L. Cor. Scipio die triumphi ſui currum actos hoſtium duces in carcerem conieceri indignum, & à maieſtate Po. Ro. alienum uidetur eſſe, ipſum duci quo conieci 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 innocẽtiam, 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 poſſim qui libellos meos leuioris operæ dicaui tibi, quem in ſummo faſtigio poſitum ſcio etiam à ſalutantibus religioſe adiri. Inimici iudicij 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 dicamus, 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 bonâ partem accipitur, sed usurpatur in bonam, & malam partem, ut præditus sum bono, & præditus malo quasi affectus. Cicero pro Scylla. Me singulari immanitate, et crudelitate præditum. idem pro Papyrio. Senectute affectus. morbo præditus, quod autem eloquens 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 et sale sparsum, quæ eo molito hostiæ aspergunt. 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 parte perfecta est. habet numeros. figuras. affectus. Sermo uero magis ad philosophũ. unde Ci. Mollis est oratio philosophorum umbratilis, nec sententijs, nec uerbis instructa popularibus, nec iũcta numeris et soluta, nihil ratum habet, nihil inuidum. nihil atrox. nihil mirabile. nihil astutum. Casta. uerecunda, uirgo incorrupta quodammodo. itaq; sermo potius, quàm oratio dicitur. Quãquã ení ois locutio oratio est, ín unius orationis locutio hoc proprio signata nomine ẽ. Aut causus mirabiles, euẽtus uarios, oẽs antiq; codices hẽnt mirabiles. Corrector emendauit miserabiles, qua rõne id fecerit nescio cũ præsertim mox sequatur, nõ alia iucũda dictu, qã certe nõ sequeretur recte post causus miserabiles. non enim iucunditatem, sed mœstitiam potius nobis afferunt, quæ miserabilia sunt. Sterili materia natura rerũ, hoc est uita narratur propter ea, quæ supra dicta sunt, quasi mollis ẽ oratio philosophorũ, et umbratilis, nec laborat ut facunde, ornate, copiose dicat, sed ut rẽ, de qua agitur, declaret. Et hæc fordidissima sui parte, narratur. s. sterili materia, ut pote uocabulis plurimarum rerum aut rusticis, aut externis immo barbaris. Cum honoris præfatione ponendis. i. temporibus, & non ponendis, nisi cum præfatione reuerẽtiæ. solemus enim quoties turpe aliquid uel parũ 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 qdẽ nemo fuit, qui hæc tentauerit, apud græcos nemo, qui oĩa scripserit. Nec quà peregrinari animus expetet, hoc est desyderet, nescio cur corrector expectet dicere maluerit. Magna pars studiorum amœnitates quærimus. elegans loquẽdi modus pro magna pars nostrorum quærit, uel nos magna ex parte quærimus, quod genus figuræ apud grãmaticos 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. Iã omnia attingenda nobis. s. sunt. obijcit enim quædam, quæ retrahere eum à scribendo uidentur. deinde ea soluit quæ τὰς Ἀσκραδίας uocant, hoc est particularium rerum disciplinas. Ἄσκρα enim proprium dicitur. τραδία disciplina. Equidem ita sentio. soluit obiectionem quam fecerat. quanquam enim uideantur inquit illa, quæ dixi me retrahere, tamen magis censeo laudandũ, ut utilitas iuuandi præferatur gratiæ placẽdi.

Ni animus inges. animus ingens, adiectiuum enim nomen est hic & hæc & hoc inquies inquietis. Profecto enim populi gentium uictoris. Et non nominis gloriæ, & reliqua. Ordo est. decuit enim profecto illa composuisse Liuium non 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 statis 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 creuisse 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 tũc 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 authorĩbus, 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 deũm uoluntate erit, quatumq; à cura, et à re familiari procurandoq; cultu liberorum meorum dabitur otium, omnia subcisiua tempora ad colligendas huiusmodi memoriarum delectamunculas 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 si quis eum rogaret, quæ sint subcisiua tempora quietis, nescio quid mussitaret. Nequid nostris putetis cessatum horis, ne putetis nos, à studio cessare. & his horis, quæ curando corpori natura 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 procitare ponitur. ideo non decet mussare bonos. Mutire etiam loqui est. idem palàm mutire plebeio piaculum est. Profecto enim uitæ uigilia est, quia somnus morti similis est, et homo soporatus parum differt à mortuo. Quibus de causis atq; difficultatibus nihil ausó promittere, hoc ipsum cum præstas quod ad te scribimus. Cũ inquit propter huiusmodi difficultates, nihil de me promittere audeam, tu hoc ut audeã 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 tẽplis dicata, nec fiducia operis hæc eſt, quæ me audacem facit. nos qdem omnes patrem te, fratremq; diximus. excuſat ſe quod non amplius in laudibus uageretur, ſcripſimus inquit, de uobis oĩbus patre. ſ. Veſpaſiano & te, & Domitiano fratre. Quo loco nõ poſſum non admirari, quod corrector noſter non aduertit ad Titum, non ad Domitianum epiſtolam fratri ſcribi, cum eum tanquã natu maiorem præpoſuerit, alioqn enim dixiſſet fratrẽ teq; diximus. opere iuſto temporum noſtrorum hiſtoriam orſi à fine Auſidij Baſſi. ordo eſt. niſi hiſtoriã temporũ noſtrorum à fine Auſidij Baſſi. iuſto, hoc eſt magno uolumine. dicimus enim iuſtam rem magnam, quẽadmodum bonam, ut bonam partem, & iuſtam partem magnã partem, & bene doctus. i. ualde doctus. ſcripſit autem Plyn. unũ, & .xxx. libros hiſtoriarum à fine Auſidij Baſſi. Quæ iampridem pacta ſanatur, quæ iam pridem confirmatur per res geſtas noſtras, hoc eſt uera eſſe cõprobatur, ſic ſuperius, ut in quædã acta exeant, hoc eſt in quaſdã res geſtas. Sãcire eſt firmare. roborare. decernere. unde ſanctio dicitur, & ſancta res. i. decreta & inuiolabilis. Et alioqn ſtatutum erat hæredi mandare nequid ambitioni dediſſe uitæ iudicaretur, niſi uirtute noſtra et rebus geſtis confirmarẽtur uera eſſe, quæ de patre te et fratre ſcripſi. ſtatuerã hiſtoriã oẽm delegare hæredi, ut ſi uiuus ederem, quæ uerũ excederet uiderem conſuluiſſe ambitioni, & pmendacia primapum gratiam quæſiuiſſe. Vbi ſit ea quæres à correctore temere additum eſt. Perinde uero occupãtibus locũ fauco ego et poſteris. Hic opus ſuũ cõmendat Plyn. dicit enim ſe ſcribẽdo fauere æque et iis qui ante eum ſcripſere, & iis qui poſt eum ſcripturi ſunt. nã & gloriæ illorum conſuluit, non fraudãdo illos nominibus ſuis, & hos ad certandũ ſecum prouocat, quemadmodũ fecit ipſe cum prioribus. pinde aliqn ſignificat ita, & tunc flagitat poſt ſe ac uel ac ſi, uel atq; uel atq; ſi, ut fac pinde, ac ſi res tua eẽt. & fauco rei tuæ, pinde ac meæ. Si uero negotio præcedat, flagitat quãm. Suetonius in uita Domitiani, nulla tamẽ re pinde motus quàm reſpõſo mathematici. aliquando uero ſignificat ſatis, ſiue multum, cum abſolute ponitur, ut idẽ Suetonius in uita Galbæ, quare aduẽtus eius non pinde gratus fuit, hoc eſt nõ ſatis gratus, uel non multum gratus. nonnunquam ſignificat æque ut hoc loco, & apud Ciceronẽ in epiſtolis, Ego te et Dolabellam pinde diligo. Corrector nõ 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 nõ poſſum ſine ſtomacho ſcribere. aliquando in bonã pro facilitate, ut hoc loco huius ſtomachi mei. i. huius meæ facilitatis & manſuetudinis, & benignitatis. Non ut plerique ex iis, quos antiqui, quos commemorauit. corrector ſecutus communem errorem Attici ſcripſit, qã uſq; adeo admiror, ut nõ ſciam quem locum corrigere potuerit, qñ hunc nõ correxit, præſertim cum Plyn. mox dicti ſui rationem reddat, cum inquit. Scito enim conferẽtem me authores deprehendiſſe ab adiuratiſſimis & proximis, ueteres tranſcriptos ad uerbum, neq; nominatus. adiurati, cuius uerbi ſuplatiuo Plyn. utitur hi dicuntur, q uinculo quodã amicitiæ, quaſi ſacramento aſtricti ſunt. hi ab aliis deuoti dicuntur ſoriantes. Galli ſolidurios uocant. adiuratiſſimis igitur. i. coniunctiſſimis. Non illa uirgiliana uirtute, ut certarent. Virg. licet nõ nominauerit authores à quibus ſumpſit, ita tamen uerſus illorũ ſuis inſeruit, ut uiderentur de certaminis 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, nõ tam ſcribere, quàm aliorum ſcripta furari dicendi ſunt. Obnoxij animi, non liberi, ſed ſeruilis, id enim obnoxiũ dicitur, quod alicui obligatum eſt, & ſubditum. Cum ſors fiat ex uſura. tunc enim fœnus minime dãnandum 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 titulorũ, quibus græci utuntur. deinde oſtendit noſtros feſtiuioribus titulis uſos. tertio ſe conſulto inſcriptionem dimittere feſtiuam profitetur. Mira felicitas. mira ubertas. dicuntur enim felices et lætæ ſegetes, quæ uberes & fœcundæ ſunt. Cerion inſcripſere. alij inquit opus ſuum inſcripſerunt cerion quaſi ſuaue et iucundũ, græci enim κηρὸν uocant ſauum. alij κέρατα ἀμαλθείας inſcripſerunt, hoc eſt copiæ cornu. ita enim dicunt κέρατα ἀμαλθείας. hoc autem feciſſe iter alios dicitur Helius Meliſſus in libro, quẽ 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 lictet haurire. antiquum enim prouerbium eſt, cum ſignificare uolumus omnia in aliquo loco reperiri, ut dicamus gallinaceũ lac facile ibi inuentum eſſe. Iam iã mox pandectæ. genitiui caſus pandectæ. dicitur autem pandecta ἀπὸ τῦ πάντα δέχεσθαι, quod omnia habeat, quaſi omne rerũ atq; doctrinarum contineat genus. inſcripſit autem hoc nomine opus ſuum Tiro Tullius (ut Aulus Gellius refert) cum qd pandectæ dicuntur, exponit. Enchiridiõ. pinachidion. genitiui caſus ſunt, iam inqt mos πινακίων, ἐγχειριδίων. ita enim apud græcos dicuntur. Enchiridion aliquando gladiolum ſignificat, aliquando libellũ, qui haberi frequenter in manibus debeat, quale eſt enchiridion Epicteti. & enchiridion Aurelij Auguſtini. appellabant igitur opera ſua enchiridia, hoc eſt utiles libros, & ſemper habendos in manibus. πίνακες autem & per diminutiuum πινακίδια dicuntur tabellæ, in quibus capita omnium rerum continentur. latine indices dicimus. itaque pinachidia libros ſuos uocant quaſi multarum indices rerum. Inſcriptiõe propter, quas uadimonium deſeri poſſit. hæc clauſula per oppoſitiõem poſita eſt. eſt enim ordo. Iam iam mox pandectæ, enchiridion, pinachidion, quæ tales inſcriptiones ſunt, ut licaret 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 pollicẽtur, 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 facetæ inſcriptione utentes, lucubrationem dicunt, quaſi opus nocte. lucubrari enim eſt aliquid nocte ad lucernam componere elaboratum ad lucernam. Aul. Gel. eadem ratione opus ſuum nocles attica 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 egregiã imitationem Pãtomimus 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, quemadmodũ flexanima dicebatur. Cice. Sed tantum uim habet illa, quæ re ſte à bono poeta dicta eſt flexanima, atq; omnium regina rerũ oratio. Apud græcos deſit nugari Diodorus, quia neq; feſtuis inſcriptionibus uſus eſt, neq; hiſtorias ſuas alicuius nomini dicauit. Appioni, quidam grammaticus inter eos, qui illecebroſis titulis utebantur, ponit etiam Appionem grãmaticum, qui tantum inſcriptionibus ſuis pollicebatur, ut donare ſe immortalitate diceret eos, ad quos ſcribebat. Hic filius fuit Pliſtonicæ, cui cognomen Moctus fuit genere Aegyptius, quis Helicerius Cretenſem fuiſſe dicat grãmaticum. Apollonij Archebij diſcipulum audiuit & Euſranorem ſenio iam confectum. Centeſimum enim ætatis annum exceſſerat. docuit publice grãmaticam Romæ ſub Tiberio et Claudio cæſaribus, ſuæſſitq; Theoni grãmatico. floruit tempore Dionyſij Haliœrnaſei & Ioſephi, qui librum aduerſus eum ſcripſit. edidit hiſtorias omniũ gentium, & pleraq; alia opera ſcripta reliquit. Quem Tiberius cæſar cymbalũ mũdi uocabat, quoniã publicæ famæ tympanum potius uideri poſſet. neceſſe enim erat maxime eum de iis ſcribere, quos immortalitate donare pollicebatur. Me non pœnitet nullum feſtuiorem 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 pendenti titulo inſcripſerunt. Conditoribus. compoſitoribus, ut legum conditores dicuntur. In libellis, iis, quos ad te mitto, pendenti titulo imperfecto, nam titulus eius talis erat uidelicet. APELLES Faciebat. ſimiliter & POLYCLETVS. Faciebat. hi enim erant tituli eorũ, tanquam inchoata ſemper artis & 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 etiã perfecta opera in pgula tranſeuntibus proponebat. ipſe uero poſt ipſam tabulam latens, uitia, quæ notarẽtur, auſcultabat uulgum ſeipſo longe diligentiorem iudicem exiſtimans. Si non eſſet interceptus. ſi nõ antea moreretur. Tanquam aliquid ſingulis fato ademptum. tanq; morte interepti pficere ea nequiuiſſent. Tria opera fuiſſe Apellis dicuntur, in qbus titulus erat. Apelles fecit. imago Veneris exeũtis è mari. Caſtor & Pollux cum uictoria, & Alexandro magno. Item imago Beli reſtrictis à tergo manibus, Alexandro in curru triumphãte. 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 apte confiteor multa addi poſſe meis libris non ſolum iis, quos in præſentia ad te mitto, ſed alijs etiã quos interea edidi. Obiter, quod uulgo dicitur incidenter. Iuuenalis, Atq; obiter leget. dictio eſt compoſita ex ob et 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 reſpõſum. 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 deceſſit æuo perpetuo tot millia hominum paſcit, quare tu quoq; debes, q meliori ingenio te profiteris, non modo unum, ſed etiam plures alere poſſe. Dignũ profecto ſapientiſſimo rege reſpõſum. à quo non lõge poſt eundem paricidij damnatum pœnas luiſſe cruce affixum tradunt. hic uero cognomen adoptauerat, ut homeromaſtix uocaretur, qđ uerbũ apud græcos flagellũ ſignificat. Tractum inde pro uerbium, 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 qdem manifeſtus eſt. At corrector, qui ita ſcribat. ita enim uerius dixerim, quoniã audio & ſtoicos, & dialecticos, & epicureos quoq;, quid ſignificare uelit, ipſe aperiat. nam de grãmaticis ſemper expectaui parturirent aduerſus libellos meos, quos de grãmatica edidi. expectaui inquit tandiu, ut grãmatici parerent aliqd aduerſus libros, quos de grãmatica ſcripſi. illi uero enim frequenter iam. x. fecerunt abortiuos, hoc eſt nihil pepererunt præterminas, & inania uerba. Subinde ſignificat frequenter cũ quodam interuallo, ut ſi dicam me ſubinde reſpicere an poſt tergũ aliquis me ſequatur. cum celerius etiam elephãti pariant, hoc ideo inquit, quia x. annis geſtari in utero elephãtos uulgus exiſtimat. Ariſto. biennio, nec amplius, quàm ſingulos uno partu gigni refert. uiuere autem annis ducentis, & quoſdam trecentis. eſt autem uetus prouerbium, cum ſignificare uolumus aliquid tarde fieri, ut dicamus, celerius elephanti pariunt. Cernimus etiã aduerſus Theophraſtum conſolatur ſe exemplo Theophraſti, quaſi dicat non eſſe mirandum ſi aduerſus ſe aliquid ſcribant, cum etiã aduerſus Theophraſtum ſcribere quoq; mulier auſa fuerit. Corrector noſter Proteruius ſcripſit C. Tiberonis, in quo quid ſibi uoluerit, aut cui uerbo is caſus iũgatur, ipſe exponat. hominem in eloquẽtia tantum, ut nomen diuinũ inde inuenerit. Dictus eſt enim Theophraſtus, quaſi θεία φράσις, hoc eſt diuina quædam cõpoſitio orationis. Sic enim ab Ariſtotele præceptore impoſitum ei nomẽ fuit, cum antea Tyrtanus uocaretur. Et prouerbium inde natum, ſuſpendio arborẽ eligendam, hoc eſt prorſus deſperandum eſſe, quando aduerſus doctiſſimos uiros ſcribere etiam mulierculæ præſumunt. Non queo mihi temperare. adducat aliud exemplum Catonis, ſ. Cẽſorini, qui licet ſub Africano, licet contra Annibalẽ militaſſet, nec potuiſſet ferre Africanum ſuperiorem, & imperator triumphum reportaſſet, non potuit tamen carere calumniatoribus, qui libros ſuos de rei militaris diſciplina carpere audebant. & ne africanum quidem ferre potuiſſet, quaſi indignaretur ſub eo imperatore militare. Quid enim ad te in meo uolumine. hæc ſunt uerba Catonis aduerſus calũniatores 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 Catonẽ quoq; depraueret. Nec Plancus illepide. tertium exemplum refert de Planco, qui cum audiſſet Aſinium Pollionem orationes aduerſus ſe parare, quaſi ipſo mortuo ne reſpondere poſſet, uel ipſe Aſinius uel filius eius ediderant, dixit cum mortuis nõ 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 nuctu, ac dicunt ſe laruas, & lemures domo extra iamam eijcere, nunc generali uocabulo laruæ ſeu laruati dicuntur, quicunque alienas faces ſumunt. Ergo ſecuri, nihil

formidantes propter rationes quas ſupra diximus. dicitur enim ſecurus quaſi ſine cura, unde ſecuri ſunt q̃ piculum nõ timent. etiam ſi periculo obnoxij ſunt. tuti uero e contrario q̃ periculo obnoxij non ſunt etiam ſi ſecuri non ſunt, ſed periculum ñ meant. Contra uitiligatores. ideſt uitioſos litigatores, hoc eſt obtrectatores, et calumniatores, hi enim nihil aliud quàm uitiligatores ſunt, cum ſola prauitate contentionẽ quærunt. Exequamur reliqua propoſiti. honeſtus loquẽdi 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 parcendum tibi erat publico bono, hoc eſt propter publicas occupationes, ſubiunxit huic epiſtolæ quid ſingulis libris contineretur, ut neq; tu, nec tua cauſa cæteri perlegendi omnia laborem ſuſcipere tetis. 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 ἐπωνύμων ſcripſit in libris, quos ſcripſit de ſpectaculis. hoc enim ἐπωνύμων ſignificat, quod uerbum ἀπὸ τῶ ἐπωνύμου deductum eſt. nam ὄψις aſpectus eſt. liber ergo, ἐπωνύμων, hoc eſt liber ſpectaculorũ. Neſcio qua ratione corrector non epoptidon, ſed epopteudõ ſcripſerit, niſi ut in penultimo quoq; proœmij uerbo erraret. Æn igitur tibi abſolui mi Franciſce, qđ à principio pollicitus fueram, et unà cum expoſitione Plyniani proœmij duos & uiginti errores correctoris ſatis inſignes ad te miſi, quod benuolentiam 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; bonarũ artiũ 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 alliceret homines ad legendum, ſed potius faſtidio quodam & quaſi ſtomacho abalienaret. Tum quod uidebam in tanta talium librorum multiplicatione latinam linguam (niſi prouideretur) cõtraſpem 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 tã utili, atq; honeſtæ operã nauabimus. Tu uero mi Fraciſce, quẽ & ingenio excelſum, et 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.

Cornelius Vitellius Partheno Benacenſi ſuo ſalutem. Data eſt mihi tandem ex negotijs facultas, ſi puntuni libellum perlegẽdi, quo Plynij i naturali hiſtoria ad Titũ Veſpaſianũ epiſtolam corrigit, ſimul & interpretatur, q̃ ut aperte dicam quod ſentio, uiſus eſt mihi magna diligentia, maiori ingenio, tanti operis initium multis i locis aſſequiſſe. Quod profecto à titulo ipſo uſq; ad calcem, correctorum pariter, & impreſſorum incuria, adeo depranatum erat, ut doctiſſimi, ac prope diuini authoris nomine et ingenio uix dignũ uideretur. Verum dum in Alexandrienſem epiſcopũ, qui primus omnium impreſſoribus Romanis Plynium recognouit, uehemens fertur, cæcus, ne aliter dicã, quædam meo iudicio parũ animaduertit, ac frigide interpretatus eſt. Quos locos Partheni dulciſſime notaui omnes. nõ maleuolentia & odio, aut ambitione aliqua. neq; enim is ſum quẽ alieni ingenij obtrectatione mihi famã 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 ſentirẽ, ad te ſcriberem. Quod ſi tardius opinione tua factum eſt, negotijs, q̃bus plus nimio diſtringor, imputabis. ſed de his ſatis. parum enim peccat, cuius fides tempore tantum lapſa eſt. Nũc ad Plynium. Qui cum cauſas addit, Cur Titũ imperatorem, uiuo patre Veſpaſiano appellet, Verebatur enim ne Tito hac appellatione ſtomachum faceret, propter Veſpaſiani patris ſuſpicionem, de qua inferius dicemus, ſic ait. Agnoſcas & hoc aſtrenſe 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 regnãte patre te imperatorem appello, ſed agnoſcis hoc aſtrẽſe uerbum. Omnium enim militum fauore in aſtris 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, eum laudando imperatorem obſcurius fortaſſe appellauerat, ne male de Tito filio ſuſpicantẽ patrẽ Veſpaſianum offenderet, quod coniectari facit Tranqllus de Tito ſic ſcribens. Et ad pdomandã Iudæam relictus, nouiſſima Hieroſolymæ expugnatione duodecim propugnatores totidem ſagittarum confecit ictibus. Cepitq; eam natali filiæ ſuæ, tanto militum gaudio, ac fauore, ut in gratulatione imperatorem eum conſalutauerint, & ſubinde prouincia decedentem detinuerint ſupplicter, nec non & minaciter efflagitantes, aut remaneret, aut ſe cum omnes pariter abduceret. unde nata ſuſpicio eſt quaſi deſciſcere à patre, orientiſq; regnum ſibi uendicare tentaſſet. quam ſuſpicionẽ auxit, poſtquam Alexandriam petens, in conſecrando apud Memphim Api boue diadema geſtauit, de more ſiquidem rituq; priſcæ religionis. ſed non deerant, qui ſecus interpretarentur. Quare feſtinans in Italiam, cum Rhegyum, ide Puteolos, one raria naui appuliſſet, Romam inde contendit expeditiſſimus, inopinantiq; patri, ueluti arguens rumorum de ſe temeritatem, Veni inquit pater ueni. Vides Partheni, quàm aperte Tranquillus & Titum imperatorem à militibus conſalutatum ſcribit, q honor ducibus ſummus erat (ut Alexãdrinus in bellis ciuilibus, & Pluturchus in uitis, ac Cicero multis in locis teſtatur) Et patrẽ Veſpaſianum ſuſpicatum, ne Titus deſpiceret, orietiſq; regnum ſibi aſſumeret, unde (ut ſuperius ſcripſi) facile conjci datur, quendam, quem Plynius non nominat. Tito enim ipſi notus erat, dum carminibus Titum retrouerſis laudat, imperatorem obſcurius appellaſſe, ne ſcilicet ſuſpicionẽ patri augeret. Triplici igitur. iductus cauſa Plynius Titum imperatorem appellaſſe dicat, & quod eo nomine in aſtris 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 aſtrenſe uerbum, hoc eſt imperatoris appellationem, qua

in caſtris honeſtãtur es, more fortiſſimorum ducum, qui ob rem bene geſtam, à militibus in caſtris imperatores cõſalutantur. ille enim ſecunda cauſa imperatoriæ appellationis. etenim hic coniũctiua particula eſt, & eleganter poſita. & qualem apud Ciceronem eſt ſæpius inuenire (ut ſcis) duriuſculũ ſe fecit, quàm uolebat exiſtimari à uernaculis, ideſt domeſticis et 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. Plerique enim ex commiſſuris eorum, uel diuiſione, pedes fiunt, quo fit, ut iiſdem uerbis alij, atq; alij uerſus fiant. Unde ait, memini quẽdam non ignobilem poëtam ita legiſſe. Aſtra tenet cœlum mare claſſes. area meſſes. hic retrorſus fit ſotadicus. Diomedes uero grammaticus uetuſtiſſimus in ultimo libro ſui operis ita ait. retiprocus 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 dios optime Panſa. Pãſa optime dios cole ſi uis bonus eſſe. hic in procurſu hexameter eſt, in recurſu ſotadicus. Reptum eſt etiam hexametrum poſſe per hexametrũ recurrere, ut in illo uerſu. Muſa mihi cauſas memora, quo numine læſo. Læſo numine quo memora cauſas mihi muſa. Et elegiacus reciprocus ẽ, ut pio precatre thure cœleſtium numina. Numina cœleſtũ thure precatre pio. hic in procurſu iambicus, in recurſu, elegiacus. ſotadicus uero dictus à Sotade q primus hoc genus carminis uel inuenit, ut inqt Strabo, uel frequentius 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 cinædũ. Sed uide nũc, quid Sipuntinus ſentiat. Caſtrenſe inquit uerbũ, ideſt conterraneum, quod uocabulum non tam eſt eruditum, quàm militare, & quaſi uernaculũ. Quod quàm uerum ſit, tu Partheni iudicã. ſed Sipuntini erat conterraneum militare uocabulum eſſe ueterum authoritate probare. illud mihi reſpõdeat uelim. Cur Plyn. excuſatiõe potius noui (ut ipſe dicit) & ineruditi uocabuli, quàm uſitato uerbo uoluerit uti, cum præſertim exeat ex propoſito, & in ipſa epiſtola excuſet ſe, quod in naturæ rebus ſcribendis coactus ſit uti uocabulis ruſticis, & barbaris, ni ſi 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 diligẽter animaduertendus eſt. Nam auſim dicere, neminẽ eum, noſtræ duntaxat ætatis, ſatis intellexiſſe. Senſus autem talis eſt. Non ſine ratione obijcere molior Catullum, quia & conterraneus eſt, et quẽadmodum ego ſum, duriuſculus fuit, ob priores ſyllabas immutatas. conſtat ſanè Catullum metri legem prænaricatum 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 primũ authorem ab eo, quod paulo ſuperius præpoſuerat. deinde mult, 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 ẽ) lege carminis ignoſci poteſt Plynio, quia pedeſtris eſt, nulla uenia danda, et præſertim i epiſtola. Illud uero Partheni iudicat, breuis ne ſyllaba producta, uel longa pro breui, an potius inuſitata uocabula, obſcuræ ſententiæ, et ſtructura ipſa oratiõis in ſe cõtortæ, carmen durum, & aſperum faciat. Quid quod nullo pacto Sipũtino ignoſcendum eſt, qui cum uideret hãc ſententiã non poſſe ex uerbis Plynij elici, quod in Alarienſem reprehendit, in id ipſe incidit. Omnes enim codices antiqui, à uernaculis tuis, et famulis habent, ipſe pro tuis, ſuis ſcribẽdum, Famulis uero interlinendum putat, cum non faciant ad ſententiam ſuam. Sed de his plus nimio. Subnectit deinde author tertiã cauſam. Cur Titum imperatorem appellare uoluerit. Simul inquit, ut hac mea petulãtia 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 nũc Plynius utitur, à ueteribus tantũmodo uſurpetur. Quintil. ſed tamen ſiqd exierit, non erit atticũ. et Perſius. Nõ ego cum ſcribo, ſi forte qd aptius exit. et codices antiq exeat habeant. ſequitur inde author. Omnia quæ hæc Reip. & nobis q dem qualis in caſtrenſi contubernio. Repetendũ eſt hic uerbum præſtas. & eſt ordo. Omnia hæc Reip. præſtas, & nobis qdẽ talem te præſtas, qualis fuiſti in caſtrenſi contubernio, ideſt dũ una militabamus. Cõtuberniũ enim (ut Modeſtus ait) manipulus dicitur, hoc eſt eorum militum ſocietas, qui & ſub uno uexillo pugnabant, & iiſdem tentorijs cõuinebant. Militauit. n. Plynius contubernio Titi in germania, ubi belli Germanici hiſtoriam inchoauit. Sipũtinus neſcio quo pacto hunc locum cum interrogatione legendũ exiſtimat. ſequitur inde author. Quando alia uia occurris ingens. Et longius etiam ſummouet ingenij facibus, ideſt ardore et uehementia ingenij me longius ſummouet, 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 ẽ, cum humanus animus igneus ſit. Virgil. Igneus eſt ollis uigor, & cœleſtis origo. & Heraclitus phyſicus ſcintillã ſtellaris eſſentiæ animam eſſe putauit. Hipparchus uero ignem. & Epicurus ſpeciẽ ex igne, & aëre, & ſpiritu mixtã. 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 ſententia. inde ſequitur. Qui primus condidit ſtyli naſum. ideſt qui Lucilius primus omnium ſatyras ſcribens, ſubdola irriſione homines reprehendendo pupugit. naſus enim aliquando pro ſubdola irriſiõe 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 hẽre naſum, Ludit q ſtolida procacitate, Nõ eſt Tettius ille, ſed Caballus. Stylus uero æneũ inſtrumẽtũ ſignificat, quo in albo ideſt in ceratis tabellis antiqtus ſcribebatur, ut nunc in libellis ligneis negotiatores ſcribũt. Vñ ſtylus pro ſtructura ipſa oratiõis accipitur, adducerẽ authoritatẽ, niſi notius hoc, quàm ut à me dicatur, eſſet. Stylus etiam accipitur aliquando pro puncture & reprehenſione, quam alios ſcriptis taxando facimus, in qua ſignificatione nunc Plynius utitur. Et Cicero pro Aulo Cluentio, uidere quid agatis, ne in ununquenq; noſtrum cenſoriũ

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, atq; illum dictatorium gladium pertimescamus. Cēsores enim stylo omnem notam inferebant. Nam aut senatu senatorem amouebant, aut equiti equum auferebant, aut plebeium, uel ærarium facebant, 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 graeci τὰς ἐγκυκλοπαιδείας uocant. sic enim codices ueteres habent, & est sententia. De ijs rebus mihi in hoc opere est scribendū. de quibus in omnibus disciplinis tractatur. Græci enim omnium disciplinarum collectionem ἐγκυκλοπαιδείαν appellant. Quintilianus lib. i. institutionum oratoriarum. Nūc de cæteris artibus, quibus instituendos prius, quàm rhetori tradantur pueros existimo, strictim subiungam, ut efficiatur orbis ille doctrinæ, quem græci ἐγκυκλοπαιδείαν uocant, nam ijsdem fere annis aliarum quoq; disciplinarum studia ingredienda sunt. Aristophanis etiam iterpres in ea cōmœdia, quæ Πλοῦτος inscribitur, sic ait ὁ ἀξιωμάτων ἀντιποιούμενος τῶν ἐγκυκλίων μάλιστα ἐπαιδάσατο παιδιάν. ἡ δὲ ἐγκύκλιος παιδεία διὰ πάσης χωρεῖ παιδιᾶς, καὶ μουσικῆς πάσης καὶ μυήματος. τῶν γὰρ παιδευθέντων τὸν ὄχλον ἐπαμφοτερίζειν καὶ ἄλλως πολλὰ ἀγαθὰ ἀπεργάζεται παρὰ πᾶσιν ἐστίν. Quæ uerba ita latine sonant. Qui honores sibi uendicabant, circularem maxime disciplinam docebantur. Circularis autem disciplina, omni eruditione, cōsonantia & motu continetur. in hac eruditum fuisse Thebanum Epamnondam, & 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 particularium disciplinas. ita enim interpretatur. inde Plynius. Scito enim conferentem me authores deprehendisse à iuratissimis, & proximis ueteres transcriptos ad uerbum, nec nominatos. Iuratissimos dixit literatos, & quasi iure iurando doctissimos affirmatos, proximos uero, q propter doctrinam propius sunt fāmæ, sensus enim est Scaeuola Tite, conferentem me authores deprehēdisse ueteres transcriptos ad uerbum, nec nominatos ab ijs scilicet, qui literatissimi credūtur, & propter doctrinam sunt celeberrimi. Sipūtinus adiuratissimus corrigit, quod uocabulum significare dicat coniunctissimum. inqt enim Adiurati, cuius uerbi superlatiuo Plynius utitur, ij dicuntur, qui uinculo quodam amicitiæ, quasi sacramento astricti sunt. Ego sane fateor adiuratum coniunctum dici, non authoritate Sipuntini contenti, 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 trā scriptos ab amicis, & coniūctis eorum Plynius dicit. Quæ sententia, quàm sit digna ingenio Plynij, tibi iudicandum Parthenio relinquo. Adde etiā quod omnes codices à iuratissimis habent, ubi à præpositio est. Sequitur deinde Plynius. Nostri crassiores antiquitatum exemplorum, artiumq;. Repetendum est hic, inscripserūt. Deridet enim Plynius græcos, ut nimium in festiuioribus titulis excogitandis ambitiosos, latinos uero in his modestiores fuisse, dicit, qui non πέρα ἀμαθείας ideſt copiæ cornu. non κυρίον ideſt fanum. non τυραννίδιον ideſt catillum. non ὀγχηρίδιον. 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 et latinis scribit. Inde Plynius, Quam facetissimi lucubrationem puto, et 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 ē. puto lucubrationem, quam facetissimi, ut asserit, qui ait, bibaculus eram, & uocabar pantomimus. in de Plynius. 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 pluratuo numero declinatur, & compositum est ex latino uerbo flecto, & græco uocabulo βυλή. ideſt consilium, quod lectione earū consilium deseri possit, & ea ratione dicatur quasi flexanima. sensus est. Varro in satyris suis modestiam latinorum excessit, q passus est tam ambitioso titulo satyras suas inscribere, qđ 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, ijs 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 dicō. nullus tamē dicunt. Deīde ita ordinat. Omnes nostri latini, qui in antiquitatibus, & exemplis, et artibus rudiores sunt, quàm græci, magis facetæ inscriptione utentes lucubrationem dicunt. Quibus uerbis Sipuntinus hoc dicere uidetur, quod latini omnes, lucubrationis titulo opera sua inscripserint, quod falsum esse quis ambigit? cum Gellius uarias latinorum inscriptiones authorū enumeret. Illud nescio quo ore ausus sit dicere, Varronem satyras appellasse flexibula, Et qđ eum pœniteret opus suum tam illecebroso titulo nūcupasse, eam postea inscriptionem deleuisse. quod si ita est, respondeat mihi uelim Sipūtinus, Quo pacto illæ satyræ ita inscriptæ peruenerint ad ætatem Nonij, q Varronem in flexibulis allegat. Sequitur Plynius. Apud græcos desit nugari Diodorus. quia scilicet nō festiuiore titulo, sed operi suo apto, et cōuenienti usus est. Diodorus enim omnem historiam ab initio mundi usq; ad Diui Iulij Cæsaris tempora XL libris cōplexus, bibliothecas historias iscripsit. Hæc sunt Partheni, quæ mihi in epistola Plynij à Sipūtino parū animaduersa uidētur. Te uero & Bergomatem Raphaelem nostrū 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 placebūt, ea compositiora, et latiniora faciatis, sin minus, pro nostra sūma 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 s 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. XVII. MENSE MAIO.


ALDVS
M. R.

ERENTII VARRONIS DE LINGVA LATINA, ET DE VERBORVM ORIGINE AD CICERONEM LIBER QVARTVS.

QVEMADMODVM Vocabula essent ipsita rebus in lingua latina, sex libris exponere institui. De his tres ante hunc feci, quos Septumio misi, in quibus est de disciplina, quam uocant τὴν μολυπήν. Quæ contra eam dicerentur uolumine primo quæ pro ea, secundo quæ de ea, tertio. In his ad te scribã, à quibus rebus uocabula ipsita sint in lingua latina, et ea, quæ sunt i cõsuetudine apud poetas, cũ uniuscuiusq; uerbi naturæ sint duæ, à qua re, & i qua re uocabulũ sit ipositũ. Itaq; à qua re sit ptinacia cũ ꝙritur, uñ dicatur esse à ptendẽdo, i qua re sit ipositũ dicitur, cũ demõstratur, in quo nõ debet ptendi, & pertendit ptinaciam esse. Quod in quo oporteat manere, si in eo perstet, pseuerantia sit, priorem illã partẽ, ubi, cur, et unde sint uerba scrutatur, Græci uocant. τὴν μολυπήν, Illã alterã ἀναλυτίαν, de qbus duabus rebus in his libris promiscue dicã, sed exilius de posteriore. Quæ ideo sunt obscuriora, ꝙ neq; oĩs impositio uerborũ extat, qđ uetustas quasdã deleuit, nec quæ extat, sine mendo oĩs ipsita, nec quæ recte est ipsita, cuncta manet. Multa. n. uerba literis cõmutatis sunt iterpellata, neq; oĩs origo est nostræ linguæ è uernaculis uerbis. Et multa uerba aliud nũc ostẽdunt, aliud ante significabãt, ut hostis. Nã tũ eo uerbo dicebãt peregrinũ, q suis legibus uteretur, nũc aũt eũ, quẽ tũ dicebãt pduellem. In quo genere uerborum, aut casu erit illustrius, unde uideri possit origo, ide repetã. Ita fieri oportere apparet, ꝙ recto casu, quem dicimus ipos, obscurius est à potẽtia, qua cũ dicimus ipotentem, et eo obscurius fit, si dicas postq̃ ipos. uidetur. n. pos significare potius pontẽ, quã potentẽ. Vetustas pauca nõ depranat, multa tollit. Quem puerũ uidisti formosum, hũc uides deformẽ in senecta. Tertiũ seculũ nõ uidet eũ hominem, 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 q uero non mediocres. n. tenebræ in sylua, ubi hæc captanda, neq; eo' quo' peruenire uolumus, semitæ tritæ, neq; nõ in tramitibus quædam obiecta, quæ eũtem retinere possent. Quoniã uerborũ nouorũ et ueterũ discordia oĩs in cõsuetudine cõi, quot modis literarũ cõmutatio sit facta, q̃ani maduerterit, 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 earũ attractionem, aut cõmutationem. Itẽ syllabarũ productionem, quæ, quoniã in superioribus libris, qui cuiusmodi essent exemplis satis demonstraui, hinc cõmonẽdũ esse modo putaui. Nunc singulorũ uerborũ origines expediã, quorũ quatuor explicandi gradus. Primus in quo etiam populus uenit, qs. n. nõ uidet, unde aurifodinæ etiã Viocurrus? Secũdus à quo grãmatica descendit antiqua, quæ ostẽdit quẽ admodũ, quodq; poeta finxerit uerbũ, qđ cõfinxerit, qđ declinarit, hic paruirudentum sibilus, hic icuruiceruicũ pecus, hic chlamyde clupeat brachiũ. Tertius gradus, quo philosophia ascendens peruenit, atq; ea quæ in cõsuetudine cõi essent aperire cœpit, ut à quo dictũ esset oppidũ, uicus uia. Quartus ubi est additus & initia regis, quo' si nõ pueniã, scietiã ad opinionẽ aucupabor, qđ etiã nonũq̃ in salute nostra fiat, cum ægrotamus, medicus. Quod si summũ gradũ non attigero, tamen secũdum nõ præteribo. Quod nõ solũ ad Aristophanis lucernã, sed etiã ad Cleanthis lucubrauí, nolui præterire eos, q poetarũ modo uerba ut significant, expediunt. Nõ. n. uidebatur cõsentaneũ, me eo in uerbo, qđ finxisset Ennius, cãm negligere, qđ ante rex latinus finxisset, cũ poeticas multis uerbis magis delecter, q̃ utar Antiquis et magis utar, q̃ delecter. Annõ 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 inuenerim, ut opiner, scribã. In hoc libro dicã de uocabulis locorũ & quæ in his sunt. In secũdo de temporũ & quæ in his fiũt. In tertio de utraq; re à poetis cõprehensa. Pythagoras samius ait oĩum rerũ inutia esse bina, ut finitũ, et infinitũ, bonũ et malũ, uitam, & mortem, noctem & 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 ideo oĩa ferè sint quadripartita, & ea æterna, ꝙ neq; unq̃ tempus, qn fuerit motus eius animi inter nullũ tempus. neq; motus ubi nõ locus & corpus, ꝙ alterũ est qđ mouetur, alterũ ubi neq; is agitatus nõ actio ibi. Igitur initiorum quadrigæ Locus & corpus, tempus, & actio. Quare quatuor genera primarerũ, totidẽ uerborum est. horũ. 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, pſequemur. Sæpe. n. ad limitem arboris radices sub uicini prodierunt segetes. Quare non cũ de locis dicã, si ab agro ad agrosum hominem & agricolam puenero, aberraro. Multa societas uerborum nec uinalia sine uino expediri, nec curia cælabra sine cælatione potest aperiri. Incipiam de locis sub ipsius loci origine.

LOcus est ubi, qd locatũ esse potest, 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 ó terra trita, ubi Liberi fanum i cuius uero locatui. Vbi quicq̃ cõsistit, Locus, ab eo præco dicitur locare, quoadusq; id emit, quoad in aliquo consistit pretiũ, inde locarium, qđ datur in stabulo et taberna, ubi consistant. Sic loci muliẽbres, ubi nascendi initia cõsistunt. Loca secundũ antiquã diuisionẽ prima duo, terra & cælum. deinde partes cælatim utriusq; multa. cæli dicũtur loca supera, & ea deorũ. Terræ loca infera, & ea hoium, ut Asia. Sic cælum dicitur modis duobus. nã & Asia quæ nõ Europa, in qua etiã Syria, dicitur prioris pars Asiæ, in qua est Ionia ac prouincia nostra Cilicia. Sic cælum dicitur duobus modis, et pars eius summũ. ubi stellæ, & id quod Pacuuius demonstrat cum dicit. Hoc ui de circũ, supraq; quod cõplexu cõtinet terrã cui subiungit id, quo nostri cælum memorant. A qua bipartita diuisione Lucretius suorũ unius & uiginti librorũ initiũ fecit hoc, Aetheris & terræ genitabile quærere tẽpus. Cælũ dictũ scribit Elius quod est cælatũ. aut à contrario noĩe cælatũ quod aptũ ẽ nõ male, qđ posterior multo potius à cælo, q̃ cælũ à cælãdo. Sed non minus illud alterũ de cælando ab eo potuit dici, quod interdiu cælatur, q̃ ꝙ noctu nõ cælatur oĩno. Ego magis puto à chao Cauũ, & hinc cælũ, quoniã ut dixi, hoc circũ, supraq; quod cõplexu cõtinet terrã cauũ cælũ. Itaq; dicit Andromacha, noctiq; atua cæli signi tenentibus onfias bigis, et Agamẽnõ i altisono cæli clypeo. Cauũ. n. clypeũ. Et Enni. item ad nationem cæli igentes fornices. Quare ut à cauo Cauea, & Caulæ, & cõcallis cauata callis, & cauatæ cautiõs, ut cauũ si.

ortũ, unde oĩa apud Heſiodũ à chao cæluũ. Terra dicta ab eo, ut ælius ſcribit, qđ teritur. Itaq; terra ĩ auguriũ libris ſcripta cũ r. uno. Ab eo colonis locus cõis qppe oppidũ relinqtur. Territoriũ qđ maxime teritur. hinc linteũ, qđ teritur corpore. Tormentariũ, hic in meſſe Tritura, qđ cũ frumentũ teritur, & Triuolũ q teritur. hinc fines agrorũ Termini, q hæ partes propter limitare iter maxie teritur. Itaq; hoc cũ is ĩ latio aliquot locis dicitur, ut apud Actiũ, nõ terminus, ſed termen. hoc græci τέρμα. Euãder. n. q uenit ĩ palatiũ è græcia arcas. Via ſiq dem iter, q ea uehẽdo teritur. Actus Iter ĩ agris. Iter iterũ q agendo teritur etiã ambitus iter, q circũeundo teritur, nã ambitus circuitus, ab eo xij. tabularũ interpretes ambitũ parietis circuitũ eſſe deſcribũt. Igitur tera terra, ab eo poetæ appellarũt ſumma terræ. q ſola teri pnt ſola terræ. Terra ut putant eadẽ et Humus. Ideo Ennius in terram cadentis dicere cubitis pinſi bant humum, et q 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 eſt mortui ad familiã expurgãdã, donec ĩ purgãdo humo eſt optus, ut pontifices dicunt quoad ihumatus ſit, familia funeſta manet, & dicitur Humilior, quæ ad humũ, ut Sabini & Lucani, aut declinato ab hoĩbus ut appulia et Latium utrũq; 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. Agrorũ ſunt genera gnq; Romanus. Gabinus. Peregrinus. Hoſticus. Incertus. Romanus dictus, ũ Roma ab Romulo. Gabinus ab oppido Gabij. Peregrinus ager pactus, q extra Romanũ & gabinũ, q uno mõ in his ſeruãtur auſpicia. dictus peregrinus à pgendo. i progrediendo, eò. n. ex agro Romano primũ progrediebantur, quocirca gabinus, quo ſine pegrinus, ſed quos auſpicia hñt ſingularia ab reliquo diſcretus. Hoſticus dictus ab hoſtibus. Incertus is, q de his quatuor q ſit ignoratur. Ager dictus eſt, ĩ quã terrã qd agebant, & uñ qdem agebãt aliqd fructus cã, id græci dñt ἄγρον, ut ager, q agi potest. ſic qua agi actus eius finis minimus cõſtitutus, in latitudinẽ pedes quatuor, fortaſſe an ab eo quatuor, q & quadrupes agitur ĩ longitudinem pedes. c. & xx. In quadratũ actus & latũ & longũ eſſet. c. xx. Multa antiq duodenario numero finiebant, ut. xij. decuriis actũ. iugerũ dictũ iũctis duobus actibus quadratis. Centuria pria. c. iugeribus dicta. poſt duplicata retinuit nomen, ut tribus actibus multiplicatæ idem tenerent nomen, ut quo agebãt actus, ſic qua uehebantur Viæ dictæ, quo fructus cõuehebãt, uillæ quã ibant, ab itu iter appellarũt qua id anguſte. Semita ut ſemiter dictũ. Ager cultus ab eo, q ibi cũ terra ſemina coaleſcebant, ab eo ĩ cõſitus, incultus q; primũ ex agro plano fructus capiebãt. Căpus dictus poſtea, q proxia ſupiora locã colere cœperunt, à colendo Colles appellarunt, quos agros nõ colebãt propter ſylvas, aut id genus ubi pecus poſſit paſci, & poſſidebãt ab uſu ſuo, Saltus nominarũt, hæc græca νόμαα, noſtri nemora. Ager, q uidebatur pecudum, ac pecuniæ eſſe fundamentum, Fundus dictus, aut q fundat quotannis multa. Vineta ac Vineæ à uite multa. Vitis à Vino. id à ui. hic Videmia, q eſt uini demia, aut uiti demia. Seges à ſatu. i. ſemine. Semen qđ plane id qđ ide hic Seminaria. ſemẽtes. Item alia quæ ſegetes ferunt. Fruges à fruendo. Fructus ab ſpeſpicæ, ubi et culmi, q ĩ ſummo cãpo naſcuntur, & ſummum culmen. Vbi frumenta ſecta terantur, et areſcãt, Area propter horũ ſimilitudinẽ locat in urbe pura, areæ. à quo põt etiam Ara deũ eſſe, q pura niſi potius ab ardore, ad quem ut ſit, fit ara. à quo ipſa area nõ abeſt, q q areſiat ardor eſt ſolis. Ager reſtibilis, q reſtituitur, ac referitur quotãnis, cõtra q intermittitur à nouãdo Noualis ager. Arvum & arationes ab arando, ab eo, q aratri uomer ſuſtollit ſulcos. quo ea terra iacta. i. proiecta, porca. Prata dicta ab eo, q ſine opere parata. Quod in agris quotãnis rurſum facienda eadem. ut rurſus capias fructus. appellata Rura, diuidit in eos cũ ſcribit Sulpi. Plebei rura largitur ad aream. Prædia dicta, item ut prædes à præſtando, q ea pignore data publicæ mãcupes fidem præſtent. Vbi nunc eſt Roma ſeptem montiũ demiſſior infimus, humilimus, qđ in mũdo ĩſima humus. Humor. hinc itaq; ideo Lucilius. Terra abijt in nimbos, imbreſq; Pacuuius. Terra exhalat auraã, atq; auroraã humidã humectã. hinc ager Vligino ſus humidiſſimus hic Vdus Vuidus. hic Sudor quis deorſum ĩ terra umbra. Vñ ſummi põt Puteus, niſi potius qđ æoles dicebant ποτα μόν. Sic potura à potu, non ut nũc. A puteis oppidum Puteoli. qđ ſint circa eum locum aquæ frigidæ et calidæ multæ, niſi à putore, potius q putidus ſit odoribus ſæpe ex ſulfure et alumine, extra oppida à puteis Puticuli, q ibi ĩ puteis obruebãtur hoĩes, niſi potius ut Aelius ſcribit Puticulæ, q putes ſæbant ibi cadauera proiecta, q locus publicus ultra exqlias. Itaq; eũ Afranius puticulos ĩ togata appellat, q ĩde ſuſpiciũt ppetuo lumen. Lacus lacuna magna, ubi aqua cõtineri põt. Palus paululum aquæ ĩ altitudinem, et palã latius diffuſæ. Stagnum à græco, q nomen habet primã, hinc ad uillas rutundas ſtagna q rutundum facillime cõtinet. Anguli maxie laborant. Flumius q fluat. Item flumen à quo lege prædiorũ urbanorũ ſcribit. Stillicidia flumia, quæ ut ita fluant, cadãt q; Inter hæc hoc itereſt, q ſtillicidium, eo q ſtillatim cadat flumen, q fluat cõtinue. Amnis id flumẽ, qđ circuit aliqd. Nã ab ambitu amnis, ab hoc q circũ alterutrum ambiant. Amiternini appellati, ab eo q populum candidatus circumit, ambiet, q aliter facit indagabili ex ambitu cãm dicit. Itaq; tyberis amnis, q ambit martium campũ et urbem. Oppidum interamne, dictum qđ inter amnes è conſtitutũ. Item Antennæ, qđ ãn amnẽ, q inſuit in tyberim, qđ in bello male accepũ conſuuit. Tyberis, qđ caput extra latium, ſi ide nomen quoq; effugit ĩ linguã noſtrã, nihil latinum, ut qđ oritur ex ſannio. Volturnus nihil ad latinã linguã, ad qđ proximũ oppidum ab eo ſcãm mare Volturnum ad nos iam latinum uocabulum, ut tyberinus, nam et colonia. n. noſtra uolturnus & deus tyberinus. Sed de tyberi noie anceps è hiſtoria, Nam et ſuum hetruria & latium ſuum eſſe credit, q fuerunt, q à tyberi uicino Regulo ueietum dixerit appellatum Tebrim. ſunt q tyberim priſcum nomẽ latinum Albulam uocitatum literis tradidẽrũt, poſterius pp Tyberinum regem latinorum mutatum, qđ ibi iterierit, Nã hoc eius ut tradunt, ſepulchrũ. Vt oĩs natura in cælũ, et in terram diuiſa eſt, ſic cælum in regiões. Terra in 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, quã ex phœnice Mallius ſcribit taurũ exportaſſe quorum egregiam imaginẽ ex ære Pythagoras Tarẽti fecit. Europæ locat multæ ĩcolunt nationes. ea fere noĩata aut tranſlatiua noie, aut ab hoĩbus. Sunt et noĩa ab tot mõtibus quos poſtea urbs muris cõprehendit. E qs Capitolium dictum, q hic cum fundamenta foderentur ædis Iouis, caput hois inuentum dicitur. hic mons ante Tarpeius dictus à uirgine ueſtali Tarbeia, 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, quod ſaturni ſanum in faucibus, qđ Saturnia portæ quã Iunius ſcribit, ibi quã nũc uocãt Pãdanã, q poſt ædem Saturni in

ædificiorum

ædificiorũ legibus pariẽtes poſtici muri ſunt; ſcripti. Auẽtinum aliquot de cauſis dicunt. Næui. ab auibus, q̃ eo ſe ab tyberi ferrent aues. Alij à rege auentino albano, q̃ ibi ſit ſepultus. Alij Auẽtinum ab aduẽtu hoium, q̃ cõe latinorum ibi dianæ templum ſit conſtitutum. Ego maxime puto ab aduectu. Nã olim paludibus mons erat ab reliqs diſcluſus. itaq; eo ex urbe uia qui aduehebantur ratibus, quadrantem ſoluebant. cuius ueſtigia, q̃ quatum itur uelabrum, & unde aſcendebant ad Rumã nona uia locus ſacellum. Labrũ. Velabrũ à uehendo, uelaturam facere etiã nũc dicuntur, qui id mercede faciunt. Merces dicitur à merẽdo et ære. hinc uecturæ, quas ſoluebant hi, qui ratibus tranſibant. Quadrans, ab eo. Lucil. ſcripſit quadrantis ratio. Reliqua urbis loca olim diſcreta cum argeorũ ſacraria in ſeptẽ, & .xx. partes urbis loca ſint diſpoſita. Argeos dictos putant à principibus, q̃ cũ Hercule argiuo uenere Romã, & in Saturnia ſubſederunt, è q̃s prima eſt ſcripta regio ſub urbana, ſecunda exquilina, tertia collina, quarta palatina. In ſuburbanæ regionis parte princeps eſt Cælius mons à Cælio uibẽno thuſco duce nobili, q̃ cum ſua manu dicitur Romulo uenïſſe auxilio cõtra Latinum regẽ. hinc poſt Cælij obitum, q̃ nimis munita loca tenerent, neq; ſine ſuſpicione eſſent, deducti dicuntur in planum, ab eis dictus Vicus thuſcus, & ideo ibi Vortũnum ſtare, q̃ is deus Hetruriæ princeps de Cælianis, q̃ ſuſpicione liberi eſſent, traductos uolunt in eũ locum, qui uocatur Cæliolus. cum Cælio cõiunctum Carinæ, ſed inter eas quẽ locum Cenoriẽſem appellatum apparet, q̃ primæ religiõs quarum ſacrarium ſcriptum ſic eſt. Ceroliẽſis quatricps circa mineruiũ, qua in cælio mõte itur, in tabernola eſt. Cerolienſis à carinarum iunctu dictus. Carinæ poſtea Cerionia, q̃ hinc oritur caput ſacræ uiæ ab ſtreniæ ſacello, quæ ptinet in arce, qua ſacra quotquot menſibus feruntur in arcẽ, & p quã augures ex arce profecti ſolẽt inaugurare. huius ſacræ uiæ pars hæc ſola uulgo nota, quæ eſt à foro eunti primore cliuo. Eidem regioni attributa Subura, q̃ ſub muro terreo carinarũ, in eo eſt argeorum ſacellũ ſextum. Subura Iunius ſcribit ab eo, q̃ fuerit ſub antiqua urbe, cui teſtimõio põt eſſe, q̃ ſubeſt et loco q̃ Terreus murus uocatur. ſed ego à pago potius ſucuſano dictam puto Sucuſam. nunc ſcribitur tertia litera. c. non. b. Pagus ſuccuſanus, q̃ ſuccurrit carinis. Secundæ regiõis exqlinæ. alij has ſcripſerunt ab excubijs regis dictas, alij ab eo, q̃ excultæ à rege Tullo eẽnt. huic origini magis cõcinunt luci uiani, q̃ ibi lucus figutalis et larium. Querquetulanum ſacellum, et lucus Martis, et Iunõis Lucinæ, quorum anguſti fines. nõ mirum. Ãdiu enim late auaritia nunc eſt. Exqliæ duo montes habiti, q̃ pars Ciſpeus mons ſuo antiquo noie ẽt nunc in ſacris appellatur. In ſacris argeorũ ſcriptum ẽ ſic. Oppius mons princeps exqlinum lucum figutalẽ ſiniſtra quæ ſub mœrum ẽ. Oppius mõs Terticeps ſos lucum exqlinum dexterior uia in tabernola eſt, Oppius mons quadriceps ſos lucũ exqlinum uiã dexteriorẽ in ſinguli eſt. Septimus mons qnticeps ſos lucum pœtilium, ex quibus eſt. Ciſpius mons ſexticeps apud ædem Iunonis lucinæ, ubi æditumus habere ſolet. Tertiæ regionis colles quinq; ab deorum fanis appellati. è q̃s nobiles duo colles Viminaris à Ioue uimino, q̃ ibi æræ ſunt, q̃ ibi uimina nata fuerunt. Collis quirinalis quirini fanum eſt qui à q̃ritibus q̃ cum Tatio curibus uenerunt Romã, q̃ ibi habuerunt caſtra, q̃d uocabulum cõiunctarũ regionũ noia obliterauit. dictos n. colles plures apparet ex argeorum ſacrificijs, in q̃bus ſic ſcriptum eſt Collis quirinalis terticeps ſos eadem quirino. Collis ſalutaris quarticeps ſos aduerſum eſt piloneris eadem ſalutis. Collis mutialis qnticeps ſos apud eadem Fidij in delubro, ubi æditumus habere ſolet. Collis latiaris ſexticeps ſos in uico inſtellario ſummo apud Thuraculũ ædificium ſolum eſt. horum deorum aræ à q̃bus cognomina hñt. in eius regionis partibus ſunt. Quartæ regiõis Palatiũ, q̃ palantes cum Euandro uenerunt, q̃ẽt palatini & aborigines ex agro rheatino, q̃ appellatur palatium ibi cõſederunt. Sed hoc alij à palatia uxore Latini putarunt. Eundẽ hunc locum à pecore dictum putant q̃dam. Itaq; Næui. ballantiũ appellat, hinc Cermalum et Velias coniunxerunt, q̃ in hac regione ſacriportus eſt, & in ea ſic ſcriptum. Germalenſe quinticeps ſos apud ædẽ Romuli, & ueliẽſes ſexticeps ſos in uelia apud ædẽ deum penatiũ. Germalũ à germanis Romulo & Remo, q̃ ad ficum ruminalem, & hi ibi inuẽti, quo aqua hyberna tyberis eos detulerat in alueolo expoſitos. Veliæ unde eẽnt plures ac cepi cãs, in queis, q̃ ibi paſtores palatini, ex q̃bus ante tonſurã inuentam uellere lanam ſint ſoliti, ex quo Vellera dñr. Ager romanus primum diuiſus in ptes treis, à quo Tribus appellata Tatiẽſium. Ramnium. Lucerum noiatæ, ut ait Ennius. Tatiẽſes à Tatio Ramnẽſes à Romulo. Luceres, ut ait Iunius, à Lucumone, ſed oĩa hæc uocabula thuſca, ut Volũnius q̃ tragœdias thuſcas ſcripſit dicebat, ab hoc quoq; quatuor ptes urbis tribus dictæ ab locis. Suburbana, palatina, exqlina, collina, qntæ q̃ ſub Roma romilia ſic reliquæ tribus ab his, ut in tribuũ libris ſcripſi. Quod ad loca quæq; ijs adiuncta fuerunt diximus, nunc de ijs quæ in locis eẽ ſolẽt. Immortalia et mortalia expediã, ita ut prius, q̃d ad deos ptinet, dicã. Principes dei Cælum et Terra. hi dei idẽ q̃ Aegypti Serapis et Iſis, & S. Harpocrates digito ſignificat, ut idẽ princeps in latio Saturnus & Ops. Terra. n. et Cælum ut Samothracũ initia docẽt, ſunt dei magni & hi quos dixi multis noĩbus. Nam neq; quas Samothraca aũ 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 augurum libri ſcriptos hñt. ſic diui potes ſunt pro illo q̃ Samothraces Theœ dynatæ, hæc duo cælum et terra, q̃ aĩa et corpus, humidũ, et frigidum. Ona parere ſolet genus pẽnis cõdecoratũ, nõ aĩas ut ait Ennius, & poſt inde uenit diuinitus pullis iſinuãs ſeipſa aĩa, ſiue ut Zenõ Citieus aĩa liũ ſemen ignis, q̃ aĩa ac mẽs, q̃ calor è cælo, q̃ hic innumerabiles ac imortales ignes. Itaq; Epicharmus de mente humana dicit. Hic eſt de ſole ſumptus ignis. i. Sol eſt. is q̃; totus mentis eſt, ut humores frigidæ ſunt humi, ut ſupra oñdi, q̃bus iuncti cælũ & terra omnia ex ſe genuerũt, q̃d p hos natura frigori immiſcet calorẽ, atq; humori ariditatem. Recte igitur Pacuuius q̃d ait, aĩam æther adiungat, & Ennius eſſe corpus terram, quæ pepit ipſam capeq; neq; diſpẽdiſſacere hilũ aĩæ & corpis diſceſſus, q̃d nati ſi ſecus ide exitũ, ut cũ in unũ ineunt inima inde oẽ corpus. ubi nimius ardor, aut humor, aut interit, aut ſi manet ſterile. cui teſtis æſtas & hyẽs, q̃d in altero aer ardet, et ſpicat aret. in altero natura ad naſcendũ cum imbre et frigore luctare nõ uult, & potius uer expectat. Igitur cã naſcendi duplex. Ignis et aqua. iõ ea in nuptijs in limine adhibentur q̃d cõiungit hic & mas ignis, q̃d ibi ſemen, aqua fœmina, q̃d fœtus ab eius humore, & horum iunctione ſumit uenus hinc coitus, hinc comicos uictrix uenus. uides ne hæc nõ q̃d uincere uelit uenus, ſed q̃d uincere ipſa. Victoria ab eo q̃d ſupani uncuntur. utriq; teſtis poeſis, q̃d et uictoria, & uenus dicatur cæligena. Vellus. n. q̃d prima uincta cælo uictoria ex eo, & iõ hæc cum corona & palma, q̃d corona uinculum capitis, & ipſa à uinctura dicatur. Viere eſt uincire à quo ẽ in Aſoto Enij. Ibant malã uiere ueneriã corollam palmam, q̃d ex utraq; pte natura uincta hẽt paria folia Poetæ de cælo, q̃d ſemen igneũ cecidiſſe dicũt in mare. ac natam è ſpumis uenerẽ con iuctiõe ignis & humoris, quã hẽrent uim ſignificantes ueneris, à qua uiuatis dicta uita, et illud à Lucilio. Vis ẽ uita uides

nos facere oia cogit. Quare q cælũ principiũ ab satu est dictus Saturnus, et quod ignis saturnalibus cerei superioribus mittũtur. Terra Ops, qđ hic oẽ opus, & hic opus ad iuuendum, ideo dicitur Ops mater, qđ terra mater. hæc. n. terris gentes ois pepe rit, & resumit denuo, quæ dat alaria, ut ait Ennius, quæ q gerit fruges Ceres. antiqs. n. qđ nunc et idem. hi dei Cælũ & terra, Iupiter & Iuno. qđ ut ait En. istic est is Iupiter quẽ di co, quẽ græci uocant aerẽ, q uentus est & nubes imber postea atq; ex imbre frigus, uentus post fit aer denuo. hæc pp Iupiter sunt ista quæ tibi dico, qa mortalis atq; arbores, herbasq; ois iuuat qđ hic oẽs & sub hoc eũdem appellãs dicit. Diuũq; hominumq; pater rex. pater qđ patefaciat semen, ná tũ est conceptũ & ide cũ exit, qđ oritur hoc idẽ magis ostendit antiquum Iouis nomen. Ná olim Diouis & diespiter dictus. i. diei pater à quo Dei dicti, q inde et Dies & Diuus, unde sub dio Diuo dius Fidius. Itaq; ide eius pforatũ tectũ ut uideatur diuũ. i. cælũ, qđ negent sub tecto p hũc deierare oportere. Aelius diũ Fidiũ dicebat Diouis filiũ, ut græci dioscorõ Castorẽ, & putabãt hũc esse sanctũ ab sabina lingua. Herculem à græca. Idẽ hic diespiter dicitur i finus q est cõiunctus terræ, ubi oia oriũtur, ubi aboriuntur, quorũ q finis ortus. Ortus dictus, qđ Iouis Iuno coniux, & is cælũ, hæc terra quæ eadẽ tellus & ea dicta, qđ una cũ Ioue iuuat Iuno, et regina, qđ huius oia terrestria Sol, uel q ita sabini, uel solũ ita lucet, ut ex deo dies sit. Luna qđ sola lucet noctu. Itaq; ea dicta Noctiluca in palatio. Nam ibi noctu lucet templũ, hác ut solem Apollinem, qđ Dianá uocant. Apollinis uocabulũ græcũ alterum, alterũ latinum, & hic qđ 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 mó i dextrã, mó in sinistrã partẽ late mouetur. Serpere & proserpere idẽ dicebant. ut Plau. q scribit quasi proserpẽs bestia, quæ ideo uidetur à latinis Iuno Lucina dicta. uel qđ ẽ e` terra ut physici dicunt, & lucet, uel qđ ab luce eius qua qs cõceptus, usq; ad eã qua partus qs in lucem una` uiuat, donec mensibus actis produxit in lucẽ facta à iuuando, & luce Iuno lucina, à quo parientes eã iuocãt. Lucina. n. nascentiũ dux qđ mẽses huius hoc uidisse antiquas apparet, q mulieres postsimum supalia sua attribuerunt ei deæ. hic. n. maxime debuit collocari Iuno lucina. ubi ab dijs lux datur oculis. Ignis à nascendo, q hic nascitur, & oẽ qđ nascitur, ignis scindit, ideo catulet ut q denascatur, eũ amittit ac frigiscat. Ab ignis iã maiore ui ac uiolentia, uolcanus dictus, ab eo qđ ignis pp splendorẽ fulget, fulgor, fulmen, et fulgur, qđ fulmine iclũ cõtrarijs dijs, ab aquæ lapsu lubricæ Lympha Nympha Iuturna quæ iuuaret. Itaq; multi ægroti pp id nomen hic aquã petere solent à` fontibus, & fluminibus, ac cæteris aqs. 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, cælũ à` nuptu. i. opertione, ut anti jui à` quo Nuptiæ nuptus dictus. Salatia Neptuni à salo. Venilia à` ueniendo ac uento illo quẽ Plau. dicit, qđ ibi dixit q secũdo uento uectus est trãquillo mari uentum gaudet. Bellona à` bello nũc quæ Duellona à duello. Mars ab eo qđ 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 oneratus, & dictũ onus ẽ ut honos q sustinet rẽp. Castoris nomẽ græcũ & Pollucis à` græcis i latinis literis ueteribus nomen qđ ẽ iscribitur. ut πολυδεύκης pollux. non ut nũc pollux. Concordia à` corde cõgruente. Feronia. Minerua. Nouẽsides à sabinis paulo aliter ab eisdem dicimus. Herculẽ, uestã, salutẽ, fortunã, fortem, fidem. ea re Sabinorũ linguã olent, quæ Tatij regis uoto sunt Romæ dedicatæ. nã ut annales dicunt uouit Opi, Florę ue, Dioui, saturnóq; soli Lunæ Volcano & summano. Itemq; Larũdæ, Termino, Quirino. Vortundo. Læribus. diuinæ, Lucinæq;. E` qs nõnulla noia in utraq; liqua hẽne radices, ut arbores quæ i cõfinio natæ, i utroq; agro serpũt. Võt. n. esse saturnus hic alia de cã dictus atq; in Sabinis. & sic Diana. de qbus supra dictũ est, q ad immortales attinet. Deinceps q ad mortales attinet uideamus de his aĩalia i tribus locis, q sũt in aere. in aqua. in terra. à suma pte ad infimã descendã. primũ nomen nominem Alites, alij Volucres à uolatu. deinde generatim. De his, pleraq; à` suis uocibus, ut hæc Vpupa, Cuculus, Coruus, Hirundo, ulula, bubo. Item hæc, puuo, anser, gallina, cõlũba, sunt quæ alijs de cãis appellatæ, ut Noctua q noctu canit ac uigilat. Luscíola q luctuose canere existimatur, atq; esse ex attica Progne in luctu facta auis. Sic Galerita, & Mota illa. altera q in capite hẽt plumã alatã, altera q semp mouet caudã. Merula q mera. i. sola uolitat. Cõtra ab eo Graculi q gregatim, ut qdam græci greges gergera. Ficedulæ & Miliariæ à cibo, q alteræ ficu, alteræ milio fiant pingues. Aquatilũ uocabula animaliũ partim sunt uernacula, partim pegrina. Murena, q myrena græce Cybium, & Tynnus & cuius item partes græcis uocabulis oẽs, ut Melandria 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 quadam ut hæc. Lupus canicula. torpedo. Item cõchylijs aliqua ex græcis. ut peloris. ostreæ echinus. Vernacula ad similitudinem ut syrenæ, pectũculi. ungues. sunt etiam aĩalia in aqua quæ interdũ in terram 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 uocãt amphibia. e` qs rana ab sua dicta uoce. Anas à natando. Mergus q mergendo in aquam aptet escam. Item aliæ in hoc gñe à` græcis, ut querquedula, cercuris, halcedo q ea halcyone. Latina, ut Testudo, q testa tectum hoc aĩal. Colligo q subuolat litera cõmutata pria Volligo. ut ægypti in flumine quadrupes, sic i latio noiati Lytra, et Fiber, Lytra q sucidere dicitur arborũ radices in ripa, atq; eas dissoluere, ab lytra Fiber, ab extrema ora fluminis dextra et sinistra maxime, q solet uideri, & antiqui fibrũ dicebant extremũ, unde in sagis fimbriæ, et in iecore extremũ fibra, hic fiber dictus est. Quæ sunt hoium propria primũ, deinde de pecore, tertio de feris scribã. Incipiã ab honore publico. Consul noiatus, q consuleret populũ & senatũ, nisi illinc potius unde Accius ait in Bruto q recte consulat, cõsul fiat. Prætor dictus q præiret iure & exercitu, à quo id Lucilius, ergo prætorum est ante præire. Censor ad cuius censionem. i. arbitriũ censeretur populus. Ædilis qui ædes sacras & priuatas procuraret. Quæstores à quærendo, qui conquirerent publicas pecunias, & maleficia, quæ triũuiri capitales nũc conquirunt, ab his postea qui quæstionũ iudicia exercent, quæstores dicti, Tribuni militũ, qđ terni tribus tribubus rániũ. Lucerũ. Titiensiũ olim ad exercitum mittebantur. Tribuni plebei q ex tribunis militum primum tribum plebei facti qui plebem defenderent in sẽcessione crustumerina. Dictator qđ à cõsule dicebatur, cuius dicto audientes oẽs essent. Magister equum qđ summa potestas huius in equites & accensos, ut est summa populi dictator, à` quo is quoq; magister populi appellatus. Reliqui qđ minores, q hi magistri dicti Magistratus, ut ab albo albatus. Sacerdotes uniuersi à sacris dicti. Pontifices, ut Scæuola qui pontifex maximus dicebatur à` posse & facere, at pontifices ego à` ponte arbitror. nã ab ijs Publicius est factus primũ & restitutus sæpe cũ

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ideo ſacra, & ius & eis tyberim nõ mediocri ritu fiunt. Curiones dicti à curijs, q̃ fiunt, ut in his ſacra faciãt. Flamines q̃ ĩ ſacro capite uelato erãt ſemp, ac caput ornatum 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, cũ dialis à Ioue ſit diouis eſt. furinalis à furina, cuius etiam in ſaſtis furinales feriæ ſunt. Sic Flamẽ Falacer à diuo palre Falacre. Salij à ſaltando, q̃d facere in comitijs in ſacris quotãnis & ſolent, & debent. Luperci q̃ 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, qa fratria duxerunt. Fratria eſt græcũ uocabulum patris hoium, ut Apollini etiã nunc. ſodales Titij dicti ab titijs auibus quas in auguryis certis obſeruare ſolent. Feciales q̃ fidei publicæ iter populos præerãt, nã p hos fiebat, ut iuſtũ cõciperetur bellũ, & ide deſitum, & ut fœdere fides pacis cõſtitueretur. ex his mittebãtur, añ q̃ concipentur, q̃ res repeterent, & p hos etiã nunc ſit Fœdus, q̃ 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 publicæ, quorũ opera, conſilioq; uteretur. Peregre magiſtratus, q̃ uere nuntij ſenatus, aut populi eſſent. Exercitus q̃ exercitãdo fit melior. Legio q̃d leguntur milites in delectu. Cohors q̃ ut in uilla ex pluribus tectis coniungitur, ac q̃ddã fit unũ, ſic his ex manipulis pluribus cõpulatur. Cohors, q̃ in uilla dicta, q̃ cerat eũ locum pecus cœrceretur. Tãetſi cohortes in uilla hypſicrates dicat eſſe græce chorton apud poetas dictã. Manipulos exercitus minimas manus, quæ unũ ſequuntur ſignũ. Cẽturiæ, quæ ſub uno centuriõe ſunt, quorũ centenarius iuſtus numerus. Milites q̃ triũ milliũ primo legio fiebat, ac ſingulæ tribus titiẽſiũ, rãnẽſiũ, lucerũ millia ſingula militũ mittebãt. haſtati dicti q̃ primi haſtis pugnabãt. Pilani qui pilis. Principes q̃ à principio gladijs & poſt cõmutata re militari minus illuſtria ſunt. Pilani, triariiq; dicti, q̃d in acie tertio ordine extremis ſubſidio deponebantur. q̃ hi ſubſidebant, ab eo Subſidiũ dictũ. à quo Plaut. Agite nũc ſubſidite oẽs quaſi ſolent triarij. Auxiliũ appellatum ab auctu cũ acceſſerant q̃ adiumẽto eſſent alienigenæ. Præſidium eſt dictũ, qa extra caſtra præſidebãt ĩ loco aliquo, quo ut tior rego eſſet. Obſidiũ dictum ab obſidendo, quo minus hoſtis egredi poſſet in die. Item ab abſcidendo cũ ideo facerent, quo facilius diminuerent hoſtes. Dupliarij dicti q̃bus ob uirtutẽ duplicia cibaria ut darentur, inſtitutum. Turma terma eſt. e in u. abijt q̃ terdeni equites ex tribus tribubus titienſiũ, rãnium & lucerũ fiebãt. Itaq; primi ſingularũ decuriarũ Decuriones dicti, q̃ ab eo in ſingulis turmis ſunt etiã nunc terni. Quos hi primo adminiſtros ipſi ſibi adoptabãt optiones uocari cœpti, quos nũc pp ambitionem tribuni faciũt. Tubicines à tuba & canendo, ſimiliter Liticines & Claſſicos à claſſe. q̃ item cornu canit, ut cũ claſſes comitijs ad comitatũ uocãt. Quæ à fortuna uocabula in his quædã minus aperte, ut pauper, diues, miſer, beatus. ſic alia Pauper à pcalo lare. Mendicus à minus, cui cum opus eſt, minus nullo eſt. Diues à diuo, q̃ ut deus nihil idigere 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 uocabulorũ origo, ut ſit artificibus maxima cã ars. i. ab arte medicina medicus dictus, à ſutrina Sutor. nõ à medendo ac ſuendo, quæ oĩno ultia. Huic rei earũ rerũ radices, ut ĩ proxio libro capietur. Quare q̃ ab arte Artifex dicatur, nec multa in eo obſcura relinquã. Similis cã quæ ab ſcia uocatur aliqua, ut præſtigiator, monitor, nomenclator. Sic etiam quæ à ſpatio quodã dicuntur curſor, natator, pugil. etiam in hoc genere quæ ſunt uocabula, pleraq; aptæ ut legulus. alter ab oleis. alter ab uuis hæc ſi minus aperta Vindemiator, ueſtigator, & uenator, tamen idem, q̃ uindemiator, uel q̃ uinũ legere dicatur, uel q̃ de uite id demit. Veſtigator à ueſtigijs ferarum, quaſi indagator. Venator à uenatu. Quod ſequitur uerbũ aduentũ, & inuentũ hæc de hoĩbus. Hoc q̃d ſequitur de pecore. Pecus ab eo, q̃ per paſcebant à quo pecora uniuerſa q̃ ĩ pecore pecunia tũ cõſiſtebat paſtoribus, & ſtãdi fundamentũ pes. à quo dicitur in ædificijs area pes magnus, & q negotiũ iſtituit pedem poſuiſſe. à pede Pecudes appellarunt, ut ab eodem pedicã pediſſequũ, & peculatoriæ oues aliud'ue qd. Id. n. Peculiũ primum. hinc Peculatũ publicũ, prio ut cũ pecore diceretur multa, & id eſſe coactũ in publicũ, ſi erat auſum ex qua fructus maior. hic eſt q̃ græcis illis uſus q̃ βοῦς bos & ταῦρος taurus. Item ouis q̃ ois. ita. n. antiqui dicebãt, nõ, ut nũc πρόβατον. poſſent in latino quoq; ut in græcia à ſuis uocabus hæc eadẽ fictã armẽta, q̃ boues iõ maxie parabãtur, ut ide eligerent ad arãdũ, in de armenta dicta. poſtea tertia litera extrita. Vitulus q̃d græce antiquitus itulus, aut q̃ pleriq; uegeti uegetulus. Iuuencus à iuuare q iã ad agrũ colendũ poſſet. Capra carpa, à quo ſcriptũ oicarpæ capræ. Hircus q̃ ſabini fircus, q̃ illic fœdus, ĩ latio rure hedus, q̃ ĩ urbe aut ĩ multis. a. addito hædus. porcus q̃ ſabini dĩt à prio porco poride porcus, niſi à græcis q̃ Athenæus ĩ libris ſacrorũ ſcriptũ eſt, & procæ porco. Aries q eã dicebãt. ares ueteres noſtri aruigæ, hic aruigus. Hæc ſunt quorũ ĩ ſacrificijs exta i ueru coquũtur, quas & Acci. ſcribit, & ĩ põtificijs li. uidemus in hoſtijs eã dicũt aruigem, quæ cornua habeat, q̃m is cui oui mari teſticuli dempti, & iõ ut natura uerſa ueruex declinatũ, pecori ouilo q̃ agnatus agnus. Catulus à ſagaci ſenſu & acuto. hic Canis, niſi q̃ tuba & cornu. q̃d ſignũ cũ dente canere dĩr. q̃ hic item & Noctuculus ĩ cuſtodia, & ĩuenãdo ſignũ uoce dat, canis dictus. Ferarum uocabula item ptim pegrina, ut Panthera, leo. utraq; græca. à quo etiã & rete quoddã pãther, & leæna & muliercula. Pantheris Tigris, q̃ eſt ut leo, q uiuus capi adhuc nõ potuit. uocabulũ è lingua Armenia. Nã ibi & ſagitta, & q̃d uehementiſſimũ flumen, dicitur tigris. Vrſi lucana origo, uel uñ illi noſtri ab ipſius uoce. Camelus ſuo noĩe ſyriaco in latiũ uenit. ut Alexãdria Camelopardalis nuper adducta, q̃ erat figura, ut Camelus maculis ut pãthera. Apri ab eo q̃ in locis aſperis. niſi à græcis q̃d hi κάπρος. Caprea à ſimilitudine quadã capræ. cerui q̃d magnã cornua gerunt. Cerui mutata. g. ĩ. c. ut ĩ multis quaſi gerui. Lepus q̃d è ſiculis q̃dã græci dicunt λέπορι. à Roma q̃d ortiſiculi, ut ãnales noſtri ueteres dicunt fortaſſe hĩc illuc tulerunt, & hic reliquerunt id nomen. Volpes ut Aelius dicebat q̃d uolat pedibus. Proxia aialia ſunt ea, quæ uiuere dñr. neq; hẽre animam, ut uirgulta. Virgultum dicitur à uiridi. id à ui quadam humoris, quæ ſi exaruit, moritur. Vitis q̃d ea uini origo. Malũ q̃d græci æoles dicunt μῆλον. Pinus Iuglãs q̃d cũ hæc nux añ q̃ purgatur ſimilis glãdis. hæc glans optia et maxia ab Ioue & glãde iuglans eſt appellata. Eadẽ nux, q̃d ut nox aerem. ita huius ſuccus facit corpus atrum. Quæ in hortis naſcuntur. alia pegrinis uocabulis. ut græcis ocymum. mentæ. ruta quã nunc πήγανον appellant. Item caulis, lapathium, radix. ſic. n. antiq̃ græci, quã nunc raphanum. Item hæc græcis uocabulis Serpyllũ, roſa, una litera cõmutata. Item ex his græcis latina coriandron. malachẽ, cyminũ. Item Lilium ab lirio, & Malua à malache. & Syſibrium à ſyſibrio. Vernacula Lactuca à lacte, q̃d olus id hẽt lac. Braſſica ut præſecat, q̃d ex huius ſcapo minutatim præſecatur. Aſparagi q̃d ex aſperis uirgultis leguntur. & ipſi ſcapi aſperi ſunt nõ lenes, niſi græcũ.

illic·n·quoq; dicitur ἀστάφυλος· Cucumeres dicuntur à curuore, ut curuimeres dicti· Fructus à ferendo, res hæ, quas fundus, & hæ quæ in fundo feruntur fruantur· hîc declinatæ fruges & frumentum, ſed ea terra etiã frumentum, qđ extat loco quo ſolent addi ex mola·i·ex ſale & farre mollito· Vuæ ab uuore· Quæ manufacta ſunt dicã, de uictu· de ueſtitu· inſtrumento· & ſiqd aliud uidebitur his aptũ· De uictu antiqſſima puls appellata, uel q̃ ita græci, uel ab eo, uti ſcribit Apollodorus, q̃ ita ſonet cũ aqua feruenti iſipitur Panis, q̃ prio figuras facebãt· ut muliẽres i lanificio Pánus· poſteaq̃ ei figuras facere inſtituerunt, aliás à pane & facĕdo Panificiũ cœptũ dicĕ· hîc panariũ ubi id ſeruabãt, ſicut Granariũ ubi granum frumenti cõdebãt· Vnde id dictũ, niſi ab eo, qđ græci κροῦν à quo à græcis quoq; granũ dictũ· in quo eadẽ cõdũtur Horreum ab horrido· Triticũ qđ tritũ eſt ſpicis· Far à faciendo, q̃ in piſtrino fit· Miliũ à græco· nã id μίλιον Libũ qđ ut liberetur priusq̃ eſſet coctũ· Teſtuatiũ qđ i teſto cãlido coquebatur, ut etiã nunc matralibus id faciunt matronæ· Circuli q̃ miſta farina, & caſeo & aqua circuitum æquabiliter fundebant· hoc qdã q̃ magis iconditæ faciebãt uocabant lixulas et ſemilixulas uocabulo ſabino· Idq; frequentius à ſabinis à globo farinæ dilatato· item in oleo cocti dicti à globo globuli· Cruſtulũ à cruſta pultis, eo qđ ut corium exuritur cruſta dicta· Cætera ferè opera à uocabulis græcis ſumpta, ut Triton & placenta, quod edebãt cum pulte, ab eo pulmentũ, ut Plau· hinc pulmentariũ dictũ· hoc primũ debuit paſtoribus· Caſeus à cocto lacte, ut coxeus dictus· Deide poſtea q̃ deſierunt eſſe contenti his quæ ſua pte natura ferebat ſine igne· in quo erãt poma, quæ nimis cruda eſſe poterãt, decoquebãt in olla· Ab olla olera dicta, quorũ à genere cruda olera, e q̃s ad coquendũ, q̃ terræ rure Ruapa unde rapa· Olea ab elea, olea grãdis orchytis, q̃ ea attice Orcheninora· Hinc ad pecudis carnẽ quentũ eſt· Suilla ſic ab illis gñibus cognominata· hinc primo aſſam, ſecũdo eliſſam· tertio e iure uti cœpiſſe natura docet· dictũ aſſum, q̃ ab igni aſſu deſcit· Vuidũ eſt· n· q̃ humidũ· & iõ ubi id nõ eſt, ſuccus abeſt· & ideo ſudãdo Aſſum diſtillat calorem· ut crudum nimium hẽt humoris· ſic excoctum parũ hẽt ſuci· Elixũ eſt e liquore aquæ deductũ & ex iure, qđ iucundum magis conditiõe ſuci· Succidia à ſuibus cædendis, nã id pecus primũ occidere cœperunt dñi· & ut ſeruarent, ſalire· Tergus ſuis ab eo, q̃ eo tegitur· Perna à pede Suis à noĩe eius· Offula ab offa minima ſuilla ab eo, q̃ iſecta caro· ut in carmine ſaliorũ ẽ· qđ in extis dicitur nunc Iſſitia, profectũ Murtatũ à murta, q̃ ea large fartũ inteſtinũ craſſum, Lucanicã dñt, q̃ milites à lucanis didicerunt, ut q̃ Falerijs Faliſcum uẽtrẽ· Fundolum à fundo, qđ non ut reliquæ partes, ſed ex una parte ſola aptum· ab hoc græcos puto τυρὸν τένον appellaſſe· ab eadẽ fartura Farcimina extis appellata, à quo in eo, qđ tenuiſſimum inteſtinũ fartũ Hila, ab hilo dicta· i· minimo· qđ ait Enni· neq; diſpẽdij facit hilũ, q̃ i hoc farcimine ſummo qddã ſeminet· ab eo qđ i capite apex Apexabo dicta· Tertium fartum eſt lõgauo, q̃ lõgus, q̃ duo hila· Argumentum ex immolata hoſtia deſectum in iecore impotiẽdo agendi cã· Magnetum à magis, qđ ad religionẽ magis ptinet· Itaq; pp hoc montana fana cõſtituta locis certis, qđ id imponeretur mactre ab eo qđ græci μάντις· Item græci ſigillatim ut ouum bulbũ lana græcum, ut Polybius & Callimachus ſcribunt· Purpura à purpuræ maritimæ colore· Pœnicũ qđ à pœnis primum dicitur allatum· Stamen à ſtando, qđ eo ſtat oĩ in tela uelamentum· Subtemen, qđ ſubĳt ſtamini· Trama qđ tranat phrygius id genus ueſtimenti· Denſum à dentibus pectinis qbus feritur· Filum qđ minimum eſt hilum· id· n· minimum e in ueſtimento· Pánus græcus, ubi ea facit pánuelũ dictum à panno & uoluẽdo filo· Tunica à tuẽdo corpore, tunica ut induat· Toga à tegendo· Cinctus & cingulum à cingendo· Alterum uiris, alterũ mulieribus attributum· Arma ab arcendo, qđ his arcemus hoſtẽ· Parma q̃ à medio in oĩs ptes par· Conum qđ cõgitur in acumen ueruſus· Haſta q̃ aſtãs ſolet ferri· Iaculum qđ ut iaciatur fit· Tragula à trajcendo· Scutum à ſectura, ut ſectum, qđ feminute cõctum ſit tabellis· Vmbones, aut à græco uel q̃ ambones· Gladius· c· in· g· cõmutato à clade, q̃ fit ad hoſtium cladẽ· gladium ſimiliter ab hoĩe, pilum qđ hoſtem ferret, ut pilum· Loricæ q̃ e loris de corio crudo pectoralia faciebant· poſtea ſuccuderũt galli e ferro ſub id uocabulum ex annulis ferream tunicã· Balteum q̃ cingulum e corio hẽbant bullatum balteum dictum· Ocreæ q̃ opponebatur ob crus· Galeæ à galero, qđ multi uſi antiq· Tubæ à tubis, quos nunc ita appellant tubicines ſacrorum id eſt ſacri tubicines Tubi uocantur· Cornua qđ ea quæ iã ſunt ex are, tũc fiebãt ex bubulo cornu, Vallum qđ ea uariæ nemo poſſet, uel q̃ ſingula ubi extrema baculla furcillata hẽnt figuram literæ· V· Cerui à ſimilitudine cornuũ cerui· Item reliqua ferè ab ſimilitudine, ut uineæ, teſtudo, aries Mẽſam eſcariã Cibila appellabant· ea erat quadrata· ut etiam nũc in caſtris ẽ à cibo cibilla dicta, poſtea rotunda facta· & q̃ à nobis media, & à græcis μέσα menſa dicti poteſt· niſi etiã qđ ponebãt pleraq; in cibo mẽſa· Trulla à ſimilitudine truæ, quæ q̃ magna & hæc puſilla, ut troula· hinc græci trullã· Trullæ quæ culinam lauatrinã aquã fundũt· Trua qđ trauolat ea aqua, ab eodẽ eſt appellatum Truellum ſimile· n· figura, niſi qđ latius eſt, q̃ cõcipit aquam, & q̃ manubriũ cauum nõ eſt, niſi uinaria trulla acceſſit Matellio à matula dictus· & dictus poſtea q̃ longus à figura matulæ diſceſſit· & ab Aqua aqualis dictus· Vas aquarium uocant ſutum, qđ in triclinio allatam aquã ifundebãt, quo poſtea acceſſit magnus cum græco noĩe, & cum latino noĩe græca figura Barbatos· Peluis pede lauis à pedum lauatiõe· Candelabrum à candela· ex his· n· funiculi ardẽtes figebantur· Lucerna poſt iuẽta, quæ dicta à luce, aut id qđ uocant græci λύχνον· Vaſa imenſa eſcaria ubi pultem, aut iuruleti qđ ponebant· A capiendo catinum noĩauerunt, niſi q̃ ſiculi dicunt κάτινον ubi aſſa ponebant· Magidã aũt aut Lagulã alterum à magnitudine· alterum ab latitudine finxerunt Catinas à patulo dixerunt, ut puſillus, qđ his libarent cœnam patellas· Triplia & Caniſtra, quæ putant eſſe latina, & ſunt græca· Tripulon· n· & canaſtron de græca· reliqua q̃ aperta ſint, uñ ſint, relinquo· Menſa uinaria rotunda noĩabatur Cilibantum· ut ẽt nunc in caſtris id uidetur declinatum à græco calicẽo à poculo calice· i· calice à quo il la capit, & minores capulæ à capiẽdo, quod anſatæ ut prehendi poſſint· i· capi· harũ figura in naſis ſacris ligneas ac fictiles antiquas ẽt nunc uidemus· Præterea in poculis erant pateræ, eo quod pateant latine ita dictæ· hiſce ẽt nunc in publico conuiuio antiquitatis retinendæ cã, cum magiſtri fiunt, potio circumfertur, et in ſacrificando deis, hoc poculo magiſtratus dat deo uinũ· Pocula à potatione, uñ potatio, & ẽt poma, qđ hæc poſcũt potum· q̃ πότος potio græce origo potiõis· Aqua q̃ æqua ſumma· Fons uñ funditur e terra aqua uiua, ut fiſtula aquæ, fuſus aquæ uas uinarium grandius· Sinũ à ſinu, qđ ſinũ maiorem cauationem, q̃ pocula habeant· Item dicta depeſta, ẽt nunc in diebus ſacris ſabinis uaſa uinaria in mẽſa deorũ ſunt poſita· apud antiquos ſcriptores græcos inueni appellari poculi genus Depeſtam· Quare uel inde radices in agrũ ſabinũ et romanũ ſunt profectæ· qđ uinũ dabant, ut minutatim funderẽt, à gutta guttum appellarunt· qđ ſumebant minutatim, à ſumendo· ſimpulũ noĩauere· In huiuſce locũ in cõuiuijs e græca ſuccæſſit Epichyſis et Cyathus, in ſacrificijs remãſit guttus & ſimplum.

pulum. Altera uinaria mensa erat lapidea quadrata oblonga una columella uocabatur Cartibulũ. hæc in ædibus ad cõpluuiũ, apud multos me puero ponebatur, & in ea & cũ ea æneæ uasa à gerendo Cartibũ. uñ cartibulũ post dictum. Præterea erat tertiũ genus mensæ, & quadratæ nasorum uocatur Vrnarium, qđ urnas cum aqua positas ibi potissimũ hẽbant in culina. ab eo ẽt nunc añ balneũ locus ubi poni solebát urnariũ uocatur. Vrnæ dictæ, q orinant in aqua hauriendæ ut orinator. Vrinare est mergi in aquã. Imburũ fictum ab urbo, q ita fluxum, ut redeat sursum uersus, ut i aratro, qđ est aruũ. Calix à Caldo, q in eo calda pulꝰ apponebatur, et caldũ eo bibebãt. Vas ubi cibũ cœquebãt ab eo Cacabum appellarunt. Veru à uersando, à sedendo Sedes, Sedile, Sedum, Sellæ, Seliquastrum. Deide ab his Subselliũ, ut subsipere, q nõ plana sapit. sic q nõ plane erat Sella, subselliũ, ubi in eiusmodi duo Biselliũ dictũ. Arca qđ arcebantur fures ab ea clausa. Armarium & armamentarium ab eadẽ 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 speculũ. Calamistrum q calfactum in cinere capillus ornatur, q ea ministrabat. A cinere cinerarius est appellatus. Discerniculum q discernitur capillus. Pecten q p eum explicatur capillus. Speculum à spiciendo eo, q ibi aspectant. ucstis à uelis. uel ab eo qđ uellus lana tonsa uniuersæ ouis id dictũ, q uellebant. Lanam ex lana factã, q capillum cõtineret dictum à rete reticulum. Rete à raritudine. Item testa fasciola, qua capillũ in capite colligarẽt. dictum Capital à capite, q sacerdotulæ in capite ẽt nũc solent hẽre. Sic ricæ à ritu, q romano ritu sacrificium fœminæ cum faciunt, capita uelant. Mitra & reliqua fere in capite postea addita cum uocabulis græcis prius de indutu, aut amictu quæ sunt, tangam. Capitium ab eo, q capit pectus. i. ut antiqui dicebant, indutui cõprehẽdit, alterum qđ subtus à quo Subucula. alterum qđ supra à quo Supparus. nisi q id dicunt osce alterius generis. Itẽ duo, unũ qđ foris ac palã Palla, alterũ qđ intus à quo intusiũ id qđ Plau. dicit intusiatam patagiatã caltulã, ac crocotulam. Multæ post luxuria attulit, quorum uocabula apparent esse græca, ut Asbystion amictus dictum, qđ abiectum. i. circũ lectum, à quo etiam q uestes se in uoluunt. Circũiectum appellant & q amictui hñt purpurã circũuocant circũtextum. antiqssimi amictui Ricinium id qđ eo utebantur duplex, ab eo q đ dimidiã ꝑtem retrorsum iaciebant à reijcẽdo recinium dictum. hinc q facta duo simplicia paria. Varilia primo dicta reclusum pp leuitatẽ parapechia chlamydes. sic multa græca. lena q de lana. Multa duarum ẽt togarũ instar, ut antiqssimũ muliẽrũ ricinium, sic hoc duplex uirorũ. Instrumenta rustica, quæ serendi, aut colendi fructus cã facta. Sarculũ à serendo ac sariendo. Ligo q eo pp latitudinem, qđ sub terra facilius legitur. Pala à pangendo. g. m. l. qđ fuit. Rutrum ruitum à ruendo. Aratrũ q aruit terrã eius ferrũ. Vomer qđ uomit eo plus terrã. Dens q eo mordetur terra. supra id regula, quæ stat. Stiua à standO, & in ea trãsuersa regula Manicula, q manu bubula tenetur, q quasi ẽ temo inter boues. Bura à bubus. alij hoc à curuo. Curuum appellant sub iugo medio Conũ, q bura extrema appellatur, uocatur Cornum à cauo. Iugũ & iumentum à iũctu. Irpices regula cum pluribus dentibus, quã itẽ ut plaustrum boues trahunt, ut eruant, quæ in terra sunt. Irpices postea. S. detrita à q busdam dicti Rastelli ut irpices ferræ leues. ita qua hõ in pratis p fœniseca eo festucas abradit, qui ab rasu rastelli dicti. Rastri q bus dentalibus penitus eradunt terrã, atq; eruunt, à quo Rutubatri dicti. Falces à falre litera cõmutata hæc in campania. Secundo à secando à quadã similitudine. harũ aliæ & qđ aptum unde falces fœnariæ & adoreæ. & qđ nõ aptum. unde lunariæ falces & sirpiculæ. Lunariæ sunt q bus secant lunucta, cũ in agris serpunt spinæ, quas q à terra agricolæ soluunt. i. luunt lunucta. Falces sirpiculæ uocatæ à sirpando. i. ab alligando, sic sirpicea dolia quassa cũ alligata his dicta utuntur in uinea ab alligando fasces Incasos fustes. Faculas has phanillas Chermoneſicæ 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 aliudue 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 aliudue qđ uehitur. Vehiculum in quo faba aliudue qđ uehitur, qđ est ex uimnibus, & eo uehitur uehiculũ dictum est. Ab aliis 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 noiata aperte, ut multa ab ædibus, & faciendo maxime ædificiũ, & oppidum ab ope dictum, quod munitur opis causa. Vbi sint. & quod opus est ad uitam gerendam, ubi agebant tuto Oppida, quod operi munibant. Mœnia quod munitius essent. quod exaggerabant Aggeres dicti, & quod ager contineret. Murum quod muniendi causa portabatur munus, quod fiebant oppidum, è quo munere murus. Eius summa pinnæ. ab his quas insigniti milites habere in galeis solẽt. & in gladiatoribus samnites. Turres à torulis qđ hæ prospicunt ante alios, quia uiam relinquebant in muro, q in oppidũ portarẽt portas. Oppida cõdebant in latio, hetrusco ritu multa. i. iunctis bubus tauro, & uaca interiore aratro circũagebant sulcũ. hoc faciebãt religionis cã die auspicato, ut fossa & muro essent munita. Terram uñ exsalpserant, fossam uocabant. & introrsum factũ murũ. postea q fiebat orbis urbs. principiũ, qđ erat post murum pomerium dictum, eiusq; auspicia urbana finiuntur. Cippi pomerij stant & circum aræ quædam & circum Romam. Quare & oppida, quæ prius erant circunducta aratro ab orbe & uruo Vrbes, & ideo coloniæ nostræ oes in literis antiquis scribuntur urbes, qđ item cõditæ, ut Roma. & ideo coloniæ & urbes conduntur, qđ intra pomerium ponuntur. Oppidum quod primum conditum in latio, turpis romanæ Lauinium. Nam ibi dij penates nostri. hoc à latini filia, quæ cõiuncta æneæ Lauinia appellata. hinc post triginta annos oppidum alterum cõditur Alba, id ab sue alba nominatum. hæc è naui æneæ cum ueniſſet lauiniũ triginta parit porcos, ex hoc prodigio post Lauinium conditum annis triginta. hæc urbs facta propter colorem suis & loci naturã Alba longa dicta. hinc mater Romuli Rhea. ex hac Romulus. hinc Roma. in oppido Vicia à uia, q dextra parte uiæ sunt ædificia. Fundulæ à fundo, qđ exitum non habet ac peruium non est. Angiportum & id angustum ab angendo & portu, quo conferrent suas controuersias, & quæ uẽdere uellent, quo ferrent forum appellarunt, ubi quod generatim additum ab eo cognomen, ut Boarium forum. Forum olitorium. hoc erat antiquum macellum, ubi olerum copia. ea lo

et etiam nunc Lacedæmonij uocant macellum, sed Iones ostia hortorum. Macellum hortorum, & castelli macelli. Secundum tyberim ad Iunium forum piscarium uocant. Ideo ait Plauapud piscarium, ubi uariæ res. ad cornetu Forum cupedinis à cupedio, quod multi forum cupedinis à cupiditate. hæc omnia postquam conracta 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 curtum 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 debisse terram, & id ex S. con. haruspices relatum esse responsum deum manium Postulionem postulare. ideest ciuem fortissimum eodem mitti. tum quendam Curtium uirum fortem armatum ascendisse in equum, & à concordia uersum, cum equo in eum præcipitatum, eo facto, locum cisse, 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 mueuisse nomen. Cornelius & Lucius scribunt eum locum esse fulguratum, & ex senatusconsepтum esse, id'q; factum esse à Curtio consule, cui Marcus fuit genitus fuit colle gæ, Curtium appellatum. Arx ab arcendo, quod is locus munitissimus urbis à quo facillime possit hostis prohiberi. Carcer à coercendo, quod exire prohibentur. In hoc pars, quæ sub terra, Tullianum, ideo quod aditum à Tullio rege, quod syracusis, ubi hac de causa custodiuntur uocantur Latomiæ, & de Latomia translatum, quod hic quoq; in eo loco lapidicinæ fuerunt. in eo Laurentum ab eo, quod ibi sepultus est Tatius rex qui à laurentibus interfectus est ab sylua laurea, quod ea ibi excisa, & ædificatus uicus, ut inter sacram uiam & macellum editum. Corneta quæ absissæ loco corni reliquerunt nomen, ut esculentum ab esculo dictum, & Fagutal à fago, 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 cornicula millies aduentu quem circumeunt ludentes. Quid cessamus ludos facere? Circus noster eccè adest. In circo primo, unde mittuntur equi, nunc dicuntur carceres. Næuius 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. Intimus 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 murtate. Veneris. Item simili de causa Circus flaminius dicitur, qui ædificatus est circum flaminium campum, & quod ibi quoq; ludis tauricis equi circum metas currunt. Comitium ab eo, quod ibant eo comitijs curiatis, & litium causæ. Curiæ duorum generum. Nam & ubi curarent sacerdotes res diuinas. ut Curiæ ueteres, & ubi senatus humanas, ut Curia hostilia, quod primus ædificauit Hostilius rex subueteribus, 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 græco stasis appellatur. Senaculum supra græcostasim, ubi ædis concordiæ, & basilicæ Opimi. a 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. Æquimelium, quod æquata Meli domus publicæ, quod regnum occupare uoluit. Is locus ad bustæ quelicet, quod Roma recuperata, gallorum ossa qui posse derunt 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. A lij ab argilla, qđ ibi id genus terræ sit. Cliuus publicus ab ædibus plebei publicis, quæ eum publice ædificarit. simili de causa Publius & Cosconius, quod ab his uiris dicuntur ædificati, cliuus proximus ad florales usus uersus capitolium uetus, quod ibi sacellum Iouis, Iunonis, Mineruæ, & id antiquius, quàm ædis quæ in Capitolio facta. Ab exquilijs uicus africus, quod ibi obsides ex Africa bello punico dicuntur custoditi. Vicus cyprius à Cypro, quod ibi Sabini ciues additi consederunt qui à bono omne 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. graci dicunt πρόθυρον ædis ab aditu, quod plano pede adibant. Itaq; ex ædibus efferri inductiuo 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 impluuium patulus qui esset ad cõmunem omnium usum. in hoc locus si nullus relictus erat sub duo qui esset, diebatur Testudo, à testudinis similitudine, ut est in prætorio & castris. Si relictum erat in medio ut lucem caperent deorsum quo impluebat, impluuium dictum. Sursum, qua compluebat Compluuium, utrunq; à pluuia. Thusscanicum dictum à thusds. Postea quam illorum cauum ædium simulare cæperunt. Atrium appellatum ab atriatibus thusci. illinc enim exemplum sumptum, circum cauum ædium erat uniuscuiusque rei utilitatis causa parietibus disseptæ. ubi quod conditum esse uolebant à cælando Cellam 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. postea quam in superiore parte cœnitare cæperunt superioris domus uniuersa cœnacula dicta. postea quam ubi cœnabant plura facere cæperunt, ut in castris ab hyeme hyberna. hybernum domus uocarunt contrarie Hic multum deest

Ligonem Portius designat, cum de Ennio scribens dicit eum coluisse Tutilinæ locũ Sequitur porta Næuia, quod in memoribus næuijs, etenim locũ ubi ea, sic dicta. Deinde porta Rauduscula, quod ærata fuit. æs Raudus dictum ex eo in ueteribus, in mancupijs scriptum Rauduscolo libram ferito. Lauernalis ab ara lauernæ, quod ibi

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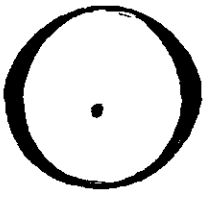
ara eius. præterea itra muros uideo portas dici in palatio Mutionis à mugitu, quod ea pecus in Bucetatum antiquum oppidum exigebant. alteram Romanulam, quæ est dicta à Roma, quæ habet gradus in noualia ad Volupiæ sacellum. Tertia est Ianualis dicta ab Iano, & ideo ibi positum Iani signum, & ius institutum à Pompilio, ut scribit in annalibus Piso, ut sit aperta semper, nisi cum bellum sit. nusquam enim traditum est memoriæ Pompilio rege fuisse apertam, & post Manilio consule bello Carthaginiēsi primo confecto. & eodem anno apertam super lectulis origines quas aduerti hæc. Lectica quod legebant. unde iam facerent stramenta atque herbam u, etiam nunc sit in castris. Lecticas ne essent in terras sublimes in his ponebant, nisi ab eo quod græci antiqui dicebant lectrum lectum potus, quàm lecticam inuoluebant. quod fere stramenta erant e segete Segestria appellant, ut etiam nunc in castris nisi à græcis στιβαδον. nam ubi lectus mortui fertur dicebant feretrum nostri, græci φερετρον. Postea quam transierunt ad culcitras, quod in ea fagus aut tomentum, aliudue 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 operula dixerunt.

In his multa peregrina, ut Sagum, Rheno, galli quid Gaunacumma eius sagum & amphimalon græci. contra latinum Torale quod ante torum, & Torus à toruo, quod is in promptu. ab hac similitudine toruinus in mulieris capite ornatu. Quia simplici scansione scandebat in lectum non altum. Scabellum in altiorē scamnum. duplicata scansio gradus dicitur, quod geritur in inferiore superiorem. græci sunt peristromata & peripetasmata, sic aliquid item conuiuij causa. Ibi multa pecuniæ signata uocabula sunt æris et 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. et 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, aliaue res significantur. Aeris minima pars Sextula quod sextæ pars unciæ. Semuncia quod dimidia pars unciæ. sic nalet dimidium ut in se libra & semodio. Uncia ab uno. Sextans ab eo quod sextæ pars assis, ut Quadrans quod quartæ & 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 erunt & 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 quartæ pars, sic quadrans assis eadem pecunia uocabulum mutat. Nam potest item dici dos. Arrabo, merces, corollarium. Dos si nuptiarum causa data hæc græce προῖξ. ita enim hoc siculi. ab eodem donum. Nam græce δῶρον, & ut alij doma, & ut Attici δοσιν. Arrabo sic dicta, ut reliquum reddatur hoc uerbum à græco ἀρραβὼν. Reliquum ex eo quod debitum reliquum. Damnum à demptione cum minus re factum, quàm quanti constat. Lucrum à luēdo si amplius, quàm ut exoluerit quanti esset cœptum. Detrimentum à detritu, quod ea quæ trita minoris pretij. 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 multæ quod olim unum dicebant multæ. itaque cum dolium, aut Culleum unum addunt. Rustica prima urna addita dicunt etiam nunc. Pœna à puniendo uel à ponendo, aut quod peccatum sequitur post pretium, quod æstimationis emptionisue causa constituitur dictum à peritis quod hi solum possint 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, & manus, quod mutuo animo qui sunt, dant officij causa. Alterum manus muniendi causa imperatum. à quo etiam municipes, qui una munus fungi debent dicti. * Si his ea pecunia quæ in iudicium uenit in litibus. Sacramentum à sacro qui petebat, & qui infitiabatur de alijs rebus utrique quingentos 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, Tributi 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 facerent. 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 cella stipabant, id est componebant quo minus loci occuparet à stipando stipem dicere cœperunt. Stipare ab σείβειν fortasse græco uerbo. id apparet quod ut alias 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 in pendendo 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 Usura dicta, ut sors quod suum sit sorte. per trutinam solui solitum uestigium etiam nunc manet in æde Saturni quod ea iam nunc, & propter pensuram trutinam habet positam. ab ære Aerarium appellatum. Ad uocabula quæ pertinere sumus rati ea quæ & loca, & ea quæ in locis sunt satis arbitror dicta quod neque parum multa sunt aperta, 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.



ORIGINES Verborum quæ ſunt locorum, & ea quæ in his in priore libro ſcripſi. in hoc dicam de uocabulis temporum & earum rerum quæ in agendo fiunt aut dicuntur cum tempore aliquo, ut Sedetur, ambulatur, loquitur. A quibus quæ erunt ex diuerſo genere adiuncta, potius cognationi uerborum, quàm auditori calumnianti geremus more. Huius rei author ſatis mihi Chryſippus, aut Antipater, & illi in quibus & ſi non tantum acuminis, at plus literarum, in quo eſt Ariſtophanes, et Apollodorus, qui omnes uerba ex uerbis ita declinari ſcribunt, ut uerba literas alia aſſumant, alia mutent, alia commutent, ut fit in turdo et turdario, turdelitio, ſic declinantes græca noſtra nomina dicunt Lucanum ex Lucrete & Quintum κόϊντον. & ἀρίσταρχον illi, nos Ariſtarchon, & Δίωνα Dionen, ſicut inquam conſuetudo noſtra multa declinauit, ut ab ſolo ſolum. ab libero libera. ab Laſi bus 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 imponenda homini. Tempus eſſe dicunt interuallum mundi, & motus. Id diuiſum in partes aliquot maxime ab ſolis et lunæ curſu. Itaq; ab eorum tenore temperato Tempus dictum, unde tempeſtiua. et à motu eorum qui toto cælo coniunctus mundus deo, Motus caſu uenit quo tempus 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 Aemilia, & 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 ſummum diei, id à ſupremo. hoc tempus. xij. tabulæ dicunt occaſum eſſe ſolis, ſed poſtea lex prætoria id quoq; tempus iubet eſſe ſupremum, quo prætor in comitio ſupremam pronũtiauit populo Secundum hoc dicitur Crepuſculum à crepo id uocabulum ſumpſerunt à Sabinis. unde ueniunt crepuſci nominati Amiterno q eo tempore erant nati, ut Lucij prima lucè in creatione. Crepuſculum ſignificat dubiũ 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 obrigueriṅt, qđ nocet Nox, niſi quod græce νὺξ. 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 exorto iubare noctis decurſo itinere. Ennius, Aiax lumen iubar'ue in cælo cerno. Inter Veſperuginem & iubar dicta nox itempeſta, 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 ferè 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 qđ mouetur à bruma ad Solſtitium. dicta Bruma quod breuiſſimus tunc dies eſt. Solſtitiũ quod ſol eo die ſiſtere uidetur, aut quod ſol ad nos uerſum proximum eſt ſolſtitium. Cum uenit in medium ſpatium inter Brumam et Solſtitiũ quod dies æquus fit ac nox Aequinoctium dictum. Tempus à bruma ad brumam dũ ſol redit, uocatur Annus, quod ut paruuli circuli Anuli ſic magni dicebantur Circites anni, unde annus. huius tẽporis pars prima hyems, quod tum multi imbres. hinc Hybernacula, Hybernum, uel quod tum anima quæ flatur omnium apparet. ab hiatu hyems. Tempus ſecundum Ver qđ tum uirere incipiunt uirgulta ac uertere ſe tempus anni niſi quod Iones dicunt uer. Tertiũ ab æſtu æſtas. Hinc Aeſtuũ niſi forte à græco αἴθεσθαι. Quartum 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 putabãt 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 quinquẽnale à luẽdo, ideſt ſoluendo qđ quinto quoq; anno uectigalia & ultro tributa per cẽſores pſoluebantur. Seculum ſpatiũ annorum centum uocarunt dictum à ſene quod longiſſimum ſpatiũ ſeneſcendorũ hominum id putarũt. Aeuum ab ætate omnium annorũ. 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 cauilla uocabula dies acceſſerunt diem priuſ qui deorum cauſa, tum qui hominum ſint inſtituti. Dies Agonales per quos rex in regia ariẽtem immolat dicti ab agon' eo quod interrogatur à principe ciuitatis, & princeps gregis immolatur. Carmentalia nominantur quod ſacratum & feriæ carmentis. Lupercalia dicta quod in lupercali lupercaſacra faciunt. Rex cum ferias menſtruas nonis februarijs edicit. hunc diẽ februatum appellat. Februum Sabini purgamentum, & id in ſacris noſtris uerbum nam & lupcalia februatio ut in antiquitatum libris demonſtraui. Quirinalia à quirino quod huic deo feriæ et eorum hominum q 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 qnq; dies duodecimo demuntur menſe. Equiria ab equorum curſu. eo enim die currunt in campo martio. Liberalia dicta quod per totum oppidum eo die ſedent ſacerdotes liberi anus edera coronatæ cum libis et foculo pro emptore ſacrificantes. In libris ſaliorũ quorum cognomen agonenſiũ forſitan hic dies ideo appellatur potius Agonia. Qui quarus hic dies unus ab nominis errore obſeruatur proinde ut ſint quinq; dicti ut ab Thuſculanis. Poſt diem ſextum idus ſimiliter uocatur. Sexatrus. et poſt diem ſeptimum ſeptimatrus. ſic hic quod erat poſt diem quintum idẽ qn quatrus. Tabuluſtrum appellatur quod eo die in atrio Iunonis ſacrorum tubæ luſtrantur. Megaleſia dicta à græcis quod ex libris Sibyllinis acceſſita ab Attalo Rege pergami prope murũ Megaleſion in templum eius deæ unde aduecta Romam. Fordicidia à fordis bubus. Bos forda quæ fert in uentre quod ea die publicè immolantur boues prægnantes in curijs. Complures à fordis cædẽdis fordicidia dicta. Palilia dicta à pale quod & feriæ ei deæ fiũt. ut Cerealia à Cerere. Vinalia à uino. Hic dies Iouis non Veneris. huius rei cura non leuis in lanio. nam aliquot locis uindemiæ primum à ſacerdotibus publicè fiebant, ut Romæ etiam nunc. nam Flamen dialis auſpicatur uindemiam, & ut iuſſit uinum legere agnam Ioui faciat. inter cuius exta cæſa, & proiecta flamen prorſus uinum legit. in Thuſculanis ſacris eſt ſcriptum uinũ nouũ ne

uehatur in urbẽ ante quàm uinalia cælentur. Robigalia dicta ab Robigo secundum segetes. huic deo sacrificatur, ne rubigo occupet segetes. Dies Vestales, ut uirgines Vestales Veste sacrificent. Quinquatrijs Minusculæ dictæ iuniæ Idus ab similitudine maiorum quod tibicines tum feriati per urbem uagãtur, & cõueniunt 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 nomiatus, quod eo die repente tumultu fugerit populus, non multo enim post hic dies, q̃ decessus gallorum ex urbe & qui tum sub urbe populi, ut Ficulneates, ac Fidenates et finitimi alij contra nos coniurauerunt. aliquot huius diei uestigia fugæ in sacris apparent. de quibus rebus antiquitatum libri plura referunt. Nonæ caprotinæ quod eo die in Latio Iunoni Caprotinæ mulieres sacrificant. & sub caprifico faciunt. & è caprifico adhibent uirgam. Ob hoc toga prætexta data eis. Apollinaribus ludis docuit populum. Neptunalia à Neptuno. eius enim dei. ui. feriæ Funalia Furiæ quod ei deæ feriæ publicæ dies is, cuius deæ honos apud antiquos. nã ei sacra instituta annua & flamẽ attributus. nunc uix nomen notum paucis. Portũnalia dicta à Portũno, cui eo die ædes in portu Tyberino facta et feriæ instituatæ. Vinalia rustica dicuntur ante diem. xij. Calendas Septembris, quod tum Veneri dicata 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, & q̃ eo die populus pro se in ignem animalia mittit. Opecõsiua dies ab dea opeconsiua, cuius in regia sacrariũ, q̃ ideo actum ut eo præter uirgines uestales, et sacerdotẽ publicum introeat nemo. Is cum eat Suffibulũ haud habeat, scriptum id dicatur, ut à suffiendo subligaculũ. Vortũnalia à Vortũno, cuius feriæ tum Octobri mense. Meditrinalia dies dictus à medendo, quod ut ait Flaccus flamẽ Martialis dicebat hoc die solitum uinum nouum & uetus libari, & degustari medicamenti causa, quod facere solent etiam nunc multi cum dicunt 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. Armilustriũ ab eo quod in armilustrio armati sacra faciũt nisi locus potius dictus ab his sed quod de his prius. id ab luendo, aut lustro, ideſt quod circũibant ludentes ancylibus armati. Saturnalia dicta ab Saturno, quod eo die feriæ eius, ut post diem tertiũ Opalia opis Angeronalia ab Angerona cui sacrificium fit in curia aculeia, et cuius feriæ publicæ Laurentinæ is dies, quem diem quidam inscribendo Laurentalia appellant, ab Acca laurentia nomina tus 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 cõpetunt, tum in compitis sacrificatur, quotãnis is dies concipitur. Similiter latinæ feriæ dies cõceptiuus dictus à latinis populis quibus ex albano monte ex sacris aternã petere fuit ius cum Romanis. à quibus latinis Latinæ dictæ Sementinæ feriæ dies is qui à pontificibus dictus appellatus à sementę quod sationis causa suscepta. Paganicæ eiusdem agriculturæ causa susceptæ, ut haberet in agris omnis pagus, unde paganicæ dictæ sunt. Præterea feriæ conceptiuæ quæ nõ sunt annales, ut hæ quæ dicuntur sine proprio uocabulo, aut cum per spicae, 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. septẽ dictæ. Calo Iuno Nouella. Nonæ appellatæ, aut quod ante diem nonum idus semper, aut q̃ ut nouus annus Calendæ Ianuariæ ab nouo sole appellatæ, nouus mensis nona luna nonis eodem die enim in urbẽ ab agris ad regẽ conueniebat populus. Harum rerum uestigia apparẽt in sacris nonalibus in aræ q̃ tunc ferias primas mẽstruas quæ futuræ sint eo mẽse rex prædicit populo. Idus ab eo quod thusci Itus, uel potius quod sabini Idus dicunt dies postridie Calendas, nonas. Idus appellati atri, q̃ per eos dies nouæ inciperent. Dies fasti per quos prætoribus omnia uerba sine piaculo licet fari. Comitiales dicti q̃ tum ut esset populus, constitutum est ad suffragiũ ferẽdum, nisi si quæ feriæ conceptæ essent propter quas non liceret ut cõpitalia & latinæ. contrarij horum uocantur dies nefasti, per quos dies nefas fari prætorem. Do, dico, addico. 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 prudẽs dixit Quintus mutius ambigebat eum expiari ut impium non posse. Interæsi dies sunt per quot mane & uesperi est nefas, medio tempore inter hostiam cæsam et exta proiecta fas. à quo q̃ fastum Intercedit, iteresi, aut q̃ interæsum nefas. Dies qui uocatur sic quando rex comitiauit, fassis dictus ab eo, q̃ eo die Rex Sacrificulus dicat ad comitium ad quod tempus est nefas. ab eo fas. Itaq; post id tempus lege actũ sæpe Dies quocatur, quãdo stercus delatum fas ab eo appellatus, quod eo die ex æde uestæ sterces euerritur, & per 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 fere, si à Martio ut antiqui instituerũt, numeres. Nam primus à Marte. Secũdus ut Fuluius scribit, et Iunius Gracchus à Venere, quod ea sit Aphrodite. Cuius nomen ego antiquis literis, quod nusquam inueni, magis puto dictum quod Ver omnia aperit, Aprilẽ. Tertius à maioribus Maius. Quartus à iunioribus Iunius. Dehinc quintus quintilis, & sic deinceps usque ad Decembrẽ à numero. ad hos, q̃ 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 tum februatur populus, ideſt Lupercis nudis lustratur antiquum oppidum palatinum gregibus humanis anctum. 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. Currẽs. 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 neque 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 primigenij, circiter quingentæ ſpecies declinationis fiunt. Primigenia dicuntur uerba, ut Lego Scribo. Sto Sedeo. & cætera, quæ nõ 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 natæ ſint innumerabilia. principio erunt pauca quæ inde natæ ſint innumerabilia. A quibus ijſdem principijs antepoſitis præuerbijs pauca, immanis uerborum accedit numerus quod præuerbijs additis, atq; cõmutatis aliud atq; aliud fit. ut enim cæſſit atq; receſſit, ſic accæſſit et abſceſſit. Itẽ incæſſit & excæſſit, ſic ſuccæſſit & decæſſit & concæſſit, & procæſſit. Quod ſi hæc decem ſolum præuerbia eſſent quoniam ab uno uerbo declinationum quingenta diſcrimina fierẽt, his decem plicatis coniuncto præuerbio ex uno quinq; millia numero efficerentur, ex mille quinquagies centum millia diſcrimina fieri poſſunt. Democritus, ſecutiq; item, alij qui infinita principia dixerunt, quæ unde ſint non dicunt, ſed cuiuſmodi ſint, faciunt tamen magnum numerum, & ex his quæ conſtant in mundo, oſtendunt. Quare ſi etymologos principia uerborum poſtulet mille, de quibus ratio ab ſe non paſcatur, & reliqua oſtendat quod non poſtulat, tamen immanem uerborum expediat numerum. de multitudine quoniam quod ſatis eſſet admonui de obſcuritate pauca dicam uerborum, quæ tempora conſignificant. ideo locus difficillimus eſt, quod neq; his ferè ſocietas cũ græca lingua, neq; uernacula, ea quorum repertum memoriæ affuerit noſtræ. de quibus ut dixi, quæ poterimus. Incipiam. Hinc Primum quod dicitur Ago actio ab agitatu facta. Hinc dicimus agit geſtam Tragœdus. et agitãtur quadrigæ. Hinc agitur pecus paſtum quà uix agi poteſt. Hinc Angiportum quà nihil poſſet agi. Hinc Angulus quod in eo locus angu ſtiſſimus 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, qđ et eã rẽ cogitamus, in mentem agimus & cum pronuntiamus agimus. Itaq; ab eo Orator dicitur agere cauſam. Et Augures agere auguritum 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. A cogitatione Conſilium. unde conſilium quod ut ueſtimentum apud ſiſſonem 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, cũ Cõmentum pronuntiatur. Ab eadem mente Meminiſſe dictũ, & Amens qđ 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. Cura re à cura dictum. Cura quod cor urat. Curioſus qui hac præter modum utitur. Reuocare rurſus in cor uocare. Curia ubi ſe natus 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 puolet quo uult. Libere à labendo dictum quod lubrica 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 cauſurum putat, refugit mens cum uehementius in monẽdo ut ſe abeat 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, et ſe fuiſſe & illos eſſe mortales. ab eo cætera quæ ſcripta ac facta memoriæ cauſa Monumenta dicta. Mœrere à marcere quod mœrore cor pus marceſcere dicitur. hinc etiam Macri dicti. Lætari 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 lætitia. Sic cum ſe habent lætæ. 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 fatale 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 non eſt, & ſi fati ſunt piaculum faciunt. Hinc Effata dicuntur quod augures finem auſpiciorum cæleſtium extra urbẽ 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 cõiunctum fano. hic profanatum qđ in ſacrario pollutũ. Atq; inde Herculi Decima data ab eo eſt quod ſacrificio quodam fanatur, ideſt ut fani lege ſit. Id dicitur Pollutum quod à porriciendo eſt fictum. Cũ enim ex merabus 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 publice inuencam. ab eodẽ uerbo Fari, fabulæ ut tragœdiæ, & comœdiæ dictæ. Hic faſti, & 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, fit. 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 & Fatuus & Fatuæ. Loqui ab loco dictum quod q primo dicitur fari, & uocabula & reliqua uerba dicit ante, quàm ſuo q; loco ea dicere poteſt hũc Chryſippus negat loq ſed ut loqui. quare ut imago hominis nõ ſit homo. ſic in coruis Cornicibus. pueris primitus incipientibus fari uerba nõ eſſe uerba, quod non loquebantur. Igitur is loquitur qui ſuo loco qđq; uerbum ſciens ponit, & iſte Proloquitur, cum animo quod habuit extulit loquendo. hinc etiã amplius dicuntur. Eloquium ac religi fanis ſabinis è cælla Dei qui eloquuntur. hinc dictus Loquax qui nimiũ loquitur. hinc Eloquẽs q copioſe loquitur. hic Colloquiũ cũ conueniunt in unum locum loquendi cauſa. hic

Allocutum mulieres ire aiunt, cum eunt ad aliquam locutum consulendi causa. hinc quidam Loquelam dixerunt uerbum quod in loquendo efferimus. Cocanne loqui dictum à concinne, ubi inter se conueniunt partes et inter se rndent aliud alij. Pronuntiare dictum et nuntiare pro idē ualet qd ante ut in hoc proludit. Ideo actores pronuntiare dicuntur qđ in Proscænio pronuntiat poeta cogitante. quod maxime id tum dicitur proprie nouā fabulā cū agunt. Mutius est. n. ab his rebus noiatus qđ à græco uerbo uideri pōt declinatum. Ab ea qdem græca uoce Neapolis νέα πόλις ab antiqs nostris uocitata. à quo etiā extremum nouissimum quoq; dici cœptū uulgo q mea memoria, ut Aelius gallus, sic senes aliquot nimium nouū 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 et sub nouis dicta pars in foro ædificiorum. quod uocabulū eius peruetustum, ut nouæ uiæ quæ uia iam diu uetus ab eo quoq; potest dictum nominare, quod res nouæ in usum quomodo additæ erant quibus ea nouissent. nomina ponebant. Ab eo Nuncupare quod tunc ciuitate uota nouā suscipiuntur. Nuncupare noīare ualere apparet in legibus. ubi Nuncupatæ pecuniæ sunt scriptæ. Item in choro in quo est, ænea qs est q meum nomen nuncupat? Item in medo. Quis tu es mulier, quæ me mi sueto nuncupasti noie? Dico originem habet græcam qđ græci ἀνακέλλω. hinc Ennius, dixq hinc dicere cupit. hinc Iudicare quod tūc ius dicatur hic iudex qđ iudicat acepta potestate. i. quibusdam uerbis dicendo finit. Sic. n. ædis sacra à magistratu pontificæ præeūte dicendo dedicatur. hinc ab dicādo Iudicium. hic illa Indicat illum. Indicat finus. Prodixit diē. Addixit iudicium hinc appellatū dictum in mimo ac dictiosus. hinc in manipulis castrensibus ductus. hinc dictatu in ludo. hinc Dictator magister populi qđ his à consule debet dici. hinc antiqua illa Dicatur in imo & Dicis cā & addictus. Si dico qd scienti qđ det qđ ignoranti trado. hinc Docco declinatū uel qđ cum docemus dicamus, uel quod q docētur inducantur i id qđ docentur. Ab eo qđ scite ducere qui est dux aut Ductor qui ita induxit, ut doceat. Ab docendo Discere disciplina discere literis commutatis paucis. Ab eodē principio Documenta, quæ exempla docendi cā dicuntur. Disputatio & cōputatio cum præpositione à putando quod ualet purū facere. Ideo antiqui Purū purū appellarūt. Ideo Putator quod arbores puras facit. Ideo ratio putari dicitur in qua summa sit pura, sic is sermo, in quo pura disponuntur uerba ne sit cōfusus, atq; ut diluceat, dicitur disputare. Quod dicimus disserit ut areas trāslatio ex agris fit. Nā ut olitor Disserit in areas sui cuiusq; gnis res, sic in oratione q facit Dissertus. Sermo opinor est à serie. unde Serta et ēt in uestimento Sartum, qđ comprehensum. Sermo. n. nō potest in uno hoie esse solo sed ubi ratio cū altero cōiuncta sit. Cōserere manū dicimur cum hoste. sic ex iure manu cōsertum uocare. hic Asserere manum in libertatē cōprehēdimus sic augures dicūt. Si mihi author ē uerbi nam manū asserere dicit. Cōsortes hinc etiam ad qđ ipsi cōsortes. Sors hinc sortes qđ in his iuncta t pacē cū hominibus ac rebus, ab his sortileq. ab hoc pecunia quæ in fœnore, sors ē. Impēdiū qđ inter se iūgat. Legere dictum qđ legentur ab oculis literæ. ideo etiā Legati q ut publice mittantur, leguntur. Item à legēdo Leguli q oleam aut uuas legunt. hinc legumina in fructibus uarijs, etiam Leges quæ lectæ et ad populū latæ quas obseruet. hinc Legitima et Collegæ q unà lecti et q in eorū locum suppositi, sublecti. Additi Allecti, et Collecta quæ ex pluribus locis in unum lecta. ab legendo Ligna quoq; q ea aduecta legebantur in agro, qbus in focum uterētur, indidem ab legendo Legio & diligens & dilectus. Murmuratur dictum à similitudine sonitus, q murmurat ita leuiter loquitur, q magis id sono facere, q ut intelligatur uideatur hinc etiam poetæ murmurantia litora. similiter Fremere Gemere Clamare Crepare ab uocis similitudine, et sonitus dicta. hinc illa arma sonare, Fremor oritur. hinc nihil me increpitando cōmones. Vicina horū, Quiritare, Iubilare. Quiritare dicitur is qui quiritū fidē clamans implorat. Quirites à curiēsibus. ab his cum Tatio rege in societatē uenerunt ciuitates, ut gritare urbanorū, sic iubilare rusticorū. Itaq; hos imitatus Apissi us ait i buccol. Io bacche qs me iubilat uicinus tuus antiquus, sic Triumphare appellatū. q cum imperator milites redeuntes clamitant p urbē in capitoliū eunti. Io triumphe id à θριάμβω græco liberi patris cognomēto pōt dictum esse. Spondere ē dicere. Spondeo à sponte. Nā id ualet uoluntate. Ideo Lucil. scribit de Cretea cum ad sē cubitum uenerit sua uoluntate sponte ipsam suapte adductam, ut tunicam, et cætera reijceret. Eandē uoluntatem Terētius significat cum ait. Satius esse sua spōte rem ēe facere, quām alieno metu. Ab eadē spōte à qua dictum spōdere declinatum Spōdet & Rndet. Despondēr et Sponsa. Itē sic alia. Spōdet. n. q dicit à sua spōte, spōdeo spōdet etiam spōsor q idem faciat obligatur. hinc Sponsus Cōsponsus. Hoc Nauius significat cum ait. Consponsi spondebatur pecunia, aut filia nuptiarū causa appellabatur, et pecunia quæ de spōsa erat sponsa. quæ pecunia iter se contra spōsum rogatu erat, dicta sponsio. cui desponsa qđ erat, sponsus. quo dic sponsum erat, sponsalis. q spopōderat filiam, despondisse dicebatur, q despōte eius. i. uolūtate exierat. Non. n. si nolebat dabat, qđ sponsus erat alligatus. Nam i Comœdijs uides dici. Spondē tuam gnatam filio uxorē meo? Quod tū et prætoriū ius ad legē, et cēsoriū iudiciū ad æquum existimabatur. sic despondisse animum quodq; dicatur, ut despondisse filiam qđ suæ spōtis statuerat finē, à qua sponte dicere cū spondere quoq; dixerūt. cū à sponte rndetur. i. ad uolūtatē rogantis. Itaq; q ad id quod rogatur non dicit, non rndet, ut non spondet ille statim q dixit, Spondeo si iocandi causa dixit. neq; agi potest cū eo ex sponsu. Itaq; qs dicit in Tragœdia. Meministi ne te despondere mihi gnatam tuam? qđ sine sponte sua dixit cū eo agi non potest ex sponsu. Etiam Spes à sponte potest esse declinata qđ tum sperat, qđ cum uult, fieri putat. Nam quod non uult si putat metuit, non sperat. Itaq; hic quoq; q dicat in Astraba. Plauti. sequere adsequque Poliba dicæ meam spē cupio cōseq. sequor Hercule quidē. Nam libenter mea sperata consequor, et quod sine sponte dicunt uere neq; ille sperat qui dicit adolescens. neq; illa sperata ē. Ipsōr et præs et uas neq; idē, neq; res à qbus ij, sed dissimiles. Itaq; Præs qui à magistratu interrogatus in publicū ut præstet, à quo & cum rndet dicit præs. Vas appellatus qui pro altero uadimoniū promittebat. Consuetudo erat, cum reus parū esset idoneus in cœptis rebus, ut pro se alterū daret, à quo caueri postea lege cœptum est. ab his, qui prædia uenderent, uades ne darent, ab eo scribi cœptum in lege mancipiorū uadem ne poscerent. nec dabitur. Canere & Canit, & Succanit, & Canto, & Cantatio ex camena pmutato pro. n. m. ab eo qđ semel emit. si sæpius cantat, hinc Cantatio. Item alia nec sine canendo Tibicines dicti. Ouium. n. horum quod à canere etiam Bucinator à uocis similitudine & cantu dictus. Oro ab ore, & porat, & Exorat, & Oratio & Orator, & Osculū dictum. Indidem Omen & Ornamentum. Alterum quod in ore primum elatum est osmen dictum. Alterum cum præpositione dicatur nunc ornamentum olim osnamenta, ut Scænici plerique dicunt hinc Oscines dicuntur apud augures, quod ore faciāt auspicium. Tertium gradum agendi dicunt ubi quid faciunt, in eo propter similitudinem agendi & faciendi, & ge-

rendi qdam error, his q putant esse unũ. potest. n. aliqd facere & non agere, ut poeta facit fabulã, & non agit. Contra actor agit, & non facit, & sic à poeta fabula fit, & nõ agitur. ab actore agitur, & nõ fit. Contra imperator q dicitur Res gerere. in eo neq; agit neq; facit, sed gerit. i. sustinet. trãslatũ ab his, q onera agerunt, q hi sustinent. Proprio noĩe dicitur Facere à facie q rei quã facit, imponit faciẽ, ut fictor cũ dicit Fingo figurã imponit, cum dicit Informo formã. sic cum dicit facio faciẽ imponit à qua facie discerniatur ut dici possit aliud esse uestimentum aliud uas. sic item quæ fiunt apud fabros fictores. Itẽ alios alia q̃q̃ administrat cuius opus non extat, q sub sensum ueniat. Ab agitatu ut dixi magis agere q̃ facere putatur, sed q his magis promiscue quàm diligenter cõsuetudo est usa, trãslatitijs utimur uerbis. nam & quidem facere uerba dicimus, & q aliqd agit, non esse inficientem q̃ adlucet, dicitur lucẽ abluere & luce dissoluuntur tenebræ. ab luce Noctiluca. lucere item à luce qđ propter lucem amissam is cultus institutus Adquirere est ab ad quærere. Ipsum quærere ab eo qđ quæres ut recipere tur, datur opera à quærẽdo Quæstio ab his Cõquæstor. Video à uisu. q̃q̃s. n. sensuũ maxius ẽ oculus. Nã cũ sensus nullus qđ abest mille passibus sentire possit, oculorũ sensus uisusq; pueuit ad stellas. Hinc Visenda, uigilauit, Vigilũ, Inuidẽt, et atticũ illud obliuio lauet qđ incidit inuidendum. à quo etiam Violauit uirgnem, pro uitiauit dicebant. Neque eadem mode stia potius cum muliere fuisse, quã concubuisse dicebant. Cerno idem ualet. itaq; pro uideo, ut ait Enni. lumen iubar ne ĩ cælo cerno? Canius, sensum q̃s inesse & motũ in membris cerno. Dictum cerno à creo. i. à creando, Creo ab eo qđ cũ qd creatum est, tũc deniq; uidetur. hinc fines capillorum descripti qđ finis uidetur discrimen, & qui id testamento i. facto uideãt te esse hæredẽ. Itaq; in creatiõe adhibere iubent testes. Ab eodẽ est qđ ait Medea. Ter sub armis malim multa cernere, quàm semel modo parere. qđ ut decernunt de uita eo tpe multorũ, uideatur uitæ finis. Spectare dictum ab antiquo quo etiam Ennius usus. Vos epulo postq̃ spexit. Et qđ in auspicijs distributum est, Qui habent spectionem qđ non habeant & quod in augurijs etiam nũc augures dicunt, auem Specere consuetudo cõis, quæ cum præuerbijs cõiuncta fuerunt, etiã nunc seruant. ut Aspicio cõspicio, Respicio, Suspicio, Despicio, sic alia i quo etiã Expecto quod expectare uolo. hinc Specula. hinc Speculũ qđ in eo specamus imaginẽ. Specula de quo prospiamus. Speculator quẽ mittemus ante ut respiciat quæ uolumus. hinc quo oculos iũgimus, q̃bus specamus, Specillum. Ab auribus uidentur dicta uerba. Audio & auscultoaudio ab Aueo q auribus auemus dicere semp. quod Enni. uidetur Etymon ostendere uelle ĩ Alexandro, cum ait. Iã dudum ab ludis aĩus atq; aures auẽt auide expectantes nuntium. propter hãc aurium auiditatem theatra replentur, ab audiẽdo etiã Auscultare declinamus, q hi auscultare dicuntur qui auditis parent, à quo dictum poetæ audio, aut auscultoliteræ cõmutatione dicitur. Odor. Olor. hinc Olet & odorari, & odoratur. & Odora res. Sic ab ore Edo, Sorbeo, Bibo, poto, edo à græco ἔδω. hinc Esculentum, & Escædulia, & qđ græce τρώγω latine gustat. Sorbere, item bibere à uocis sono. ut feruere aquam ab eius rei simlisonitu ab eadem lingua qđ πότον Potio, unde poculum, Potatio Repotatio. itidem puteus quod sit græcum antiquum, nõ ut nunc φρέαρ dictum. à manu Mancipium quod manu capitur. Cum iungit plures manus Manipulus. Manipularis manicat. Manubrium quod manu teneatur. Mantelium quasi manutrium ubi manus tergũtur. Nunc primum ponam de censorijs tabulis. Vbi noctu in templum cænsor auspicauerit, atq; de cælo nuntium erit præconi, sic Imperato, ut uiros uocet quod bonum fortunatum felix q̃; salutare q̃; siet pop. Ro. qrĩtium. Rei q̃; p. R. quiritium mihi q̃; collegæ q̃; meo, fidei. magistratuiq; nostro. Oẽs quirites, pedites, armatos, priuatos q̃; curatores oĩum tribuum, siqs pro se, si uerbo altero dari rõnẽ uolet, uocat Inlicium. hoc ad me præco in templo primum uocat post eadem æris. Item uocat ubi licet cænsor. scribæ, magistratus myrrha unguentis qđ ungetur. Vbi prætores tribuniq; plebeij quiq; in consiliũ uocati sunt, uenerunt. Censores inter se sortiuntur, Vter lustrum faciat ubi templũ fictum est. post autem conuẽtionem habet q lustrũ cõditurus est. in cõmentarijs consularibus scriptum sic inueni. Qui exercitum imperaturus erit, Accenso dicit, hoc Calphurni uocat inlicium. Oẽs qrites huc ad me, accensus dicit sic. Omnes quirites inlicium uisite huc ad iudices. C. Calphurnius dicit. Vocat ad conuẽtionem oẽs quirites huc ad me. accensus dicit sic. oẽs qrites ite ad conuẽtionem huc ad iudices. Deinde cõsul eloqtur ad exercitum Impo qua cõuenit ad comitia centuriata. quare hic accenso, illic præconi dicat. Hæc est cã in aliquot rebus. Itẽ ut præco accensus accubat à quo accensus quoq; dictus. Accensum solitũ Ciere Bœotia oñdit quam Comœdiã alij esse dicũt hoc uersu. Vbi primũ accensus clamarit meridiem. hoc idẽ Cestonius in actiõibus scribit prætorẽ accensum solitum tum eẽ iubere, ubi ei uidebatur horã esse tertiã, iclamare horã esse tertiã. Itẽq; meridiẽ & horã nonã arcũ aures mitti solitus quo inliceret populũ in cum unde uocare posset ad concionẽ, nõ solũ ad consules et censores, sed ẽt quæstores ut commentariũ indicat uetus inqsitionis. M. Sergij Marii Filij quæstoris, q̃ capitis accusauit. rogũ in aqua. an sic ẽ auspicio orando. Sed in tẽplo auspicijs dũ aut ad prætorẽ, aut ad cõsulẽ mittas auspiciũ petitũ. Cõmeatum prætores uocet ad te. Et eũ de muris uocet. præco id impare oportet. cornicẽ ad priuati ianuã et i arcem mittas ubi canat collegã regis, et comitiũ edicat de rostris et argentarij tabernas occludant, patres censeãt, exqras et adesse iubeas magistratus, cẽseat ex ara cõsules prætores tribunosq; plebis collegasq; uos, et in tẽplo iubeas adesse hoies, ac cũ mittas cõcionẽ auoces. In eodẽ cõmentario aqsitionis ad extremũ scripti caput edicti hoc est. Itẽ qđ attinget q decessoribus classicũ ad comitia centuriata redẽptũ hñt uti curent eo die. quo die comitia erũt, In arce Classicus cãnat ũ circumq; muros & ante priuati huiusce. Quinti trogi scelerosi hostium cãnat, et ut in cãpo cũ pria luci adsit. et inter id cũ circũ muros mittitur, et cũ cõcio aduocatur interesse tẽpus appet ex his q̃ ite rea fieri inlicio scriptũ ẽ, sed ad comitia tũ uocatur populus. iõ q alia de cã hic magistratus nõ pot exercitũ urbanũ cõuocare. cænsor, cõsul, dictator, Interrex pot q cænsor exercitu centuriato constituit q̃quennalem cũ lustraret, et in urbẽ ad uexillũ ducere debet dictator, & cõsul in singulos annos q hic exercitũ impare pot, quo erat id qđ propter centuriata comitia impare solent. Quare nõ est dubiũ cum hoc Inlicio sit cum circum muros iter ut populus inliciatur ad magistratus cõspectũ, q consul uocare pot in eũ locũ, unde uox ad concionem uocatis exaudiri possit. quare una origne ilicio et inlicius, qđ in choro proserpinæ est, et pellexit qđ in hermiona est cũ ait Pacu. Regni alieni cupiditas pellexit. Sic Elicij Iouis uisa ara in auẽtino ab elicie do. hoc nũc aliter fit atq; olim q augur cõsuli adest tũ cũ exercitus imperator ac præit. Quid eum oporteat dicere. Consuli augur imperare solet ut inlicium uocet, nõ accenso aut præconi. id inceptum credo cum non adesset accensus, & nihil intererat cui imparet et dicamus cũ fiebat q̃dã neq; item facta neq; itẽ dicta semp hoc ipsum ilicio scriptum inueni in. M. Iunij commentarijs, qđ tñ ibidẽ est qđ illicite illexit. Quæ cum. E. et. C. cum. G. magnã habent cõmunitatem, sed qm in hoc de paucis rebus uerba feci. De pluribus rebus uerba faciam pauca, &

potiſſimũ, quæ in græca lingua putant latina, ut Scalpe σκαλ-πάνη. ſternere στορεύειν. lingere λείχειν. ferre φέρειν. prouidere προοράν, errare ἐρρεῖν, quæ oĩa græcæ ſunt. itẽ ab γίγνομαι gignitur. ab eo qđ dicunt σφαγιάζειν, ſtrãgulare. tinguere à græco βάπτειν. Præterea ades , ab eo qđ illi malaxare, illi μαλακίζειν potare ποτίζειν. domare δαμᾶν, mulgere ab ἀμέλγειν, ut rũcanare etc. ut Rũcanare à rũcana cuius origo græca. Quod ad origines uerborũ huius libri ptinet, qm̃ ſatis multas arbitror poſitas huius gñis, deſiſtam, et qm̃ de hiſce rebus tres libros ad te mittere in ſtitui. De oratiõe ſoluta duos. de poetica unum, & ex ſoluta oratiõe ad te miſi duos. Priorem de locis et quæ in locis ſunt hunc de temporibus & quæ cum his ſunt cõnũcta. Deinceps in proximo de poeticis uerborum originibus ſcribere inſtitui.

M. TER. VAR. DE LINGVA LATINA, ET DE VERBORVM ORIGINE AD CICE. LIB. VI.

TEMPORVM Vocabula & eorum quæ coniuncta ſunt, aut i agẽdo fiunt, aut cũ tpe alio quo enuntiãtur, priore libro dixi. i hoc dictum de poeticis uocabulis & eorũ originibus, in qs multa difficilia. Nã ut uerbũ, qđ conditũ ẽ, et qbus literis oportet ſcribi, aperiã. Inde poſt aliqua dicta, ſi ob ſcurior fit uolũtas in poſteriores nõ reprehẽdam. Igitur i illis, q in ſcrutando uerbo literas adiciunt, aut demunt, facilius qđ ſub ea uoce ſubſit, uidere poſſint. Eteni facilius obſcurã opam Myrmecidis ex ebore oculi uideant ſi extrinſecus admoueãt nigras ſetas. cũ hæc adminicula addus ad eruendã uoluntatẽ inpoſitoris, tñ latent multa. qđ ſi poeticæ in carminibus ſeruabit multa priſca, quæ eſſent, ſic etiã cui eẽnt potuiſſent fœcundius poemata ferrent fructũ. Sed ut in ſoluta oratiõe ſic i poematis uerba oĩa quæ hẽnt ἔτυμα poſſunt duci. Nec multa ab eo qđ nõ erunt in lucubratiõe literæ proſecutæ. Licet multum legeret Aelij hoĩs in primo in literis latinis exercitati, interpretationẽ carminũ ſaliorũ uidebis et exili litera expeditã, et præterita obſcura multa. Nec mirũ cum nõ modo Epimenidis opus poſt annos. L. expetitum à multis nõ cognoſcatur, Sed ẽt Teucer Liuij poſt annos. xij. ab ſuis q ſit, i gnoratur. ad hoc qd ad uerborũ poeticorũ ætatẽ? quorũ ſi Põpilij regnũ fons in carminibus ſaliorũ, neq; ea à ſu pioribus acepta, tñ hñt. dcc. annos. Quare cur ſcriptoris induſtriã reprehendas, q herois tritauũ attauũ nõ potuerit repire, cũ ipſe aui tritaui matrẽ nõ poſſis dicere? qđ internallũ multo tãto propius nos quàm hinc ad initiũ ſaliorũ quo romanorũ pria uerba poetica dicunt latina. Igitur de originibus uerborũ q multa dixerit cõmode, potius boni cõſulendum, q̃ q aliquid nequerit reprehẽdẽdũ, præſertim cum dicat etymologiæ nõ oium uerborũ poſſe dici cãs. ut qa quare ad medendũ medicina, neq; ſi nõ noris radices arboris nõ poſſe me dicere pirum eẽ ex ramo, ramũ ex arbore, eã ex radicibus quas nõ uideo. Quare qui oñdit eqtatum eſſe ab eqtibus. Eqtes ab eqte. Eqtem ab equo, neq; equus unde ſit dicat, tñ hic docet plura, et ſatisfecit grate. quem imitari poſſumus, næ ipſe liber erit iudicio. Dicã in iſto libro de uerbis, quæ à poetis ſunt poſita. Primũ de locis, deide de his quæ in locis ſunt. Tertio de tpibus, tum quæ cũ tpibus ſunt cõiũcta, ut q; cũ his ſint cõiũcta adiungam, & ſiqđ excidit ex hac quadripartitiõe, tñ in ea ut cõprehendam, incipiam. hic, unus erit quẽ tu tolles in cærula cæli templa. Tẽplum tribus modis dicitur. ab natura, ab auſpicio. ab ſimilitudine. Natura, in cælo, ab auſpiciis, in terra, ab ſimilitudine, ſub terra. In Cælo Tẽplum dicitur ut hecuba, magna templa cæli tum cõmiſta ſtellis ſplẽdidis. in terra, ut phiboea. Scrupea ſaxa bacchi templa propè aggreditur. ſub terra aut andromacha, Acheruſia templa alta ora ſaluete infera, qua qa initiũ erat oculi à tuẽdo, prio templũ dictum. quocirca cælum qua tuimur dictum tẽplum. Sic cõtremuit tẽplum magnum Iouis altitonãtis. i. ut ait Næuius in hemiſpærio ubi terra cæruleo 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 cõceptis uerbis finitus concipitur uerbis non eiuſdem uſquequaq; in arce. Item ſic teſtaq; me ita ſunto quoad ego eas te linquã nuncupauero. Vlla ter arbor qſ qs eſt quam me ſentio dixiſſe templum tectum quẽ feſto in ſiniſtrum. Olla uer arbor eſt quiſquis, quicquid eſt, quod me ſentio dixiſſe templum quem feſto dextrum. Interea concretione conſpicatione, cortumione, utiq; ea rectiſſime ſenſit, in hoc templo faciundo arbores conſtitui fines apparet & intra eas regiones qua oculi conſpicient. i. tueamur à quo templũ dictum, & Cõtemplare ut apud Enni. in Medea, contempla & templum Ceteris ad leuam aſpice. Contemplare & Cõſpicatre id eſſe apparet ideo dicere cum tẽplum faciat augur cõſpiciõe qua oculorum cõſpectum finiant, qđ cum dicunt conſpicionẽ addunt Cortumionẽ, quæ dicat à cordis uiſu. Cor. n. cortumionis origo, qđ addit templa ut ſint dextra aiunt ſancta eſſe, q gloſſas ſcripſerunt. id eſt falſum. nã curia hoſtilia templũ eſt, et ſanctum non eſt. Sed hoc ut putarent ædem ſacram eſſe Tẽplum & eſſe ſanctum, qđ in urbe Roma pleræq; ædes ſacræ ſunt tẽpla eadem ſancta, & qđ locat quædam agreſtia quod alicuius dei ſunt, dicentur Teſca, Nam apud Actium in philoctete, Lemnia qs tu es mortalis q in deſerta & Teſca te apportes locat. Locat enim quæ ſint deſignat cum dicit, Lemnia præſtolare, & cæ ſa cæbyrum 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 ſancta. Tueri duo ſignificat, unum ab aſpectu, ut dixit, unde eſt illud. Tueor te ſenex, proh. Iupiter. Et quis pater aut cognatus uolet nos contra tueri? Alterum à curando ac tutela ut cum dicimus, bellum tueor, & tueri uillam à quo etiam qui dã dicunt illum qui curat ædes ſacras Aedituũ, nõ ædituum. Sed tñ hoc ipſum ab eadem proſectum eſt origine, quod quem uolumus domum curare, dicimus, Tu domi uidebis. ut Plautus cum ait. intus para, cura, uide quod opus fiat. Sic dicta Veſtis, ſpicat quæ ueſtem ſpiceret. i. uideret ueſtem, ac tueretur. Quare à tuendo & templa & Teſca dicta cum diſcrimine eo, qđ dixi. Etiam inde idẽ. Illud enim ex templo acceptum me negato & filium. Extemplo eſt continuo qđ omne templũ debet eſſe contra ſeptum, nec plus, q̃ unum introitum habere. Quod eſt apud Actium. Peruade polum ſplẽdida mundi ſydera bigis continuis ſe cœpit ſpoliis. Polus græcũ id ſignificat circum cæli. Quare qđ eſt puade polum ualde uade p polum. Signa dicuntur eadem et ſydera. Signa qđ aliqđ ſignificẽt, ut libra æq noctium. Sidera, quæ inſiduntur. atq; ita ſignificant aliqđ in terris perurendo aliud'ue. Quare ut ſignũ cadens in pectore, qđ eſt terrarũ anfractarum uiſum. Anfractum eſt ab origine flexum duplici, dictum ab ambitu et frangendo. ab eo leges iubent indirecto pedũ. 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 fere in oppidis græcis, uel quod luna dicitur eſſe, quæ in cælo tribus uiis mouetur in altitudinem, & latitudinẽ, & longitudinem. Titanis dicta qđ eam genuit unus ex titanibus. ut in Plauto, latona titanis, ut ſcribit Manilius, eſt creata titano, ut idem ſcribit, latona parit cæſto complexu Iouis delia deos geminos. i. Apolli

nem & Dianã. Idem de eodem, ó ſancte Apollo q umbilicum certum terrarũ obtines. Vmbilicũ dictũ aiunt ab umbilico noſtro quod is medius locus ſit terrarũ. ut umbilicus in nobis, qđ utrũq; eſt ſãlſum. Neq; hic locus eſt terrarũ medius. neq; noſter umbilicus eſt hoĩs medius. Itaq; pingitur qui uocatur icthon Pythagora, ut media cæli ac terræ linea ducatur infra umbilicũ. per id qđ diſcernitur homo mas an fœmina ſit. ubi ortus humanus ſimilis ut in mundo. ubi. n. oĩa naſcuntur in medio qđ terra mundi media. Præterea ſiqđ medium. i. umbilicus ut pila terræ non Delphi medium, & terræ mediũ non hoc, ſed qđ uocant Delphos in æde foramen. allatum eſt qddam, ut theſauri ſpeciem qđ græci ὀμφαλὸν umbilicũ dixerunt. Pacu. Calydonia, altrix terra exuberantiũ uirũ. ut ager Thuſculanus, ſic calydonius ager eſt, nõ terra, ſed lege poeticæ qđ terra etolia in qua calydon à parte totum accipi etoliã uoluit. Actius, myſticæ dextra uada præter uecti. Myſticæ ac à myſterijs quæ ibi in proprio loco nobilia fiunt Ennius, areopagitæ qui dedere quam pudã Areopagitæ ab areopago, is locus athenis. Muſæ quæ pedibus magnum pulſatis olympũ. Cœlũ dicunt græci olympum, montem in Macedonia omnes, à quo potius puto dictas muſas olympiadas. ita. n. à terreſtribus locis cognominatæ Libetrides. pimpliades. Theſpiades. Helicõnides. quaſi Helleſpontum & clauſtra quod Xerſes quondã eum locũ clauſit. Nã ut ait Ennius. Iſq; Helleſponto pontem cõtendit in alto, niſi ab eo qđ Aſiã & Europam ibi cõcludit mare et inter anguſtias facit propontidis fauces. Pacu. Aliq in ægeo freto. Dictum fretum à ſimilitudine feruẽtis aquæ qđ in fretum ſæpe concurrat æſtus, atq; efferueſcit. Ægeũ dictum ab inulis qđ in eo mari ſcopuli in pelago uocantur à ſimilitudine caprarũ αἰγῶν. Aeges ferme aderant æquore in alto ratibus repẽtibus æquor mare appellatum qđ æquatum cõmotum uẽto non eſt. Ratis nauis lõga dicitur, ut Ennius cũ ait. Conferre aut ratem æratã q perit & qui dum mare ſudãtes 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 trãslatũ, illic ubi plures mali aut aſſeres. Agreſtis ab agro in ſuas dictas apparet, qđ uelamenta hoſtijs è lana quæ addũtur dicuntur in ſulæ, intra hoſtiarũ cornua uelamenta erãt. itaq; nũc cum ad ſepulchrũ feruntur frõdes ac flores, addũt lanas. iõ Næuius ait, Sed uelatas frõdentis comas cornua taurũ. Vmbrã iaci dicere apparet cornuta à cornibus. Cornua à cur uore dicta qđ pleraq; cornamus, at quas memorant noſſe nos eſſe. Carmenarũ priſcũ uocabulũ. ita natũ atq; ſcriptũ eſt alibi. Carmenæ ab eadem origine ſunt declinatæ in multis uerbis in quo antiq dicebant. ſ. poſtea dicũt. r. ut in carmine ſaliorum ſunt hæc. Oroulo, doloſi Eſo, pro oſculo, dolori, ero, oĩa uero ad patula coemiſſe Iani cuſtianes duo muſeruſes, dumq; Ianuſq; uenet poſt melios melior. Fœdeſum fœderũ. Pluſima plurima. Melioſem meliorẽ. Aſenam arenã. Ianitos ianitor. Quare Caſmena carmena inde Carmina carmen. r. poſtea extrito camena factum. ab eadẽ 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, & primũ caſcum ſignificat uetus. eius origo ſabina quæ uſq; radices in oſcam linguã egit. Caſcum uetus eſſe ſignificat Enni. qđ ait, q primum caſci populi genuere latini, eo magis Manilius qđ ait, Caſcum duxiſſe ætatem nõ mirabile eſt, q in annorum faciebat nuptias. Item oſtendit Papinij epigrammatum qđ in adoleſcentem fecerat. Caſcam Ridiculũ eſt cũ te caſcã tua caſcat dicit. Amicat Philoptonis eius q ſenex puerũ dicit puſum. puellã puſam. Sic fiet mutuã multinã, ut ſis uere puſus tu tua amicat ſenex. Item oſtendit qđ oppidum uocatur Caſſinũ. hoc. n. à ſabinis orti Sanites tenuerunt, ut nunc noſtri. unde & Caſſinũ forũ uetus appellant. Item ſignificant in attelanis aliquot Pupũ ſenem qđ oſca Caſnar appellant. apud Lucilĩ. Quid tibi ego ambages. ambiui ſcribere uonor. Profectũ à uerbo ambe qđ eſt i ambitu et ambitioſo. apud Valeriũ ſoranũ uetus Adagio eſt. O. P. Scipio, qđ uerbũ uſq; eo euanuit, ut græcũ pro eo poſitũ magis ſit aptum, nam idem qđ uocant græci παροιμίαν. ut cũ auribus lupũ teneo. Canis caninã non eſt, adagio eſt. litera cõmutata. Abagio dicta ab eo qđ ambit orationem, neq; in aliqua una re conſiſtit ſola. Abagio dicta, ut Abuſtũ qđ circũ uſtũ eſt, ut abigena bos apud augures, quam circũ aliæ hoſtiæ conſtituuntur. Cũ tria ſunt cõiuncta in origine uerborũ quæ ſint aĩa aduertenda, à quo ſit impoſitum, & in quo & qđ, ſæpe non minus de tertio, q̃ de primo dubitatur, ut in hoc. Vtrũ primũ una canis aut canes ſic appellata dicta. n. apud ueteres, Vna canes. itaq; Ennius ſcribit. Tantidem quaſi fœta canes ſine dentibus latrat. luculius nequam & magnus hõ laniorũ imanes canes ut impoſitio unius debuit eſſe canis, pluriũ canes, ſed neq; Ennius cõſuetudinem illam ſequens, eſt reprehendendus, neq; is q nũc dicit Canis caninam nõ eſt. Canes qđ latratu ſigna dant, ut ſigna canant. Canes appellatæ & quod ea uoce indicant quæ noctu latent, latratus appellatus. ſic dictum à quibuſdam una canes ut una Trabes remis roſtra per alium. Ennius. Vtinam ne in nemore pelio ſecuribus cæſa accidiſſet ad terrã abiegna trabes. cuius uerbi ſingularis caſus recte correctus ac facta trabs in medio. Ennius, Celitum camilla expectata aduenis, ſalue hoſpita Camilla. Qui gloſſemata interpretati, dixerũt adminiſtrã addi oportet in his quæ occultiora. Igitur dicitur in nuptijs Caſmillus, q cum merum fert, in quo quod ſit in miniſterio plerisq; extrinſecus nectunt. hinc Caſmillus noĩatur in Samothrace myſterijs. Dius quidam adminiſter dijs magnis uerbum græcum arbitror, quod apud Callimachum in poematis eius inueni. apud Enniũ. Subulo finitimas propter aſtabat aquas. Subulo dictus qđ ita dicunt Tibicines thuſci. quo circa radices eius i Hetruria nõ latio quærendum eſt uerſus quos olim Fauni, uatesq; canebãt. Fauni dei latinorũ ita ut fiunus, et fauna ſint in his uerſibus quos uocãt ſaturnios in ſylueſtribus locis traditũ eſt ſolitos fari. Quo fando faunos dictos. Antiquos poetas Vates appellabant à uerſibus uiendis, ut in poematis cũ ſcribã oſtendã. Corpore tartarino prognata paluda uirago. Tartarino à tartaro dictũ. Plato in iij. de fluminibus, apud inferos quæ ſunt in his unum tartarũ appellat. quare tartari origo græca. Paluda à paludamentis. ſunt hæc inſignia ac ornamẽta militaria. Ideo ad bellũ cũ exit imperator ac lictores mutauerũt ueſtẽ et ſigna ianuerũt, paludatus dicatur proficiſci. quæ propterea qđ cõſpiciuntur q ea hãt ac fiũt palã, paludamenta dicta. Plau. Epeũ fumificũ cocũ, ab epeo illo q dicitur ad Troiã feciſſe equũ troianum, et arguis cibũ curaſſe, ideo ait epeũ fumificũ q legiõi noſtræ hẽt coctũ cibũ. Apud Enni. Atq; prius pariet locuſta lucã bouem. Lucas bos elephas, cur ita ſit dicta, duobus modis inueni ſcriptum. Nã & in Cornelij cõmen. erat à libycis lucas. Et in Virg. cõmẽtario ab lucanis Lucas, ab eo qđ noſtrorũ maximã quadrupedẽ, quã ipſi hẽrent, uocarent bouẽ. et in lucanis Pyrrhi bello primũ uidiſſent apud hoſtis elephãtos. Idẽ nõ itẽ quadrupedes cornuatas, nã quos dẽtes multi dicũt ſunt cornua, lucanã bouẽ qđ putabant lucã bouẽ appellaſſe. Si à libya dictæ eẽnt lucæ fortaſſe Pãtheræ quoq; et leones nõ Africanæ beſtiæ dicerẽtur, ſed lucæ. ſi ab lucanis dictæ, Vrſi cur potius lucani quã luci dicti. Quare ego arbitror potius lucas ab luce qđ lõge relucebãt propter inauratos regios clypeos q̃bus eorũ tumor natæ erãt turres. Enni. Orator ſine pace redit, regiq; refert rẽ. Orator ab oratiõe dictus, q. n. uerba hẽret orationũ publicæ aduerſus eũ qđ legebatur, ab oratione orator dictus, cũ res ma-

iore ratione legebantur· potiſſimũ q̃ cãm cõmodiſſime orare poterãt·Itaq; Ennius ait·Oratores doctiloqui apud Enniũ olli reſpondet ſuauis ſonus egeria·Olli valet dictũ illi ab olla & Ollo q̃ alterũ comitijs cũ recitatur à præcone dicitur Olla centuria nõ illa·Alterũ apparet in funeribus idictiuis, quo dicitur Ollus leto datus eſt, q̃d græcus dicit ὀλέθρῳ, ideſt obliuioni·apud Enniũ menſas cõſtituit, idemq; ancilia·Analia dicta ab anaſu, q̃ ea arma ab utraq; parte, ut thracũ imaſa·Saturnio in carmine, Libáq; fictores argeos et tutulatos·Liba q̃ libã di cã fiunt·Fictores dicti à fingendis libis·Argei ab argis·Argei fiũt è ſirpeis uirgultis ſimulachra ſunt hominum xxx·Ea quotannis ponte ſublicio à ſacerdotibus publice deijci ſolent in tyberim·Tutulati dicti hi q̃ in ſacris capitibus habere ſolẽt, ut metam, id Tutulus appellatur ab eo q̃d matres familias crines conuolutos ad uerticem capitis, quos habent uti uelatos dicunt Tutulos, ſiue ab eo, q̃ tuendi cã capilli fiebant, ſiue ab eo q̃ altiſſimũ in urbe, q̃d eſt arx ea res tutiſſima Tutulus uocatur·Eundem Põpiliũ ait fecaſſe flamines q̃ cũ oẽs ſint à ſingulis deis cognominati, in q̃buſdã apparent etyma·ut cur ſit Martialis, & q̃rinalis, ſunt in q̃bus flaminũ cognominibus latent origines, ut q̃ ſunt in uerſibus plæriq; Volturnalem·Palatualem·Furinalem·Floralem q̃ Falacrem, & Pomonalem fecat·obſcura eſt eorum origo·Volturnos diua palatua, furina Flora, Falacer·Pomona pomorũ pater·Nã apud Enniũ·Iam Cata ſigna fere ſonitum dare uoce parabãt·Cata acuta·hoc·n. uerbo Sabini dicunt·quare Catus Aelius ſextus, nõ ut aiunt ſapiẽs, ſed acutus, & q̃d eſt tunc cœpit memorari·ſimul catta dicta ac capienda acuta dicta apud Lucilium. Thynno capto cœriũ ex cludũt foras·Occidunt q̃; lupos aperdite & iura Siluti Sumerete atq; amã·Piſcũ noia ſunt eorũq; è græcia origo·Apud Enniũ, quæq; cæruleo freto Orta nare cœpta·Cana Cortia dicta, q̃d eſt iter terrã & cælũ adſimilitudinem cortinæ Apollinis·ea à cordæ, q̃ inde ſortes primũ extimatæ·apud Enniũ·Quin ide inuictis ſumpſerunt pduellibus·Perduelles ſunt hoſtes ut pficat·ſic Perduellum duellũ i. poſtea bellum·ab eadẽ cã facta Duellona Bellona·apud Plautũ, neq; iugula, neq; ueſperugo, neq; Vergiliæ occidunt·Iugula ſignũ ẽ quod Acci·appellat Oriona, cũ ait·Citeus oriõ patefit·huius ſigni caput dicitur è ſtellis quatuor quas ĩfra duæ claræ, quas appellant humeros iter quas q̃d uidetur iugulũ, unde iugula dicta·Veſperugo ſtella, quæ ueſpere oritur, à quo etiam Turpil·ſcribit·Veſperũ, itaq; dicitur alterũ·Veſper adeſt quẽ dñt græci ἕωσφορον·Næuius patrem ſuũ optimũ appellat ſupremũ·Supremum à ſuprimo dictum·Itaq; in·xij·tabulis ſolis occaſu diei ſuprema tempeſtas eſto·Libri augurũ pro tempeſtate Tempeſtatem dicunt·i. ſupremũ augurij tempus·In cornicula q̃ regi latroci natus decem annos demetrio·Latrones dicti ab latere, q̃ circũ latera erant regi, atq; ad latera habebãt ferrũ, quos poſtea à ſtipatione ſtipatores appellarunt, et q̃ cõducebantur·Ea·n. merces dicatur græce λάφυρος. ab eo ueteres poetæ nõnunq̃ milites appellant latrones, q̃ itẽ uti milites cũ ferro, aut q̃ latent ad inſidias faciendas·Apud Næuiũ·Riſi egomet caſſabũdũ ire ebrium·Caſſabundũ à cadendo·Item Diabatra i pedibus hẽbat, erat amictus Epicroco ſimulis·utrunq; uocabulũ græcũ, ĩ menæchmis Plauti·Inter anallas ſedere iubes lanã carere·Idem eſt hoc uerbũ i Coſmotria Næuij·Carere à carendo, q̃d eã tum purgãt ac deducunt, ut careat ſpurcitia, ex quo Carminari dicitur tũ lana, cũ caret ea, q̃ ĩ ea hæret·Neq; eſt lana q̃ ĩ Romulo Næuius appellat Oſcã ab oſcis·In perſa iã pol ille hic aderit credo cõgero meus·Cõgero à gerra, & græcũ eſt & in latina cratis·In menæchmis·Idẽ iſtuc alius aſcriptiuus fieri ad legionem ſolet·Adſcriptiui dicti, q̃ olim adſcribebantur Inermes, q̃ ſuccederẽt armatis militibus ſiqs eorũ deperiſſet·in Trinumo·Nã illũ ibi Ferentariũ à ferendo·i. inane ac ſine fructu, aut q̃ ferentarij egtes hi dicti q̃ ea modo hẽbãt arma, quæ ferrentur, ut iaculũ huiuſcemodi egtes pictos uidi in Eſculapij æde uetere, & ferentarios adſcriptos·i friuolaria ubi rorarij eſtis en ſunt, ubi ſunt accenſi eccε·Rorarij dicti à rore q̃ bellũ cõmittebãt ãñ, ideo q̃ ante rorat, q̃ pluit·Accenſos miniſtratores Cato eſſe ſcribit, põt id ab arbitrio, nã inde ad arbitriũ eius cuius miniſter·Pacuius deũ triportenta ĩ mercatore ponit·Idem i mercatore·Non tibi iſtuc magis diuidia ẽ, quã mihi hodie fuit hæc eadem ẽ in Corolaria·Næuius, Diuidia à diuidendo dicta, q̃d diuiſio diſtractio eſt doloris·Itaq; idẽ i curculione ait·Sed q̃d tibi eſt lienes neãnt·renes dolẽt·Pulmones diſtrahuntur·In phagone·Honos ſincaſto perit pernis gladio·ſincaſtũ eſt omne meduliũ antiquo uocabulo græco·in paraſito pigro, domũ ire cœpi trannite dextra uia·Trames à tranſuerſo dictus·in fugitiuis, A grege ſpecta uide uiuices quãtas·Iam iſpexi q̃d eſſent·Viuices alij excitatũ uerberibus corpus·In caſtellaria·Nõ quaſi ut hæc ſunt hic limaces·Liuius de Limax à limo, q̃d ibi uiuit, Diobolares ſcæniculæ miracula·Diobolares à duobus obolis Scæniculæ ab ſcæno nugerio unguẽto·Miracula, à miris, ideſt monſtris, à quo Accius ait per ſonas diſtortas oribus deformes mirones·Ibidẽ·Scrãtiæ ſcrupedæ rutabulæ, Tãtulæ ab excreando Scrãtiæ ſic ad ſignificat ſcrupedã Aurelius ſcribit Auſcaripedã·Luentius comicus dicebat à uermiculo piloſo, qui ſolet eſſe ĩ fronde cũ multis pedibus·Valerius à pede ac ſcrupea·ex eo ab Accio poſitũ, carioſa itaq; ẽ ĩ Menalippa·Reijcas abs te religionẽ·Scrupeæ ĩponas Scritabillas à ſtritilãdo·Iritare ab eo q̃ ſiſtit ægre·in aſtraba, axitioſæ annonã cãrã è uili cõmat uiris·Ideo in Siteli tergo idem ait Mulierẽs uxor calauit, ego noui ſcio axitioſam·ſic Caruilius ſcribit Axitioſas demonſtrari·Suſpiatrices ab agendo axitioſas, ut ab una facẽdo factioſæ ſic ab una agendo actioſæ dictæ·In Geſtione ceraſtribula, ut de lũbo ob ſcœnabis·Ceraſtribula Opilius ſcribit circũ cxendices ſunt nobis, id græcũ eſt ab huius loci uerſura·In neruolaria·Scobinã ego illam actutũ adraſi·Scobinã à ſcobe·Lima·n. materia fabrilis eſt·in Pœnulo·Vincretis ceriũ curſu, uel grallatorem gradu·Grallator à gradu magno dictus·ĩ Truculento. Sine uirtute argutum cuem mihi habeã pro Præfica, ut Aurelius ſcribit, Mulier ab luctu, quæ conduceretur·quæ ante domum mortui laudes eius caneret hoc factitatum Ariſtoteles ſcribit ĩ libro q̃ ſcribitur Noia barbarica, quibus teſtimoniũ eſt, quod fretum eſt Næuij·Hæc q̃dem hercle opinor præfica ẽ·Nã mortuos collaudat·Claudius ſcribit dicta, quæ præficerentur ancillis, quemadmodũ lamentarentur·Præfica eſt dicta·utrunq; oſtendit à præfatione præficã dictam, apud Enniũ decem Coclites quos montibus ſummis ripis ſedere·ab oculo Cocles, ut Ocles dictus, q̃ unum haberet oculũ, quo circa in Curculione eſt de cœlitum proſapia eſſe arbitror·Nam ſunt unoculi·Nũc de temporibus dicã, quoa eſt apud Caſſiũ, Nocte itempeſta noſtrã deuenit ad domum·Intempeſta nox dicta à tempeſtate·Tẽpeſtas ab tẽpore·intẽpeſta nox quo tpe nihil agitur·Quid nox uidetur ĩ altiſono cæli clypeo temo ſuperat ſtellas ſublime cogẽs ẽt, aq; etiã noctis iter·hic multã noctẽ oſtẽdere uult à temonis motu, ſed temo, unde et cur dicatur latet·Arbitror antiquos ruſticos primũ notaſſe quædã ĩ cælo ſigna, quæ præter alia erãt iſignia, atq; ad aliquem uſũ culturæ tempus deſignãdũ cõuenire animaduertebãtur·eius ſigna ſunt, q̃ has ſeptẽ ſtellas græci, ut Homerus, uocãt, ἄμαξαν, & propinquum equi ſignũ Bootẽ noſtri eas ſeptẽ ſtellas Boues & temones, et prope eas axem·Triones·n. & boues appellãtur à bubulcis

ẽt nunc maxie cũ arant terrã. è qs dicta ualentes glebarij q fã
cile profandũt glebas. sic oẽs q terrã arabãt à terra Terriones.
uñ Triones ut dicerentur detritũ. Temo dictus à` tenẽdo. Is. n.
continet iugũ, et plaustrũ appellatũ à pte totũ, ut multæ pñt.
Triones dicti sepẽ, q ita sitæ stellæ, ut ternæ trigona faciant.
Aliqđ lumen iubar ne in cælo cerno? Iubar dicitur stella lu
cifer, quæ in summo hẽt diffusum lumẽ, ut leo i capite iubã. hu
ius ortus significat circiter esse extremã noctẽ. Itaq; ut Pacu.
Exorto iubare noctis decurso itinere. apud Plau. in Parasito
migro inde hinc bñ pous primo crepusculo. Crepusculũ dictũ
à` sabinis, & id dubiũ tẽpus noctis, an diei sit. itaq; in cordalio
est. Tam crepusculo fere` ut ament lãpadas accendite. Ideo du
biæ res creperæ dictæ. In Trinumo, Cõcubiũ sit noctis, priusq;
postremũ pueneris. Cõcubiũ à concubitu dormiendi cã dictũ.
in asinaria, Videbitur, factũ uolo. at redito cõticiniũ. Cõticinũ
puto à` conticiscendo dictũ, siue ut Opilius scribit ab eo, q cõti
cuerunt hoĩes. Nũc de his rebus, quæ adsignificant aliqđ tem
pus cũ dicuntur, aut fiunt, dicã. apud Accũ Reciproca tendẽs
neruo egno cõcita tela. Reciproca est cũ, uñ qđ profectũ redit
eo, q ab recipe reciprocare fictũ. aut qđ poscere procare dictũ.
apud Plautũ, aut trãsuersum, nõ prouersus cedit, quasi cãcer
solet. dicat ab eo, qđ in id qđ ẽ uersus. et iõ q exit in uestibulũ,
qđ est añ domũ prodire & procedere, qđ cũ leno nõ faceret,
sed scđm pariẽtẽ trãsuersus iret, dixit, ut trãsuersus cedit qua
si cãcer nõ prouersus hõ, ut apud Enni. Andromachæ nomen
q ĩdidit recte ei ĩdidit. Itẽ quapropter Parim pastores nũc ale
xandrũ uocãt. Imutari dũ uoluit Euripidẽ & ponere etymon
est lapsus. Nã Euripides, q græca posuit, etyma sunt apta. Il
le ait iõ nomen additum Andromachæ, qđ ἀνδρὶ μάχεται,
hoc Ennij qs põt intelligere. Inuersum significare Androma
chæ nomen q indidit recte ĩdidit, aut Alexandrũ ab eo appel
latũ in græcaq paris fuisset, à quo herculem quoq; cognomi
natũ Alexicacon ab eo, qđ defensor esset hoĩum. apud Accũ.
Iamq; aurorã rutilare procul cerno. Aurora dicitur añ solis
ortũ, ab eo, q ab igne solis, tũ aureo aer aurescit, qđ addit Ru
tilare est ab eodẽ colore. Aurei. n. rutuli, & inde ẽt mulieres
nalde rufæ rutulæ dictæ, apud Terentiũ. Sortatur, potat, olet
unquẽtum de meo sortari est sæpius meretriculã ducere, quæ
dicta à pelle. Id. n. nõ solũ antiq dicebãt sortũ, sed ẽt nũc di
camus sortea ea, quæ è corio ac pellibus sunt fcã. Inde in ali
quot sacris ac sacellis scriptũ hẽmus, neqd sorteũ adhibeatur,
ne mortiferum qd adsit. in attellanis licet aiaduertere rusticos
dicere se adduxisse pro sorto pelliculã, apud Accũ. Multis no
men uestrũ, numenq; cẽdo. Numen dicunt eẽ im pium ab nutu,
oĩa sunt eius cuius im pium maximũ esse uideatur. Itaq; ĩ Ioue
hoc & Homerus, & aliquoties Liuius. apud Plau. Si unũ epi
tyrũ edã apud illũ esuriens ĩsane. Bñ epityrũ uocabulũ est ubi
quo frequentius Sicilia, q Italia usa. id uehementer cũ uellet di
cere dicit insane, qđ ĩsani faciũt oĩa uehementer. apud Pacu. Ele
xaniat aquam lympatã dicit à Lympha Nympha, ut apud
græcos Thetis. Apud Enni. Ea thetis illi mater in græcia cõmo
ta mente, quos νυμφολήπτους appellant, ab eo lymphatos dixe
runt nostri. Bacchus, liber & eius comites Bacchæ, et uinũ in
Hispania Baccha. origo ĩ his oĩbus græca. apud Pacu. halcyo
nis ritu luius peruolgans furor. hæc. n. auis nunc græce dicitur
ἀλκυών, à nostris halcedo. hæc hyeme q pullos dicitur tranql
lo mari facere. Eos dies halcyõios appellãt, qđ ẽ ĩ uersu halcyo
nis ritu. i. ĩstituto, ut cũ haruspex præcipit i suo qsq; ritu sacrifi
cio faciat, & nos dicimus. xij. uiros græco ritu sacra non roma
no facere. Quod. n. fit rite, id ratũ ac rectũ est ab eo, Accius re
cte pfectis sacris uult accipi. apud Enni. si uoles aduortere ani
mum comiter mõstrabitur. Comiter hilare, ac lubẽter, cuius ori
go græce κώμος. inde Comessatio latine dcã & ĩ græcia, ut
qdã dñt Comœdia. apud Atiliũ cape, cede, lide, come, crede. ca
pe. Vñ accipe, sed hoc in proxio libro retractãdũ. Apud Pacu
uiũ. Nulla res neq; acurare, neq; mederi potis est, neq; reficere.
Cicurare mansuefacere. qđ. n. à fero discretũ, id dicitur Cicur.
& iõ dcm Cicur ingeniũ obtineo mãsuetũ à quo Veturij quoq;
nobiles cognoĩati Cicurij. Innatum a` cano Cicur. Cicum dice
bant mẽbranam tenuẽ, quæ est, ut in malo puniceo discrimen. à`
quo ẽt Plau. dicat, q uolet dẽsum ciccũ nõ iter duo. Apud Næ
uiũ Ciccũ uenire uideo ferme` iniuria. Ferme` dicitur, qđ nunc
fere`, utrunq; dictum à ferendo, q id qđ fertur est in motu, atq;
aduentat. Apud Plau. Euax iurgio uxorem tandem abegit ab
ianua. Euax uerbũ, nihil significat, sed effutitũ naturaliter ẽ.
apud Enni. hebe ipse clypeus cecidit. Apud Enni. Heu mea pu
ella spe qđe id sucenses tibi. apud Põpilium. Heu qua me cã
fortuna infesta premis, qđ ait iurgio i. litibus. itaq; qbus res
erat in cõtrouersia, ea uocabatur lis. iõ in actiõibus uidemus di
ci, quã rẽ sue litem dicere oportet ex quo licet uidere iurgare
esse ab iure dcm. Nã qs iure litigaret, à quo oburgatus is, q id
facit iuste? apud Lucr. Atq; aliquos ibi ab rebus clepsere foro.
Qui Clepsere dixit. Vñ ẽt alij clepe. i. corripe quorũ origo à`
clã, ut sit dcm clape, uñ clepe, et ex ea commutatio, ut multæ et
fcm clepe, põt à` græco dcm κλέπτειν. Apud Matiũ, Corpa
graiorũ merebar mandier igni. dcm mãdier à` mandẽdo. uñ
mãducari à quo i attellanis obsoniũ uocant mãducũ apud Ma
tiũ. Obscœni interpres, funestiq; oĩs author, obscœnũ dcm ab sce
na. Ea ut græci, aut Acci scribit, scæna in pluribus uerbis. a.
añ. e. alij ponũt, alij nõ, ut qđ ptim dñt sceptrũ, alij fœneratri
cem. alij fœneratricem, sic fœnisecat, & fenisecat à quo rustici
pappũ Mesiũ nõ mesium. A quo Luci scribit. Cæcil. nerusticus
fiat quare turpe iõ obsedũ. qđ nisi i scæna palã dici nõ debet.
põt uel ab eo qđ puerilis turpicula res i collo quædã suspendi
tur neqd obsit scæuæ cã, inde Scæuola appellatus, ea dicta ab
Scæna i. sinistra, q q sinistra sunt, bona auspicia existimantur.
à` quo dñtur Comitia aliudue qd sit. aut sinistra, quæ est, id
à græco est, q hi sinistrã uocant σκαίαν. quare qđ dixi Scæ
uũ. Omne est turpe id, uñ dicitur, Osmen omen extrito S. apud
Plau. Quia ego añhac te amaui. ualet, cõstitui. Itaq; hæres cũ
constituit se hæredẽ esse, dicitur Canere, & cum id fecerit, cre
uisse. Apud eundẽ. Quo de sinu frequẽtem opam dedisti na
let assiduam. Itaq; q adest Adsiduus ferre quẽ oportet. his fre
quens opponi solet. Itaq; illud eadem mulierculæ dñt qdem
nos pretio tãn est frequentare. Ita i prãdio nos lepide ac niti
de accepisu appet dicere facile est, ut curare, ut adsim cũ iã bñ
nos acipias. Apud Enniũ. Decretũ est stare cõpa telis, hoc uer
bũ Ennij dcm à` fodiendo, à` quo fossa. Apud Enni. Vocibus cõ
cide faxim & obrutus. Mussare dcm qđ muti non amplius
quã mũ dñt. à quo idẽ dicit, qđ munimũ est. neq; ut aiunt mũ
facere audent. apud Pacu. dei mouerint meliora, atq; amenti
am auerrũcassent. à uertendo Auerruncare, ut deus q meis re
bus præest Auerruncus. Itaq; ab eo precari solent, ut pericula
auertat. In Aulularia. Pipulo te differam añ ædis. i. cõuino de
clinatũ à pipatu pullorũ. Multa ab aliũ uocabus trãslata in
hoies. ptim quæ sunt aptæ. ptĩ obscura. pspicua ut Ennij, aius
cũ pectore lactat. Plauti, Gannuit odiosus oĩ totæ familiæ Cæ
cilij, tm rem dilabare, ut pro nihilo habuerit. Lucilij. Hæc inq;
Rudet ex rostris militabat eqdem, quãtũ himnitũ atq; equitum
cũ minus apiant porci ab lupo uolutare ululantis. Ennij. A` ui
tulo tibicina maximo labore mugit. Eqdem à` boue clamore bo
uantes. Eqdem à Leone pausam fecere fremendi, eqdem ab he
do clamor ad cælũ uoluendus p æthera uagit. Sueta frẽdiæ,
Frude frutim suauiter. Matius in cassina à Fringilla. Quid

finguisi?

fringutis? qd istuc tam cupide cupis? fues uoluerat. Ita trude neq; in re, neq; i iudicio Aesopi, nec theatri i olete. nexu, Manilius scribit oe qd per libra & aes geritur i quo sint mancipia, Mutius, quae p aes & libra fiut, ut obligentur, praeterq; mancipio detur. Hoc Verius Flaccus esse ipsum uerbu ondit. de quo quaerit. Na ide qd obligatur p libra, neq; suu sit, inde Nexu dictum Liber q suas opas in seruitute pro pecunia, q debebat du solueret nexus uocatur, ut ab ere Obaeratus. Hoc. C. pupillo uacare Sylla dictatore sublatu ne fieret. & oes q bonam copia iurarer, 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, quae sunt deliquantur, ut liquida fiant. Aurelius scribit deliquium esse a liquido. Claudius ab eliquato. Siquis alterutrum sequi mallet hebit authorem Caeliu, p laetina liqtur aius aliqn liqtur fictu multa apud poetas reliqua esse uerba quoru origines possint dici no dubito, ut apud Naeuiu i Hesiona. Eniuero gladij Lingula a lingua, i Clastidio, Vitulates a uitula. i Dolo, catata fronte a catprae frote. In demetrio, Persibus a pite. Itaq; sub hoc glossema callide subscribut i Lampadione. Protina a protinus cotinuitatem significas, i Agedone, Caudacus suauis taeti a magistris accepimus mauciu. i Romulo sposus cotra sposum rogatus. i stigmatia Praebia a praebendo, ut si lorq, qd sit remedio i collo pueri. i Technico, Cosiciat a cosicto couenire dictu. in Tarentilla pacuuij, ab luce illustre, i Trucularia. Exbolas aulas quassant eijciunt, a graeco uerbo ἐκβολὴ ictu, in bello punico. Nec satis Sarrire ab serrare dcm. i. apire. Hic et Sera, qua remota fores paduntur. Sed uereor ne plures sint futuri q de hoc gne me, qd nimiu multa scripserim reprehendat, q p reliquerim quaeda acauserit, io potius ita reprimedu, q producendu puto esse uolumen. Nemo repraehensus q e segete ad spicilegu reliqt stipulam. Quare institutis sex libris quae admodu rebus latina noia essent ipposita ad usum nostru, e qs treis scripsi P. Septumio, q mihi fuit quaestor treis tibi, quoru hic est tertius. Priores de disciplina uerborum origines, posteriores de uerboru originibus. In illis, quae an sunt in primo uolumine est, quae dicantur, cur etymologia, neq; sit, neq; ea utilis sit. i secudo, quae sit & cur ea sit, et in illis sit. in tertio, quae forma etymologiae. in scdis tribus, quos ad te misi, item gnatim discretis. Primu i quo sunt origines uerboru, locoru, & earu rerum, quae i locis esse solent. Scdm quos uocabulis tempora sint notata, & haec res, quae i teporibus fiut. Terius hic i quo a poetis. Item sumpta utilia, quae dixi i duobus libris soluta orone. Quo circa qm ois opis deligua latina treis scdas ptes. Prio quae admodu uocabula ipposita essent rebus. Scdo quae admodu ea i casus declinantur. Tertio quae admodu coiugerentur. prima parte perpetrata. ut secundum ordiri possimus, huic libro faciam finem.

M. TER. VAR. ANALOGIAE. LIB. I.

Quae dicantur cur non sit analogia.

Quum Ratio naturae tripartita esset, ut superioribus libris ondi eius pria ps quae admodu uocabula rebus essent ipposita esset, Scda quo pacto de his declinata in discrimina ierunt. Tertia, ut ea iter se rone coiuncta sniam afferat, Pria parte exposita. de scda incipia. hic ut propago ois natura scda, p prius illud relatu, un ea sit declinata. Itaq; declinatur i uerbis rectu ho, obliquu hois, qd declinatu a recto. de huius multiplica natura discriminu orae sunt hae. Cur, & quo, & quae admodu in loquendo declinata sunt uerba, de qbus duo pria duobus cais pcurra breuiter. p et tu cu de copia uerboru scriba, erit retractadu, et p de tribus tertiu qd est het suas pmultas ac magnas ptes declinatio iducta i sermonis no solu latinos, sed omniu hominu utili, ac necessaria de ca. Nisi. n. ita esset fictu, neq; dicere tantu nuerbo uerboru possemus. (Infinitae. n. sunt naturae in quas ea declinantur) Neq; quae didicissemus ex his quae mtur seruu cognatio esset appareret. At nuc io uidemus, qd sim le e qd propagatu legi, ut declinatu e duo simul appent quodam mo eade dica, & no eodem t pe factu. Vt si uerbi gra alterum horu diceretur Priamus alteru Hecuba nulla unitatem adsignificaret, quae appet in lego et legi, & i priamus priam, ut in hoibus quada sunt cognatioes et getilitates, sic in uerbis. ut. n. ab Aemilio hoies orti aemilij ac gentiles, sic ab aemilij noie declinatae uoces in gentilitate noiali. ab eo. n. q e impsitum recto casu Aemilius orta aemilij aemliu aemlios aemliorum. et sic reliquae eiusde quae sunt sirpis. Duo igitur oino uerborum principia ipositia, alteru ut fons. alteru ut riuus. Impositicia nomina esse uoluerut q paucissima, quo citius edisc̄re possent. Declinata q plurima, quo facilius oes qbus ad usum opus esset, diceret, ad illud genus, quod prius historia opus est. niji desc̄ndo. n. aliter id no puenit ad nos ad reliqu genus, qd poste rius ars ad qua opus e paucis praeceptis, quae sunt braeuia. qua. n. rone in uno uocabulo declinare didiceris, in infinito nuero nominum uti possis. Ita nouis noibus allatis cosuetudine sine dubitatioe eoru declinamus. Itaq; ois dicat populus, et nouitij serui empti i magna familia eto omniu coseruoru ois recto casu acepto in reliquos obliquos declinat. q si nonung ostendut, no e mirum. etenim illa q primi nomina imposuerut rebus fortasse an in qbusda sint lapsi. Voluisse. n. putat singularis res notare, ut ex ijs i multitudine declinaretur, ut e ab hoie hoies sic mares liberos uoluisse notari, ut ex his foeminae declinarentur, ut e a Terentio teretia, sic i recto casu, quas iponerent uoces, ut illinc essent futurae quo declinarem, sed haec i oibus tenere nequisse, p & una dntur sopae et mas et foemina aqla et recto & obliquo uocabulo uis. Cur haec no ta sit i culpa q putant pleraq; soluere no difficile. Sed nuc no necesse. no. n. q potuerunt assequi, sed q uoluerit ad hoc, p propositu refert, qd nihilo minus declinari pot ab eo qd iposuerunt sopae sopa, qua siiposuissent sopa ab eo sopae. sic alia ca, inq cur eas ab ipositis noibus declinarint, qua ondi sequtur in quas uoluerunt. declinari aut uoluerunt, ut gnati ac summati. Item in formis. Duo. n. gna uerboru. Vnu scdm qd declinado multas ex se parit disparileis formas, ut e lego legis legi. sic alia. Alteru genus sterile, qd ex se parit nihil, ut est et uix, magis, cur. Quarum rerum usus erat simplex. ibi etiam uocabula declinatur, 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 quae copulae sunt ac coniunguntur uerba, quod non opus fuit declinari in plura, fere singula sunt. uno enim loro colligere 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 atq; ideo etiam omnia uerba cum fiunt, tunc ex una syllaba illud & maneat unum. quare duce natura si quae impositae essent uocabula rebus ne ab omnibus his declinatus putarent, quorum generum declinationes oriuntur.

Partes oronis sunt duae, si item ut Dion, in treis diuise rimus ptes. Res quae uerbis adsignificantur. una quae adsignificat casus. Altera quae t pa. Tertia quae neu

trũ. De his Aristoteles duas ptes orõnis esse dicit. Vocabula & uerba, ut hõ et equus & legit & currit. utriusq; gñis & uocabuli, et uerbi, quædã priora, & quædam posteriora, Priora ut hõ scribit. posteriora ut doctus et docte dicatur. n. homo doctus, & scribit, docte. hæc sequitur & locus, & tempus, quod neq; homo scribi potest, nec sine loco & tempore esse. ita ut magis sit locus hominũ oniunctus, tempus scriptiõi, cum de his nomen sit primũ. Prius. n. nomen ẽ q̃ uerbũ. Pria igitur noia. quare de eorum declinatiõe, q̃ de uerborũ aũ dicã. Noia declinantur aut in eadẽ rẽ rũ discrimina, quarũ noia sunt, ut à Terentius Terenti, aut i eas res extrinsecus quarũ ea noia nõ sunt, ut ab equo equo. In sua discrimina declinantur, aut p̃p ipsius rei naturã, de quo dicitur, aut p̃p illius q̃ dicit. p̃p ipsius rei discrimĩa, aut à toto, ut ab hoĩe homũculus, à capite capitulũ. p̃p multitudiem ut ab hoĩe hoĩes. Ab eo p̃ alij dñt ceruices. & id Horten. i poemate ceruix. quæ à pte declinata, ut à corpore, ut à mãma mãmola, à manu mãubria. alia ab aio, ut à prudẽtia prudens, ab ingenio ingenioſus. hæ sine agitationibus. aut ubi motus maiores. Item ab aio aut strenuitate & nobilitate stremui & nobiles. Sic à pugnando, & currendo. et pugiles, & curſores. Vt aliæ declinatiões ab aio. aliæ à corpe. sic aliæ q̃ extra hoiem, ut pecunioſi, agrarij p̃ foris pecũia, & ager p̃p eorũ, q̃ dñtur. Sunt declinati casus. ut ijs q̃ de altero dicerẽt, distinguere posset cũ uocaret. cũ daret cũ accusaret, sic alia eadem discrimina, quæ nos et græcos ad declinandũ duxerũt, sine controuersia sunt gnq;, qđ uocent ut hercules. quẽadmodũ uocetur, ut Hercules, à quo uocetur, ut ab hercule. cui uocetur, ut herculi. cuius uocetur, ut herculis, propterea uerba, quæ erant proide ac cognoĩata, ut prudens, candidus, strenuus, quod i his præterea sunt discrimĩa p̃p ĩcrementũ, qđ maius uel minus in his esse põt. acæssit declinationũ genus ut à cãdido cãdidus cãdidissimũ, Sic à lõgo diuite id genus. alij ut fieret, quæ i ea res, quæ extrinsecus declinãtur sunt, ab equo equile ab ouibus ouilæ. sic alia hæc cõtraria illis, quæ supra dicã, 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, & priamides. aliter quæ facto. ut à prædãdo præde. à mereando merces. sic alia sunt, quæ circũire nõ difficile, sed p̃ genus iã uidetur et alia urgent. omitto. In uerborũ gñe, quæ tpa ad significãt, p̃ ea erãt tria. præteritũ. p̃ns futurũ declinatio facienda fuit triplex, ut à saluto, salutabã, salutabo. Cũ item p̃sonarũ natura triplex esset q̃ loqueretur, de quo. ad quẽ. hæc ab eodem uerbo declinata, quæ in copia uerborũ explicabuntur. Quoniã dcm̃ de duabus declinatiõibus. cur & i qua sit fama. tertiũ qđ relinqtur, quẽadmodũ nũc dicitur. Declinationũ gña sunt duo uolũtariũ & naturale. uolũtariũ est quo, ut cuiusq; tulit uolũtas, declinauit. sic tres cũ emerũt ephesi singulos seruos. nõnunq̃ alius declinat nomẽ ab eo q̃ uendit artemidorus, atq; artemã appellat. alius aũt à regione p̃ ibi emit ab Ionia Ionã. alius. p̃ Ephesi ephesiũ. sic alius ab alia aliquare, ut ui sum est cõtra naturalẽ declinationem. dico p̃ nõ à singulorũ oritur uolũtate, sed à cõi cõsensu. Itaq; oẽs i positis noĩbus eorũ. Item declinãt casus, atq; eodẽ mõ dñt huius artemidori & ionis, & huius Ephesi. sic in alijs casibus cũ utrunq; nõnunq̃ accidat, & ut in uolũtaria declinatiõe aiaduertatur natura. & in naturali uoluntas, quæ cuiusmodi sint apientur ifra, p̃ utraq; declinatione alia fiũt similia, alia dissimilia. de eo græci, latiniq; lib. fecerũt multos. pti cũ alij putarent i loquendo ea uerba seq oportere, quæ à similibus similiter essent declinata quas appellarunt ἀναλογίας. Alij cũ id negligendũ putarent ac potius sequendã similitudinẽ, quæ i cõsuetudine est, q̃ uocant συνήθειαν, cũ ut ego arbitror utrunq; sit nobis sequẽdũ p̃ declinatiõe uolũtaria sit ἀνωμαλία, in naturali magis analogia. de q̃bus utriusq; gñis declinatiõibus lib. facia bis ternos. priores tres. de earũ declinationum disciplina, posteriores ex eius disciplinæ propagnibus, de prioribus prius erit hic, quæ cõtra similitudinem declinationum dicãtur. Scãs, quæ cõtra dissimilitudinem. Tertius desimilitudinũ forma. de q̃bus, quæ ex piero singulis tribus, tũ d̃ alteris totidem scribere ac diuidere ĩcipimus. Incipiã p̃ huiusce libri est dicere cõtra eos q̃ similitudinem sequũtur, quæ ẽ ut in ætate puer ad senem, ad anũ ĩberbis, ut est scribo bã. dico cã. prius cõtra uniuersam analogiã. deide tũ de singulis p̃bus à natura sermo sic ĩcipiã. ois oro cũ debeat dirigi ad utilitatem, ad q̃tũ deniq; peruenit, si est aperta, & breuis, quæ petius, p̃ obscurus & lõgus orator est odio, & cũ efficiat apta ut intelligatur, breuis ut cito intelligatur, & aperta cõsuetudo breuem temperantiam loquentis, et utrunq; fieri possit sine ana. nihil ea opus est. Neq; n. utrũ herculi, an her. clauã dici oporteat si doceat analogia, cũ utrũq; sit in cõsuetudine nõ negligendũ. sunt, p̃ æque sunt, et breuia & aperta, præterea, p̃ is utilitatis cã quæq; res sit inuẽta si ex ea quis id sit consecutus amplius ea scrutari, cũ sint nimium otiosi. et cũ utilitatis cã uerba iõ sint iposita rebus, ut ea signi ficent, si id cõsequmur una cõsuetudine, nihil prodest analogia. accedit, p̃ quæcũq; usus cã ad uitam sint assumpta, i his utilitatẽ quærere, nõ similitudinẽ. Itaq; in uestitu cũ dissimillima sit uirilis toga tunicæ muliẽbri. stola pallio, tñ inæqualitatẽ hanc sequitur. nihil o minus i ædificijs, p̃ nõ uidemus habere atrium τὸ ἐσωτερον similitudinem et cubiculũ ad æquale, p̃ tñ p̃p utilitatem in his dissimilitudines potius, q̃ similitudines sequamur. Ita & hyberna, & triclinia, & æstiua nõ item ualuata & feneſtrata facimus. Quare cũ i uestitu ædificijs sic i supellectile cibo, cæterisq; oĩbus, quæ usu ad uitã sunt assumpta, dñetur ĩ æqualitas, i sermone quoq; q̃ ẽ usus cã cõstitutus, ea nõ repudianda. p̃ sigs duplicem putat esse summã, ad quas metas naturæ sit pueniendũ i usu utilitatis & elegantiæ, p̃ nõ solũ uestiti esse uolumus, ut uitemus frigus, sed ẽt ut uideamur uestitũ esse honeste. nõ domũ hẽre, ut simus i tecto & tuto solum, qđ necessitas cõtruserit, sed ẽt ubi uoluptas retineri possit. nõ solũ uasa ad uictum habilia, sed ẽt figura, bella atq; ab artifice. p̃ aliud hoĩ, aliud humanitati satis est. quod uis sitienti poculum hoĩ idoneũ, humanitati nisi bellũ parũ. sed cũ discessum ab utilitate ad uoluptatẽ, tñ i eo ex dissimilitudine plus uoluptatis q̃ ex similitudine sæpe capitur, quo noĩe, & gemina cõclauia dissimiliter pollent, & lectos nõ oẽs pari magnitudine ac figura faciunt, p̃ si esset analogia petenda i supellectile oẽs lectos haberemus domi ad unã formã, & aut cum fulcro, aut sine eo, nec tum ad triclinarem gradum, nõ item ad cubicularem. neq; potius delectaremur supellectile distincta, quæ esset ex ebore, alijsq; rebus, disparibusq; figuris, q̃ grabatis [ἁπλόοις] ad similem formã plerunq; eadem materia fiunt, quare aut negandum nobis disparia esse iucunda, aut q̃a necesse est cõfiteri, dicendum uerborum dissimilitudinem, quæ sit in consuetudine nõ esse uitandã. p̃ si analogia 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, p̃ cum consuetudinẽ sequamur, ea nos sequetur. Si quæ nõ est i cõsuetudine sequemur ut q̃sq; duo uerba in quatuor formis finxerunt similiter q̃uis hæc nolemus, tñ erũt sequẽda, ut Iupiter, maspiter. quas sigs seruet analogias pro ĩsano sit reprehendendus. nõ ergo est ea sequenda, p̃ sic oportet. i. ut à simillibus similiter oia declinẽtur uerba, sequtur ut ab his similibus similia debeant figi, p̃ nõ

fit. nam

fit nã ex ſimilibus alia fiunt ſimilia, alia diſſimilia. & à diſ
ſimilibus partim ſimilia, ptim diſſimilia. à ſimilibus ſimilia
ut à bono & malo, bonũ malũ. à ſimilibus diſſimilia ut à lu
pus lepus. lupo lepori. cõtraria à diſſimilibus diſſimilia, ut
priamus, pariſ priamo pari. à diſſimilibus ſimilia, ut Iupiter
iouis ioui. Eo ẽt magis ἀναλογικῶς diſſimilia finguntur, ſed ẽt
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 dcĩ athenei, ab altera athenienſes, a
tertia atheneopolitæ. ſi ex diuerſis uerbis multa fcã in decli-
nando inueniũtur eadem, ut cũ dico à ſaturni. luo luã, & à
ſoluendo abluo abluã oĩa fere noſtra uerba liberalia & mu-
liebria multitudinis cũ recto caſu fiunt diſſimilia. cũ dãdi ſi-
milia, ut mares Terentij, fœiæ terentiæ, eadẽ in dãdi uiris te-
rentijs et mulieribus terentijs. diſſimile, Plautus, & plautius.
& cõe, ut huius plauti, & plautij. deniq; ſi eſt analogia, qđ ĩ
multis uerbis, et ſimilitudo uerborũ ſequitur ꝙ ĩ pluribus ẽ diſ
ſimilitudo ut nõ ſit ĩ ſermone ſequenda analogia. poſtremo ſi
eſt ĩ oróne, aut ĩ oĩbus eius partibus eſt aut ĩ aliqua eſt parum-
& in o bus nõ eſt, ĩ aliqua eſſe parũ eſt ut albũ eſſe æthiopẽ,
nõ ſatis eſt, ꝙ hẽt cãdidos dentes. nõ eſt ergo analogia cũ à ſi-
milibus uerbis, quæ declinantur ſimilia fore polliceãtur, q ana
logias eſſe dicunt & cum ſimili lætũ deniq; dicentes ſe uerbo
uerbũ ex eodem fit gñe eadem figura tranſitu de caſu ĩ caſum
ſimiliter oñdi poſſit. qui hæc dñt utrũq; ignorãt. & in quo lo
co ſimilitudo debeat eſſe, & quẽadmodũ ſpectari ſoleat. ſimi
le ſit, nec ne, quæ cũ ignorant ſequitur ut cũ analogiã dicere nõ
poſſint ſeq debeamus. Quæro. n. uerbũ utrũ dicãt uocẽ, quæ
ex ſyllabis eſt ficta eã quã audimus, an qđ ea ſignificat quã
itelligimus, an utrũq; ſi uox uoci eſſe debet ſimilis, nihil refert,
qđ ſignificat, mas an fœmina ſit. utrũ nomẽ, an uocabulum
ſit qđ illi ĩter eſſe dñt. Sm illud qđ ſignificatur debet cẽ ſimile,
Theona, & Diona, quos dñt eſſe penè ipſi geminos, iueniuntur
eſſe diſſimiles. ſi alter erit puer, alter ſenex, aut unus albus, al
ter æthiops. Item aliqua re alia diſſimile. Sm ex utraq; pte de
bet uerbũ eſſe ſimile, nõ cito inuenietur qn ĩ alterutra re claudi
cet. nec ppenna & alphena erit ſimile. ꝙ alterũ nomẽ uirũ,
alterũ mulierẽ ſignificat. Quare qm ubi ſimilitudo eſſe debe
at nequeũt oñdere, ĩpudentes ſunt, q dñt eſſe analogias. alte-
rũ illud qđ dixi quẽadmodũ ſimile expectari oporteret, ĩgno
rare appet ex eorũ præcepto, qđ dñt, cũ tranſierit è noiandi
caſibus ĩ eos quos appellãt uocãdi, tũ deniq; poſſe dici rectos eſſe
ſimlis aut diſſimlis, eſſet. n. ut ſiqs Menæcmos gẽinos cũ uide
at dicat ſe nõ poſſe iudicare ſimles ne ſint, niſi q ex his ſint na
ti cõſideravit. nũc diſcrepat ĩter ſe nihil mq quo magis minus
ue ſit ſimile, qđ cõferas cũ altero ad iudicãdũ extriſecus opor
tet ſumi. Quare cũ ignoret quẽadmodũ ſimilitudo debeat ſu
mi, de analogia dicere nõ pñt. hæc aptius dixiſſem, niſi bre-
uius eo nunc mallem, qđ ĩfra ſunt planius uſurpãda. quare
qđ ad uniuerſam uerborum naturã attinet, hæc attigiſſe mõ
ſatis eſt, qđ ad partis ſingulas oróis deinceps dicã. cuius qm
ſunt diuiſiones plures, nunc ponã potiſſimũ, in quæ diuiditur
oró ſeruanda, ut natura ĩ quatuor partes. Vnã quæ hẽt caſus,
alterã quæ hẽt tpa, et tertiam quæ habet neutrũ, & quartã
ĩ qua eſt utrunq; has uocant qdã appellandi, dicendi, admini
culandi, iungendi. appellandi dicitur, ut homo et neſtor. dicen
di, ut ſcribo & lego. iungendi atq; adminiculandi, ut docte et
cõmode. Appellandi ptes ſunt quatuor, è qs dicta à qbuſdã
prouocabula, quæ ſunt ut qsq; uocabula, ut ſcutũ, ut gladiũ.
noĩa ut romulus remus. Pronoĩa ut hic hæc duo media dñtur.
noĩa prima et extrema articuli. Primũ genus eſt mfinitũ. Se-
cundũ ut ĩfinitũ. Tertiũ ut effinitũ. Quartũ finitũ hæc ſingu
latim triplicia eſſe debent, ꝙ ſexũ, multitudinẽ, caſum, ſexus
utrũ uirile, an muliẽbre, an neutrũ ſit ut doctus ta. tũ. multitu
dinẽ unũ an plura ſignificet, ut hic hi hæc. caſum utrũ recto
ſit ut Marcus. an obliquo, ut marco. an cũi ut Iouis. ijs dcis pti
bus ſingulas proſpicæ quo facilius nuſq eſſe analogias, quas ſeq
debeamus, uideas. Nempe eſſe oportebat uocis formas ternas, ut
ĩ hoc hũanus hũana humanũ, ſed hñt quædã binas. ut ceruus
cerua quædã ſingulas ut aper. & ſic multa. Nõ ergo eſt in hu
iuſmodi gñibus analogia. Et in multitudine, ut unũ ſignificat
pater, plures patres, ſic oĩa debuerint eſſe bina, ſed et ſingula
ria ſolũ ſunt multa ut cicer. ſiſer. Nemo. n. dicit cicera, ſiſera. et
multitudinis ſunt ut ſalinæ. Non. n. ab his ſingulari ſpecie dici
tur ſalina. ut balnea. neq; ab eo qđ dñt Balneũ hẽt multitudi-
nẽ cõſuetudo. nã qđ eſt, ut prædiũ, balneũ, debuerunt eſſe
plura ut prædia, balnea nõ ẽ. ergo ĩ his quoq; analogia. Alia
caſus habet & rectos & obliquos. alia rectos ſolũ. alia mõ ob
liquos habet utroſq;, ut Iuno iunonis. rectos modo ut Iupiter
maſpiter. obliquos ſolũ. ut iouis iouem. Non ergo ĩ his eſt analo
gia. Nunc uideamus ĩ illa quadripartita. Primũ ſi eſſet analo
gia. ut ĩ his tribus articulis, ut eſt qs quem cuius, ſic dicereꝫ
quæ quã cuius. et ut eſt à qs cui ſic dicereꝫ qua quæ. nã eſt
proportõe ſimile. ut deæ bonæ quæ ſit, dea bona, quæ eſt et ut
eſt quem quis ſic quos ques. quare qđ nunc dicitur q hoĩes dici
oportuit ques. Præterea, ut eſt ab his ei, ſic ab ea eæ dicereꝫ.
qđ nunc dicitur ei pronuntiaretur. ut ĩ his uiris ſic eis mulier
bus. & ut eſt ĩ rectis caſibus ea. id ĩ obliqs eſſet eius et ijs nũe
nõ mõ ĩ uirili, ſicut ĩ muliẽbri dicitur eius, ſed etiã in neutris
articulis, ut eius uiri. eius muliẽris, eius pabuli, cũ diſcriminẽ
tur ĩ rectis caſibus is ea id. de hoc gñe parcus tetigi. ꝙ librari
os hæc ſpõſoria indulgẽtius elaturos putaui. De noiatuis, qnæ
acidũt proxiæ ad finitã naturã articulorũ, atq; appellantur
uocabula, ut hõ, & equus, eorũ declinationũ gña ſunt quatuor
unũ noĩandi. ut ab equo eqle. alterũ cæſuale, ut ab equo equũ,
tertium augendi, ut ab albo albius. quartũ mnuendi, ut caſtæ
caſtula. Primum genus ut dixi, ideſt cũ aliqua pte oróis decli
nata ſunt recto caſu uocabulo, ut à balneis balneator hoc fere
triplices habet radices, qđ & à uocabulo oritur. ut à uenatore
uenabulum, & à noie ut à tibure tibur. ſed à uerbo, ut à cur
rendo curſor. ĩ nullo horum analogiã ſeruare uidebis, primũ
cum dicitur, ut à boue, et à ſue ouille et ſuille, ſic à boue boui
le nõ dicitur. & cum ſimile ſit auis, & ouis neq; dicitur, ut ab
aue auiariũ, ab oue ouile, ab aue auile nõ ẽ, neq; ab oue ouia
riũ, & cũ debuerint eſſe, ut à cubatiõe cubiculum. ſic à ſeſſi-
õe ſediculum nõ eſt. Quoniã taberna uini uenit uinũ à uino
uinaria, à creta cretaria, ab unguẽto unguentaria dicitur. ἀπὸ
λογικῆς ſi eſſent uocabula, ubi caro uenit carnaria, ubi pelles pel
laria, ubi calcei calcearia dicereꝫ, nõ laniena pelliſſuniã, ſu
trina. Et ſicut eſt ab uno uni, à tribus trini, à quatuor quadri
ni, ſic à duobus duini, nõ bini dicereꝫ. nec nõ ut quadrigæ-
trigæ ſic potius diugæ q bigæ, pmulta ſunt huiuſce gñis, quæ
qm admonitus pſpicere põt omitto. Vocabula, quæ à noĩbus
oriuntur, ſi à ſimilibus noĩbus ſimilia eſſe debent dicemus.
Quoniã gẽina ſunt Parma, alba, Roma parmenſes. aut qm
ſimilis eſt Roma. Nola, Parma dicemus, ut Romani, Nolani, ſic
parmani, et à pgamo ab Ilio ſimiliter pgamenus, ilienus aut
ilius unus, et alia mas & fœmina, ſic pgamus et pgama uir
& mulier. et qm ſimilia noĩa ſunt, Aſia Libya dicemus aſia
ticos, & libyaticos hoĩes. quæ uocabula dñtur à uerbis fiũt,
ut à ſcribendo ſcriptor, à legẽdo lector hæc quoq; nõ ſeruare
ſimilitudinẽ, licet uidere ex ijs cũ ſimiliter dicatur. ut ab amã
do amator. à ſalutãdo ſalutator. à cãtãdo cãtator. & cum

dicatur laſſus ſum.metendo ferendo ex his uocabula non red
dunt proportionem quo nō fit.ut meſſor,fertor.multæ ſunt itē
i hac ſpecie,i qbus potius cōſuetudinē ſequmur q rōnē uerborū.
Præterea cū ſint ab eadem origine uerborū uocabula diſſimi
lia ſuperlatiuorū,q ſimul hēant caſus & tpa quo uocātur principia,
& multæ ſint contrariæ,ut amor amo.fero feror.ab amo &
eiuſmodi oībus uerbis oriuntur pns et futurū,& amās & a-
maturus.& ab eis uerbis tertiū qđ debet fingi præteriti i lin
gua latina reperiri nō pōt.nō ergo analogia.ſic amabor,legor
et eiuſmodi uerbi eſt uocabulum eius gīris præteriti tpis,ſit
ut amatus erā ſum.ero,neq; pntis et futuri ab his ſit, nō eſt er
go analogia.præſertim cū tātus nūerus uocabulorū i eo gīre
iterierit,qđ dicimus i his uerbis,quæ cōtraria nō hnt,loquor.
& uenor.tñ dicimus loquens et uenās,locuturus & uenaturus,qđ ſcđm analogias nō eſt,qm̄ dicimus loquor & uenor,
uñ illa,quæ erāt ſuperiora minus ſeruātur,qđ cū his quæ con
traria uerba hnt alia efficiunt terna.ut ea quæ dixi alia bi
na,ut ea quæ dicā currens ābulans curſurus ambulaturus.ter
tia.n.præteriti nō ſunt,ut curſus ſum.ambulatus ſum.nec in
his qdē,quæ ſæpius qd fieri oñdunt,ſeruatur analogia.Nā
ut eſt à cantando cantitans.ab amando amitans nō eſt.& ſic
multa,ut in his ſingularibus,ſic i multitudinis.Sicut.n.cātitan
tes ſeditātes nō dīcuntur.qm̄ uocabulorū genus,qđ appellāt cōpo
ſitiū,et negāt cōferri id oportere cū ſimplicibus de qbus ad-
huc dixi,de cōpoſitis ſeparatim dicā cū à tibijs & canendo ti
bicines dīcuntur quærūt,ſi analogias ſeq oporteat cur nō a cithā
ra & pſalterio,& pā dura dicamus cathariсem, et ſic alia? ſi
ab ade & tuendo æditus eſt cur ab atrio & tuendo nō potius
atrituus ſit q atrienſis?ſi ab auibus capiendis auceps dicatur,de
buiſſe aiunt ex piſcibus capiendis piſceps.ut aucupem,ſic pi-
ſcupē dici.ubi lauatur æs ærariа non ærelauinas noīari.&
ubi fodiatur argentū argēti fodinas dici.neq; ubi fodiatur fer
rū ferri fodinas.q lapides cædunt lapicidas.q ligna,lignica-
das nō dici.neq; ut aurificē ſic argentificem nō doctū dici.indo
ctū.nō ſalſum iſulſum.ſic ab hoc quoq; fonte quæ profluant,
aīaduertere eſt facile.Relinqtur de caſibus i quo ariſtarchei ſu
os cōtendunt neruos.Primū ſi i ijs eſſet analogia dīt debuiſſe
oēs noīatiuos,et articulos habere totidem caſus,nūc alios hēre
non ſolum,ut literas ſingulas oēs alios treis,ut prædiū,prædij
prædio.Alio.quatuor,ut mel mellis melli melle.Alios qnq;,ut
qntus qnti qnto qntum qnte.Alios ſex.ut unus unius uni unum
une uno.Nō eſſe ergo i caſibus analogias.Scđo q Crates dice
bat.cur quæ ſingulos hnt caſus,ut literæ græcæ,nō dicātur al
pha et alphati ālphatos.ſi idē mihi rñdebitur q Crateti ſi nō
eſſent uocabula noſtra,ſed penitus barbara quærā cur ide no
ſtra noīa,& pſarū,& cæterorū quos uocāt barbaros cū caſi
bus dicant.quare ſi eſſet analogia,aut pœnorū,& ægyptio-
rū uocabula ſingulis caſibus dicerentur, aut pluribus,ut gallo
rū ac cæterorū.Nā dicunt ab alauo alaucus,& ſic alias.In
qđ ſcribent dicent, q pœni cū ſint ſingulis caſibus iō eas lite-
ras græcas noīari.ſic græci noſtra ſenūs caſibus,non qnis dice
re debebant,q cū non ſciāt nō ē analogia,quæ ſi eſſet,negāt
ullū caſum duobus modis debuiſſe dici,qđ fit cōtra.Nā ſine re
prehenſione uulgo alij dicunt in ſingulari hac oui & aui,alij
hac oue & aue.in multitudinis puppis,reſtis,& hæ puppes
reſtes.item q i patrio caſu hoc genus diſpariliter dicuntur ci-
uitatū parentū,& ciuitatiū parentiū.in accuſandi hos mon-
tes fontes,& hos montis fontis.cū ſi eſſet analogia, debeant à
ſimilibus uerbis ſimiliter declinatis,ſimilia fieri,& id nō fie
ri oſtendi,deſpicendā eſſe eā rōnem, at q oñditur.nā qd pōt
ſimilius eſſe,q̄ mens dens gens?cū horum caſus patrius et accu-
ſatiuus i multitudine ſint diſpariles.Nā de prio ſit gentium et
gentis utrobiq; ut ſit.à ſcđa mentiū et mentes.ut in priore ſō-
lo ſit.i.à tertio dentiū et dentes,ut in neutro ſit.ſic item qm̄ ſi
mile eſt recto caſu ſurus.lupus.lepus,rogāt cur nō dicāt pro-
portionem.Item ſuro.lupo.lepo.Sin rñdeatur ſimilia nō eſſe,
q eo uocemus diſſimiliter ſure.lupe.lepus.Sic.n.rñdere uolu
it Ariſtarchus Crateti,nā cū ſcripſiſſet ſimilia eſſe Philome-
des,Heraclides,Meliceртes dixit nō eſſe ſimilia.In uocādo.n.
cū e breui dici Philomede,cū e longo heraclide cū breui meli-
certe in hoc dīt Ariſtarchū nō itellexiſſe,qđ quæreretur ſic cū
ſoluerit.Si.n.ut qcqđ i obliqs caſibus diſcrepauit,dicere potu-
it,propterea rectos caſus uoci eſſe ſimilis cū quæreretur duo in
ter ſe ſimilia ſint, nec ne nō debere extrinſecus aſſumi,cur ſimi
lia ſunt.Item ſi eſſet analogia ſimiliter,ut dicunt aues,oues,ſu
es dicerent item ut ouiū,auiū,ſuiū.ſi analogia eſt igt cur po
pulus dicat dei penates.dei cōſentes.cū ſit, ut hic reus.ſerus
deus.ſic hi rei feri dei.Item quærunt ſi ſit analogia,cur appel
lant oēs,ædes deū cōſentiū,& nō deorū cōſentiū? item cur dī
catur mille denariū.nō mille denariorū.?eſt.n.hoc uocabulum
ea figura,ut natinius,manilius,denarius debet igitur dici.ut
natiniorū,maniliorū,denariorū et nō equū publicū mille aſ-
ſariū eſſe,ſed mille aſſariorū.ab uno n.aſſario,multi aſſarij.
ab eo aſſariorū.item ſcđm illorū rōnē debemus ſcđus ſyllabis
lōgis hectorem-neſtorē.eſt n.ut quæſtor,prætor,neſtor.quæ-
ſtorē,prætorem,neſtorem.quæſtoris prætoris neſtoris,& non
debuit dici qbusdas qsdas.eſt.n.ut ei q his qs.at ſicut.qbus
ibus.Cū dicatur da patrifamilias,ſi analogias ſeq uellent nō
debuerūt dicere da patri familias.q eſt ut attiniæ,atiniæ, fa
miliæ.ſic una attinia atinia familia.Itē plures patresfamili
as dicere non debuerunt,ſed ut Siſenna ſcribit patresfamilia
rum neq; oportebat cōſuetudinem notare alios dicere boum
greges.alios bouerum & ſimilia.alios Ioum alios iouerū cū
eſſet ut iouis bouis ſtruis.& iouem bouē ſtruē.ioui boui ſtrui.
Nec cum hæc cōueneriт i obliqs caſibus dubitare debuerunt.
i rectis propiquius.nunc i cōſuetudine aliter dicerem pro io-
uis iupiter.pro bus bos.proſtrues ſtruis.Deīceps dicā de alte
ro gīre uocabulorum in quo cōtētiones ſunt,ut album albius
albiſſimū.in quo iam analogiā nō ſeruari appet.nā cum ſit
ſimile ſalſum cāldum,& dicatur ab ijs ſalſius cāldius, ſalſiſſi
mum cāldiſſimum debuit dici. Quoniam ſimile ē bonum ma
lum ab his bonius & malius boniſſimum & maliſſimum.nō
ne dicitur bonum melius optimum?i aljs uerbis nihil deeſt,ut
dulcis dulcior dulciſſimus,i aljs primū, ut peius peſſimum,in
aljs mediū cæſior cæſius cæſiſſimus,i aljs bina ſunt,quæ ſine
ab eadem uoce declinata,& ea,ita ut aljs deſit ſcđm et terti
um ut in hoc mane manius maniſſime.Aliās ut duo prīa ab-
ſint,ut ab optimum optimus optimi.Aliās ut primū & tertiū
deſit,ut à melum melius meliſſimum.Præterea ſi dicerentur ſi-
militer,cum ſimilia eſſent macer,ſacer,tener,& macerrimus
ſacerrimus.tenerrimus nō diſcreparēt in his macrior & ma
gis ſacer tenerrimus.neq; alia triſyllaba fierēt.et ſi i his dīa
retur ſimilitudo, diceremus, ut candidiſſimus candidiſſima-
pauprimus pauprima ſic cādidus candida paup paupa.&
ut dicamus doctus docta docliſſimus docliſſima.ſic diceremus
frugaliſſimus frugaliſſima.frugus & fruga.ea ſi proportione
eſſent uerba,& uno uocabulo dicamus uirū & mulierē ſapiē
tē, et diligentē,& ſapiētiorem,& diligentiorē ſic diceremus.
Item cum puenerius ad ſummū qđ facimus aliter.nā uirū di
cimus ſapientiſſimum & diligentiſſimum.fœminā ſapientiſſi-
mā & diligentiſſimā.qđ ad uocabulorū huius generis exem-
pla pīnet multæ ſunt reliquæ.ſed eadem, quæ dicta ad indi
cādū ſatis ſunt,q̄ analogias in cōllatiōe uerborū ſeq non debe
mus.Magnitudinis uocabula cū poſſint eſſe terna,ut caſta, caſtio
la caſtella

La ciſtella ī mediis nō ſunt, ut in his macer macriolus macellus. niger nigriolus nigellus. Item mima ī gbuſdā nō ſunt. ut auis auicula auicella. caput capitulū capitellū. In hoc gne uocabulorū, ꝙ multa deſunt dicendū eſt nō eſſe in eo potius ſequendā conſuetudinem q̄ rōnem, qđ ad uocabulorū gna quatuor pti-nēt. ut in hoc potius cōſuetudinē, q̄ analogiā dīnari facile aīad uerti poſſit dictum. Sequtur de noibus, quæ differunt à uocabulis, ió ꝙ ſunt finita ac ſignificant res proprias. ut Paris Helena. cū uocabula ſint infinita ac res cōis deſignentur. ut uir mulier. è' q̄bus 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 ꝑpenni filia, nō ꝑpennæ. Perpenna mulieris nomen eſſe debuit, & natæ eſſe à perpenno, qđ eſt ut arbernus pœrnus ꝑpernus. Arberna pœrna & ꝑperna, qđ ſi Marcus ꝑpenna uirile eſt nomen, & analogia ſequenda. Lucius Elia & Quintus Mutia. uirilia noia eſſe debebūt. Item q̄ hēnt ab Rhodo, Andro, cyzico rhodius, andrius cyzicenus ſimiliter cyzicus diceretur ciuis unusqſq; Nā ut ab athenis athenæus dicitur rhetor noīe, & ſi nō ſit atheniēſis, in hoc ipſo analogia non eſt. qđ alij noia hnt ab oppidis, alij aut non hnt, aut nō ut debent hnt. habent pleriq; libertini à municipio manumiſſi. in quo ut ſocietatū & fanorū ſerui nō ſeruarunt proportionem & rōnem. & romanorū liberti debuerunt dici. ut à fauentia fauentinus. à reate reatinus. ſic à Roma Romanus. ut nominantur à libertinis orti publicis ſeruis romani qui manumiſſi ante, q̄ ſub magiſtratus noīa q eos liberarūt ſuæ dere cœperunt. 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.

M. TER. VAR. ANALOGIAE. LIB. II.

Tam Neſciunt docere, q̄ diſcere, quæ ignorāt. ī quo fuit Crates nobilis grāmaticus, q̄ fretus Chryſippo hoīe acutiſſimo, q̄ reliq̄t περὶ ἀνωμαλίας, his libris cōtra analogiā, atq; Ariſtarchū ē nixus, ſed ita ut ſcripte dicant eius, ut neutrius uideatur puiduiſſe uoluntatem, qđ & Chryſippus de inæqualitate cū ſcribit ſermones, propoſitū habet oīdere ſimiles res diſſimilibus uerbis & ſimilibus cōdiſſimiles eſſe uocabulis notatas, id q̄ eſt uerū, & cū Ariſtarchus de æqualitate cōſcribit, & de uerborū ſimilitudine quorundam iclinatiōes ſeq iubet, quoad patiatur cōſuetudo. Sed hi q ī loquendo partim ſeq iubent nos cōſuetudinem, partim rōnem, nō tā diſcrepant, ꝙ cōſuetudo, & analogia cōiunctiores ſunt inter ſe, q̄ hi credunt, qđ eſt nata ex quadam cōſuetudine analogia, & ex hac cōſuetudo, & diſſimilibus, & ſimilibus uerbis eorū, ꝙ declinationibus cōſtat. neq; anomalia, neq; analogia eſt repudiāda, niſi ſi nō ē homo ex aīa, qđ eſt homo ex aīa, qđ eſt ex cœrpore & aīa. Sed ea, quæ dicā quo facilius puideri poſſint, prius de trinis cœpulis diſcernendū. Nā cū cōſtſim ex utraq; pte pleraq; dīnt, quorū alia ad alia referri debent, ſumā primum de cœpulis naturæ & ſuis. Hæc. n. duo ſunt, quæ exigunt diuerſa. qđ aliud eſt dicere uerborū analogias, aliud dicere uti oportere analogijs. Scđm de cœpulis multitudinis ac finis, utrū oium uerborū dicātur eē analogia, an uſus, an maiorus ptis. Tertiū de cœpulis pſonarū, q̄ eis debent uti, quæ ſunt plures. Alia. n. populi uniuerſi. alia ſingulorū & de his nō eadem oratoris, & poetæ, qđ eorū non idem ius. Itaq; populus uniuerſus debet ī oībus uerbis uti analogia, etſi ꝑperā eſt conſuetus cœrrigere ſeipſum, cū orator non debeat in oībus uti, qđ ſine offenſione nō pōt facere, cum poetæ trāſilire lineas ī pune poſſint. populus. n. ī ſua poteſtate. ſinguli in illius. Itaq; ut ſuā q̄ſq; cōſuetudinem ſi mala eſt, cœrrigere debeat, ſic Populus ſuā. Ego populi cōſuetudis nō ſum. ut dīs. at ille meæ eſt. ut rōni obtēperare debet gubernator. gubernatori, unuſq̄ſq; ī naui ſic populus rōni, nō ſinguli populo. quare ad q̄cunq; ſummā in dicēdo referā. ſi aīaduertes, itelliges utrū dicatur analogia eſſe, an uti oporteret redigeretur, dici. id in populum aliter, ac ide oībus dici in eū q̄ ſit in populo. Nūc iā primū dicā pro uniuerſa analogia. cur nō mō uideatur eſſe reprehendenda, ſed ēt cur in uſu quodāmō ſequēda. Secūdo de ſinguli criminibus q̄bus rebus poſſint, quæ dicta ſunt cōtra, ſolui. dicā ita ut gnatim cōprehendā. & ea quæ in priori libro ſunt dicta. & ea quæ poſſunt dici, atq; illic præterij.

Primū qđ aiunt q bene loq uelit conſuetudinem ſeq oportere, nō rōnū ſimilitudinē, qđ alterū ſi neglegat ſine offenſione facere nō poſſit, alterū ſi ſequatur, qđ ſine reprehenſione nō ſit futurū erat. qđ q̄n loquēdo conſuetudinem qua oportet uti, ſequtur, nō ſine ea rōne. Nā uocabula ac uerba quæ declinamus, ſimliter ea in cōſuetudine eſſe uidemus & ad ea referimus, & ſiqd eſt erratū, non ſine ea cœrrigimus. Nā ut q triclinīū cōſtrarūt, ſiquē lectū de tribus unū imparē poſuerūt, aut de paribus nimīū, aut parū produxerunt, unā cœrrigimus. & ad conſuetudinem cōem, & ad aliorū triclinia rū analogias. Sic ſiqs in oīone ī pronuntiādo ita declinat uerba, ut dicat diſparia. qđ peccat, redigere debemus ad cæterorū ſimliū uerbū rōnē, cū duo pcti gnra ſint declinationum. unū qđ in cōſuetudinem ꝑperā receptū eſt, alterū qđ non dū eſt. & ꝑperā dicatur. unū dant nō oportere dici, qđ ſit ī conſuetudine. alterū nō cōceditur, qn ita dicatur, ut ſit ſimile cū id faciat. ac ſiqs puerorū p delitias pedes male ponere, atq; imitari uacias cœperit, hos cœrrigi oportere, ſi cōcēdāt. Cōtra ſiqs in cōſuetudine ambulādi iā factus ſit uacia, aut cōpernis, ſi eū cœrrigi nō cōcēdat, non ſequtur, ut ſtulte faciāt, q̄ pueris ingeniculis alligent ſperaſtra, ut eorū deprauata cœrrigāt crura, cū deculpandus nō ſit medicus, qui elonginqua mala cōſuetudine ægrū in meliorē traducat. quare reprehendendus ſit, q̄ rōnem minus ualētem ꝑp malā cōſuetudinem traducat in meliorē? pictores Apelles, Protogenes, ſic alij artifices egregij nō reprehendendi, qđ conſuetudinem myœnos Caſſidori euentus ue ſuperiorū nō ſunt ſecuti. Ariſtophanes ī probādus, q potius in q̄ buſdā ueritatem, q̄ conſuetudinē ſecutus. qđ ſi uiri ſapientiſſimi, & in re mlitari, & in alijs rebus multis cōtra ueritatē, cōſuetudine cū eſſent uſi, laudati, deſpiciendi ſunt, q potiorē dīnt oportere eſſe conſuetudinem rōne. An cū qs ꝑperā cōſueuerit, qđ facere ī ciuitate nō mō patiemur, ſed ēt pœna afficiemus? idē ſiqs ꝑperā cōſueuerit dicere uerbū nō cœrrigemus, cū id fiat ſine pœna? & hi q pueros in ludū mittunt, ut diſcāt, quæ neſciunt uerba, quemadmodū ſcribunt. Idem barbaros, q ignorant 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 loquēdo annis cōmodis uerbis ad ea, quæ ſunt cū rōne modicē traducere oportet, cū ſit in cōſuetudine cōtra rōnem. Alia uerba, ita ut ea facile tolli poſſint. Alia ut uideantur eſſe fixa. quæ leuiter hærent, ſine offenſione cōmutari poſſunt. Si. n. ad rōnem cœrrigi oportet, quæ tum ad rōnem ſunt, ita ut in pntia cœrrigere nequeas, qn ita dicas, his oportet, ſi poſſis, non uti. Sic. n. obſoleſcent ac poſtea iā obliterata facilius cœrrigi poterunt, quas nouas uerbi declinationes rōne introductas reſpuet forum. his boni poetæ maxime ſcenici conſuetudine ſubigere aures populi debent, qđ poetæ multum pnt in hoc, propter eos

quædã uerba in declinatiõe melius, quædã deterius dñtur. Cõ ſuetudo loquẽdi eſt in motu. Itaq; ſolet fieri, ut meliora deterio ra, meliora uerba pperã dicta apud antiquos aliquos pp poe tas nõ mõ nunc dicãtur recte, ſed ẽt quæ rõne dicta ſunt, tum non pperã dñtur. Quare q ad cõſuetudinem nos uocant, ſi ad rectã, ſequemur. In eo quoq; n. eſt analogia, ſi ad eã nos uocẽt, quæ eſt depraua ta, nihilo magis ſequemur. niſi cũ erit neceſſe, ſequar ĩ cæteris rebus mala exẽpla. nã ea quoq; cũ aliqua uis urget, inuiti ſequamur. Neq; n. Lyſippus artificũ priorũ poti us eſt uitioſa ſectus, q̃ artem. ſic populus fãcere debet, etiã ſin guli ſine offenſione, qd̃ fiat populi qui amſſa modo quærant, ſed etiã qd̃ iudicũ debet. hi idẽ ex ſermone ſiqd deperit, non modo nihil impẽdunt ut requirant, ſed etiã contra iudices re pugnant. nec reſtituatur uerbum, qd̃ nouũ & rõne introductum, quo minus ut recipiamus uitare non debemus. Nam ad uſum in ueſtimentis, ædificijs, ſupellectilis nouitati nõ impedit uetus conſuetudo. Quẽ. n. amor aſſuetudinis potius in pannis poſſeſſorẽ retinet? Quæ ad noua ueſtimenta traduxit? An non ſæpe ueteres leges abrogatæ nouis cẽdunt? Non ne inſitatis for mis uaſorũ recentibus à græcia allatis obliteratæ antiquæ con ſuetudinis sinorũ & Capidarum ſpecies? His formis uocabulo rũ incontaminati uti nollent, quæ docuerit rõ pp conſuetudinẽ ueterem. Et tm inter duos ſenſus intereſſe uolunt, ut oculis ſem per aliquas figuras ſupellectilis nouas cõgrant, contra auris expertes uelint eſſe. Quotusquiſq; iam ſeruos habet priſcis noibus? quæ mulier ſuum inſtrumentum ueſtis, atq; auri ueteri bus uocabulis appellat? ſed iuctis non tam iraſcendũ, q̃ huiuſ æ prauitatis patronis. Si. n. uſquequaq; nomen eſſet analogia, tum ſequebatur ut in uerbis quoq; non eſſet, non cũ eſſet uſque quaq; ut eſt. non eſſe uerbis. quæ. n. eſt pars mundi, quæ non innumerabiles habeat analogias? Cælũ, mare, an terra quæ in his non ne in cælo, ut ab æquinoctiali circulo ad ſolſtitialem, & hinc ſeptentrionalem diuiſum. ſic contra à paribus parti bus. Idem à bruma uerſum contraria parte non q̃tum polo ſuperior abeſt, & abeſt à ſeptentrionali circumit cum his ad ſolſtitiũ, tantũdem abeſt inferior ab eo, quem ἀνταρκτικὸν uo cant aſtrologi, & is ad brumalem, non quemadmodũ quodq; ſignum exortum hoc anno quotquot annis eodem modo exorĩ tur. Nõ aliter ſola bruma uenit ad æquoctium. an contra cum ad ſolſtitium uenit ad æquinoctialem circulum, & inde ad brumam. Non ne luna ut à ſole diſcedit ad aqlonem, & inde redit in eandem uiam, & ſic inde fertur ad auſtrum, & regre ditur inde. ſed quid plura de aſtris, ubi difficilius reperitur qd̃ ſit? aut fiat in motibus diſſimiliter. An in mari credo motus nõ habent diſſimilitudines geminas q̃ in. xxiiij. horis lunaribus quotidie quater ſe mutat? At cum ſex horis æſtus creuerint, to tidem decreuerunt rurſus ijdem. Item ab his, an hanc analogi am ad diem ſeruant, ad menſem non item alios motus? Sic item cum habeant alios inter ſe conueniẽtes, de qbus in libro quem de aſtuarijs feci, ſcripſi. Nõ in terra in ſectionibus ſeruata ana logia? Nec cuiuſmodi in præterito tempore fructuum genera redit, ſimilia in præſenti reddat, & cuiuſmodi à tritico iacto reddit ſegetes, ſic ordeo ſato proportione reddit parilis. Non ut Europa habet flumina, lacus, montes, campos, ſic habet Aſia? Nam in uolucribus generatim ſeruatur analogia, ut ex aqui lis 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 bo uem collatus ſimilis? Et qui ex his progenerantur inter ſe ui tuli? etiã ubi diſſimilis fœtus, ut ex equa mulus, tamen ibi ana logia, quod ex quocunq; aſino & equa naſcatur idem mulus, aut mula, ut ex equo, & aſina hinnuli. Non ſic ex uiro et mu liere ois ſimilis partus? qd̃ pueri & puellæ? non horũ ita inter ſe, nõ oĩa ſimilia mẽbra, ut ſeparatim in ſuo utroq; genere ſi militudines intra paria? Non ne oẽs cum ſint ex aĩa et cõrpore partes quoq; horũ proportione ſimiles? Quid ergo cum omnes animæ hominum ſint diuiſæ in octonas partes hæ inter ſe non proportione ſimiles? quinq; quibus ſentimus. ſexta qua cogita mus. ſeptima qua progeneramus octaua qua uoces mittimus.

Igitur quoniam qua loqmur uocem orationem hanc quoq; neceſſe eſt natura habere analogias. Itaque habet, an non ui des, ut græci habeant eam quadripartitam? unam, in qua ſit ca ſus, alteram, in qua tpa, tertiã, in qua neutrũ, quartam, in qua utrunq; ſic nos habere, et quid uerba nſcis, ut apud illos ſint alia finita. alia ne ſic utra eſſe apud nos eqdem non dubito. q̃ aĩaduertunt. Item in eã innumerabilẽ ſimilitudinem nume rum. ut triũ tpum uerba, ut triũ pſonarum. quis. n. pòt noĩa aĩaduertiſſe in omni orõne eſſe? ut legõbã lego legã. ſi lego le gis legit. Cũ hæc eadem dicantur aliâs, ut ſingula. aliâs ut plu ra ſignificentur. Quis eſt. n. tam tardus q̃ illas quoq; nõ aiad uertit ſimilitudines qbus utimur imperãdo. qbus in optando. qbus interrogando, qbus in infectis rebus, quibus in pfectis ſic in alijs diſcriminibus? Quare qui negant eſſe rationẽ analo giæ, non uident naturã non ſolũ orationis, ſed etiã mũdi. q̃ aũt uidẽt, et ſeq negant oportere, pugnant contra naturã non con tra analogiã, et pugnant uolſillis non gladio, cum pauca exce pta uerba ex pelago ſermonis puri minus trita efferant. cum dicant propterea analogias non eſſe ſimiliter ut ſiquis uiderit mutilum bouem, aut luſcũ hoĩem, claudicantẽ equũ, neget in cornibus, boũ, hoĩum & equorũ naturã ſimilitudinis propor tione conſtare. Qui aũt duo genera dicat eſſe analogiæ unum naturale, qd̃ ut ex natis naſcuntur lentis ſic & lupinũ, alterũ uoluntariũ ut in fabricat, cũ uident ſcenã, ut in dexteriore pte ſint oſtia, ſic eẽ in ſiniſteriore ſimili rõne factã, de his duobus generibus naturalem eſſe analogiã. ut ſit in motibus cæli uolũ tariam, non eſſe quod ut cuiq; fabro lubitum ſit, poſſit fãcere partem ſcenæ ſic in hoĩum ptibus eſſe analogias. qd̃ eas natu ra ficit in uerbis non eſſe, qd̃ & homines ad ſuã quiſq; uolũ tatem fingant. Itaq; de eiſdem rebus alia uerba hẽre græcos, alia ſyros, alia latinos. Ego declinatus uerborũ & uoluntarĩ os & naturalis eſſe puto. uoluntarios qbus hoĩes uocabula im poſuerint rebus quædam, ut à Romulo Roma, à tibure tiburtes. Naturales ut ab ĩpoſitis uocabulis, quæ inclinantur in tẽpo ra, aut in caſus, ut à Romuli Romulo Romulũ, et à dico dicẽ bã dixerã. Itaq; in uolũtarijs declinationibus incõſtantia ẽ, in naturalibus conſtantia. quas utrasq; qrñ hi non debeãt negare eſſe in oratione, quæ in mũdi ptibus oĩbus ſit. Et declinatiões uerborũ innumerabiles dicendũ eſt eſſe in ijs analogias. Neq; ſtu tim ideo ea in oĩbus uerbis eſt ſequẽda. Nã ſiqua pperã de clinauit uerba conſuetudo, ut ea aliter efferri non poſſit ſine of fenſione multorũ. hic orationẽ uerborũ prætermittendã oſten dit loquẽdi ratio. Quod ad uniuerſalem ptinet cãm. Cur ſimi litudo & fit in oratione, et debeat obſeruari, et quã ad finem quoq; ſatis dictũ quare qd̃ ſequr de ptibus ſingulis deinceps expediẽus, ac ſingula crimina, quæ dñt analogiæ, ſoluemus. In quo aĩaduerto naturæ quadruplicẽ eſſe formã. ad quã in declinãdo accõmodari debeant uerba. qd̃ debeat ſubeſſe res, quæ deſignetur, & ut ſit ea res in uſu. & ut uocis natura ea ſit, q̃ ſignificauit, ut declinari poſſit, & ſimilitudo figura uer bi ut ſit ea, quæ ex ſe declinata genus prodere certũ pñt, quo neq; à terra terrus ut diceretur poſtulãdũ ẽ, qd̃ natura non ſub eſt. ut in hoc alterũ maris, alterũ fœminæ debeat eſſe. Sic neq; pp uſum, ut Terẽtius ſignificat unũ, plures Terẽtij poſtulãdũ eſt. ut

eſt. ut ſi dicamus fāba & fābæ. non. n. in ſimilibus utrunq;. Neq; ut dicimus ab Terentius terentū, ſic poſtulandū, ut ĭcline mus ab a & b, q̄ non oīs uox natura habet declinatus. neq; in forma cōllata quærendum ſolū qd habeat in figura ſimile, ſed etiam nōnunq̄ in eo quem habeat effectum. ſic. n. lana gallica na & appula uidetur imperito ſimlis propter ſpeciem, cum pe ritus appulā emat pluris, qd in uſu firmior ſit. hæc nunc ſtri ctim dicta aptiora fient i fra. Incipiam hinc q̄ rogent ex qua pte oporteat ſimile eſſe uerbum ab uoce an ſignificatiōe? rn̄ dea mus à uoce. ſed in nōnunquā quærimus genere ſimlia ne ſint, quæ ſignificantur, ac nomen uirile cū uirili cōferimus, fœmi næ cum muliēbri, non qd id qd ſignificat uocem cōmoueāt, ſed qd nōnunq̄ in re diſſimlis figuræ formas indiſſimiles impo nunt. Diſpariles ut calcei muliēbres ſint an uiriles dicamus ad ſimilitudinem figuræ, cum tn̄ ſciamus nonnunq̄ et muliērē ha bere calceos uiriles, & uirū muliēbres. Sic dici uirū Perpennā aut pœlnā muliebri forma. Et cōtra pariētem & abietem eſſe forma ſimlem, qd alterū uocabulū dicatur uirile, alterum mu liēbre & utrunq; natura neutrum. Sic itaq; ea uiriliā dicamus nō quæ uirum ſignificant, ſed qbus proponimus hic & hi. Et ſic muliebria in qbus dicere poſſumus hæc aut hæ. quare nihil eſt quod dicunt theona & diona non eſſe ſimlia, ſi alter eſt æthiops, alter gallus. ſi analogia rerum diſſimlitudines aſſu mat ad diſcernendum uocis figuras, quod dicunt ſimle ſit nec ne nomen noī impudenter Ariſtarchū præcipere oportere ſpe ctare non ſolum ex recto, ſed etiam ex eorū uocandi caſu eſſet enim deridiculum ſi ſimiles iter ſe parētes ſint de filijs iudica re, q̄ erant, qd non ab eo obliq; caſibus fit, ut recti ſimli facie ōn dantur, ſed propter eos facilius proſpica ſimlitudo pōt eorū quam uim habeant, ut lucerna in tenebris allata nō facit, quæ ibi ſunt poſita ſimlia ſint, ſed ut uideantur quæ ſunt, qd quæ ijs deſunt i ſimlibus uidetur, quàm in his eſt extrema litera. crux phryx, quas qui audit uoces auribus diſcernere poteſt ne mo, cū eaſdem non eſſe ſimiles ex alijs uerbis intelligamus. qd cum ſit cruces & phryges, & de his extremis ſyllabis exem plum ſic. c. ex altero ſit. ut ex. c. & .s. crux ex altero. g. & .s. frux phryx, qd item apparet. cum eſt dēptum. s. ſcilicet. Nā fit unū cruci, alterū phrygis qd aiunt cum in maiore pte oratiōis nō ſit ſimilitudo, nō eſſe analogiā dupliciter ſtulte dicunt, qd et in maiore parte eſt, & in minore pte eſt. et ſi i minore ſit, tn̄ ſit in maiore, niſi ēt nos calceos negabunt habere, q̄ in maiore pte corporis calceos nō habeamus. qd dnt nos diſſimilitudine itaq; in ueſtitu, in ſupellectile delectari uarietate, nō paribus ſubu culis uxoris, rn̄ deo ſi uarietas iucunda, magis uariū eſſe in quo alia ſunt ſimlia, alia nō ſunt. Itaq; ſicut abacum argento orna ri, ut alia diſparia, ſic oratiōem rogant ſi ſimilitudo ſit ſequē da, cur malimus hēre lectos alios ex ebore, alios ex teſtudine, ſic item gn̄e aliquo alio. ad quæ dico nō diſſimilitudines quoq; ſeq. Sæpe itaq; ex eadē ſupellectili licet uidere. Nā nemo fa cit triclini lectos niſi paris & materia & altitudine & figu ra. Quis facit mappas triclinarias nō ſimlis inter ſe? q̄s pului nos? q̄s deniq; cætera quæ unius gn̄is ſint plura? Cum inqt uti litatis cauſa introducta ſit oratio, ſequēdū nō quæ habebit ſi militudinem, ſed quæ utilitatem. Ego qdem utilitatis cauſa ora tionem factam cōcedo ſed ut ueſtimētum. quare ut hic ſimilitu dies ſequeremur. ut uiriliſ tūicæ ſit uirili ſimlis, itē togæ togæ. ſic muliērū ſtola, ut ſit ſtola proportiōe, et palliū pallio ſimile Sic cum ſint noīa utilitatis cā, tn̄ uiriliā inter ſe ſimlia, item muliebria inter ſeq̄ debemus, quod aiunt ut præſedit, & per ſtitit. ſic pcubuit quoniam non ſit, non eſſe analogiam, ut in hoc errant, quod duo poſteriora ex prioribus declinata nō ſunt, cum analogia polliceatur ex duobus ſimilibus ſimiliter decli natis ſimilia fore. qui dicunt, quod ſi à Romulo Roma & nōn Romula. neq; ut ab oue ouilla, ſic à boue bouilia eſſe analogi as, errant, quod nemo pollicetur è nocabulo uocabulum decli nari recto caſu ſingulari in rectum ſingularē, ſed ex duobus uocabulis ſimilibus caſus ſimiliter declinatos ſimiles fieri di cunt. qd uocabula literarū latinarum non declinētur in caſus non eſſe analogias. hi ea, quæ natura declinari nō poſſunt, eo rum declinatus ſequuntur, proinde ut non ea dicatur eſſe ana logia, quæ à ſimlibus uerbis ſimliter eſſet declinata. quare nō ſolum in uocabulis literarum non hæc requirenda analogia, ſed ne in ſyllaba quidem ulla quod dicamus hoc ba. huius ba. ſic alia quod ſiquis in quoq; uelit dicere eſſe analogias rerū, tenere non poteſt. ut. n. dicunt ipſi alia nomina quod quemque habet figuras habere quinq; caſus. alia quatuor ſic minus alia dicere poterit eſſe literas ac ſyllabas in uoce quæ ſingulas ha bent caſus in rebus plurimis quemadmodum inter ſe conſer rent ea, quæ quaternos habebunt uocabulis caſus. Item ea in ter ſe quaternos, ſicq; ſingulos habebunt, ut conferāt iter ſe di centes, ut ſit hoc. a. huic. a. eſſe hoc eſt huiuſce. e. huic. e. qd di cunt eſſe quædā uerba, quæ habeāt declinatus, ut caput quo rum pars repiri quod non poſſit non eſſe analogias, reſpon dendum ſine dubio ſiquod eſt ſingulare uerbum. id non ha bere analogias minimum eſſe debent uerba in qbus ſit ſimlē tudo. quare in hoc tollunt eſſe analogias, ſed initium uocabulū recto caſu apparet in hoc quæ dedit ira caput, neq; diſpēdi fā cat hilum. qd nalet neq; diſpendij facit quicquam. idem hoc ob liquo apud Plautum. Video. n. te nihili pendere præ Phila chete omnes homines, quod ex ne & hili. quare dictus eſt ni hil q non hili erat. Caſus tum cū commutatur de quo dicitur. de homine. dicamus enim hic homo nihil eſt. & huius hominis nihil. & hunc hominem nihil ſi in illo commutaremus, dicere mus, 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 præponūtur pronomina plura, ut hic caſus Teren tij hunc caſum terentij. hic miles legionis. huius militis legio nis. hunc militem legionis. Negant cum omnis natura ſit aut mas aut fœmina, aut neutrum, debuiſſe ex ſingulis uocibus ter nas figuras uocabulorum fieri, ut albus alba album, nunc fie ri i multis rebus binas, ut Metellus metella Ennius ennia. non nulla ſingula, ut tragœdia, comœdia, ſic eſſe Marcum nu merium at maram numeriam non eſſe. dici corum turdū, non dici coruam, turdam. Contra dici pantheram, merulam. non dici pantherum merulum, nullius neutros filium & fi liam. non aptā diſcerni marem ac fœminam. ut Terentium et terentiam. contra deorum leberos, & ſeruorum non itidem. ut Iouis filium et filiā Iouē. Iouē et iouam. Item magnū nume rum uocabulorum in hoc genere non ſeruare analogias. Ad hæc dicamus omnis orationis quāuis res natura ſubſit, tamen ſi ea in uſu non ꝙuenerit eo non peruenire uerba. Ideo equus dicitur et equa. In uſu enim horum diſcrimine cornus & cor ua non quod ſine uſu id quod diſſimlis natura. Itaq; quæ dam aliter olim ac nunc. nam & tum omnes mares, et fœmi næ dicebantur columbæ, quod non erant in eo uſu domeſti co, quo nunc contra propter domeſticos uſus. quod inter nouimus appellatur mas columbus fœmia columba. Nā cum tria gene ra tranſit, & idē eſt in uſu diſcriminare totū deniq; appa ret ut eſt in docto & docta et doctum. doctrina. n. p hæc tria trāſire pōt, et uſus docuit diſcriminare doctas res ab hoibus & in his marē et fœminam in mare, et fœmia et neutro neq; natura mare trāſire neq; fœminæ neq; neutra. et ideo non dici tur fœminus fœmia 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 auditum. ac ſi feneſtrā nō habet dicitur cæcum. ut cæcus & cæca quod oia hńt lumen habere deberet, mas, & fœmina hńt iter ſe natura q̄dam ſocietatem neutra cum ijs qđ ſunt aduerſa, ītereſt quoq; de his ꝓpria ſunt quæ habeāt quādā cōitatem dei & ſerui noia, quod non item ut libera noſtra tranſeunt eadem et cā qđ ad uſum attinet inſtituī. Opus fuit de liberis, de reliq; nihil attinuit. qđ in ſeruis gentilitia natura nō ſubeſt in uſu. In noſtris noībus q ſumus in latio & liberi neceſſaria ītaq; ibi apparet analogia ac dicatur Terentius uir. Terentia fœmina Terentium genus in prænoibus ideo nō fit. item qđ ad hæc iſtituta ad uſum ſingularia, q̄bus diſcernerentur noia gentilia, ut à numero ſecūda tertia quarta. In uiris, ut q̄ntus, ſextus, decius, ſic ab alijs rebus cum eſſent duo Terentij, aut plures diſcernendi cā, ut aliqd ſingulare haberent, notabāt forſitan ab eo q mane natus dicebatur ut is manius eſſet, q lucī Lucus, q poſt patris mortem, poſthumus. & q̄bus quæ cū item cæciſſet fœminis proportiōe appellata declarant prænoia mulierū antiqua mania, lucia poſthuma. Videmus. n. maniā matrē larū dici. Lucā uolamniā ſaliorū cærminibus 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 uolūtarij maris et fœminæ & neutri quæ uolūtaria nō debeant ſimiliter declinari. Sed in q̄bus naturales ſint declinatus hi q eſſe repiuntur. Quocirca in tribus gñibus noium iniq; tollunt analogias, q autē eas reprehēdūt ꝙ alia uocabula ſingularia ſint ſolū ut cæter. alia multitudinis ſolum, ut ſalæ, cum debuerint eſſe oia duplicia, ut equus eq analogiæ fondamentum eſſe obliuiſcūtur naturā. & uſu ſingulare eſt, quod natura unum ſignificat ut equus, aut qđ cōiūcta 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 deīceps. Quare tum tam unæ & uni et una quodāmodo ſingularia ſunt, q̄ unus et una unum, hoc modo mutat, ꝙ altera in uerbis ſingularibus, altera in cōiunctis rebus et ut duo tria ſunt multitudinis, ſic bina trina. Eſt tertium quoq; genus ſingulare, ut ī multitudine uter in quo multitudinis, ut uter uiri i. uter poeta ſingulī utri poetæ multitudinis eſt. Qua explicata natura apparet non debere oia uocabula multitudinis hēre par ſingulare. Oēs enim numeri à duobus ſurſum uerſus multitudinis ſunt. neq; eorum qſq; habere pōt ſingulare cōpar. Iniuria igitur poſtulāt, ſiqua ſint ſingularia, oportere hēre multitudines. Item q reprehendunt qđ nō dicatur ut unguentum unguenta. uinū uina, ſic acetum aceta. garū gara, faciunt iperite q ibi deſyderāt multitudinis uocabulū, quæ ſub menſura ac pōdere potius q̄ ſub numerū ſuccedant. Nā i plūbo. oleo. aceto. cum īcrementum ac cēſſit dicimus, multum oleū ſic multū plumbū argentū. nō multa olea argenta plumba. quæ ex hiſce fiant dicamus plūbea et argētea. Aliud. n. cum argentum. Nā iā tum cum iā uas. Argētum. n ſi pocillū, aut qd item, ꝙ pocilla argentea multa non qđ argentū multum ea natura ī q̄bus eſt mēſura nō numerus. ſi gña in ſe hńt plura & in uſum uenerunt & gñe multo, ſic uina, & unguēta dicta. Alij gñis. n. uinum ꝙ chio, Aliud ꝙ leſbio. Sic ex regiōibus quæ ipſa dicuntur nunc melius unguēta cui nunc gña aliquid ſi itē diſcrimina magna eſſēt olei & aceti, & ſic cæterarum rerū huiuſcemodi in uſu cōi dicerētur ſic olea, et uina. Quare ī utraq; deniq; reſcindere cōnatur analogā. Sed cum in diſſimili uſu ſimilia uocabula quærunt, et cum item ea quæ metimur, atq; ea quæ numeramus dici putēt oportere. Item reprehēdunt analogias, qđ dicantur multitudinis noīe publice balneæ nō balnea. contra qđ priuati dicunt unū balneū qđ plura balnea dicant. q̄bus rīnderi pōt nō eſſe reprehendendū qđ ſalæ et aquæ caldæ pleraq; quæ cum multitudinis uocabulis ſint appellata. neq; eorū ſingularia in uſum uenerint. Idēq; Item contra primū balneū nomē & græcum introijt in urbē publice ibi conſedit, ubi bina eſſent cōiuncta ædificia lauandi cā. unū ubi uiri. alterū ubi mulieres lauarētur. ab eadē rōne domi ſuæ q̄ſq; ubi lauatur balneū dixerit. et qđ nō erāt duo balnea dicere, nō conſueuerūt cū hoc antiq non balneū, ſed lauiatriā appellare conſueuiſſent. Sic aquæ caldæ à loco & aquæ quæ ibi ſaterent, cū ut colerentur ueniſſent ī uſum noſtris, cū aliæ ad aliū morbum idoneū eſſent. Hæ cum plures eſſent ut puteolis & in thuſcis q̄bus utebantur multitudinis potius quàm ſingulari uocabulo appellarūt. Sic ſcalas q à ſcandendo dicantur, & ſingulos gradus ſcanderent. Magis erat quærēdū ſi appellaſſent ſingulari uocabulo ſcalā cū origo noīs oñderet contra. Item reprehēdūt de caſibus, qđ q̄dam noīa hńt rectos, q̄dam obliquos qđ dicūt utroſq; in uocabus oportere, q̄bus idē rīnderi pōt, in q̄bus uſus aut natura non ſubſit, ibi non eſſe analogiā. Sed ne in his uocabulis, quæ declinātur, ſi tranſeunt è recto caſu in rectum caſum. quæ tñ ferè nō diſcēdūt à rōne ſine iuſta cā ut hi q gladiatores fauſtinos. Nā qđ plerisq; dicūtur ut tres extrēas ſyllabas hēant, eaſdē caſſelliani, aqliani aīaduertunt. uñ oriūtur noīa diſſimilia Caſelius Cæcilius Aqlius Fauſtus recte dicerent Fauſtianos. ſi à Scipione qdē male dicunt Scipioninos. non cōtra ſcipionarios. ſed ut dixi qđ ab huiuſcemodi cognominibus raro declinātur cognomina, neq; in uſum ēt pducta notant quædam. Itē dicūt cum ſit ſimle ſtultus luſcus, & dicatur ſtultus ſtultior ſtultiſſimus, nō dicā luſcus luſcior luſciſſimus. Sic in hoc gñe multa, ad quæ dīa ideo fieri, qđ natura nemo luſco magis ſit luſcus, cū ſtultō or fieri uideatur. qđ rogent cur dicamus mane manius maniſſime. Idem de ueſpertino tpe uere magis & minus eſſe nō poteſt ante & poſt pōt. Itaq; prius eſt hora prima, quàm ſecunda nō magis hora, ſed mane ſurgere tñ dicitur, q primo mane ſurgit, quàm qui nō prior. Vt. n. dies non pōt eſſe magis, quàm mane. Itaq; ipſum hoc quod dicitur magis ſibi nō cōſtat. quod magis mane ſignificat primum mane. magis ueſpere nouiſſimum ueſper. Item ab huiuſcemodi ſimilitudinibus reprehēditur analogia, quod cum ſit anus cadus ſimile et 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, & nauis catulus catellus, quod in pecoris uſu non eſt. Itaq; conſuetudo frequētius res, in binas diuidi partes & maius & minus, ut lectus & lectulus, arca, & arcula. ſic alia qđ dicunt caſus alia non habere rectos. alia obliquos, & ideo non eſſe analogias falſum eſt. Negant habere rectas, ut in hoc frugis frugi frugem. Item rolem rolis role. obliquos non habere, ut i hoc dieſpiter dieſpitri dieſpitrē, maſpiter maſpitri maſpitrem. ad hoc rīndeo & priora habere noīandi, & poſteriora obliquos. Nā & frugi rectus eſt natura frux, Ac ſi ſecūdū cōſuetudinē dicamus. ut hæc auis. hæc ouis, ſic hæc frugis. Si ſecūdū naturā noīandi eſt caſus rois ſecūdū cōſuetudinē rolis, eū utrūq; conueniat ad analogiam, quod & id qđ in conſuetudine nō eſt, cuiuſmodi debeat eſſe apparet, & qđ eſt in conſuetudine nunc in recto caſu eadē eſt analogia. ac pleraq; quæ ex multitudine cū tranſeunt in ſingulare difficulter efferuntur ore. ſic cū tranſi-

retur ex eo qđ dicebatur hæc oues una nō ē dicta ouis sine una. sed additū .i. fictum ambiguū uerbū noīandi an patrij esset casus, ut ouis & auis. sic in obliqs casibus cur negant esse diespitri diespitrem non uideo, nisi qđ minus est tritum in consuetudine, q̄ diespiter, qđ in nihil argumentum est. Nam tam casus qui non tritus est, q̄ qui est. Sed in casuum serie alia uocabula non habere noīandi. alia de obliqs aliquē. Nihil .n. ideo quo minus sit ratio pellere poterat hoc crimē. Nā ut signa quæ nō hnt caput, aut aliquā ptem aliā nihilo minus in reliqs mēbris eorū esse possunt analogiæ, sic in uocabulis casuū. Possunt item fieri ac reponi qđ aberit ut patietur natura et cōsuetudo, qđ nōnūq̄ apud poetas inuenimus factum. ut in hoc apud Næuiū in Clastidio, uita insepulta lectus in patriā reduxit. Item reprehēdunt qđ dicatur hæc strues. hic Hercules. hic hō. debuisset .n. dici si esset analogia, hic heral. hæc stru. hic homon. hæc oīndunt noua nō analogiā esse, sed obliquos casus hēre caput ex sua analogia, nō ut si in statua Alexādri iposueris caput Philippi mēbra cō ueniunt ad rōnem, sic ad Alexandri membrorū simulachrū caput qđ rīdeat ita fit. Nā siqs tunicam in usu ita cōsuit, ut altera plagula sit angustis clauis, altera latis, utraq; ps in suo gne caret analogia. Item negant esse analogias, quod alij dicunt cupressus. alij cupressi. Item de ficis platanis & plerisq; arboribus. de qbus alij extremū us alij ei faciunt. Id est falsum. Nā debent dici. e. et .i. fici. et numi. qđ est ut numus, fici, et numorū ficorū. si essent plures ficus essent ut manus diceremus. ut manibus & ficibus, & ut manuū, & ficuum. neq; has ficos dicere mus, sed ficus ut nō manos appellamus. Sed cōsuetudo diceret singularis obliquos casus huius ficus neq; hac fico, ut nō dicamus huius mani, sed huius manus & hac mano, sed hac manu. Et illud putant esse causæ cur nō sit analogia, qđ Lucilius scribit. Decuis siue decussibus est, q̄ errant q̄ Lucilius nō debuit dubitare q̄ utrunq; Nā in ære usq; ab asse ad centussis numerus æs assignificat. et eius numero finiti casus oēs a` dupōdio sunt, qđ dicatur à multis duobus modis, hic dupōdius & hoc dupōdiū, ut hoc gladiū, & hic gladius. à tressibus uirilia multitudinis hi tresses & his tressibus, cōfido singulare hoc tressis habeo & hoc tressis. Cōfido sic deīceps à centussis. Deīde numerus æs nō significans numeri q̄ æs nō significans usq; a` quatuor ad centū triplicis hnt formas, qđ dicuntur hi quatuor. hæ quatuor hæc quatuor cum puētū est ad mille. quartū assumit singulare neutrum qđ dicatur hoc mille denariū, a` quo multitudinis fit millia denaria, quare quo ad analogias qđ ptineat non est, ut oīa simlia dicantur, sed ut in suo quæq; gne similiter declinentur. stulte quærunt curas & dupōdios, & tressis nō dicantur proportione cum as duplex dupondius fictus qđ duo asses pēdebant. Tressis ex tribus æris qđ sit pro assibus. Nonunq̄ æs dicebant antiqui a` quo nos dicimus assem tenentes hoc ab ærea, æneaq; libra et mille æris legisse. quare qđ à tressis usq; ad duocentussis numeri ex eiusmodi sunt cōpositi eiusmodi hnt similitudinem, dupōdius qđ dissimilis est ut debuit, dissimilē habet rōnem. Sic as qm̄ simplex est ac prīcipiū & unū significat et multitudinis habet suū infinitum. dicamus .n. asses, quos cū finimus, dicamus dupondius & tressis. Et sic porro` uidetur mihi qm̄ finitum & infinitum hēat dissimilitudinem nō hēre utrūq;. Item dici eo magis qđ in ipsis uocabulis ubi additur certus numerus in militaribus aliter atq; in reliqs dicitur. Nā sic loquuntur, hoc mille denariū, nō hoc mille denarij & hæc duo millia denaria, nō duo millia denarij. Si esset denarij in recto casu, atq; infinitam multitudinē significaret, tūc in patrio denariorū dici oportebat, & nō solū in denarijs uictoriatis drachmis, numis, sed ēt in uiris idē seruari oportere, cū dicimus iudicū fuisse triū uirū Decemuirū, non decemuirorū triūuirorū. Numerī antiq hnt analogias qđ oībus ē una, nō nouētria regula duo actus tres gradus, sed decuriæ, quæ oīa similiter iter se rīdēt, regulæ est numerus nouētrius qđ ab uno nouem cum peruenimus rursus redimus ad unā & .y. & .xc. ab una sint natura nouenaria. sic ab octonaria & deorsum uersus ad singularia pueniunt. Actus primus est ab uno. dcccc. Secūdus à mille ad nongentamillia qđ idem ualebat unū et mille utrūq; singulari numero appellatur. Nā ut dicitur hoc unū hæc duo millia, & sic deinceps multitudis in duobus actibus reliq oēs. Item numeri gradus singularis est in utroq; actu ab uno ad nouē denarios gradus .x. ad .lx. centenarius a` centū. dcccc. Ita tribus gradibus sex decuriæ fiunt, tres milliaria, & tres minores antiq his numeris fuerunt cōtenti. Adhoc tertiū et quartū actum à decies minores imposuerūt uocabula neq; rōne, sed tm nō cōtra est eā de qua scribimus, analogiā. Nā ut decīēs cum dicatur hoc decies, ut mille hoc mille, ut sit utrūq; sine casibus uocis dicimus, ut hoc mille huius mille. sic hoc decīēs huius decies. nec eo minus in altero, qđ est mille præponimus hi mille horū mille, qm̄ in eo est nomen cōe quam uocant ὀνομα μίαν obliq casus, ab eodē capite ubi erit homonyma obliq casus quo minus dissimiles fiant analogia non prohibet. Item q; dicamus hic argus cum hoīem dicimus. Cū oppidū græcanicæ hoc argos, cū latine argi item faciemus. Si eadem uox nomē & uerbū significabit, ut & in casus, & in tpa dispariliter declinetur ut faciamus.

A` meto qđ nomen est metonis metonē. qđ uerbū est, metā, metebā. Reprehēdunt cum ab eadem uoce plura sunt uocabula declinata quas synonymas appellāt, ut Sappho et Alcæus & alceo sic gerion gerionis geriōe. In hoc gne q̄ casus pperā ptmutant, qđ non reprehēdunt analogiā, sed q eis utitur imperite qđ qsq; caput ptenderit seq debet eius cōsequētiā casus in declinādo, ac non facere cū dixerit recto casu alceus, in obliqs dicere alceoni et alceonē, qđ si īstituerit, et nō secutus erit analogias reprehēdendū. Aristarchum, q̄ hæc noīa meliæertes et philomedes simlia negant esse qđ uocādi casus habet alter meliærta, alter philomede. sic q dicat lepus et lupus nō esse simile qđ alterius uocandi casus sit lupe, alterius lepus. sic socer, macer qđ in transitu fiat ab altero trysyllabū soceri ab altero bisyllabū macri. de hoc & si supra rītum est cum dixi de lana, hic quoq; amplius adjciā, similia nō solū a` facie dici, sed ēt ab alī qua cōiuncta ui & potestate quæ & oculis, & auribus latere soleat. Itaq; sæpe gemina facie male neganus esse similia, si sapore sunt alio. sic equos eadem facie nōnullos negamus esse similis in orationes ex procreate dissimilis. Itaq; in hoibus emendis si natiōe alter est melior, emimus pluris, atq; in hisce oībus similitudinis nō summus tm̄ a` figura, sed ēt aliūde, ut in eqs ætas, ut in ijs cuiusmodi faciāt pullos, ut in pomis quo sunt succosa. Igitur idem sequar in similitudine ipsorū uerborū. qs reprehēdendus non est? quare dissimilitudinū discernendarū cā nōnunq̄ ut pronomen assumitur, sic casum aliquem assumi, ut in ijs nemus, lepus. hic lepus, hoc nemus. Itaq; differunt ac dicuntur hi lepores. hæc nemora, sic aliud siqd assumptū erit ex trinsecus quo similitudo penitus ppīci possit. nō .n. erit remotū a` natura. Neq; .n. magnetes lapides duo iter se simles sint, nec ne ppīcere possis, nisi minutū extrīsecus prope apposueris ferrū, qđ simles lapides similiter dicunt dissimiliter dissimiles, qđ ad noīationē analogia ptinet, ita declinatū arbitror. ut oīa quæ dicuntur cōtra ad rītēdū ab his sumi fontibus possit, qđ ad uerborū ptaliū rōnē attinet, cū ptes sint quatuor t pum, psonarū, generū, diuisionū. Ex oī pte qm̄ reprehēdūt, ad singula rīndebo. primū qđ aiūt analogias n̄ seruari i tpibus, cū dicāt lego legi legebā, et sic simile alia. nā q̄ sūt ut legerā pfectū significare duo reliqua lego et legebā. et lego ichoatā iuuria reprehēdū

Nã ex eodem gñe & ex diuiſiõe idem uerbũ qđ ſumptũ eſt p t pa, traduca põt. ut diſcebam diſco diſcã. & eadem pfecti ſic didicerã didicã didicero ex quo licet ſcire uerborũ rõne conſtare. Sed eos q trium t pum uerba pronũtiare uelint, ſcãter id facere. Idem illos q reprehendunt qđ dicamus amor amabor amatus ſum. Nõ. n. debuiſſe in una ſerie unũ uerbũ eſſe duplex, cũ duo ſimplicia eſſent. Neq; ex diuiſiõe ſi uniuſmodi ponas uerba diſcr. põt iter ſe. Nã ifecta oĩa ſimplicia ſimilia ſunt, et pfecta duplicia iter ſe paria ĩ oĩbus uerbis, ut hoc, amabar, amor, amabor amatus ero. quare item male dicunt feriã pauſſi, qđ eſt ordo feriam ferio feriebã, pauſſi pautio pautiam. ſic deinceps in reliqs t pibus reprehendẽdi rñderi põt. Similiter errant qui dicunt ex utraq; pte uerba oĩa cõmutare ſyllabas oportere. aut nullũ in his pũgo pungã pupugi tundo tundã tutudi. diſſimilia. n. cõferunt uerba infecta cũ pfectis. Quod ſi ifecta mõ cõferrent, oĩa uerbi principia incõmutabilia uiderentur. ut in his, pungebam pungo pũgam. Et contra ex utraq; parte cõmutabilia ſi pfecta ponerent, ut pupugeram, pupugi, pupugero. Item male cõferunt fui ſum ero, qđ fui eſt pfectum cuius ſeries ſibi ut debet in oĩbus perſonis conſtat, qđ eſt fueram fui fuero. de ifectis ſum. qđ aũt dicitur. olim dicebatur eſum. Et ĩ oĩbus pſonis cõſtabat qđ dicebatur eſum es ẽ erã eras erat. erõ eris erit. Sic huiuſmodi cætera ſeruare analogiã uidebis. Etiam in hoc reprehẽdunt q quædam uerba neq; perſonas hñt ternas, neq; t pa terna. id imperite reprehendunt, ut ſiqs reprehẽdat naturam qđ nõ uniuſmodi finxerit aĩalis oĩs. Sic. n. natura nõ oẽs formæ uerborũ terna habeant t pa ternas pſonas non habeant totidẽ uerborũ diuiſiones. quare cũ imperamus natura, quod affectabat ſolũ hẽt, cũ & pñti aut abſenti imperamus fiunt terna, ut legʒ, legito, legat. Perfectũ. n. imp at nemo. cõtra quæ ſunt impandi, ut lego legis legit. nouena fiunt uerba infecti. nouena pfecti. Quocirca nõ ſi genus cũ gñe diſcrepat, ſed in ſuo q; q; gñe ſiqd eſt deeſt requirendũ. ad hæc addita ſi erũt ea quæ de noĩatiuis ſupra ſunt dicta, facilius oĩa ſoluentur. Nam ut illic extremum caput rectos caſus, ſic hic in forma eſt pſona eius q loqtur & tempus pñs, ut ſcribo lego. quare ut illic fit, ſic hic. Item acciderit in formula, ut aut caput non ſit, aut ex alieno gñe, ſic proportiõe eadem quæ illic didicimus cur nihilo minus ſeruetur analogia. Item ſicut illi caput ſuũ hẽbit, et in obliqs caſibus tranſitio erit in aliquam formulã, qua aſſumpta reliqua facilius poſſunt uideri uerba, unde ſint declinata. Fit. n. ut rectus caſus nõnunq; ſit ambiguus, ut in hoc uerbo uolo, qđ id duo ſignificat. unũ à uoluntate. alterũ à uolando. Item q; à uolo intelligimus & uolare, & uelle. Quidam reprehẽdũt p pluit & luit dicimus in præterito, & pñti t pe cum analogiæ ſui cuiuſq; t pis uerba debeant diſcriminare. fallũtur. nam eſt ac putant aliter qđ in præteritis ut dicimus longum pluit, in pñti breue luit pluit. Item deoq; in uẽditionis lege fundi rutæ cæſa ita dicimus ut u producamus. Item tẽ reprehẽdunt quædã qđ putant idẽ eſſe ſacrificio & ſacrificor, relauat, & lauatur qđ ſi an nõ nihil cõmouet analogiam, dum ſacrificiq dicat ſeruet ſacrificabo. Et ſic p totam formã ne dicat ſacrificaturus, aut ſacrificatus ſum. hæc. n. inter ſe nõ conueniunt apud Plau. cũ dicit, piſcis ego credo q uſq; dum uiuunt, adlauant diu minus lauari q hæc lauat phroneſiũ, adlauant lauari non conuenit, ut ſit poſtremũ, ſed adlauantur analogia lauari credit. qđ Plau. aut librarij mendum ſi eſt, non ideo analogia, ſed q ſcripſit eſt reprehendẽdus. oĩno & lauant, & lauantur dicitur ſeparatim recte in rebus certis qđ puerũ nutrix lauat, puer à nutricẽ lauatur. nos in balneis & lauamus, & lauamur. Sed conſuetudo alterũ utrũ cum ſatis hẽret 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 qñ in balneis Lauor lauatus ſum ſequtur, ut cõtra, qñ ẽ ſoleo oportet dici ſolui ut Cato & Enni. ſcribũt, nõ ut dicat uulgus ſolitus ſum deberet dici. Neq; pp hæc qđ hæ diſcrepant in ſermone pauca, minus eſt analogia. ut ſupra dictũ eſt. Item cur nõ ſit analogia aſſerunt. q à ſimilibus ſimilia non declinẽtur. ut ab dolo & olo. ab altero. n. dicitur dolaui. ab altero olui. In qbus aſſumi ſolet ali qd, quo facilius reliqua dicantur uti myrmecidis opibus minutis ſolet fieri. Igitur ĩ uerbis t palibus quo ſimilitudo ſæpe ſit confuſa ut diſcerni nequeat, niſi tranſieris in aliã pſonam, aut in tempus quæ præpoſita ſunt noſſe ſimiliter, & intelligitur cũ tranſitum eſt in ſecũdam pſonam qđ alterũ eſt dolas, alterũ olis. Item q; in reliqua forma uerborũ ſuam uterq; ſequtur formam utrum in ſcda forma uerborũ t pale hẽat in extrema ſyllaba as cum is ad diſcernẽdas diſſimilitudines intereſt, quocirca ibi potius iudex analogiæ q 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, quorũ ununqđq; ſuas conſeruat ſimilitudinis formas analogiam. Item de his quæ appellãtur pticipia reprehẽdũt multa iniuria. Nã non debet dici terna à ſingulis uerbis amaturus, amans amatus, quod eſt ab amo amans & amaturus, et ab amabar amatus. Illud analogia qđ præſtare debet, in ſuo quoq; gñe hẽt caſus, ut amatus. amato. amati. amatis. & ſic in mulieribus amata amatæ. Item amaturus eiuſdẽ modi hẽt declinationes, amans paulo aliter qđ hoc genus oĩa ſunt in ſuo gñe ſimilia. Proportiõe ſic uirilia et muliebria ſunt eadẽ, de eo qđ in priori libro extremum eſt. ideo non eſt analogia qđ q de ea ſcripſerint aut inter ſe nõ cõueniãt, aut in qbus cõueniãt, ea cum cõſuetudinis diſcrepant uerbis utrũq;. Sic. n oĩs repudiandum eſt artis, qđ in medicina & in muſica, & in alijs multis diſcrepant ſcriptores. Item in qbus conueniunt ut ſcriptis ẽt repudiant, natura qđ ita dicitur nõ ſit ars, ſed artifex reprehendendus, q debet in ſcribẽdo nõ uidiſſe, uerũ nõ ideo nõ poſſe ſcribi. uerũ q dicit hoc monti & hoc fonti, cum alia dicant hoc monte et hoc fonte. Sic alia quæ duobus modis dñr, cum alterũ ſit uerum, alterũ falſum non uter peccat, tollit analogias, ſed uter recte dicat, confirmat. & quemadmodum is q cum peccat in his uerbis, ubi duobus modis dicuntur non tollit rõnẽ, cum ſequtur falſum ſic etiã in his duobus dicuntur, ſiqs aliter putat dici oportere atq; oportet, non ſciam tollit orationis, ſed ſuã inſciam denudat. Quibus rebus ſolui arbitraremur poſſe quæ dicta ſunt priori libro cõtra analogiã, ut potui breui pcurri, ex qbus ſi id cõfeciſſet qđ uolũt, ut in lingua latina eẽt anomalia tñ nihil leguntur, iõ q in oĩbus partibus mundi utraq; natura ĩeſt quod alia iter ſe alia ſunt. Sicut in aĩalibus diſſimilia ſunt ut equus. bos. ouis. hõ. Item alia in unoquoq; horũ gñe inter ſe ſimilia innumerabilia. Item in piſcibus diſſimilis murena lupo, his ſoleæ, hæc murenæ, & muſtellæ. ſic alijs ut maior ille numerus ſit ſimilitudinũ earũ, quæ ſunt ſeparatim in murenis, ſeparatim in aſellis, ſic in gñibus alijs, quare cum inclinatiõibus uerborũ numerus ſit magnus à diſſimilibus uerbis ortus qđ ẽt uel maior eſt in qbus ſimilitudines repiuntur conferẽdũ eſt eſſe analogias. Item quæ cũ ea non multo minus, q in oĩbus uerbis patiatur uti conſuetudo cõis, fatendũ illud qa qñ analogiã ſeq nos debere uniuerſos, ſingulos aũt præterq in qbus uerbis offenſura fit conſuetudo cõis, quod ut dixi aliud debet præſtare populus, aliud è populo ſinguli hoĩes. neq; id mirum eſt cum ſinguli quoq; non ſint eodem iure. Nã liberius poteſt poeta q orator ſequi analogias. Quare cum hic liber id quod polliciti ſumus demonſtraturum abſoluerit, faciam finẽ proximo. Deinceps de declinatorum uerborum forma ſcribam.

M. TERENTII VARRONIS. DE ANALOGIA. LIB. III.

IN Verborū declinatiōibus diſciplina loquēdi diſſimilitudinē an ſimilitudinem ſeq deberet, multi quæſierūt. Cū ab his ratio quæ à ſimilitudine oriretur, uocaretur analogia, reliqua pr appellaretur anomalia. de qua re primo libro, quæ dicerentur cur diſſimilitudinem ducē haberi oporteret, dixi. Secundo contra quæ dicerentur cur potius ſimilitudinem cōueniret præponi. quarum rerum quod nec fundamenta, ut debita poſita ab ullo, neq; ordo neq; natura ut res poſtulat explicata, ipſe eius rei formā expono. Dicā de quatuor rebus quæ cōtinētur declinatiōibus uerborū. qd ſimile ac diſſimile. qd ratio, quam appellant λόγον. qd proportiōe quam dicunt ἀναλογίαν. qd cōſuetudo, quæ explicatæ declarabūt analogiā et anomaliā. unde ſit, qd ſit, cuiuſmodi ſit. De ſimilitudine et diſſimilitudine. Ideo primū dicendū q ea res eſt fundamentū oīum declinationū, ac cōtinet rōnes uerborū. Simile eſt qd res pleraſq; uidetur habere eaſdē quas illud cuiuſq; ſimile. Diſſimile ē qd uidetur eſſe cōtrariū huius minimū ex duobus cōſtat oē ſimile. Item diſſimile qd nihil pōt eſſe ſimile, qn alicuius ſit ſimile. Item 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, ideo q eaſdem figuras membrorū habet, quæ eos diuidūt ab reliquorum aīaliū ſpecie, in ipſis hoībus ſimili de cā uir uiro ſimilior, q uir muliēri, qd plures hīnt eaſdem partes. & ſic ſenior ſeni ſimilior, quàm puero. Eo porrò ſimiliores ſunt q facie quoq; penè eadem habitu et corporis filo. Item q plura hīnt eadem dicuntur ſimiliores. q proxime accēdūt ad id, ut oīa habeant eadem, uocantur gemini. Simillimi ſunt q treis naturas rerū putent eſſe. Simile, diſſimile. Neutrū qd aliàs uocent non ſimile, aliàs nō diſſimile. Sed q̄is tria ſint ſimile, diſſimile, neutrū, ſn pōt diuidi etiā in duas ptes ſic. Quodcunq; conferas aut ſimile eſſe aut non eſſe ſimile, eſſe ad diſſimile ſi uideatur eſſe ut dixi. neutrū ſi in neutrā ptem prepōderet, ut ſiquæ res duæ conferuntur, uicinas hīnt ptes, et in his denis hēant eaſdē denas alias et diſſimilitudinē ſimilitudinē æque aīaduertendas. hanc naturam pleriq; ſubjiciūt ſub diſſimilitudis nomē. quare qm fuit ut potius de uocabulo, quàm de re controuerſia eſſe uideatur, illud eſt potius aduertendū cū ſimile qd eſſe dicitur qn cui pti ſimile dicatur eſſe. in hoc n ſolet eſſe error, qd pōt fieri ut hō hoī ſimile non ſit, ut multas ptes habeat ſimilis. & ideo dici poſſit ſimilis habere oculos, manus, pedes, et ſic alias res ſeparatim, et una plures. Item qd diligenter uidendū eſt in uerbis quas partes et quot modis oporteat ſimilis habere dicuntur, ut infra apparebit. Is locus maxie lubricus eſt. Quid n ſimilius pōt uideri indiligenti, q̄ duo uerba hæc ſuis & ſuis? quæ non ſunt, q alterū non ſignificat fuere, alterū fuem. Item q; ſimilia eſſe uocibus ac ſyllabis confitemur, diſſimilia eſſe ptibus oratiōis uidemus, q alterū habet tpa, alterū casus. quæ duæ res uel maxie diſcernunt analogias. Item propinqora gñe inter ſe uerba ſimulem ſæpe pariūt errorem, ut in hoc nemus & lepus uidetur eſſe ſimile, qd cum utrūq; habeat eundē caſum rectū, ſed nō eſt ſimile, q eas certe ſimilitudines opus ſunt in quo eſt, ut in gñe hoium ſint eodem, qd in his nō eſt. Nā in uirili gñe nominum ſint eodem eſt lepus, ex neutro nemus. Dicitur n hic lepus, & hoc nemus. ſi eiuſdem gñis eſſet utriq; præponeretur idē ac diceretur, aut hic lepus et hic nemus, aut hoc lepus et hoc nemus. quare quæ & cuiuſmodi ſunt gña ſimilitudinū ad hanc rem ꝑſpiciēdū ei, q declinatiōes uerborū proportione ſumit, ne quæ reret qd locus, qd eſt difficilis, q de his rebus ſcripſerunt aut ut tauerunt, aut inceperunt, neq; aſſeq potuerunt. Itaq; in eo diſſenſio neq; ea uniuſmodi apparet. Nā alij de oībus uniuerſis diſcriminibus poſuerunt numerū, ut Dionyſius Sidonius q ſcripſit eas eſſe ſeptuagintaunā. alij ptes eius quæ hīnt casus, cuius eidem hic cum dicat eſſe diſcrimina quadraginta ſeptem. Ariſto retulit ī literas xiiij. Armenſius yij. Sic alij pauciora aut plura. quarū ſimilitudinū ſi eſſet origo recte captæ et inde orſa ratio minus erraret in declinationibus uerborū, quarū ego principia prima duorū generū ſola arbitror eſſe, ad quæ ſimilitudines exigi oporteat. è qs unū poſitum in uerborū materia. alterū ut in materiæ figura quæ fit ex declinatione. Nā debet eſſe unū 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, ſerus, hero, fero. Aliàs diſſimiliter herus ſerus, heri ſerum cum utrūq; & uerbū uerbo erit ſimile & declinatio declinationi. Tum deniq; dicam eſſe ſimilem ac duplicem, et ꝑfectam ſimilitudinē habere, id qd poſtulat analogia. ſed ne abſurdius uidear poſuiſſe duo gña eſſe ſimilitudinū ſola, cum utrinsq; inferiores ſpēs ſint plures. ſi de his reticuero, ut mihi relinquam latebras, repetam ab origine ſimilitudinū, quæ in conferēdis uerbis & inclinandis ſequēdæ 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 non poſſit eſſe analogia, q dicit ſimile eſſe mox & nox errat, qd non eſt eiuſdem gñis utrūq; uerbū, cū nox ſuccedere debeat ſub casū rōne, mox neq; debeat neq; poſſit. Secunda diuiſio eſt de his uerbis quæ declinari pnt, quod alia ſunt à uolūtate, alia à natura. Voluntatem appello cū unus qs à noīe alio imponit nomē, ut Romulus Romæ. Naturā dico cum uniuerſi acceptum nomen ab eo q imponit, non requirimus quē admodū id uelit declinari, ſed ipſi declinamus, ut huius Romæ hanc Romam. De his duabus ptibus uoluntaria 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, qd in cōſuetudine uehementer natat, qd declinātes impite rebus noīa īponunt, à q̄bus cū accepit conſuetudo turbulēta neceſſe eſt dicere. Itaq; neq; Ariſtarchus, neq; alij in analogijs defendēdā eius ſæperūt cām. Sed ut dixi hoc gñe declinatio in cōi conſuetudine uerborum ægrotat & laqueſcit, quod oritur è populo multiplici imperio. Itaq; in hoc gñe in loquendo magis anomalia q̄ analogia. Tertia diuiſio eſt, quæ uerba declinat à natura. Ea diuiditur in partes 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 quartam quæ neutram ut docte, & facete. Ex hac diuiſiōe ſingulis ptibus tres reliquere diſſimiles. Quare niſi in ſua pte iter ſe collata erunt uerba, ſi non conueniunt, nō erit ita ſimile ut debeat facere idē in articulis. Vix adumbrata eſt analogia & magis rerum q̄ uocū in noībus magis expreſſa, ac plus ēt in uocabus ac ſimilitudinibus, q̄ in rebus ſuā obtinet rōnem. Etiam illud accedit in articulis habere analogias oīdere ſit difficile, qd ſingula ſint uerba, hic contra facile qd magna ſit copia ſimiliū noīum. Quare non tā hāc ptem ab illa ob diuidendū, quā illud uidēdū, ut ſatis ſit uerecundi etiā illā in eandē arenā uocare pugnatū. ut articulis duæ ptes finitæ & infinitæ ſic in uocabulis duæ, uocabulū et nomen. Non n idē oppidū et Rōa, cū oppidū ſit uocabulū, rōa nomē. quarū diſcrimē ī his reddēdis rōnibus alij diſceruūt, alij nō. Nos ſicubi opus fuerit q ſit et cuy

aſcribimus uniuſcuiusq; partes. qm̃ ſpecies plures, de ſingulis dicam. Prima pars caſu aliis diuiditur in ptes duas, in noiatiuũ. ſ. q; neq; finitũ eſt ut hic & qs. de his gnibus duobus utrũ ſumpſeris cum reliquo nõ cõferendũ, qđ iter ſe diſſimiles hñt analogias noiatus, ut ſimul ſit noiatus hẽre debet ut ſit eodẽ gne. ſpẽ eadẽ. ſic caſu, Exitu eius, gne ut ſi nomen eſt qđ cõferas, ſit nomen ſpecie ſimile, ut nõ ſolũ utrũq; ſit uirili caſu ſimile. ut ſi alterũ ſit dandi, item alterũ ſit dandi cũ quo cõferas Exitu ut quas unũ hẽt extremas literas, eaſdẽ alterũ hẽat. Ad hũc quadruplicẽ fontem ordines diriguntur bini uni trãſuerſi. alteri directi, ut in tabula ſolet, in qua latrũculus ludit. Tranſuerſi ſunt, q à recto caſu obliq declinãtur. ut albus albi albo. Directi ſunt, q à recto caſu recto declinantur, ut albus alba albũ. Vtriq; ſunt ptibus ſenis. Trãſuerſorũ ordinum partes appellantur, caſus directorũ gne, utriſq; iter ſe iplicatis formã dicã. Prius de tranſuerſis caſuũ uocabula alius alio modo appellauit. Nos dicemus q noiandi cã dicuntur noiandi uel noiatiuũ.

Hic multum deeſt.

Et ſcopæ dicitur una ſcopa. aliter. n. natura qđ priora ſimplicibus poſteriora coniũctis rebus uocabula ponuntur. ſic bigæ, ſic quadrigæ à cõiũctu dictæ. Item q; nõ dicitur ut hæc una latæ, et alba. ſic una bigæ, ſed unæ bibæ, neq; ut dicitur, ut hæ duæ latæ albæ. ſic hæ duæ bigæ & quadrigæ. Itẽ figura uerbi qualis ſit refert, qđ in figura uocis aliãs cõmutatio ſit in uno uerbo modo ſint, aliãs in medio, ut curſu curſito, aliãs in extremo. ut doceo docui. aliãs cõis ut lego lege. Refertur igitur ex qbus literis quodq; uerbũ cõſtet maxie extrema, q ea in pleriſq; cõmutantur. Quare in his quoq; ptibus ſimilitudines ab aliis male, ab aliis bene, qđ ſolent ſumi in caſibus cõferendis recte, an ppe ram uidendũ. Sed ubicũq; cõmouentur literæ nõ ſolũ hæ ſunt aĩaduertendæ, ſed etiã quæ proxiæ ſunt, neq; mouentur. hæc enĩ uicinitas aliquantũ põt in uerborũ declinatiõibus, in qs figuris nõ ea ſimilia dicemus quæ ſimileis res ſignificãt, ſed quæ ea forma ſint, ut eiuſmodi res ſimilia ex inſtituto ſignificare pleruq; ſoleant, ut tunicã uirilẽ & muliẽbrẽ dicimus nõ eã quam habet uir aut mulier, ſed quam hẽre ex inſtituto debet. põt. n. muliẽbrem uir, uirilẽ mulier habere, ut ĩ ſcæna ab actoribus haberi uidemus, ſed eã dicimus muliẽbrẽ quæ de eo gne eſt quo indutui muliẽres ut uterentur ẽ inſtitutum, ut actor ſtolã muliẽbrem ſit ppetua & cæcina, & purpurina figura muliebria dicuntur hẽre noĩa nõ muliẽrum Flexuræ quoq; ſimilitudo uidenda, ideo q alia uerba quam uim habeãt ex his uerbis unde declinantur apparet, ut quemadmodũ oporteat. ut à prætor cõſul prætori cõſuli. Alia ex tranſitu intelliguntur. ut ſocer macer, qđ alterũ ſit ſocerũ. alterũ macrũ, quorũ utrunq; in reliqs à tranſitu ſuã uiã ſequitur & in ſingularibus, & in multitudinis declinatiõibus hoc fit. ideoq; naturarũ gña ſunt duo, quæ iter ſe cõferri poſſũt unũ qđ per ſe uideri põt. ut homo et equus. Alterũ ſine aſſumpta aliqua re extrinſecus ſpicia non poſſit. ut equus, & eqſo. Vtrunq; n. dicitur ab equo. quare hoĩ hoĩem ſimilem eſſe, aut nõ eſſe, ſi cõtuleris ex ipſis hoĩ aĩaduerſis ſcies. Ac duo inter ſe ſimiliter, ne ſint lõgiores, q; ſint eorũ fratres dicere non poſſis ſi illos breuiores cum qbus cõferuntur, q; longi ſint ignores, ſi latiorum atq; altiorum. Item cætera eiuſdẽ gnis ſine aſſumpto extrinſecus aliquo ſpicia ſimilitudines non poſſunt. Sic igitur qdam caſus quod ex hoc gne ſunt non facile eſt dicere ſimilis eſſe, ſi eorũ ſingulorũ ſolũ aĩaduertas uoces, niſi aſſumpſeris. Alterũ quo flectitur in tranſeũdum uox, qđ ad noĩatiuum ſimilitudines aĩaduertendas arbitratus ſum, ſatis eſſe augere hæc ſunt. Relinqtur de articulis. In qbus quædam eadem, quædã alia. De qnq;. n. gnibus duo pria habent eadem quod ſunt & uirilia, & muliebria. & neutra et quod alia ſunt, ut ſignificent unum ut plura. et de caſibus qđ habent qnos. Nã uocandi uoce notatus non eſt proprium. Illud hẽnt qđ partim ſunt finita, ut hic et hæc, partim infinita, ut qs, quæ et quorũ quod adũbratu & tenuis analogia. in hoc libro plura dicere neceſſe eſt ſecundũ genus, quæ uerba tpa habent neq; caſus ſi hẽnt pſonas, eorũ declinationũ ſpẽs ſunt ſex. Vna quæ dicitur tpalis, ut legebã, gemebã lego, gemo. Altera perſonarum ut fero meto. feris metis. Tertia rogandi, ut ſcribõne legone. ſcribis ne legis ne. Quarta rñdendi, ut fingo pmgo. fingis pingis. Quinta optandi, ut dicerẽ facerẽ. dicã faciã. Sexta imperandi, ut cape rape. capito rapito. Item ſunt declinationũ ſpẽs quatuor quæ tpa habent ſine pſonis in rogando. ut foditurne feritur ne, & fodietur ne feretur ne. rñdendi ſpecie eadẽ figuræ fiunt extremis ſyllabis demptis. Optandi ſpẽs ut uinatur ametur. uinueretur amaretur. Imperandi declinatus ſum ne habent dubitationem. & earũ ſint. Ne hæc ratio paretur pugnetur. parari & pugnari. Accedunt ad has ſpecies à ſcopulis diuiſionũ quadrinis. abinfecti & pfecti emo edo emi edi à ſemel et ſæpius, ut lego ſcribo lectitaui ſcriptitaui faciẽdi & pẽdi. ut uro ungo, uror ungor. A ſingulari multitudinis. ut laudo culpo laudamus culpamus. huius gnis uerborũ. cuius ſpecies expoſui qlate qquid pateat. & cuiuſmodi efficiat figuras in libris q de formulis uerborũ erunt, diligentius expedietur. Tertij gnis quæ declinãtur cum tpibus ac caſibus. ac uocantur à multis. ideo partiçpalia ſunt hoc genere.

hic etiam multa deſunt.

quemadmodũ declinamus quærimus. Caſus etiã ſi is q finxit poetæ aliquod uocabulũ, & ab eo caſu ipſe aliquem ppẽrã declinauit potius eũ reprehẽdimus, q; ſequmur. Igitur ratio quam dico utrobiq; et in his uerbis quæ iponuntur. et in his quæ declinantur. neq; non etiã tertia illa quæ ex utroq; miſcetur gne, quarũ unaquæq; ratio collata cum altera, aut ſimilis aut diſſimilis, aut ſæpe uerba alia. ratio eadẽ et nõnunq; ratio alia uerba eadem. Quæ ratio in amor amori, eadem in dolor dolori, neq; eadem in dolor dolorem, & cũ eadẽ ratio quæ eſt in amor & amoris ſit in amores, & amorum, tñ ea qđ nõ in ea quæ oportet cõfertur à materia per ſe ſolum efficere nõ põt analogias, pp disparilitatem uocis figurarũ, quod uerbũ copulatũ ſingularem cum multitudine ita cum eſt proportioe, ut eandẽ habeat rõnem. tum deniq; ea rõ cõficit id quod poſtulat analogia de qua deiceps dicã. Sequitur tertius locus quæ ſit rõ proportioe à græco uocatur ἀνάλογον. ab analogo dicta analogia. Ex eodem genere quæ res inter ſe aliqua parte diſſimiles rationem habent aliquam, ſi ad has duas alteræ res duæ collatæ ſunt quæ rõnem hẽant eandẽ, qđ ea uerba hñt eundem λόγον dicitur utrunq; ſeparatim analogon, ſimul collata quatuor analoga. Nã ut in gemmis cum ſimile dicimus eſſe menæchmũ menæchmo de uno dicimus, cũ ſimilitudinẽ eẽ in his de utroq; ſic cũ dicimus eandẽ rõnẽ habere aſſem ad ſemiſſem, quã hẽt in argento libella ad limbellã. Quid ſit analogon ondimus cũ utrobiq; dicimus & in ære et in argento eſſe eãdem rõnem tum dicimus de analogia, ut ſodalis et ſodalitas. cuius & cuitas, nõ eſt idem, ſed utrũq; ab eodẽ ac coniũctũ ſit analogon & analogia idem nõ eſt. ſed item eſt cõgeneratum. Quare ſi hoĩes ſubſtuleris ſodalis ſubſtuleris, ſi ſodalis ſodalitatẽ. Sic item ſi ſubſtuleris λόγον ſubſtuleris analogon, ſi id, analogiã. quæ cũ inter ſe tãta ſit cognatione, debebit ſubtilius audiri q dici. Expectare. i. cum dixero qđ de utroq;, & 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 numis ī similibus, ſi eſt ad unū victoriatū denarius ſi ad alterū victoriatū ad alterū denarius. Sic itē in alijs rebus oībus proportiōe dñr ea in quo eſt ſic quadrupes natura, ut in progenie cū eſt filius ad patrē ſic ſi eſt filia, ad matrē. et ut eſt i tpibus meridies ad diē, ſic media nox ad noctē. hoc poetæ gñe ī ſimilitudinibus utuntur. multū hoc acutiſſime geometræ. hoc in oratione diligentius, q̄ alij Ariſtarcho grāmatico, ut cū dicuntur proportione ſimilia eſſe amorē amori. dolorē dolori. cū ita diſſimile eſſe uideant amorē et dolorē, q̄d eſt alio caſu. Item dolorē dolori. Sed dicūt q̄ à ſimilibus nōnunq̄ rōnes hñt impliciatas duas, ſit una directa, altera tranſuerſa q̄d dico aptius fiet. Eſto ſic expoſitos eſſe numeros, ut in prīo uerſu ſit unū duo quatuor. in ſecūdo decē uiginti quadraginta, i tertio centū ducenti quadringenti. In hac formula nūerorū duo inerūt, quos dixi λόγους q̄ diuerſas faciūt analogias, unus duplex, q̄ eſt in obliqs uerſibus, q̄d ē ut unus ad duo, ſic duo ad quatuor. Alter decēplex ī directis ordinibus, quod eſt ut unus ad decē. ſic decem ad centū. Similiter in uerborū declinatiōibus eſt ut biuiū, q̄d & ab recto caſu in recto. ita ut formulā ſimiliter efficiāt, q̄d ſit primo uerſu hic albus, huic albo huius albi. Secūdo hæc alba, huic albæ, huius albæ. Tertio hoc albū, huic albo. huius albi. Itaq; fiūt p obliquas declinationes ex his analogiæ hoc genus albius atrius, albio atrio. p directas declinatiōes albius atrius, albia atria. quæ. ſ. erit prīcula ex illa uicenaria atria, qua. ſ. centenaria formula analogiarū de qua ſupra dixi. analogia quæ dicitur. Eius genera ſunt duo. Vnū deiūctum ſic ē, ut unū ad duo ſic decē ad uiginti, alterū cōiunctum ſicut eſt unū ad duo ſic duo ad quatuor. in hoc q̄d duo bis dicuntur. Et tum cōferimus ad unū, et tunc cū quatuor. Hoc quoq; natura dicitur quadruplex. ſi à ſeptem chordis cytharæ, tñ duo dicuntur habere tetrachorda, q̄d quē admodū acrepat prima ad quartā chordā, ſic quarta ad ſeptimā rñdet. Media eſt alterius prima. alterius extrema. Medici in ægrotos ſeptimos dies q̄ obſeruant quarto die, ideo diligētius ſigna morbi aduertūt, q̄ quam rōnem habuit primus dies ad quartū, eādē præſagit habiturū, q̄ eſt futurus ab eo quartus q̄ eſt ſeptimus à prīo quadruplices deiunctæ in caſibus ſunt uocabulorū, ut rex regis. Coniūctæ ſunt triplices in uerborū tribus tpibus, ut legebā lego legam. q̄d quam rōnem habet legebā à lego. hāc habet lego à legam. in hoc fere oēs hoīes peccant, q̄d pperam tribus tpibus hæc uerba adiiciunt, cū proportione uolunt pronuntiare. Nā cū ſint uerba alia infecta ut lego et legis. alia pfecta ut legi, & legiſti. & debeāt ſui cuiuſq; gñis in cōiungendo cōpulari. & cū recte ſit ideo lego et legebam. non recte eſt lego ad legi, q̄ legi ſignificat q̄d pfectum, ut hæc, tutudi pupugi. tundo pungo. tūdam pungā. Item occāſus ſum uerberatus ſum uerbera bor. Iniuria reprehēdunt, q̄d & infecti iter ſe ſimilia ſunt, et pfecti inter ſe ut tūdebā tundo tundā, et tutuderā tutudi tutudero. Sic amabar amor amabor & amatus eram amatus ſum. amatus ero. Itaq; reprehendūt q cōtra analogias dicunt, cur diſpariliter in tribus ptibus dicantur quædā uerba natura, cum quadruplex ſit analogia. id nōnunq̄ ut dixi pauciores uidetur habere ptes, ſic ēt alias plureis. ut cū eſt quē admodū ad tria unū et duo. ſic ad ſex duo et quatuor. quæ tñ quadripartita cōprehēditur forma, q̄d bina ad ſingula cōferuntur, q̄d ī oratiōe quoq; nōnunq̄ repitur. Sic ut diomedes cōfertur diomedibus. ſic dicitur ab hercules herculi. et herculibus, et ut hæ ab uno capite à recto caſu in duo obliquos diſcēdūt caſus, ſic contra multæ à duobus capitibus recti caſum cōfluūt ī obliquū unū. Nā ut ab his rectis hi hibiei hæ hibiæ fit his hibieis. Sic ē ab his hi cæli. hæ cæliæ. his cælis. à duobus ſimilibus ſimiliter declinātur. ut fit in his, nemus olus nemora olera. Alia à diſſimilibus ſimiliter declinantur. ut in articulis ab hic iſte. hunc iſtū. Analogia fundamēta hēt. aut à uolūtate hoīum. aut à natura uerborū. aut re utraq; uolūtatē dico ī poſitionē uocābulorū. naturā declinationē uocābulorū quo decurritur ſine doctrīa, q̄ impoſitionē ſequetur, dicēt. Si ſimile in recto caſu dolus et malus fore in obliquo dolo & malo. ſi naturā ſequetur ſi ſit ſimile in obliqs Marco, Quito fore ut ſit Marcū q̄ntū, q̄ utrūq; ſequetur dicēt ſi ſit ſimile trāſitus, ut eſt in ſeruus ſerue, fore ut fit, item in cærnus cærue. Cōe oīum eſt, ut quatuor figuræ uocis hēat proportione declinatus. Primum genus ē ortū ab ſimilitudine in rectis caſibus. Secundū à ſimilitudine quæ eſt in obliqs. Tertiū à ſimilitudine quæ eſt in tranſitibus de caſu in caſū. Primo gñe ab impoſito ad naturā proficiſcuntur. In ſecundo cōtra. In tertio ab utroq;. Quo circa ēt hoc tertiū pōt bifariā diuiſum tertiū et quartū dici, q̄d in eo uel proſas et roſas pōt dici q̄ initia faciet analogiæ. Impoſitio ab his obliquas figuras declinare debebit, q̄ naturā cōtra. Qui ab utraq; reliquas declinationes ab eiuſmodi trāſitibus. Impoſitio eſt in noſtro dñatu. Nos in natura. quē admodū. n q̄ſq; uult, ī ponit nomen, at declinat quem admodū uult natura. Sed q̄n duobus modis imponitur uocabulū, ut re ſingulari, aut multitudine. Singulari ut Cicer, multitudinis, ut ſcalæ. Nec dubiū ē, q̄n ordo declinatū in quo res ſingulares declinabuntur, ſolæ ab ſingulari aliquo caſu proficiſcantur, ut cicer cæri ciceris. itē contra in eo ordine q̄ multitudine erit ſolū q̄n à multitudis aliquo caſu ordiri cōueniat, ut ſcalæ ſcalis ſcalas. Aliud uidēdū eſt cū duplex natura cōpulatæ, ac declinatū binī fiāt ordīes, ut ē mars martis. Vnde aūt ratio analogiæ debuit ordiri utrū ab ſingulari re in multitudinē an cōtra. Neq; n. ſi natura ab uno ad duo puenit, ideo nō pōt amplius eſſe in docēdo poſterius, ut inde incipias, ut q̄ ſit prius oīndas. Itaq; illi q̄ de oī natura diſputāt, at q; ideo uocātur Phyſici, tñ ex his ab uniuerſa natura profecti retro, quæ eſſent prīcipia mūdi oīndūt. Oratio cū ex literis cōſtet, tñ eā grāmatici de literis oīnderūt. quare in demōſtrando q̄n potius profeciſſe de literis oīndūt, oportet ab eo q̄d apertius eſt, q̄ ab eo q̄d prius ē. Et potius q̄ ab īcorrupto prīcipio, ab natura rerū quam ab libidine hoīum. Et hæc tria q̄ ſequenda magis ſunt, minus ſunt in ſingularibus, q̄ in multitudine. Cōmodius pōt ordiri q̄ in his prīcipijs minus oratiōis uerbis fingendis uerborū forma facilius ſingularia uideri poſſe, q̄ ex ſingularibus multitudinis. hæc oīndūt trabes trabi, ducēs dux. Videmus. n ex his uerbis trabes ducēs de extrema ſyllaba e literam excluſam et ideo in ſingulari factū eſſe trabs dux. Cōtra ex ſingularibus nō tā uidemus quē admodū facta ſint ex. b. & ſ. trabes, et ex. c. et ſ. duces. Similitudinis rectus caſus forte figura corrupta erit id q̄d accidit raro prius id cōrrigemus, q̄ ide ordiemur obliqs aſſumere oportere figuras eas quæ nō erūt ambiguæ ſiue ſingulares ſiue multitudines, ex qbus id cuiuſmodi debent eſſe, pſpici pōt. Nam nunq̄ alterū ex altero uidetur, ut Chryſippus ſcribit quemadmodū pater ex filio et filius ex patre, neq; minus ī fornicibus pp ſiniſtram dextra ſtat, q̄ pp dextrā ſiniſtra, quia propter ut ex rectis caſibus obliq & ex obliqs recti. & ex ſingularibus multitudines, et multitudinis ſingulares nōnunq̄ recuperari pōt. principium id potiſſimū ſeq debemus, ut in eo ſit fundamentū ſit in natura q̄d in declinatiōibus ibi facilior ratio. facile eſt. n. aīaduertere peccatū magis cadere poſſe in impoſitiones eas, quæ fiūt plerūq; in rectis caſibus ſingularibus. q̄d hoies impiti & diſſi uocabula rebus ponūt quocūq; eos libido iuſſit. Natura incorrupta eſt plerūq; ſua pte ſponte niſi q eā uſu inſcio depraua bit. Quare ſiqs prīcipiū analogiæ potius poſuerit in naturalibus caſibus, q̄ in poſitiuis nō multa in cōſuetudine occurrent, & ut à natura libido humana corrigitur, non ab ſi-

bidine naturæ, qđ q̃ impoſitionem ſeq̃ uoluerint, facient contra
ria. ſin à ſingulari q̃s potius proficiſci uolet in illũ fiere opor
tebit ab ſexto caſu, q̃ eſt proprius latinis. Nã eius caſus his lite
rarũ diſcriminibus facilius reliquorũ uarietate diſcernere po
terit, qđ ei habent exitus aut in .a. ut hac terra. aut in .e. ut hac
lãe. aut in .i. ut hac leui. aut in .o. ut hoc cælo. aut in .u. ut hoc
uerſu. Igitur ad demonſtrandas declinatiões biceps una hæc.
Sed q̃m ubi analogia tria. unũ qđ in rebus. alterũ qđ in uo
cibus. tertiũ qđ in utroq; duo priora ſimplicia, tertiũ duplex.
Iã aduertendũ, hæc quam iter ſe habeãt rõnem. Primũ ea quæ
ſunt diſcrimina in rebus, ptim ſunt quæ ad rõnem non attine
ant, ptim quæ pertineant. Nõ ptinent, ut ea quæ obſeruant in
ædificijs & ſignis faciẽdis, cæteriſq; rebus artifices, è quis uo
cantur aliæ harmonicæ ſic. Itẽ aliæ noĩbus alijs, ſed nulla ha
rum fit loquẽdo ps ad orationẽ, quæ ptinent res eæ ſunt, quæ
uerbis dicuntur proportione, neq; à ſimilitudine quoq; uocum
declinatus hñt, ut Iupiter Maſpiter Ioui Marti. Hæc .n. genera
oĩum & numero & cæſibus ſimilia ſunt, proportione ſimi
les inter ſe, qđ utraq; noĩa ſunt & uirilia ſunt, & ſingularia,
& caſu noiandi & dandi. alterũ genus uocale eſt, in quo uo
ces modo ſunt proportiõe ſimules nõ res. ut Biga bigæ. Nuptia
nuptiæ. Neq; .n. in his res ſingularis ſubeſt una, cum dicitur bi
ga quadriga. neq; ab his uocibus quæ declinata ſunt multitudi
nis ſignificãt quicq̃. Ideo qđ oĩs multitudinis, quæ declinantur
ab uno, ut à merula merulæ ſunt eiuſmodi ut ſingulari ſubiũ
gantur. ſic Merulæ duæ. Catullæ tres. Faculæ quatuor. Quã
re cũ idem nõ poſſit ſubiungi, cũ dicimus bigæ unæ, quadrigæ
duæ, nuptiæ tres. Sed pro eo unæ bigæ, binæ quadrigæ, trinæ
nuptiæ, apparet nõ eſſe à biga et quadriga, et bigæ & quadri
gæ. Sed ut eſt huius ordinis duæ tres principiũ una. ſic in hoc
ordine altero, unæ binæ trinæ. principiũ eſt unæ. Tertiũ genus
eſt illud duplex qđ dixi, in quo & res & uoces ſimiliter pro
portione dicuntur, ut bonus malus, boni mali, de quorũ analo
gia et Ariſtophanes & alij ſcripſerũt. Etenim hæc deniq; pfec
ta, ut in oratiõe illæ duæ ſimplices icohatæ analogiæ. de q̃bus
tñ ſeparatim dicam, q̃ his quoq; utimur in loquẽdo. Sed prius
de perfecta, in qua & res & uoces quadam ſimilitudine con
tinentur, Cuius genera ſunt tria. unum uernaculum, ac do
minatum, alterum aduentitium, Tertium notum. Ex pere gri
no hic natum uernaculum eſt, ut ſutor & piſtor, ſutori & pi
ſtori. Aduentitium eſt ut hectores neſtores, hectoras neſtoras.
Tertium illud notũ, ut Achilles et Peleus. De gñe multi utuntur
non modo poetæ, ſed etiã pleriq; hæc Primo oĩs q̃ ſoluta ora
tione loquuntur dicẽbãt, ut quæſtorẽ prætorẽ. ſic Hectôrẽ ne
ſtôrem. Itaq; Ennius ait, Hectòris natũ de troiano muro iacta
ri. Acti hoc in tragœdijs largius à priſca conſuetudine moue
re cœpit. et ad formas græcas uerborũ magis reuocare, et à quo
Valer. ait. Accius Hectôrẽ nollet fiere. Hectora mallet. qđ ad
uẽtitia pleraq; hẽmus græca, alia græcaniçat. ſic analogiæ. Ẽ q̃s
quæ hic notæ fiũt declinatiões de his aliæ priſcæ. ut bacchides
et chryſides aliæ minores. ut chryſides et bacchides. aliæ recẽ
tes. ut chryſidas et bacchidas. cũ his oĩbus tribus utãtur noſtri
maxie q̃ ſequũtur media in loquẽdo, offendũt minimũ. Quod
pria parũ ſimilia uidentur eſſe græcis, unde ſint trãſlata. Ter
tia parũ ſimilia noſtris. oĩs analogiæ fundamentũ ſimilitudo
quædã ut dixi quæ ſolet eſſe, in rebus, in uocibus, et in utroq;, i
qua harũ pte cũq; ſit in ferẽdo & cuiuſmodi uidendũ. Nã ut
dixi neq; rerũ neq; uocis ſimilitudo ad has duplices, quæ in lo
quẽdo quærimus, ſeparatim ſatis eſt, q̃ utraq; pte opus eſt ſimi
li, analogias uerborũ exprimẽdas, quas ad loquendũ ut pduc
as, accẽdere debet uſus. Alia .n. ratio qua facias ueſtimentum.
alia quẽadmodũ utare ueſtimẽto. Vſui ſpecies uidẽtur eẽ tres.
Vna conſuetudinis ueteris. Altera conſuetudinis huius. Tertia
neutra. Vetera ut Caſcus Caſci. Furus Furi. huius conſuetudi
nis, ut albus caldus, albo caldo. Neutra ut ſcala ſcalã. falera fa
lerã. Ad quas accẽdere põt quarta miſta, ut amicitia inimica
tia, amicitiã inimicitiã. Pria ẽ qua uſi antiq̃ et nos relinquimus.
Secũda qua nũc utimur. Tertia qua utuntur poetæ. analogiæ
non item ea definiẽda quæ dirigitur ad naturã uerborũ, atq;
illa quæ ad uſum loquẽdi. Nã prior definienda ſic. Analogia
eſt uerborũ ſimiliũ declinatio ſimilis. Poſterior ſic, Analogia ẽ
uerborũ ſimiliũ declinatio ſimilis nõ repugnãte conſuetudine
cõi, ad quam harũ duarũ ad extremã additũ erit hoc ex qua
dam pte poeticæ analogia erit definita. harũ primã ſeq̃ debet
populus, ſecundã oẽm ſinguli è populo. Tertiã poetæ. hæc di
ligentius, quàm aptius dicta eſſe arbitror. Sed non obſcurius,
q̃ de re ſimili definitiones grammaticorum ſunt, ut ariſtode
mi, ariſtoclis. Itẽ aliorũ quorũ obſcuritates eo minus reprehẽ
dendæ qđ pleræq; definitiones re ipſa cognita propter ſummã bre
uitatem non facile proſpiciuntur niſi articulatim ſit explicatæ.
Quare magis apparebit ſi erit apte de ſingulis partibus qđ di
catur uerbũ. Quid ſimilitudo uerbi. qđ declinatio, qđ ſimilitu
do declinatiõis non repugnãte cõſuetudine cõi. Quid ex quã
dam pte uerbum dico oratiõis uocabulis ptem, quæ ſit idiuiſa
& minima, ſi declinationẽ naturalẽ hẽat ſimilẽ uerbũ uerbo
rum q̃m et res quam ſignificat, et uocẽ qua ſignificat. et in fi
gura tranſitũ declinatiõis parile. Declinatio eſt cũ ex uer
bo in uerbũ. aut ex uerbi diſcrimine ut trãſeat mens uocis cõ
mutatio ſit aliqua ſimilitudo declinatiõis, cũ item ex aliqua fi
gura in figurã trãſit, ut id trãſit cum quo cõnfertur, adiectum
eſt non repugnãte cõſuetudine cõi, qđ quædam uerba contra
uſum ueterem declinata patietur, ut poſſit Hortenſium docere
pro hac ſi ceruices ceruix, quædã nõ, ut ſi dicas pro fauces faux
ubi additur ex quadã pte ſignificat nõ eſſe in cõſuetudine. In
his uerbis oĩs ptis ut declinatũ amo iuno, amor iunor. Quid
uideretur analogia in oratione, & quas hẽret ſpecies, & quæ
de his ſequẽda uideretur, ut breui potui, informaui. Nũc in q̃
bus nõ debeat eſſe ac proinde debeat ac ſoleat quæri, dicam.
Ea ferè ſunt quatuor genera. Primũ ĩ id genus uerbis quæ nõ
declinantur, analogia non debet quæri, ut in his nequã, mox
uix. De his magis in alio, quàm in alio erratur uerbo. Dicunt
enim nõ habere caſus mox & uix nequã habere, qđ dicamus
hic nequã, huius nequam, huic nequam, cum intelligimus, aut
hoĩs eius quem uolumus oñdere eſſe nequam, dicimus caſus et eũ
proponimus nõ cuius putamus nequam. Quod uocabulum fa
ctum ut ex nõ & uolo, nolo, ſic ex ne & q̃q̃, item media ex
trita ſyllaba coactum eſt nequam. Itaq; ut eum quẽ putamus
eſſe non hili dicimus nihili, ſic in quo putamus eſſe nequicq̃ di
cimus nequam. Secundo ſi unum ſolũ hẽnt caſum in uocẽ qđ
non declinentur ut literæ oĩs. Tertio ſi ſingularis eſt uocabuli
ſeries, neq; hẽt cũ qua cõparari poſſit, ut eẽ putant caput capi
ti capitis capite. Quarũ ſi ea uocabula quatuor que cõferũtur
inter ſe rationem habẽt, quam oportet, ut Socer ſocrus ſoceros
ſocerum. Contra in q̃bus debeat quæri analogia, ferè totidem
gradus debent eſſe cõiuncti. Primum ut ſint tres. Secundũ ut
earum ſit uſus. Tertium uti hæ res uocabula habeant. Quar
tum ut habeant declinatus naturales. De primo gradu qđ na
tura ſubeſt & multitudinis, & ſingularis dicimus. Hi aſſes. ho
ſce aſſes. hic as. hunc aſſem. contra qđ in numeris finitis multi
tudinis natura ſingularis non eſt. dicimus hi duo et hi tres. his
duobus, & his tribus. Secũdo 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 & uni
uerſa nominamus. ΤΕΛΟΣ.

SEXTI POMPEI FESTI LIBRORVM VNDEVIGINTI FRAGMENTA.

IALDVS LECTORI. S.

NON poſſum non uehementer iraſci audaculis, ac temerarijs quibuſdam, etiam antiquis, qui diminuendis, & mutilandis alienis libris delectati, totam in eo ſtudio curam, operam q; 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 laudarentur, 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 integri & 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 inuentumiri. 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, potentiáq; præfulgido domino regi Carolo regum ſublimiſſimo Paulus ultimus ſeruulus. Cupiens aliquid ueſtris bibliothecis addere, quia ex proprio perparum ualeo, neceſſario ex alieno mutuaui. Feſtus deniq; Pompeius Romanis ſtudijs affatim eruditus, tam ſermonum abditorum, quàm etiam quarundam cauſarum origines aperiens, opus ſuum ad uiginti uſque prolixa uolumina extendit, ex qua ego prolixitate ſuperflua quæq;, & minus neceſſaria prætergrediens, & quædam abſtruſa penitus ſtilo proprio enucleans, nonnulla ita, ut erant poſita, relinquens, hæc ueſtræ celſitudini legendum compendio obtuli, in cuius ſerie tamen ſi lectumire non dedignabimini, quædam ſecundum artem, quædam ſecundum etymologiam non inconuenienter poſita inuenietis, & præcipue ciuitatis ueſtræ romuleæ, portarum, uiarum, montium, locorum, tribuumq; uocabula diſerta reperietis. Ritus præterea gentilium, & conſuetudines uarias. Dictiones quoque poetis, & hiſtoriographis familiares, quas in ſuis opuſculis frequentius poſuere. Quod exiguitatis meæ munuſculum ſi ſagax, & ſubtiliſſimum ueſtrum ingenium nō uſquequaq; repulerit, tenuitatem meam uitæ comite, ad potiora excitabat. Vale.

SEXTI POMPEI FESTI DE VERBORVM VETERVM SIGNIFICATIONE LIBER PRIMVS.

AVgustus Locus sanctus ab auium gestu, ideſt qa 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 ediciur, ſiue ab auium garitu. unde & augurium. Auſpicium ab aue ſpiciendo. Nam quod nos cum præpoſitione dicimus aſpicio, apud ueteres ſine præpoſitione ſpicio dicebatur. Affectare eſt pronum animum ad faciendum habere. Armilum uas uinarium in ſacris, dictum, quod armo ideſt humero deportetur. Aerarij tribuni à tribuendo ære ſunt appellati. ærarium ſane populus Ro. in æde Saturni habuit. Apricum locum à ſole aptum à græco uocabulo ἀφρίκης 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 malã, quaſi ad extremum periculum adducta. Aquagium, quaſi aquæ agium. i. aquæ ductus appellatur. Aquælitium dicitur, cum aqua pluuialis remedijs qbuſdam elicitur, ut quondam (ſi creditur) manali lapide in urbem ducto. Aqua dicitur à qua inuamur. aqua & igni interdicta ſolet damnatis, quam accipiunt nuptæ, uidelicet quia hæ dueres humanam uitam maxime continent. Itaq; funus proſecuti redeuntes ignẽ ſuper grediebantur aqua aſperſi, quod purgationis genus uocabant ſuffitionem. Axitioſi factioſi dicebantur, cum plures una quid agerent, facerentq;. Axit autem antiquos dixiſſe pro egerit manifeſtum eſt. Vnde axies mulieres ſiue dij dicebantur una 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 ἄξονα 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, ſicæ, ut ea, quibus pro cui præliamur tela. Armata dicebatur uirgo ſacrificans cui lacinia togæ in humerum erat reiecta legibus etiam laurẽtum ſanctum eſt, ne pomũ ex alieno legatur in armum, ideſt quod humeri onus ſit. Armentum id genus pecoris appellatur, quod eſt idoneũ ad opus armorũ. Inuenies in fœminei generis armẽtas apud Ennium poſitum. Album quod nos dicimus, à græco quod eſt ἄλφος eſt appellatum. Sabini tamen alpum dixerunt. Vnde credi poteſt nomen alpium à candore niuium uocitatum. Albeſia ſcuta dicebantur, quibus albẽſes qui ſunt Marſi generis uſi ſunt. hæc eadem decumana uocabantur, qđ eſſent ampliſſima, ut decumani fluctus. Albiona ager transtyberim 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 ἀμφὼ dicunt. Ambactus apud Ennium lingua gallica actus dicitur. Am præpoſitio loqualaris ſignificat circum. unde ſupra ſeruus ambactus, ideſt circumactus dicitur. Am beſt ita tertiæ perſonæ uerbum eſt, ut nullam aliam habeat declinationem. Ambegnibos & ueruex appellabantur, cum ad eorum utraq; latera agni in ſacrificium ducebãtur. 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, ipſius Ioui ſacer eſto. Aſtu apud poetas aſtutiam ſignificat, cuius origo ex græco ab oppido ἄστυ deducitur, in quo qui conuerſati aſſidue ſint cauti, atq; acuti eſſe uideantur. Aſtutus arte tutus. Algeo ex græco ἀλγῶ dicitur 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 ἄνους. Amuſſim regulariter tractum à regula ad quam aliquid exequatur, quæ amuſſis dicitur. quidam amuſſim eſſe dicunt non tacite, quod mutire interdum dicitur loqui. Ad gretus apud Ennium ad gretus fari pro eo, qđ eſt agreſſus ponitur, quod uerbum uenit à græco. Agnus ex græco ἀμνὸς deducitur, quod nomen apud maiores cõmunis erat generis ſicut & lupus, quod uenit ex græco λύκος. Aegis ex græco αἴξ appellatur. à quibuſdam putatur à uoce [illegible]loris appellari. quod eſt αἴ αἴ. Annus ex græco uenit quem illi ἐνιαυτὸν dicunt, & quod nos trientium illi dicunt τρίτον. Alterum Sinnius ait idem ſignificare, quod apud græcos ἕτερος. Quidam uero ex utroq; eſſe compoſitum ἄλλος & ἕτερος. Alter & pro nõ bono ponitur, ut in auguriis altera cum 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. Adlecti 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.

Alteratio iurgatio. Alternatio per uices ſucceſſio. Alma ſancta ſiue pulcra 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 ſabinorũ rege poſtulatus ſit in colloquio pacis & alternis uicibus audierit, locutusq; fuerit, ſicut enim fit diminutiue à macro macellus, à uafro uafellus, ita ab alterno altellus. Altus ab alendo dictus, aliàs ab altitudine altus. Alterplicem duplicem. Alterna alterutra. Alcedo dicebatur ab antiqs pro halcyone, ut pro Ganymede catamitus, pro Nilo Melo. Alica dicitur quod alit corpus. Aliatriæ meretrices appellabantur in eam

pania ſolitæ ante piſtrina aliatriorum uerſari quæſtus gratia ſicut hæ, quæ ante ſtabula ſedebant dicebantur proſtibulæ. Almities habitus almarum rerum. Allus pollex ſcandens proximum digitum, quod uelut inſiluiſſe in alium uideatur, quod græce dicatur ἄλλομαι. Alueolum tabula aleatoria. Alumnus uenter fœminæ ab alendo dicta eſt. Angor, ideſt animi uel corporis cruciatus proprie a græco ἀγχόνη ideſt ſtrangulatione dictus, unde & faucium dolor angina uocatur. Plau. Vellem me in anginam uerti. quo huic aniculæ fauces præoccuparem. Anacreon. Teren. pro antea ponit. Anteurbana prædia urbi propinqua. Antarium bellum quod ante urbem geritur. Axare nominare. Antipagmenta naluarum ornamenta, quæ antis appanguntur. ideſt affiguntur. Antefixa, quæ ex opere figlino tectis affiguntur, ſub ſtillicidio. Antigerio antiqui pro ualde dixerunt, Aureax auriga. Aureas enim dicebatur frenum quod ad aures equorum religabatur, oreas quo ora cœrcebantur. Auritus à magnis auribus dicitur, ut ſunt aſinorum & leporum, aliàs ab audiendi facultate. Aurum dictum, quia præcipue cuſtoditur, græce enim ὄρειν cuſtodire dicitur, unde & theſaurum. Hipocrates medicus, de nomine inuentoris, id dictum putat quem uocitatum ait aurum, quidam ad ſimilitudinem auroræ coloris nomen traxiſſe exiſtimant, nonnulli quamentes hominum auertat. alij à ſabinis translatum putant, qđ illi auſum dicebant. Aurichalcum uel orichalcum quidam putant compoſitum ex ære & auro, ſiue qđ colorem habeat aureum. Orichalcum ſane dicitur quod in montuoſis locis inuenitur, Mons enim græce ὄρος appellatur. Acus dicitur qua ſarcinatrix uel etiam ornatrix utitur. Paleæ etiã quædam de frumento acus dicuntur. Exercitus quoq; 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; uocãt. quo permouent conſequentes exta. Acupedius dicebatur, cui præcipuum erat in currendo acumen pedum. Adruma uit rumorem fecit, ſiue commurmuratus eſt, quod uerbum quidam à rumine, ideſt parte gutturis putant deduci. Aceris ſecuris ærea, qua in ſacrificijs utebantur ſacerdotes. Aplu ſtria nauium ornamenta, quæ quia erant amplius quã eſſent neceſſaria uſu, etiam amplu ſtria dicebantur. Agna 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, queq; res agi ſolet. Agonias hoſtias putabant ab agendo dictas. Alborarius 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 hercle apluda eſt hodie quàm tu nequior. Sunt qui apludam ſordes 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. Apus cum propria ſignificatione intelligatur, poni tamen ſolet pro adepto ſicut apiſci pro adipiſci. Area proprie dicitur locus ua uus, quaſi exaruerit, & non poſſit quicquam re generare. Angulus à græco γωνία ſiue ab eo, quod eſt ἄγχιστ ideſt prope quod adducatur, quod ex diuerſo coacta faciunt anguli formam. Affines in agris uicini ſiue conſanguinitate coniuncti. Antlare haurire à græco ἀντλεῖν deſcendit. Liuius, Florem antlabant liberi ex arche ſis. An clabris menſa miniſterijs aptæ diuinis. uaſa quoq; in ea, quibus ſacerdotes utuntur anclabria appellantur. Anculentæ fœminæ menſtruo tempore appellantur, unde trahitur inquinamentum. Antras conualles uel arborum interualla. Arſeria aqua, quæ inferis libabatur, dicta à ferendo ſiue nauiui quod ſacris adhibebatur. Affatim dictum à copia ſine diſiue 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 ἀμμάτα ſic appellata, uel quia aptantes ea ad mentum trahunt. Adtegrare eſt unum in ſacrificijs augere. Integrare enim, & adtegrare minus factum eſt in ſtatum redigere. Adtritum & tritum ex græco deſcendit, quia illi ueſtem tritam πολβόνιον appellant. Adtiſtatæ dicebantur fulgura, quæ iterato fiebant uidelicet ſignificationem priorum adtiſtantia. Adtabernalis habitator continue 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 auui nomine appellemus. Adagia ad agendum aptæ. Adaſia ouis uetula recentis partus. Abrogare infirmare. Ad aut proprie perſonam ſignificat, ut eo ad Pompeium, aut locum, ut abijt ad theatrum. Apud mutuam loca, & 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, aliàs addicere damnare eſt. Aedis. domicilium in ædito poſitum ſimplex, atq; unius aditus, ſiue ideo ædis dicitur, quod in ea æuum degatur, quod græce αἰὼν uocatur. Itaq; ædificare cum ſit proprie ædem facere, ponitur tamen pro omni genere conſtructionis. κατὰ 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 iſtitutum. uel quia terra oriatur quaſi aterreum. Auus patris, matriſq; pater, dictus à græco uocabulo, quod eſt apud eos πάππος, mutatis quibuſdam literis. alij uolunt, quod ex ea uoce appellabatur, quod apud eoſdem græcos τάτα appellatur,

appellatur, ſignificatq; magnum, quoniam ueluti magnus pater ſit auus. Alij putant auum dictum eſſe qa ad duos attineat quaſi ad duum uel quia ad patrem ſit additus. Abauus dicitur quia abeſt ab auo, & eſt auus aui. Atauus quia tata ē 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, qđ ab antiquioribus auita ſit uocitata. ſiue amita dicta eſt, quia à patre meo amata ē. 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 ἀγνὸς quod ſignificat caſtum eo, quod ſit hoſtia pura & immolationi apta. Auere nihil aliud eſt, q̄ cupere. argumēto eſt auidum & auiditatē ex quibus præcipua cupiditas intelligitur, cū ſignificet et gaudere. Adſcripti dicēbātur q̄ in colonias noīa dediſſent ut eſſent coloni. Adſcīſcere ē adiūgere uel aſſumere. Adſcriptiij ueluti qdā ſcripti dicēbantur, q̄ ſupplendis legionibus adſcribebantur. Hos & accenſos dicebant, quod ad legionum cēnſum eſſent adſcripti. Quidam uelatos, quia ueſtiti inermes ſequerentur exeratum, Nōnulli ferētarios, quod fundis, lapidibusq; præliaturi ea modo ferrēt, quæ in hoſtes iacerent. Alij rorarios, quod id genus hominum ante, q̄ acies cōirent in modū rorantis tē peſtatis dimicaret. Auctarij dicebant antiq, qđ ſuper menſurā uel pōdus iuſtū adijciebatur, ut cumulus uocatur in modio. Auctum uocabatur ſpatiū circa, quod ſup definitum modū uictoriæ adiungitur. Argenon argentū percandidū. Arbiter dicitur iudex, q̄ totius rei habeat arbitrium & facultatē. Amicinū utris pediculū ex quo uinum diffunditur. Arboſem pro arbore antiq dicebāt, & roboſem pro robore. Arbitrium dicitur ſententia, quæ ab arbitro ſtatuitur. Arbitrariū cum adhuc res apud arbitrū geritur. Amiciciæ uocābulū ab amore deducitur, q̄uis interdū uituperandus ſit amor, ab antiquis autem ameci, & amecæ per e literā efferebantur. Ad promiſſor eſt, q̄ quod ſuo nomine promiſit, idē pro altero quoq; promittit. Aduerſus aut contrariū 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 ē 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 antiqs, quaſi porro arcet, & pro eo, quod eſt continet ponitur. Vnde & coercere continere dicimus. Trahitur autem hoc uerbum à græcorum magiſtratu, quem illi ἀρχοντα uocāt, 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 remotū à notitia uulgeri, ut ne literis quidē mandetur, ſed p memoriam ſuccęſſorū celebretur, ſiue ab arcā, in qua quæ clauſa ſunt tuta manent, cuius ipſius origo ab arcē dependet. Arculam appellabant circulum, quē capiti imponebant ad ſuſtinenda cōmodius naſa, quæ ad ſacra publica capite portabantur. Arculus putabatur etiam deus, qui tutelam gereret ārearum. Arculatæ dicebantur circuli, qui ex farina in ſacrificijs fiebant. Arcula dicebatur auis, quæ in auſpicijs uetabat aliquid fieri. Aſſeres dicti, quod aſſideant pariēti, trabibusq; Aſſaratum apud antiquos dicebatur genus quoddam potionis ex uino, & ſanguine temperatū, quod latini priſci ſanguinem aſir uocarent. Ambrices regulæ, quæ transueſæ aſſeribus, & tegulis interponuntur. Antes ſunt extremi ordines uinearum. Vnde etiā nomen trahunt antæ, quæ ſunt latera oſtiorum. Ambitus propriè dicitur inter uicinorū ædificia, locus duorum pedū et ſeſquipedis ad circūeundi facultatem relictus, ex quo etiā honoris ambitus dicta cœptus eſt, à circūeundo, ſupplicando q̄. Ambitio ē 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 factum eſt ut turpis uitæ homines ambrones dicerentur. Antiæ mulierēbres 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. Vndo interamnæ & antennæ dictæ ſunt, q̄ inter amnes ſunt poſitæ uel ante ſe habeant amnes. Antermini qui circa terminos prouinciæ manent. Vnde amiciri amburbium ambarualia amplexus dicta ſunt. Angiportus iter cōpendiarium in oppido, eo q̄ ſit anguſtus portus, ideſt aditus in portum. Angeronæ deæ ſacra à romanis inſtituta ſunt cum angina omne genus animalium conſumeretur. cuius feſtæ angeronalia dicebantur. Actus modo ſignificant in comœdijs, & tragœdijs certa ſpatia cantiorum, modo iter inter uicinos quatuor pedum latū, modo in geometricis minorē patrem iugeri, ideſt centū uiginti pedū, modo motū corporis ut hiſtrionū et ſaltatorū, qui etiam ex hoc ipſo actuoſi dicuntur. Auxiliares dicuntur in bello ſocij romanorū exterarum nationum dicti ex græco uocabulo αὔξησις quod nos dicimus rerum creſcentium auctionem. Auſoniam appellauit Auſon Vliſſis, et Calipſūs filius eā primum partē Italiæ, in qua ſunt urbes beneuētum & Cales, deinde paulatim totaquoq; Italia, quæ apennino finitur, dicta eſt auſonia ab eodem duce, à quo etiam conditam aurunca urbem ferunt. Alumento pro Laumedonte à ueteribus romanis, nec dum aſſuetis græce 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 adijcie bantur. Acerra ara quæ ante mortuum poni ſolebat, in qua odores incendebant. Alij dicunt aculam eſſe thuraiam ſcilicet ubi thus reponebant. Apex, qui eſt ſacerdotum inſigne, dictus eſt ab eo, quod comprehendere antiqui uinculo a pere dicebant. Vnde aptus, is, qui conuenienter alicui iunctus eſt. Athanumium eſt poculi fictilis genus, quo in ſacrificijs Romani utebantur ſacerdotes potitij. Atroces appellantur ex greco, quia illi atrocia appellāt, 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 arſeuerte uerſe ignem conſtat appellari. unde Afranius ait, Inſcribat aliquis in oſtio arſeuerſe. Aborigines appellati ſunt, quod errantes conuenerint in agrum, qui nunc eſt populi romani. fuit enim gens antiquiſſima Italiæ. Aboles dicebant, pro ab illis, Antiqui enim literam non geminabant. Auentinus mons intra urbem dictus eſt, quod ibi rex albanorum Auēti nus bello fuerit extinctus, atq; ſepultus. Adorare apud anti

quos ſignificabat agere, unde & legati oratores dicuntur, quia mandata populi agunt. ¶ Armilustrium feſtum erat apud romanos quo res diuinas armati faciebant, ac dum ſacrificarent tubis canebant. ¶ Adeo duas habet ſignificationes, nam cum prima acuta effertur, idem ſignificat, quod accedo, ut cum dicimus adeo prætorem. Cum autem ſecunda, id eſt, quousq; eo non quidem ſecundũ rationẽ, quia ad præpoſitio accuſatiuis accommodata eſt, ſed uetuſta quidẽ loquẽdi conſuetudine. Argea loca romæ appellantur, q in his ſepulti eſſent quidam arguorum illuſtres uiri. ¶ Aſparagus herba dicta, q in aſpero 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 a capiendo, qđ ex utraq; parte æquæ capiatur appellatum eſt. ¶ Anus 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 q antiqui anculare dicebant, pro miniſtrare ex quo dij quoq; ac deæ feruntur cœli, quibus nomina ſunt anculi & anculæ. ¶ Ancæſa dicta ſunt ab antiquis uaſa, quæ cælata appellamus, q circũ cædendo talia fiant. ipſum quoq; cælare uerbum ab eadẽ cauſa eſt dictum. d. litera cũ .l. permutata. ¶ Aeroſam appellauerunt antiqui inſulam Cyprum, q in ea plurimũ æris naſcatur. ¶ Aeneſi dicti ſunt comites æneæ. Aeneatores corniciues dicuntur, ideſt cornu canentes. ¶ Aenariam appellauere locum ubi æneas claſſem a troia uenies 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 a uoce græca, quæ eſt ἀρὴ, ideſt tolle, quia ſequitur merces, ex quibus quid cadens lucelli poſſit tollere. lucellum enim diminutiuũ eſt a lucro. ¶ Artitus bonis inſtructus artibus. ¶ Arne agni caput. ¶ Arlineum ornamentum capitis muliebris. ¶ Artus ex græco appellantur, quos illi ἄρθρα dicunt. ſiue artus dicti, q membra membris artentur. ¶ Arquites arcu præluentes qui nunc dicũtur ſagittarij. ¶ Arbilla aruina. ideſt pinguedo corporis. ¶ Artifices dicti q ſcientiam ſuã per artus exercent, ſiue q 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. ¶ Ampendices dicebantur ab antiquis, q circũpenderent quos nunc appendices appellamus. ¶ Albegmina partes extorum, quæ dijs imolabant. ¶ Amia genus piſcis. ¶ Ambulacra ambulationes. ¶ Ameria urbs in umbria, ab amero appellata. ¶ Adſipere et præſipere dicebant antiqui a ſapiẽdo ſicut nos quoq; modo dicimus ab æquo iniquum. a querendo inquirere.

Admiſſiuæ aues dicebantur ab auguribus, quæ conſulẽtem iuberent. ¶ Adulari eſt compoſitum ex accedẽdo & a ludendo. Addubarum danubium. ¶ Adulter, & adultera dicuntur, quia & ille ad alteram, & hæc ad alterum ſe conferunt. Aquilus color eſt fuſcus & ſubniger, a quo aquila dicta eſſe uidetur, quis eam ab acute uolando dictam uolunt. Aquilus autẽ color ab aqua eſt noiatus. 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 denoiarunt, cuius incertus eſt color. ¶ Aquilo uentus a uehementiſſimo uolatu adinſtar aquilæ appellatur. ¶ Anquirere eſt circum quærere. ¶ Andron locus domicilij appellatur anguſtior lõgitudine, in quo uiri plurimũ morabantur, ut τῶν γυναικῶν ἀπὸ τῶν γυναικῶν. Apud & penes in hoc differunt, q alterum perſonam cũ loco ſignat, alterũ pſonã & dominiũ ac poteſtatẽ, quod trahitur a penetus. ¶ Anxur uocabatur, quæ nunc tarracina dicitur Volſcæ gentis ſicut ait Ennius, Vulſculus perdidit anxur. ¶ Aquarioli dicebantur mulierum iudicarum ſordidi adſeclæ. ¶ Aqui penſer 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 a græco deducitur, ἀπό. ſignificat autẽ retractionẽ in partẽ poſteriorẽ. ¶ Apollinares ludos, hoc eſt in laude apollinis populus laureatus ſpectabat ſtipe data pro cuiuſq; copia. ¶ Apiculũ filũ quo flamines uelatũ apicẽ gerunt. ¶ Abacti magiſtratus dicebantur, qui cõacti depoſuerant iperium. ¶ Agere modo ſignificat ante ſe pellere. i. minare. Virg. Et potũ paſtas age tityre, modo ſignificat iurgari, ut cũ dicimus, agit cũ eo furti, modo rependere, ut cũ dicimus, gratias ago, modo uerbis indicare, ut cũ dicimus cauſam ago. quinetiam ſic accẽſſit geſtus et uultus qdã decor, ut cum ſcænici agere dicuntur. ¶ Abitionem antiqui dicebant mortem. Abgregare eſt ab grege, ad gregare, ad gregẽ ducere. Segregare ex plurimis gregibus partes ſeducere, Vnde et egregius dicitur e grege lectus, quorũ uerborũ frequens uſus non murũ ſi ex pecoribus pendet, cũ apud antiquos opes, & patrimonia ex his præcipue cõſiterint, ut ad hucetiã pecunias, & peculia dicimus. ¶ Aætare dicebant, quod nunc dicimus agitare. ¶ Autumnum quidã dictum exiſtimant, q tunc maxime augeantur hominum opes cõactis agrorum fructibus. ¶ Age dum ſignificat age modo. eſt enim adhortantis ſermo. ¶ Aulas antiqui dicebant, quas non dicimus ollas, quia nullã literam geminabant. Itaq; aulicequa exta, quæ in aulis coquebãtur dicebant, ideſt elixa. ¶ Auidus a non uidendo propter nimiam cupiditatẽ appellatur, ſicut amens, qui mentẽ ſuã non habet. Aureliam familiã ex ſabinis oriundã a ſole dictam putant, quod ei publice a Populo Romano datus ſit locus, in quo ſacra faceret Soli, q ex hoc auſelij dicebantur, ut ualeſij, papiſij, pro eo qđ eſt Valerij Papirij. ¶ Aerũnulas Plautus refert fiercillas, quibus religatas ſarcinas uiatores gerebant. quarũ uſum quia. C. Marius retulit, muli mariani poſtea appellabantur. Itaq; ærũnæ labores oneroſos ſignificant ſiue a græco ſermone deducuntur, Nam ἄειρειν græce, latine tollere dicitur. Aemiliam gentem appellatam dicunt a Mamerco Pythagoræ philoſophi filio, cui propter uinctam humanitatem cognomen fuerit æmilos. Aly q 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 ἰσημερίαν ideſt æquidiale dicentes. ¶ Aeruſcare æra undiq;, ideſt pecunias colligere. Aequilauium ſignificat ex toto dimidium, dictum a lauatione lanæ, quæ dicatur æquilauio redire cum dimidiũ decidit ſordibus. ¶ Aegæum mare appellatur, quod ita crebræ in eo ſint inſulæ, ut procul aſpicientibus ſpecies cæpraruũ uideantur, ſiue q in ea Aegæa Amazonum regina perierit, ſiue quod in eum Aegæus pater Theſei ſe præcipitauerit. ¶ Aeſtimatu 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 ἀκάνθη, quam latine dicimus cotem. ¶ Auxilla olla parunla. ¶ Amputata, ideſt circũputata dicitur ab eo, quod antiqui putũ pro puro dicebant, unde deducuntur pudor & pudicus. ¶ Appia uia & aqua ab Appio Claudio eſt appellata. ¶ Ariminum a nomine fluminis propinqui

propinqui eſt dictum. ⌜Animula urbs parua rũ opum fuit i Apulia. ⌜Aræa diminutiuũ facit arcula & arcella, ut a porco porculũ & porcellũ, a mamma mamula, & mamillam. ⌜Alebria bene alentia. ⌜Agaſones, equos agentes. i. minantes. ⌜Arcubie, qui excubabant in arce. ⌜Armillas ex auro, quas uiri militares ab imperatoribus donati gerunt, dictas eſſe exiſtimant, q antiqui humeros cũ brachijs armos uocabãt, unde arma ab his dependentia ſunt uocata. ⌜Ab alienatus dicitur, quẽ qs a ſe remouerit. ⌜Alienatus qui alienus eſt factus. ⌜Aſſerere manũ, eſt admouere, quo ea quoq, quæ i terram dimittuntur, ſeri dicuntur, unde etiam ſeræ appellantur, quia foribus admotæ opponuntur defixæ poſtibus quẽ admodum ea, quæ terræ inſeruntur. ⌜Aruum dicimus agrum nec dum ſatum. ⌜Apica dicitur ouis, quæ uẽtrem glabrum habet. Ae ſyllabam græcã antiqui cõſuetudine per ai ſcribebant, ut aulai, muſai. ⌜Aucta ſæpe aucta. ⌜Abarcet, prohibet. Aduoſem aduerſarium hoſtẽ. ⌜Axe adglomerati, uniuerſi ſtantes. i. cohortibus aut legionibus. ⌜Acrum ærum autenſilia ampliora. ⌜Auoluunt auolant. ⌜Aſtaſſent ſtatuerunt. Ambiaxio, qui circũeuntes cæteratim. ⌜Apor apud. ⌜Amo ſio annuo. ⌜Antiquum ueteres etiam pro oĩa poſuere. ⌜Aeſtimias æſtimationibus. ⌜Abũſſe pro adũſſe dicebãt. ⌜Abambulantes abſcedẽtes. ⌜Aglios 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 aliãs. Argutũ iri, in diſcrimẽ uocari. ⌜Aureas dicebant frenos, q bus equorũ aures redigũtur. ⌜Auſis audeas. ⌜Audacias pluraliter Cato dixit. Audax diminutiuum facit audaculus. ⌜Aduocitat ſæpe aduocat. Annaria lex dicebatur ab antiqs ea, qua finiuntur anni magiſtratus capiendi. ⌜Aliorſum & illorſum ſicut introrſum dixit Cato. ⌜Abietaria negotia dicebantur quã materiã nunc dicimus, uidelicet ab abietibus cœmendis. ⌜Aletudo corporis pinguedo. ⌜Aeribus pluraliter ab ære. i. æramẽto dicit Cato. Addues addideris. ⌜Ariſtophorũ uas, in quo prandiũ fertur ut diſcus. ⌜Adlicit, eſt perducit aliquẽ in rem, dictum a uerbo lacio. i. decipio. Hinc deſcendit illicere et 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. ænulum nas, ex ære paruũ. ⌜Ad exitam ætatẽ ad ultimam ætatẽ. ⌜Amutio ab amore denominatũ. ⌜Anginã uinariã habere dicuntur, q uino ſuffocantur. ⌜Adulterina ſigna dicũtur alienis annulis facta. Auſculari dicebant antiqui pro oſculari qđ eſt os cũ ore conferre. ⌜Arabice olet, ideſt ex odoribus arabicis. ⌜Adaxint, adegerint. ⌜Argus oculeus. argus nomen eſt hoĩs q fuiſſe fingitur oculis plenus. ⌜Amaſſo amauero. ⌜Amiculum genus eſt ueſtimenti a circũiectu dictum. Audiuitaui ſæpe audiui. ⌜Ad liueſcat liuere incipit hoc ẽ liuidum fieri. ⌜Atticiſſat atticæ loquitur. Plautus, Non atticiſſat, ſed ſiciliſſat, ideſt ſicule loquitur. ⌜Atritas atri coloris. Aegyptinos æthiopas. ⌜Aduelitatio iactatio quædam uerborũ 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, Peſſimorũ peſſime audax. geneo. luræo. aleo. ⌜Aditiculum paruũ aditũ. ⌜Atra bilis ab atro, ideſt animi uitio dicta eſt. eſt enim atrũ nigrũ, ideſt a candore remotũ. ⌜Antios, ideſt excruciatos. ⌜Anatem morbum anuũ dicebant, ideſt uetularum ſicut ſeniũ morbũ ſenum. ⌜Alteria ab altitudine dicta ſunt, q antiqui dijs ſuperis in ædificijs a terra exaltatis ſacra faciebant, dijs terreſtribus in terra, dijs infernalibus in effoſſa terra. ⌜Aſſa dicebantur cantus tibiarũ. ⌜Aues ab aduentu earũ dicuntur, q inde ueniant, unde quis nõ ſuſpicetur. Agolum paſtorale baculum, quo pecudes agũtur. ⌜Abortũ grauidæ muliẽris dicitur q non ſit tempeſtiue ortum.

SEXTI POMPEII FESTI LIBER II.

Bona ideſt ſubſtantia rerũ dicta ſunt, q dignæ ſint bonis. Bombitatio eſt ſonus apum, ab ipſo ſonitu dictus, ſicut mugitus boũ, hinnitus equorum. ⌜Boare, ideſt clamare, a græco deſcendit βοάω. ⌜Boarium forũ Romæ dicebatur, q ibi uẽderentur boues. ⌜Bocas genus piſcis a boando, ideſt uocẽ emittẽdo appellatur. ⌜Barrire elephanti dicuntur, ſicut oues dicimus balare, utiq; a ſono uocis. ⌜Balenã belluã marinã, ipſam dicunt eſſe piſtricem, ipſam eſſe & cetum. Bacchanalia dicebantur Bacchi feſta. ⌜Baſilicæ ἀπὸ τὸ βασιλέως hoc eſt rege dicta ſunt. Baſilicum regale. nam βασιλεύω eſt regno. ⌜Bouinatur conuitiatur. Boa ſerpens eſt aquatilis, quam græci ὕδρον uocant, a qua ictti ob turgeſcunt, crurum quoq; tumor uiæ labore collectus boa appellatur. ⌜Batus genus herbæ. ⌜Bacrionẽ dicebant genus naſis longioris manubrij. hoc alij trullam appellant. ⌜Bacar uas uinarium ſimile bacrioni. ⌜Barathrũ græci appellãt locum præcipitẽ, unde emergi non poſſit, dictũ ab eo. quod eſt βαθύς. ⌜Balenæ nomen a græco deſcendit. hanc illi φαλῆναν dicunt antiqua cõſuetudine qua πύξον burrhum πύξον buxũ dicebant. ⌜Burrhũ dicebant antiqui, quod nunc dicimus ruſum. unde ruſtici burrhã appellãt buculam, quæ roſtrum habet ruſum, quomodo rubens cibo ac potione ex prandio burrhus appellatur. ⌜Baſiliſcus appellatur genus ſerpẽtis uel q in capite habeat albũ inſtar diadematis, uel q reliqua ſerpentũ genera uim eius fugiant. ⌜Barbaricũ appellatur clamor exercitus uidelicet, q eo genere barbari utantur. Breue a græco deſcendit quod eſt βραχύ. ⌜Brutiani dicebantur, qui officia ſeruilia magiſtratibus præſtabant, eo q hi primũ ſe Annibali tradiderant, & cũ eo perſeuerauere uſq; dũ recederet de Italia. ⌜Bruma a breuitate dierũ dicta, quaſi βραχὺ ἡμέρ. ⌜Brucum antiqui grabẽ dicebant. ⌜Brachiũ nos dicimus, quod græci ⌜βραχίων quod deducitur a βραχύ, ideſt breue, eo q ab humeris ad manus breuiores ſint q a coxis plantæ. ⌜Braſſica a præſecando eſt dicta. ⌜Brutianæ parmæ dicebantur ſcutæ, q bus Brutiani ſunt uſi. ⌜Bobinare eſt menſtruo muliẽrũ ſanguine inquinari. Lucilius, Hæc inqt te imbubinat. at contra te ibulbiat. Imbulbicare eſt puerili ſtercore inquinari, dictum ex fimo, quod græci appellant βόλβιτον. ⌜Bucerũ pecus de bubus dicimus. ⌜Buſtũ proprie dicitur locus in quo mortuus eſt cõbuſtus et ſepultus. dicitur buſtũ, quaſi bene uſtũ. ubi uero cõbuſtus q ſ tantũmodo, alibi uero eſt ſepultus, is locus ab urendo uſtrina uocatur. ſed modo buſta ſepulchra uocamus. ⌜Buteo genus auis, q ex eo ſe alit, qđ acci pitri eripuerit, uaſtitatiſq; eſſe cauſam his locis, quæ intrauerit ut bubo a quo etiã appellatur buteo. ⌜Bucina quã nos appellamus, græci buchia a ſimilitudine ſoni dicunt. ⌜Bulimam græci magnã famẽ dicunt, aſſueti magnis et amplis rebus præponere bu. a magnitudine ſcilicet bouis, hinc eſt, q grandes pueros bupædas appellant, et mariſcã ficũ buſyæon. ⌜Bubleũ eſt genus quoddam uini. ⌜Bucephalus uocatus eſt equus Alexandri regis propter quandam bubuli capitis ſimilitudinem.

Benna lingua gallica genus uehiculi appellatur, unde uocantur cõbennones in eadẽ benna ſedentes. ☞ Bes appellatũ eſt, qđ bis triens ſit, quis dura cõpoſito fiat beſſis ex triente. beſſis unciæ octo, triens quatuor. ☞ Bellũ à belluis dicitur, qa belluarum ſit pernicioſa diſſenſio. ☞ Bariũ urbẽ italiæ appellauerunt cõditores expulſi ex inſula Bara, quæ non lõge ẽ à brunduſio. Brunduſiũ quidã poetæ brenitatis cauſa Brendam dixerunt. Beneficiarij dicẽbãtur milites qui uocabant muneris beneficio, e contrario munifices uocabantur, q non uocabant, ſed munus reipublicæ faciebant. ☞ Benignus proprie dicitur, qui bonus et dignis largitur. eſt autẽ compoſitum ex bono & gignendo.

Bellona dicebatur dea bellorũ, ante cuius tẽplum erat columella, quæ bellica uocabatur, ſuper quã haſtam iaciebant, cũ bellum indicebatur. ☞ Bidental dicebant quoddã templũ, q in eo bidentibus hoſtijs ſacrificaretur. ☞ Bidentes autẽ ſunt oues duos dentes longiores cæteris habentes. ☞ Biſa porca dicitur, cuius à ceruice ſetæ bifariã diuiduntur, cũ iam eſſe incipit maior ſex menſiũ. ☞ Bignæ geminæ dicuntur, quia bis una die natæ ſunt. ☞ Bigenera aĩalia dicuntur ex diuerſo genere nata, ut leopardus ex leone & panthera, acnr ſus ex apro & ſcropha domeſtica. mulus ex equa et aſino. ☞ Bilis apud Afros appellatur ſemen humanum humi profuſum. ☞ Blaterare eſt ſtulte, et percupide loqui, q à græco βλάξ originem ducit. ſed & camelos, cũ uoces edunt, blaterare dicimus. ☞ Balatrones & blatheas bullas luti ex itineribus, aut q de calciamentorũ ſoleis eraditur appellabant. ☞ Bilbit factum eſt à ſimilitudine ſoni tus, qui fit in naſe. Næuius bilbit amphora inqt. ☞ Bibliothecæ, & apud græcos & apud nos tã librorum magnus p ſe numerus, q̃ locus ipſe, in quo libri collocati ſunt, appellãtur. ☞ Blitũ genus holeris à ſaporis ſtupore appellatũ eſſe ex græco putatur, q ab his βλαξ dicatur ſtupidus. ☞ Bardus ſtultus à tarditate ingenij appellatur. Cæcilius Nimis audacẽ, nimisq; bardũ barbarũ. trahitur autẽ à græco, qđ illi βάρδιστος dicunt. Bardus gallicæ cantor appellatur, q uirorũ fortũ laudes canit à gente bardorũ. ☞ Belutus beſtiæ ſimilis. ☞ Beneuentum colonia cũ deduceretur, appellari cœptũ ẽ melioris ominis cauſa. nãq; eam urbẽ antea graci incolentes μαλόεντα appellarunt. ☞ Bulgas galli ſacculos ſcorteos appellant. ☞ Bouẽ bidẽtẽ à dentium numero dicunt appellari. Bellicrepa ſaltationẽ dicebant quãdo cũ armis ſaltabãt, qđ à Romulo inſtitutũ eſt, ne ſimile pateretur, qđ fecerat ipſe cũ à ludis Sabinorũ uirgines rapuit. ☞ Bilingues brutaces Ennius dixit, q Brutij & oſce & græce log ſoliti ſint. Sunt autẽ Italiæ populi uicini Lucanis. ☞ Bitienſes dicuntur, q peregrinantur aſſidue. ☞ Baiulos dicebant antiqui, quos nunc dicamus operarios. unde adhuc baiulari dicuntur. ☞ Blandicella uerba blanda per diminutionẽ ſunt dicta. ☞ Bellariũ & bellaria res bellis aptas appellabant. ☞ Bellitudinẽ, ſicut magnitudinẽ Verrius dixit. ☞ Boiæ ideſt genus uinculorũ, tã ligneæ, q̃ ferreæ dicuntur. ☞ Botulus genus farcimnis propter connexionem à bolis ſic appellatur. ☞ Blennos ſtultos eſſe Plautus indicat, qui ait, ſtulti ſtolidi, fatui, fungi, bardi, blẽni, buccones. ☞ Binomius cui geminum nomẽ, ut Numa põpilius. Tullus hoſtilius. ☞ Barbari dicebantur antiquitus oẽs gentes exceptis græcis. unde Plautus Næuiũ poetã latinũ barbarum dixit. ☞ Bellule apud Plautũ diminutiuum aduerbium eſt à bene, qđ fiat belle & bellule. Burranicũ genus naſis. ☞ Buttubata Næuius pro nugatorijs poſuit. hoc eſt nullius dignationis. ☞ Bula aurea inſigne erat puerorũ prætextatorũ quæ dependebat eis à pectore, ut ſignificaretur eã ætatẽ alterius regendã conſilio. dicta autẽ eſt bula à græco ſermone βουλή, qđ conſilium dicitur latine. uel quia eam partem corporis βοῦν contingat, ideſt pectus, in quo naturale manet conſiliũ. ☞ Boicus ager dicitur, qui fuit boiorũ gallorũ. is autẽ eſt Gallia citra alpes, quæ togata dicitur. ☞ Burranica potio appellatur lac cõmiſtũ ſapa à rufo colore, quẽ burrhũ uocant.

SEXTI POMPEII FESTI LIBER XIII.

Corona cum uideatur à choro dici, caret tamẽ aſpiratione ſiue coronæ dicuntur, q honorent eos, quibus ĩponuntur. ☞ Cornix appellatur à ſono uocis. ☞ Cornua liberi patris ſimulachro adjũcta, quẽ inuentorẽ uini dicunt, eo q hoĩes nimio uino truces fiunt. ☞ Corgo apud antiquos pro aduerbio, quod eſt profecto ponebatur. ☞ Corbitæ dicuntur naues onerariæ, q in malo earũ ſummo pro ſigno corbes ſolerẽt ſuſpendi. ☞ Colurna haſtilia ex corno arbore facta potius, q̃ ex corylo. ☞ Catones appellantur portus in mari interiores arte & manufacti. ☞ Collatia oppidum fuit propè Romã, eo q ibi opes aliarũ ciuitatũ fuerint collatæ, à qua porta Romæ Collatina dicta eſt. Conlucare dicebant cum profanæ ſyluæ rami deciderentur officientes lumini. Conlatiuum ſacrificiũ dicitur quod ex conlatione offertur. Colophon dixerunt cũ aliquid finitum ſignificaretur. ☞ Concinnare eſt apte componere. Concinere enim, conuenire eſt. ☞ Concilij dicitur à populi conſenſu. ſiue concilium dicitur à concalendo, ideſt uocando. Conciliabulum locus ubi in concilium conuenitur. ☞ Cõcio 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. ☞ Cõtemplari dictum eſt à templo, ideſt loco, qui ab omni parte aſpicia, uel ex quo omnis pars uideri poſſit, quem antiqui templum nominabant. ☞ Comitiales dies appellabant, cum in comitio conueniebant, qui locus à coeundo ideſt ſimul ueniendo eſt dictus. ☞ Calatores dicebantur ſerui ἀπὸ τοῦ καλεῖν quod eſt uocare, quia ſemp uocari poſſent ob neceſſitatem ſeruitutis. ☞ Condylus annulus. ☞ Condalium ſimiliter annuligenus. ☞ 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 cæreatur, ut ad utilitatem ueſcendi perducatur. ☞ Cocula naſa 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 dixerũt 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 & papaue re factum. ☞ Confugelam antiqui confugium dicebant.

Compræſides 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, qđ Siculi aduerſus Athenienſes cratibus pro ſcutis ſunt uſi, quas græci ῥόπτρα appellant. ☞ Conitũ genus libaminis, qđ ex farina cõſperſa

faciebant

ficiebant. ☞ Conitum Afranius pro ornatu & exultu posuit. Conflages locꝰ dicuntur, in quæ undiq; cõfluũt uẽti. ☞ Copona taberna à copijs dicta. ☞ Cõpilare est cogere & in unũ cõdere. Compernes nominantur homines gentibus plus iusto coniunctis. Confœdusti fœdere coniuncti. ☞ Commessatio à uicis, quos græci κώμας dicunt, appellatur. Nam uicis n. habitabãt prius, q̃ oppida conderentur, q̃bus in locꝰ alij alios coniunctus 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 uerbũ nunc significat cõscribere. nunc facere. nunc cẽ ponere & instruere. ☞ Cõsulas antiqui ponebant non tm̃ pro cõsilium petas, & percuncteris, sed ẽt pro iudices, & statuas. ☞ Cossi ab antiqs dicebantur natura rugosi corporis homines, à similitudine uermiũ ligno editorum, qui cossi appellantur. ☞ Consilium uel à consulendo dicitur, & quod in unam sententiam plurium mentes cõsiliãt, & conueniant, sed à silentio credibilius dictum putatur, quo maxime inuenitur. ☞ Conscripti dicebantur, qui ex equestri ordine patribus adscribebãtur, ut numerus Senatorum expleretur. ☞ Consponsos antiqui dicebant fide mutua colligatos. Consualia ludi dicebantur, quos in honorem Cõsi faciebant, quem deũ cõsiliũ 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, cũ aliquem in locum frequentia hominum supplicationis aut gratulationis causa colligitur. ☞ Conuicium à uicis, in quibus prĩmum habitatum est, uidetur dictum, uel imitata litera quasi conuocium. ☞ Contuoli oculi sunt in angustum coacti conniventibus palpebris. ☞ Consternatio, quæ est concitatio quædã subita ex aliquo metu. à sternutamento deducta est, eo q̃ toto contremur corpore. ☞ Consyderare à contemplatione syderũ uidetur appellari. ☞ Constitutus hoium à constituentium multitudine appellatur. ☞ Conuallis est planicies ex omni parte cõprehensa 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. ☞ Ciccum membrana tenuis malorum punicorum. ☞ Cispius in urbe exquilinæ regionis de nomine cuiusdam hominis dictus. ☞ Citimus extremus. Vls. n. facit ultra, ultimus. cis citra citimus.

Cincandela genus musarum, q̃ 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 ilignea frondem habens perennem. ☞ Circanea dicitur auis, quæ uolans circuitum facit. ☞ Circites arculi ex ære facti. ☞ Cilium est folliculus, quo oculus tegitur. unde fit supercilium. ☞ Cimerij dicuntur homines, qui frigoribus occupatas terras incolunt, quales fuerunt inter Baias, & 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 recisa uidetur. ☞ Cisterna dicta est, q̃d 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 q̃ sint castæ mentis præsides. ☞ Camura, & camuri boues à curuatione ex græco κεκαμπὼ dicuntur. ☞ Cappas marinos equos græci à flexu posteriorum partiũ appellant. ☞ Catampo genus est lusus. ☞ Carissam apud Lucilium uasa significat. ☞ Cærimoniarum causam alij ab oppido Cære dictam existimant, alij à caritate dictam iudicant. Cœlibem dictum existimant, q̃ dignam cœlo uitam agat. Catamitum pro Ganymede dixerunt, qui fuit Iouis concubinus. ☞ Cæculus condidit præneste. Vnde putant Cæcilios ortos, quorũ erat nobilis familia apud Romanos. Alij appellatos eos dicunt à Cæcade troiano Aeneæ comite. ☞ Cœlius mons dictus est à Cœle quodam ex Hetruria, qui Romulo auxilium aduersus Sabinos præbuit, eo quod in eo domicilium habuit. Cæcum uallum dicitur, in quo præacuti pali terræ adfixi herbis uel frondibus occultantur. ☞ Catilones appellabant antiq gulosos. ☞ Catillatio graue obprobriũ hominibus generosis obijciebatur, sig prouincias amicas populi Romani expoliassent. Cestricillus appellatur circulus, quem superponit capiti qui aliquid ist laturus in capite. ☞ Cespes est terra in modum lateris cæsa, cum herba siue frutex recisus truncatur. ☞ Catulinam carnem estauisse, hoc est comedisse Romanos Plautus in Saturione refert. ☞ Catax claudus. ☞ Cæculare est cæcos imitari. Cæsariati comati. ☞ Catularia porta Romæ dicta est, quia non lõge ab ea ad placãdũ canis caniculæ sydus frugibus inimicũ rufæ canes immolabantur, ut fruges flauescentes ad maturitatẽ perducerentur. ☞ Cædem putant ex græco dicta, 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 muliebris ornatus. ☞ Cæditiæ tabernæ in uia appia domini nomine sunt uocatæ. ☞ Caullatio 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 καλὸν, quod fustibus, clauisq; ligneis ad tutelam dominorum armari soliti sint. ☞ Canalicolæ forẽses 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 p diminutionem cancelli, ex quo genere sunt calces, qui per diminutionem dicuntur calculi. ☞ Canentes 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 mas alis à uerre, caprus à gallo, ueruex ab ariẽte. Est enim cantherius equus, cui testiculi amputantur. ☞ Cauillum, cauillatio, ideſt irrisio. ☞ Caudecæ stellæ ex iunco, à similitudine equinæ caudæ factæ. Caulæ à cauo dictæ. Antiquitus enim ante usum tectorum oues in antris claudebantur. ☞ Caum 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. Caliciata 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 obiicientes à carina dicti, quæ eſt infima pars nauis. ſic illi ſortis infimæ. Cadmia terra, quæ in æs conjatur, ut fiat oricalcum. Caſa à catuatione dicta. Caſcum antiquum. Caſmar 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. Hasilli κιβώτια dicunt. Capital facinus, q capitis pœna luitur. Caprôæ equorum iubæ in frontem deuexæ, dictæ quaſi à capite pronæ. Capidulum genus ueſtimenti, quo caput tegebatur. Capræ dictæ, q 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 inquit, q ibi fuerit cupedinis equitis domus, qui fuerat ob latrocinũ damnatus. Caprunculũ uas fictile. Curatores dicuntur, q pupillis loco tutorum dantur. ſiue illi, qui rei frumentariæ, agrũue diuidendis præpoſiti ſunt. Curia locus eſt, ubi publicas curas gerebant. Calabra curia dicebatur ubi tantũ ratio ſacrorũ gerebatur. Curiæ ẽt nominantur in q̃bus unius cuiuſq; 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 quõdam Romani de ſabinis rapuerant. Curriculo pro curſim ponebant Plautus. Licet inquit uos abire curriculo. Curriculus diminutiuũ eſt à curru. Curtilacum appellatur à curtio, qui eo loco in profundiſſimũ ſe ob ſalutem Romani populi proiecit hiatũ. Curionũ æs dicebatur, quod dabatur Curioni ob ſacerdotium curionatus. Curis eſt ſabina haſta. Vnde Romulus Quirinus quia eam ferebat ẽ dictus, et Romani à Quirino quirites dicuntur. Quidã eũ dictum putant à curibus, quæ urbs fuit opulẽtiſſima ſabinorum. Curitim Iunonem appellabant q̃a eandẽ ferre haſtam putabãt. Curiales eiuſdẽ curiæ, ut tribules & municipes. Curules eq̃ 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, q̃a 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 ſuramen ſub terra occultum, aut ab animali, q ſimile eſt lepori appellatur, q̃d ſubterfoſſa terra latere eſt ſolitum, aut à cuneorũ ſimilitudine, q oẽm materiam intrant findẽtes. Clunadũ cultrum ſanguinarium dictum, uel q̃a ad clunes hoſtiarum diuĩdit, uel q̃a ad clunes dependet. Cumerum uas nuptiale à ſimilitudine cumerarũ, quæ fiũt palma uel ſparto ad uſum popularem ſic appellatum. Culcitra q̃d tomento inculcatur appellata. Culcitula fuſticulus q̃dam ligneus in ſacris dicebatur. Cumalter ſignificat cũ altero dictũ ab antiquis ita breuitatis cauſa, ut ſõdes pro ſi audes. s. proſcaes licet. ſis proſi uis. Culliola cortices nucum uiridiũ. dicta à ſimilitudine culeorũ, q̃bus uinum ſiue oleum continetur. Cuſſilirem pro ignauo dicebant antiqui. Cum populo agere, hoc eſt populum ad concilium, aut comitia uocare. Cuncti ſignificat q̃dem oẽs, ſed coniuncti & cõgregati, at uero oẽs ẽt ſi diuerſis locis ſint. Cunire eſt ſtercus facere. Vnde & ingnare. Cuturnium 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, uẽdendis q; meribus 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 græcum habet originem. hanc. n. illi κύτος dicunt. Cutillie lacus appellatur, quod in eo eſt inſula cottilia nominata à græcis. Cnephoſum antiqui dicebant tenebroſum. græca. n. κνέφας appellabant obſcurum. Cymbium poculi genus à ſimilitudine nauis, quã diximus cymbion appellatum. Calaſſis tunicæ genus, q̃d græci κολλόβιον dicunt. Alij dicunt nodum eſſe tunicæ muliebris quo connexa circa ceruicem tunicæ ſummittitur. Cyparifſiæ dicuntur ignes prodigioſi à ſimilitudine cypreſſorum. Cybele mater, quã dicebant magnã, ita appellatur, q ageret boues in furorem, q græci κῦβον dicunt. Cybele uero eadem dicta à loco, qui eſt in phrygia. Cythera, Venus ab urbe cithera in quã primum deuecta eẽ dicitur concha, cũ in mari eſſet conceptа. Cyllenius Mercurius dictus, q̃d oẽm rem ſermo ſine manibus conficiat, quibus partibus corporis, q carent κῶλλοι uocantur, iõq; quadratum eum fingunt. Alij uolunt ſic appellatum, q in cyllenia uia ſit nutrĩtus. Alij q in monte Arcadiæ cylleno. Alij q à cyllene ſit nympha educatus. Cypria uenus, q̃d ei primum in Cypro inſula templũ ſit conſtitutum. uel q̃a parietibus præſideat, q̃d græce κύειν parere ſit. Cynthius Apollo à cyntho Deli monte uocatus. Chalcidicũ genus ædifi ij, ab urbe chalcidia dictum. Choragium inſtrumentũ ſcenarum. Chaos appellat Heſiodus confuſam quandam ab initio unitatem hiantem, patentẽq; in profundum, ex eo, q̃d χάνειν græci id nos hiare dicimus. Vnde Ianus detracta aſpiratione nominatur id, quod fuerit omniũ primũ. cui primo ſupplicabant uelut parenti. à quo rerum oĩum factum putabant initiũ. Chænica menſuræ genus. Cybium dictum q̃a eius mediũ æque patet in oẽs partes, quod genus à geometris κῦβος dicatur. Vñ ẽt teſſelæ quadratæ κῦβοι. Hinc & cybios genus piſcis, quia piſcantes id genus piſciũ uelut aleam ludant. Cynaſonas acus, quibus mulieres ſcalpunt caput. Creperũ dubium. uñ increpitare dicamus, quia male dicta ferè incerta, & dubia ſunt. Crepĩculum ornamentũ capitis. Id. n. in capitis motu creputũ facit. Crocotilum uel exile Plaut. Extortis talis cum crocotilis cruſculis. Cruſculum diminutiuũ à crure. Crines à diſcretione dicti, quã græci διάκρισιν appellant, Nã ijdem eos κρεμάσθαι uocant. Crocatio cornuorum uocis appellatio. Crucium, q̃d cruciat. Vnde Lucil. Vnũ inſuaue crucĩũ dixit. Crocotinum genus operis piſtorij. Cruſtariæ tabernæ à uaſis potorijs cruſtatis dictæ. Cracentes graciles. Enni. Incincti gladijs media regione cracentes. Creui modo ſignificat hæreditatem adij. modo maior ætate uel cenſus ſum. modo dimicaui, mõ diuiſi, quæ oĩa à duobus uerbis creſco, et cerno ueniunt cuius unius origo ex græco trahitur, q̃d illi κρύπτειν dicũt p ficere. Creterre uocabulũ trahitur à cratere, q̃d uas eſt uinum.

Craticulum à græco κρατὶς deducitur.
Centuria in agris ſignificat ducenta iugera, in re militari centum homines. Centuriatus ager in ducenta iugera definitus, Quia Romulus centenis cuibus 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. Cœna apud antiquos dicebatur, qđ 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 centum uiris 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. Centaurio medicamentũ à Chirone centauro inuentũ. Cenſere nunc ſignificat putare nunc ſuadere nunc decernere. cenſio haſtaria dicebatur cum multi multæ nomine ob delictum militare indicebatur, q haſtas daret. Cartholipis genus ſimiæ, quæ ultimam partem caudæ uilloſam habet. Ceritus furioſus. Cerus, quod κέρατα, ideſt cornua gerat dictus. Cereos ſaturnalibus muneri dabant humiliores potentioribus, quia egn delis 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 primus electi fuerunt ex ſingulis curijs deni, ideoq; omnino trecenti fuere. Cermalus locus in urbe ſic nominatus. Colũnæ dictæ, qđ culmina ſuſtineant. Cernuus calciamenti genus. Crepidines ſaxa prominentia. Cloacæ à colluendo dictæ. Clunaſimias à clunibus tritis dictas exiſtimant. Cruſtumina tribus à thuſcorum urbe cruſtumena dicta. Cluádatũ dulce, & ſuaue dicebatur. Cloelia familia à cloelio Aeneæ cõite eſt appellata. Clumæ folliculi ordei. Clutum famoſum græci κλυτὸν dicunt. Vnde accepta præpoſitõe fit inclytus. In n ſæpe augendi causa addicimus, ut inuocauit, inclamauit. Clypeũ antiqui ob rotunditatem etiam cœliũ bouis appellarunt, in quo fœdus gabiorum cũ Romanis fuerat deſcriptum. Claſſes clypeatas antiqui dixerunt quos nunc exercitus uocamus. Cloeliæ foſſæ à Cloelio ducæ albanorum dictæ. Claudere & clauis ex græco. κλείω κὴς κλεῆς deſcendit, cuius rei tutelam penes Portumnũ eſſe putabant, qui clauim manu tenere fingebatur, & deus putabatur eſſe portarum. Clauim conſuetudo erat mulieribus donare ob ſignificandam partus 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 p eos numerus colligeretur annorum. Claſſis procincta exercitus inſtructus. Clingere angere à græco κλείνω dicta manifeſtum eſt. Cerœpa græci appellant lucrari undiq; cupientem. quaſi κέρδοια, quem nos quoq; lucrionem uocamus. Claſſici teſtes dicebantur, qui ſignandis teſtamentis adhibebantur. Commentaculũ genus uirgulæ qua, in ſacrificijs utebantur. Cernaria ouis dicitur, quæ pro cerua 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 Cincorum monimentũ 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 leues admodum, & parui ſonitus fiebant, cum claui & lapides in labrum æneum conjicerentur. Cæſones appellantur ex utero matris excẽti. Cæſar quod eſt cognomen Iuliorum à cæſare dictus eſt, quia ſcilicet cum cæſarie natus eſt. Capſit prehendebit. Capreoli uitium, cnanni intorti quia ad locum capiẽdum tendunt appellati. Capillatam uel capillarem arborem dicebant in qua capillum tonſum ſuſpendebant. Conteſtari litem dicuntur duo, aut plures aduerſarij, qđ ordinato iudicio utraq; pars dicere ſolet teſtes eſtote. Cauiares hoſtiæ dicebantur, q cauiariæ. i. pars hoſtiæ cauda tenus diceretur, & ponebatur in ſacrificio pro collegio pontificum quinto quoq; anno. Cõfœta 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 et qnq;. Codetæ appellatur ager trans tyberim, quod in eo uirgultæ naſcuntur ad caudarũ 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 quiq; 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 cocquus inquit edit Neptunum, Venerem, Cererem. ſignificat per Cererem, panem, per Neptunum piſces, & per Venerẽ holera. Cannenſem curſorem Titinius pro piſtore dixit. Collatinum uentrem magnum, & turgidum dixit Plau. quia in eum oia 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 nallum crebris ſuris. ideſt palis munitum. Cyprio boui merendam Ennius ſtudioſe uerſu cum dixit, ſignificat id, quod ſolet fieri in inſula cypro, in qua boues humano ſtercore paſcuntur. Idem cum dicit propter ſtagna ubi lanigerum genus piſcibus paſcitur, eſſe paludem demonſtrat in qua naſcuntur piſces ſimiles ranunculis, quos oues conſectatæ edunt. Conſponſor coniurator. Canturnus nomen loci. Centena pondo dicebant antiqui referentes ad libram. Cœpiam futurum tempus ab eo, quod eſt cœpi. Cato, Cœpiam ſeditioſa uerba loqui. Inueniur 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 locat quædam deuexa ſubinde & accliuia. eſt etiam tormenti genus eodem nomine appellatum. Cloacale flumen dixit Cato pro cloa

cerum omnium colluuie. ⸢ Compluries à compluribus ſignificat ſæpe. Cato, Contumelias mihi dixiſti compluries. Citeria appellabatur effigies quædam argutæ & loquax ridiculi gratia, quæ in pompa uehi ſolita ſit. Cato in M. Cæcilij, Quid ego cum illo diſertem amplius, quem ego deniq; credo in pompa uectitatum ire ludis pro citeria, atq; cum ſpectatoribus ſermocinaturũ. ⸢ Curionem agnum Plautus pro macro poſuit. quaſi cura macruiſſet. ⸢ Coniector interpres ſomniorum. Comparce pro compeſcere dixerunt antiqui. Comparſit Terentius 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 à corio. ⸢ Crumina ſacculi genus. Plautus, Dij bene uortant te, ne crumina minuerint triginta minæ. Corinthienſes ex eo dicti cœperunt, ex quo coloni corinthum ſunt deducti, qui ante corinthij ſunt dicti, quam conſuetudinẽ ſeruamus etiam cum romanenſes, & hiſpanenſes, & ſicilienſes negotiatores dicamus, qui in alienis ciuitatibus negotiantur. Cautionem dicebant, quam modo dicimus cautionem. ⸢ Conſuetionem Plautus pro conſuetudine dixit. ⸢ Corculum à cor de dicebant antiqui ſolertem, et acutum. Plau. in caſſi. Ego ſum liber meum corculum melliculum uerculum. ⸢ Caſſinam fabulam Plau. inſcripſit ab anicillæ nomine Caſſina, quam amari à ſene introduxit. ⸢ Coniuola occulta. ⸢ Cogitatum aduerbialiter pro cogitate. ⸢ Clientam pro cliente Plau. dixit. Comœdiæ figuratum à comœdo Plau. Euge euge adſtitiſti, & dulce, & comœdice. ⸢ Capulus & manubrium gladij uocatur, & id quo mortui efferuntur, utrunq; à capiendo dictum. ſane à capulo fit capularis. ⸢ Celaſſis cælaueris. ⸢ Cuſtodio eſt opera ad cuſtodiendum quid ſumpta. ⸢ Citior compa rationum 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 cõcitare. ideſt frequenter coquere Plau. poſuit. ⸢ Canitudinem pro canitie Plau. Stultus eſt aduerſus ætatem & capitis canitudinem. Conruſpari conquirere Plau. conruſpare tua conſilia in pectore. Cæculiant cæci proximi ſunt oculorum acie ob tuſa Plau. nun nam mihi oculi cæculiant, 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 ligna as clauas gerebantur, græci κῶλα uocant. Et quoq; qui huiuſmodi telo utitur clauator appellatur. ⸢ Cõſiptum 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. Cõuentæ conditio dicebatur cum primus ſermo de nuptijs, et earum conditione habebatur. ⸢ Conceptiuæ feriæ feſtæ dicebantur, quæ in certis diebus obſeruabantur quot annis, ut ſementiæ cõpitalitiæ. Celibari haſta caput nubentis comebatur, quæ in corpore gladiatoris ſtetiſſet abiecti, occiſiq; ut quẽadmodum 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 ſortes uiros genituras ominetur, uel quod nuptiali iure imperio uiri ſubijcatur nubẽs, quia haſta ſumma armorũ, & imperij eſt. Quam ob cauſam uiri ſortes ea donantur. & captiui ſub eadem uenium quos græci δορυάλωτους καὶ δορικτήτους uocant. ⸢ Cingulo nouæ nuptæ 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 ominis gratia, ut ſic ipſe felix ſit in ſuſcipiendis liberis, ut fuit hercules qui LXX liberos reliquit. ⸢ Camelis uirginibus ſuppliciare nupturæ ſolitæ erant. ⸢ Cinxiæ Iunonis nomen ſanctum habebatur in nuptijs, quod initio coniugij ſolutio erat cinguli, quo nouæ nuptæ erat cincta. ⸢ Cumeram uocabant antiqui uas qđdam quod opertum in nuptijs ferebant, in quo erant nubentis utenſilia, quod & camillũ dicebant, eo quod ſacrorum miniſtrum κάμιλλον appellabant. Compitus, ideſt ornatus à græco deſcendit apud quos κωμῆται dicuntur comere. & κόσμιος, qđ 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 excaſa non renaſcatur, ſicut ex mortuo nihil iam eſt ſperandum, quã ob cauſam in tutela ditis patris eſſe putabatur. ⸢ Curiales flamines curiarum ſacerdotes. ⸢ Cyparijſſe appellantur acies quædam igneæ, quæ noctu apparere ſolent ad ſimilitudinem cupreſſi. ⸢ Coinquirere deputare. Carnificis loco habebatur is, q̃ ſe mulneraſſet, ut morereture. ⸢ Capitæ deorũ appellabantur faſciculi facti de uerbenis. Conſiptũ clauis præfixum. Cornu ſacrũ diuarũ locus erat trãs tyberi corniculis dicatus, ꝙ in Iunonis tutela eſſe putabantur. ⸢ Cœleſtia auguria uocant, cum fulminat aut tonat. Caduca auſpicia dicũt, cũ aliqđ in tẽplo excidit ueluti uirgæ manu. Cluiia auſpicia dicebãt, quæ aliqđ fieri prohibebãt. oĩa. n. difficilia cluiia uocabãt. ũn & cluia locat ardua. Curiales menſæ, ĩ qbus ĩmolabatur Iunoni, quæ Curis eſt appellata. Cõtrariũ æs graue æs. ⸢ Cẽtũuiralia iudicia, quæ centũuiri iudicabãt. Circũ liuiũ ius prædiorũ. ⸢ Cubam ſabini uocãt eã, quã militares lecticam. ũn uidetur derivatũ eſſe cubiculũ. ⸢ Cõdicere eſt dicendo denũtiare. ⸢ Cõmentacula uirgæ, quas flamines portant pgentes ad ſacrificiũ, ut à ſẽ hoſtes amoueãt. ⸢ Caſta mola genus ſacrificij, ꝙ veſtales uirgines faciebãt. ⸢ Culigna uas uinariũ à græco dicta, q̃ illi dicũt cylica. Cincta flaminica veſte uelata. ⸢ Captus locus dicitur ad ſacrificandũ 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 demptũ. Conauditum coauditum ſicut coagulatum 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. Cicatriare cicatricem inducere. ⸢ Compeſcere locum eſt lucum ſuis finibus cohibere. ⸢ Commugento conuocanto. Capiturium 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 occulta Cicero nominare.

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Duo cum pro puto ponimus ex græco deducitur, quod illi dicunt δοιῶ. ⁋ Duplionem antiqui dicebant, quod nos duplum. uenit autem à græco διπλόη. ⁋ 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 dimacatur. Unde & perduellis, qui pertinaciter retinet bellum. ⁋ Duonum bonũ. Duplabis dupliabis. ⁋ Duodeuiginti dicendi conſuetudinem à græcis traxiſſe uidemur qui ſic enuntiant δυοκαείκοσι. 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 cõmittere. et caſmœnæ pro camœnæ. ⁋ Dumeta antiqui, quaſi dumceta 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; Æſculapio attribuuntur, quod nigilantiſſimi 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. Sanctra uero dici putat ipſum quem græci δείλαιον ideſt propter eius fatuitatem quis miſereri debeat. ⁋ Daps apud antiquos dicebatur res diuina, quæ fiebat aut hyberna ſemẽte, aut uerna quod uocabulum ex græco deducitur apud quos id genus epularum δαὶς dicitur. Itaq; & dapatice ſe acceptos antiqui dicebant ſignificantes magnificè. & dapaticum negotiũ 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 opertо 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 Ægyptij inter potandum cum coronis deuincire ſoliti ſunt, quæ uelicando, 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 amplitudine fiunt cum lares ornantur. Dote manifeſtum eſt ex græco eſſe. nam δίδωμι dicitur apud eos dare. Doliola, locus in urbe ſic uocatus ea 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 ſanctur lege noua. derogare ergo detrahere eſt. Dierectum dicebant per antiphraſin uolentes ſignificare malum diem. Dirigere apud Plautum inuenitur pro diſcidere. Diruncunt depurgant. Dirutum ære militem dicebant antiqui cui ſtipendio ignominiæ cauſa non erat datum, quod æs diruebatur in fiſcum non in militis ſacculum. Delicata dicebant dijs conſecrata, quæ nunc dedicata. Unde 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. Δέρρις græci appellant pelles nauticas quas nos uocamus ſegeſtria. ⁋ Demum quod ſignificat poſt, apud Liuium demus legitur. Ali demum pro duntaxat poſuerunt. Denicales 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, igniq; 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 percapere. ⁋ 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 q̃ 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 appellabãt, ut à deo ortum, & diurnum ſub cælo lumen ἀπὸ τοῦ Διός. Unde adhuc ſub dio fieri dicimus, q̃ 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 ceterendum 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 ſit ab ortu ſolis ad occaſum. Alter ex tranſuerſo currens appellatur cardo. ⁋ Decumana ona dicuntur, & decumani fluctus, quia ſunt magna. nam & omnium decimum maius naſcitur. & fluctus decimus fieri maximus dicitur. ⁋ Deprehenſa dicitur genus militaris animaduerſionis caſtigatione maior ignominia minor.

Decima quæq; ueteres dijs ſuis offerebãt. Decuriones appellantur qui denis equitibus præſunt. ⁋ Depolitũ pfectum, quia oẽs perfectiones antiq politiones appellabãt. ⁋ Degunere deguſtare. ⁋ Decures decuriones. ⁋ Depubẽ porcum Lactantem, qui prohibitus ſit pubes fieri. ⁋ Decotes togæ detritæ. ⁋ Diclynna diana, quam eſſe lunam putabant, dicta quod fulgore ſuo noctu omnia oſtendat. ⁋ Deblacterare eſt ſtulte loqui. Nam βλάκας ſtultos appellant græci. ⁋ Dicearchia uocabatur, quæ nunc puteoli, quod ea ciuitas quondam iuſtiſſime regebatur.

Demoe apud atticos ſunt, ut apud nos pagi. ⁋ Dice pro dicam antiqui poſuere. ⁋ Decernina dicuntur, quæ decerpuntur purgandi cauſa. ⁋ Diſertiones diuiſiones patrimoniorum inter conſortes. ⁋ Diſpenſatores dicti, qui æs penſantes expendebant. nou adnumerabant. hinc deducuntur expenſa ſiue di

ſpenſatæ uel compenſatæ. Item compendium diſpendium aſſipondium dupondium. Diſpeſcere eſt proprie pecus à paſtione deducere, ut compeſcere una paſcere, & in uno loco continere. Deſpretus ualde ſpretus. Deſinare deſinere. Diſſulcus porcus dicitur, cum in cæruice ſetas diuidit. Diſertus à diſſerendo dictus. Dignorant ſigna imponunt, ut fieri ſolet in pecoribus. Diſertum pro diſerte antiqui dixerunt. Diſtiſum & pertiſum dicebant, quod nunc diſtẽſum & pertẽſum. Delubrum dicebant ſuſtem delibratum, hoc eſt decorticatum, quem uenerabantur pro deo. Delicia eſt tignũ quod à culmine ad tegulas angulares infimas uerſus ſuſtigatum collocatur, unde tectum deliciatum & tegulæ deliciares. Degerere antiqui poſuerunt pro expectare. Deteriæ porcæ ideſt macilentæ. Deriuare aquam ſulco deducere. Deliciare ponebant pro dediciare. Deliquium ſolis à delinquendo dictum, quod delinquat in curſu ſuo. Delinquere eſt præ termittere, quod non oportet præteriri. Hinc deliquia & delicta. Deliquum apud Plautum ſignificat minus. Detudes eſſe detunſos deminutos. Delamare eſt diſcindere & quaſi lanam trahere. unde lanciniа & lanius dicitur qui pecus diſcindit. Delapidata lapideſtrata. Dextans dicitur, quia aſſi deeſt ſextans, quemadmodum duodeuiginti & deuinx. Deluit à græco διαλύει. Delectus militum & is qui ſignificatur amatus à legendo dicti ſunt. Deliberare à libella qua quid perpenditur dictum. Detractare 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 debiſcat in candorem. Diobolares meretrices dicuntur, quæ duobus obolis ducuntur. Diabathra genus ſolearum græcanicarum. Decorata peroratæ. 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, quemq; captum ut principem primum captum. Diomedis campi in Appulia appellantur, q ei in diuiſione regni, quam cum Dauno fecat, ceſſerunt. Diomedea inſula, in qua Diomedes ſepultus eſt excedens Italia. Deponentani ſenes appellabantur qui ſexagenarij deponte deijcebantur. Deſyderare & conſyderare à ſyderibus dici certum eſt. Decures decuriones. Deſomicatum à ſomitibus ſuccuſum, quibus confodi erat ſolitum lignum. Depeculatus à peare dicitur, qui enim populum fraudat, peculatus pœna tenetur. Deculcarent ualde occuparent. Decalicatum calce litum. Dium fulgur appellabant diurnum, quod putabant Iouis ut nocturnum Smmani. Dicaſſit dixerit.

SEXTI POMPEII FESTI
LIBER QVINTVS.

Cucum ſignificat languidum, ac ſemiſomnũ, uelut alij uolunt allucinatorem, & nugarum amatorẽ. ſiue alonem, ideſt externo uino languentem, quẽ ἴωλον 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 napulantis. Endoprocinctu in procinctu. ſignificat autem cum ex caſtris in prælium exitum eſt, procinctos quaſi præcinctos, atque expeditos. Nam apud antiquos togis incinctis pugnaſſe dicuntur. Emptiuum militem, mercenarium. Emancipati duobus modis intelliguntur, aut ij qui ex patris iure exierunt, aut ij qui aliorum fiunt domini quorum utrunque fit mancipatione. Eũm antiqui dicebant pro eorum. En pro eum ab eo, quod eſt is. Egeriæ nymphæ ſacrificabant prægnantes, quod eam putabant facilem conceptum aluum egerere. Eſcariæ menſæ quadratæ 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 acceptæ 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 uerrendo dictarum. Egretus & adgretus ex græco ſunt ducta à ſurgendo, & proficiſcendo. Vnde & nyctegreſia quaſi noctiſurgium. Ecere iuſiurandum eſt, ac ſi dicatur per cererem, ut æcaſtor ædepol. alij ecere pro ecce poſitum accipiunt: Eamus in græco Ἴωμεν. Europam tertiam orbis partem ab Europa Agenoris filia certum ẽ 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. Epulones dicebant antiqui, quos nunc epulones dicimus. Datum autem eſt his nomen, quod epulas indicendi Ioui, cæterisq; 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 denariorũ. Extrarium ab extraneo ſic diſtinguitur. extrarius eſt qui extra ſocium & ſacramentum, iusq; fit. extraneus ex aliena terra quaſi exterraneus. Exta dicta quod ea dijs proſecentur, quæ maxime extant, eminentq;. Extimum extremum ſignificat ita, ut intimo ſit contrarium. Exterraneus ex alia terra. Exterricineus quoq; dicitur & qui ante tempus natus, uel potius electus eſt. dictus autem exterricineus, quod eum mater exterrita aluo eiecit. Externus eſt alienæ terræ. Experrectus à corrigendo ſe uocatus, quod ferè ſcamus recentes à ſomno. Expreta antiqui dicebant, quaſi ex peritia habita. Excudere procudere et incus ipſa à cædẽdo dicta ſunt. Explorare antiquos pro exclamare uſos, ſed poſtea proſpicere & certum cognoſcere cœpit ſignificare. itaque ſpeculator ab

exploratore hoc diſtat, quod ſpeculator hoſtilia ſilẽtio ꝓſpicat, explorator pacata clamore cognoſcit. ⊢ Expapillato brachio exerto, quod cũ fit, papilla nudatur. ⊢ Exbueres exinteratas, ſiue exbuæ, quæ exbiberũt. quaſi epotæ. ⊢ Exdorſua dorſum confringe, aliꝰ exime. ⊢ Exfir purgamentũ, unde adhuc manet ſuffio. ⊢ Exædere egredi. ⊢ Expitos imperitos. ⊢ Explenũt explẽt. ⊢ Exclutæ, exuuiæ. ⊢ Excapnum qđ excapiatur, ut præcapũ qđ añ capitur. ⊢ Exciet excutiet. ⊢ Expatare i locũ patẽtẽ ſe dare ſiue i ſpatiũ ſe cõferre. ⊢ Edecimata electa. ⊢ Expectorat ex pectore eiũcat. ⊢ Expectus eſt q̃ ꝑſe uiglare cœpit. ⊢ Expgatus ab alio excitatus, quẽ ſolemus dicere expgefactũ. ⊢ Excidionẽ urbis à cædẽdo dictã mãifeſtũ eſt. ⊢ Effata elocuta. ⊢ Exporgere porro' agere exporrigere. ⊢ Exagogen euectionẽ. ⊢ Exoletus q̃ adoleſcere. i. creſcere de ſuit. ⊢ Exanclare exhaurire. Examẽ ẽ & æquamẽtũ, & iudicij inueſtigatio, & apũ cõgregatio, uel locuſtarũ. Examuſſim regulariter. amuſſis. n. regula fabrorũ ẽ. uelut aliꝰ uolũt ferramẽtũ, quo i poliendo utũtur. Exgrægiæ egregiæ. i. e' græge lectæ. ⊢ Exugẽtes, exprimẽtes. Exodium exitum. ⊢ Exoriri, ſurgere. ⊢ Exuuiæ ab exuẽdo dictæ. Exercitus & militũ cõpia dicitur. & homo multis negotijs exercitus, ſed ſupius quarti ordinis, hoc ſecũdi eſt. Exomides ſunt comici ueſtitus. exertis hũeris. ⊢ Exiles, & ilia à tenuitate in arum, quas græci chartis ita appellãt, uidẽtur eſſe dicta? Exilicã, quæ aduerſus exulẽ agitur. Exitiũ antiq ponebant pro exitu. nũc exitiũ peſſimũ exitũ dicamus. Exercarẽt ſarcirẽt.

Exercionẽ exerati dicebant antiq. Exerationem exeratiti. Itẽ exerationẽ exercitiſſimũ, ſicut ab exercitato exercitatiorẽ exercitatiſſimũ. Exfiati exfiſi, ut mertat pro merſat. ⊢ Effari, & effata à fando, qđ ipſum ex græco φημὶ dico. ⊢ Equria ludi, quos Romulus marti inſtituit ꝑ equorũ curſum, q̃ i cãpo martio exercebãtur. Exqrine iuſturãdũ. ꝑ Quirinum. ⊢ Equeſtre æs, qđ æqti dabatur. ⊢ Eqtare ãtiq dicebãt equũ publicũ mereri. ⊢ Equus Marti imolabatur, qđ ꝑ eius effigiẽ troiani capti ſint, uel qđ eo genere aĩalis mars delectari putaretur. ⊢ Equo uehi flamẽi diali nõ licebat, ne ſi longus digrederetur, ſacra negligerentur. ⊢ Exĩſulabat exerebat. inſulas enim ſacerdotũ filamẽta uocabãt. ⊢ Exiſtimare dictũ ab æſtimatiõe. ⊢ Exrogare ẽ ex lege uetere aliqđ eximere ꝑ nouã legẽ. ⊢ Eximiũ ide dici cœptũ, qđ in ſacrificijs optimũ pecus e' grege eximebatur, uel qđ primũ erat natũ. Exẽplũ eſt qđ ſequamur, aut uitemus. ⊢ Exẽplar ex quo ſimile faciamus. Illud aio æſtimatur, iſtud oculis cõſpicitur. ⊢ Exhauſtant effertũt. ⊢ Ex in metri cã dicatur pro exĩde. ⊢ Exeſto extra eſto. ſicut. n. lictor i q̃buſdã ſacris clamitabat, hoſtis uictus, mulier uirgo exeſto. ſ. itereſſe prohibebatur. ⊢ Epulares appellabantur, qui i q̃buſdam ludis nocte epulabãtur. ⊢ Epiſtiliũ trabs quæ ſup cõlũnas ponitur. ⊢ Epeus nomẽ cuiuſdã fabri qui equũ dureũ fecit. ⊢ Epicrocũ genus amiculi croco tinctum tenue et pluciduũ. ⊢ Epnlã antiq etiam ſingulariter poſuere.

Epulima genus uiliſſimi unguẽti. ⊢ Erectũ qđ fit iter conſortes, ut i libris legũ romanarũ legitur. Erectũ à' cœrcẽdo dictũ. unde & hercſcundæ & hercſcã. Citũ autẽ uocatũ eſt à ciendo. Ederã flamini diali, neq; tãgere, neq; noĩare fas erat, pro eo qđ edera uincat ad quodcũq; ſe applicat. ſed ne ãnulũ quidẽ gerere ei licebat ſolidũ, aus aliquẽ i ſe habere nodum. ⊢ Edeatræ q̃ præſunt regijs epulis. dicti ἀπὸ τῶν ἐδέσμάτων. Eruũ & eruilia à græco ſunt dicta, q̃a illi eruũ ὄροβος eruilia ἐρέβινθον appellant. Ergo' correptũ ſignificat idẽ, qđ apud græcos ὦν producte, idem qđ χάριν, hoc eſt gratia, cũ ſcilicet gratia itelligatur pro cauſa. Sed illud ſuperius etiã ſine exemplis notũ eſt, hoc inferius ſic ſumitur, cũ dicimus de aliquo ſtatua donatus eſt honoris, uirtutiſq; ergo', ideſt honoris, uirtutiſq; cauſa. Eritudo ſeruitudo. Eruge re ſemel factũ ſignificat, qđ eructare ſæpius. illud. n. ꝑfectæ formæ ẽ, hoc frequentatiuæ. Erebũ Vir. iterdũ obſcuritatẽ quãdã eſſe deſcribit apud iferos, cũ ait imas erebi deſcendit ad umbras. Interdũ flumẽ eiuſdẽ loca dicẽs & magnos erebi trãsnauimus amnes. Varro uero erebo natã noctẽ ait. Vnde eſt & illud, erebo creata fuſcis crinibus nox te inuoco. ⊢ Effiſilatum exertum, quod ſcilicet omnes exerto brachio ſint. Exfilati ideſt extra ueſtimentum filo contextum.

SEXTI POMPEII FESTI ANTIQVITATVM ROMANARVM LIBER VI.

Fornacalia ſacra erant. cũ fur in fornacalis torrebant. ⊢ Formiæ oppidũ appellatur ex græco, uelut ormiæ, qđ circa id crebræ ſtationes, tutæq; erãt, unde proficiſcebãtur nauigaturi. Forma ſignificat modo facẽ cuiuſq; rei, modo calidã. ut cũ exta, quæ dãtur de forma appellantur. Et Cato ait de quodã ædificio æſtate frigido, hyeme formĩdo. Itẽ forma appellatur pulmiliacia ex melle. ⊢ Fordicidijs boues fordæ ideſt grauidæ i molabãtur, dictæ à' fœtu. ⊢ Fœdus appellatũ ab eo, q̃ i paciſcendo fœde hoſtia neatretur. Virgilius, & cæſa iũgebãt fœdera porcã. uel qa i fœdere iterponatur fides. ⊢ Forcipes dicuntur, q̃ his forma, ideſt calida rapiũtur. ⊢ Forbeam antiq omne genus cibi appellabãt, quã græci φορβὴν uocant. Fœdum antiq dicebãt pro hædo, ſolus pro holere, foſtẽ pro hoſtẽ, foſtiã pro hoſtia. ⊢ Furuũ nigrũ, uel atrũ. hinc dicta furuus, furiæ, funus, fuligo, fulgur, fumus. ⊢ Fodare, fodere. ⊢ Forctes frugi, et bonus, ſiue ualidus. ⊢ Forũ ſex modis intelligitur. Primo negotiationis locus, ut forũ flaminiũ. forũiulium ab eorũ nomẽ xibus, q̃ ea fora conſtituẽda curarũt, qđ ẽt in locis priuatis, & in uijs, et in agris fieri ſolet. Alio i quo iudicia fieri, cũ populo agi. contiones hẽri ſolent. Tertio cũ is, q̃ prouiciæ præeſt, forum agere dicitur, cum ciuitates uocat, et de cõtrouerſijs eorũ cognoſcit. Quarto cũ id forũ antiq appellabant, qđ nunc ueſtibulũ dici ſolet. Quinto locus in naui, ſed tum maſculini gnis eſt, & plurale. Sexto foris ſignificant arcẽſia ſpectacula, ex q̃bus etiã minores forulos dicamus. Inde & forare, foras dare, & fores, & foras, & foreculæ. i. hoſtiola dicuntur. ⊢ Fons à fundẽdo dicitur. ⊢ Fomites ſunt aſſulæ ex arboribus, dũ cædũtur excuſſæ, dictæ, q̃ in eo ope occupati cibis, potuq; cõfouentur. At Opilius aduſtas iã uites uocari exiſtimat fomites. Alij uocari putãt ſcintillas, quæ ex ferro cãdẽti malleis excutiũtur. dictæ autem ita, q̃a igni ſunt cõfotæ. parimõ aſſulæ, quæ ſunt ſecuribus excuſſæ. ⊢ Fontinalia fontium ſacra. unde & Romæ fontinalis porta. ⊢ Folium à græco uenit, qđ illi dicunt φύλλον, ſed iõ ꝑ unũ. l. qa antiq nõ geminabãt cõſonãtes. ⊢ Focus fomẽta fricationes foculi à' foucdo. i. caleficiẽdo dicta ſunt. ⊢ Follicularе appellatur pars remi, qđ folliculo ẽ lecta, à' quo uita folliculatis. ⊢ Ferẽtarij auxiliares in bello, à' ferẽdo auxilio dicti. uel qa fundis, & lapidibus pugnabãt, quæ tela ferũtur, nõ tenentur, ita appellati. ⊢ Fictum genus libi dictũ, q̃ crebrius ad ſacra ferebatur, nec ſine ſtrue altero genere libi, quæ q̃ affere bant ſtrufectarij appellabantur. ⊢ Feralia dijs manibus ſacrata feſta à ferendis epulis. uel à ferendis pecudibus appellata. ⊢ Feria à' feriendis uictimis appellata. ⊢ Februarius menſis dictus, q̃ tũ. i. extremo mẽſe ãni populus februaretur. i. luſtraretur ac purgaretur, uel à' Iunone februata, quã alij februalẽ. Romani februli uocãt, q̃ ipſi eo mẽſe ſacra fiebãt, eiuſq; feriæ

erant lupercalia, quo die mulieres februabãtur à lupcis amiculo Iunonis .i. pelle capria quã ob cãm is quoq; dies februatus appellabatur. Quæcũq; deniq; purgamẽti causa in quibusq; sacrificijs adhibentur, februa appellãtur. Iduero qđ purgatur dicitur februatũ. Fescenini uersus q canebãtur i nuptijs ex urbe Fescennina dicuntur allati, siue ideo dicti, qa fascinũ putantur arcere. Fœnus & fœneratores et lex de credita pecunia. Fœnebris, à fœtu dicta, qđ crediti numi alios pariãt. ut apud græcos ea dẽres τόκος dicitur. fœnũ quoq; pratorũ ab hac causa est appellatũ, quãdo id ipsum manẽs quotãnis nouũ parit. Vnde etiam fœstuca uocata est. Filiata patera dicta, quod ad filicis hærbe speciem sit cælata. Fescnoæ uocabantur, q depellere fascinum credebantur. Ferias antiq festas uocabant, & aliæ erãt sine die festo, ut nũdinæ. aliæ cũ festo, ut saturnalia qbus adiungebãtur epulationes ex prouentu fœtus pecorũ frugumq;. Ferire dictum, qđ ferientes feruntur. Filicones mali & nullius usus à filice dicti. Ferus ager iculti. Factio et factio sus initio honesta uocabula erant, unde adhuc factiones histrionum & quadrigariorũ dicuntur. Modo autẽ noie factionis seditio, & arma uocantur. Fama à fando dicta. sic apud græcos φήμη ἀπὸ τοῦ φάσεως. Familia antea in liberis hominibus dicebatur, quorũ dux & princeps gñis uocabatur pater, et mater familiæ. Vnde familiæ nobiliũ Pompiliorũ Valeriorũ. Corneliorũ, & familiares ex eadem familia. postea hoc noie etiam famuli appellari cœperunt permutata .i. cum .u. litera. Facessere significat interdũ facere, ut est iussa facessunt interdũ pro abeat ponitur. Pacu. Facessite omnes hinc .i. abite. Facul antiq dicebãt, & faculter pro facile. unde facultas & difficultas uidentur dicta, Sed postea facilitas morũ facta est facultas rerum. Famuletiũ dicebatur, qđ nunc seruitiũ. Fameli cosam terrã palustrem uocabant. Famuli origo ab oscis depẽdet, apud quos seruus famel noiabatur, unde et familia uocata. Fagutal sacellũ Iouis, in quo fuit ficus arbor, quæ Iouis sacra habebatur. Fouij, q nũc fabij dicuntur, dicti, qđ princeps gentis eius ex ea natus sit, cũ qua Hercules in fouea cõcubuit. Alij putant eum primum ostendisse quẽ admodum ursi, et lupi foueis caperẽtur. Faces antiq dicebant, ut fides. Famino dicto. Facem in nuptijs in honorẽ Cereris præferebant, aquaq; spargebatur nouã nupta. siue ut castæ, puraq; ad uirũ ueniret, siue ut ignem atq; aquam cum uiro cõiceret. Fabã nec tangere, nec noiare diali flaminj licet, quod ea putatur ad mortuos ptinere. Nã & lemuralibus iacitur laruis, & parentalibus adhibetur sacrificijs, & in flore eius luctus literæ apparere uidentur. Flamẽ dialis dictus, qđ filo assidue uelatur, indeq; appellatur flamẽ, quasi filamẽ. dialis autem appellatur à dio à quo uita dari putabatur hominibus. Famella diminutiuũ à fama. Fauiani & Quintiliani appellabantur. luperci à Fauio et Quintilio præpositis suis. Fastorum libri appellantur, in quibus totius ãni sit descriptio. fasti .n. dies festi sunt. Fanum à fauno dictum siue à fando, qđ dum pontifex maximus dedicat, certa uerba fatur. Fastigium ædificij summũ. Faui à fauendo. Fauissæ locum sic appellabant, in quo erat aqua inclusa æreæ templa, Sunt autem q putant fauissas esse in capitolio cællis cisterniq; simules, ubi repositi erant solita ea, quæ in templo uetustate erant facta inutilia. Fauentia bonã ominationẽ significat. Nã præcones clamantes populũ sacrificijs fauere iubebant. Fauere .n. est bona fari, at ueteres poetæ pro silere usi sunt fauere. Falcones dicuntur quorũ digiti policis in pedibus ũtro sunt curuati, à similitudine falcis. Farreũ genus libi ex farre factũ. Falarica genus teli missile, quo utuntur ex falis .i. ex locis extructis dimicantes. Fatatur multa fantur. Falæ dictæ ab altitudiæ à fãlãdo, qđ apud hetruscos significat cœlũ. Farsenũ uirgulti genus. Fascinũ et fas à fando noiantur. Fartores nomẽclatores, q clàm uelut farcirẽt noia salutatorũ in aurẽ cãdidati. Furnalia sacra Furinæ, quam deã dicebãt. Furalles siue furalia, qbus homines suspẽdebant. Fundus dicitur ager, qđ planus sit ad similitudinem fundi uasorũ. 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 tacendæ nequeunt, sed ea effundunt. sic & uasa futilia à fundendo uocata. Flagratores dicebantur genus hominum, qđ mercede flagris cædebantur. Flustra dicuntur cum in mari fluctus non mouentur, quam græci μαλακίαν uocant. Flator tibicẽ. Flemina dicuntur cum ex labore uiæ sanguis desiluit circa talos. Flaminius circus, et uia flaminia à flaminio cõsule dicta sunt, q 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 ptẽ ea fluxisse affirmant. Flameo amictur nubẽs ominis boni causa, qđ eo assidue utebatur flaminica .i. Flaminis uxor, cui non licebat facere diuortium. Fidusta à fide denoiata, ea quæ maximæ fidei erant. Fides genus citharæ dicta, qđ tãtum inter se chordæ eius, quãtũ inter hoies fides cõcordent, cuius diminutiuum fidicula est. Fixulas, fibulas. Fiscellus cæsei mollis appetitor, ut catillones catillorũ liguritores. Fiber genus uespæ quadrupes. Plautus, Sic me subes quotidie, quasi fiber salicẽ, quo noie extremæ flumnium oræ appellantur. Vnde & fibras iecinorũ, & fimbrias uestimentorũ dicimus. Fratria uxor fratris. Friuola sunt proprie uasa fictilia quassa. Vnde dicta uerba friuola, quæ minus sunt fide subnixa. Frater à græco dictus est φρήτωρ, uel qđ sit fere alter. Frontẽ antiq masculino genere dixere. Fremitum dictum uelut ferimentum. Fratilli uilli sordidi in tapetis. Fracebunt displicebunt. Forago filum, quo textrices diurnum opus distinguunt à forãdo dictũ. Frugnal templum Veneris frugi. Fringilla auis dicta qđ frigore cantet et uigeat, unde & frigutire. Fratrare pueroru mammæ dicuntur, cũ primũ tumescunt, qđ uelut fratres pares oriuntur, qđ etiam in frumento spicæ facere dicuntur.

Frigere & frictum à græco uenit φρῦγειν. Fregellæ locus in urbe, in quo ciuitatis felij hospites habitauere. Festrã antiq dicebant, quam nos fenestram. Firmũ ἀπὸ τοῦ ἔρμα τος, quod significat sustentaculũ, dictum uidetur. Frausus erit, fraudẽ cõmiserit. Faleri oppidũ à sale dictũ. ἅλς. Fraxare uigliam circumire. Florifertum dictum, qđ eo die spicæ feruntur ad sacrificiũ. Frugamenta à frugibus appellata. Frendere est frangere. unde & faba fressa. unde & dentibus dicimus frendere. Formacales forcipes dictæ, qđ formam capiant .i. feruẽtia. Farrago appellatur id, qđ ex pluribus satis pabuli causa datur iumentis. Fecialis à feriendo dicti. apud hos enim belli, pacisq; faciendæ ius est. Feretrius iupiter dictus à ferendo, qđ pacẽ ferre putaretur, ex cuius templo sumebãt sceptrũ, p qđ iurarent, et lapidẽ silicẽ, quo fœdus ferirent. Femur femoris & fœmen fœminis. Fœnero & fœneror dici potest. Frux frugis dixerunt antiq fructã & fructũ. Ferocat apud Catonẽ ferociter agit. Fiuere idẽ pro fugere. Fruniscor et frunitũ dixit Cato, nosq;, cũ adhuc dicimus infrunitum, certũ ẽ antiquos dixisse frunitum. Felices arbores Cato dixit, quæ fructũ ferũt, infelices quæ nõ ferũt. Falsius et falsior cũ rõnabiliter dici possint, nõ tñ sunt i cõsuetudine. Furũ gtis pluralis à furẽ. Fucalis fassa dicta autẽ quasi fucata. Feriæ statæ appellabantur, qđ certo statutoq; die obseruarẽtur.

Fuloniam

Fuloniã Iunonẽ mulierẽs colebant, qđ eã sanguinis fluorem in cõceptu retinere putabãt. Flameo uestimento Flaminica utebatur i Dialis uxor et Iouis sacerdos, cui telum fulminis eodem erat colore. Fulguritum id, qđ est fulmine ictũ, qui locus statim fieri putabatur religiosus, q eum deus sibi diuisse uideretur. Fanaticat dicitur arbor fulmine icta. Fulmen dictum à fluore flãmæ. Fulgere prisci proferire dicebãt. Vnde fulgus dictũ est. Funẽbres tibiæ dicuntur, cũ quibus in funere canitur, quas Flamini audire putabant illicitũ. Flaminius camillus puer dicebatur ingenuus patrimes & matrimes q flaminii diali ad sacrificia præministrabat. antiq eni ministros camillos dicebant. Alij dicunt omnes pueros ab antiquis camillos appellatos, sicut habetur i antiquo carmine, cum pater filio de agricultura præciperet hyberno puluere, uerno luto grãdia 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 præstò est. Frequentariũ frequẽtem. Fornacalia feriæ istitutæ sunt farris torrendi gratia, q ad fornacem, quæ i pistrinis erat sacrificium fieri solebat. Furũ bouem. ideſt nigrũ imolabant Saturno. Ferentarij leuis armaturæ pugnatores. Faustulũ porcellũ fœturã porcorũ. Familiaris romanus, priuatus romanus. Fana, qđ fando cõsecrãtur. Fastis diebus iucunda fari licebat, nefastis quædã non fari licebat. Fœnus appellatur naturalis terræ fœtus, ob quam causam et mortuorum fœtus fœnus est uocatum, & de ea re leges fœnebres.

SEXTI POMPEII FESTI. LIBER VII.

Gerræ crates uimineæ. Athenienses cum Syracusas obsiderent, & crebro gerras posserent, 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 somnũ. Alij eas partes putant genas dici, quæ sunt sub oculis. Cacu. Genas putat esse qua barba primũ oritur, hoc uersu. Nunc primũ opacat Flore lanugo genas. Gentilis dicitur & ex eo dẽ genere ortus, & is qui simili nomine appellatur, ut ait Cincius, Gentiles mihi sunt, qui meo nomine appellantur. Genialis lectus, qui nuptiis sterniturꝰ i honore genij, unde & appellatur. Gens ælia appellatur, quæ ex multis familijs cõficitur. Gerusia curia ab ætatis uocabulo dicta. Genuini dentes quia à genis dependent. Gestus quo indicatur qđ geratur præter participium qđ à gerẽdo deducitur. Geniũ appellabant deũ, q uim obtineret rerũ omniũ gerendarũ. Augustus genius mgt est deorũ filius & parens hominũ, ex quo homines gignuntur. propterea genius meus nominatur, qa me genuit. Alij genium esse putarunt uniuscuiusq; loci deum.

Germes est, q arborũ surculis nascitur. unde & germani quasi eadem stirpe nati. Gemursa sub minimo digito pedis tuberculum, quo gemere faciat eum, qui gerat. Gingrire anserum uocis propriũ est. Vnde genus quoddã tibiarũ exigua rum gingrinæ. Giceriator tibicen. Giceria ex multis obsoniis decerpta. Geniales deos dixerũt aquã terrã ignẽ aerem. ea enim sunt semina rerum, quæ græcorũ alij στοιχεῖα alij κεφάλαια uocant. Duodecim quoq; signa lunã & solem iter hos deos cõputabant. Geniales autem dicti à gerendo, qa plurimum posse putabant, quos postea gerulos appellarunt.

Gnarus cũ significet id qđ scius pitus est, tamen inuenimus prognare significare aperte. Gnephosum obscurũ, uidelicet ex græco, qđ est νέφος. Galli q uocantur matris magnæ comites, dicti sunt à flumine, cui numẽ è gallo, qa q ex eo biberint, in hoc furere icipiunt, ut se priuent uirilitatis parte. Alij putant ideo eos sibi genitalia icidere, quia uiolauerint nomen patris, matris ue, 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 summã asseuerant lanificã fuisse. Gallam bibere ac rugas conducere uentri cũ ait Lucilius, præmonet parsimonia esse utendũ, neq; gulæ idulgendũ uentremq; coarctandum. Gaulus genus nauigij pene rotundum. Galbeum ornamenti genus. Gestit q subita fœlicitate exhilaratus nimio corporis motu præter consuetudinẽ exultat. Gneus, & corporis insigne & prænomem à generando dicta esse & ea ipsa ex græco γίγνεσθαι apparet.

Ganeum antiqui locum abditum, ac uelut sub terra dixerunt. Geren. Vbi illum quæram? credo abductum in ganeũ. Garearia à galearum similitudine dicta. Gnitus, & gnixus à generibus prisci dixerunt. Gnotu cognitu. Grauastellus senior. Plautus qui ẽ grauastellus, qui aduenit ut puto grauastellus à grauitate dictus. Gramiæ oculorũ sunt uitia, quas alij gramas uocant. Gnoma appellatur genus machinolæ cuiusdam, quo regionis agri cuiusq; cognosci possunt, quod genus græci dicunt γνώμονα. Grumus terræ collectio minor tumulo. Gracchuris urbs Hiberæ regionis dicta à Graccho Sempronio, quæ antea Illurcis denominabatur. Græcæ sacra festa Cereris ex Græcia translata, quæ ob inuentionem Proserpinæ matronæ colebant, quæ sacra dũ non essent matronæ, quæ facerent propter cladem cannensem & frequentiã lugentiũ institutum est, ne amplius XXX diebus lugeretur. Gruere dicuntur grues, ut sues grũnire. unde tractũ est cõgruere, hoc est cõuenire, qa id genus uolucrum minime soliuagũ est. Gradiuus Mars appellatus est à gradiendo i 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 autẽ dicuntur latrones uias obsidentes. gradi siquidem ambulare est, unde tractum grassari uidelicet ab ĩpetu gradiendi. Gralatores appellabantur pãtomimi, qui ut in saltatione imitarentur ægipanas adiectis perticas furculas habentibus atq; i his superstantes ob similitudinem crurũ eius generis gradiebantur utiq; pp difficultatem consistendi. Plau. Vincerес cursu ceruũ & gralatorem gradu. Grauida est, quæ iam grauatur conceptu, prægnãs uelut occupata ĩ generando, quod conceperit. Gnaens propinqua partui, qđ inchoatus 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 bacas terram ore ferant. Greges ex græco dici, quos illi ἀγέλας solent appellare. Graue æs dictum à pondere, quia deni asses singuli pondo libras efficiebant. denarium ab hoc ipso numero dictũ. Sed bello pũico populus ro. pressus ære alieno ex singulis assibus librarijs senos fecit, q tantũdẽ ut illi, ualerẽt. Et ẽ numi quadrati & bigati à figura cælaturæ dicti. Glomus ĩ sacris crustulũ cybij figura ex oleo coctum appellatur.

Glos uiri soror à græco γάλως Glocire & glocidare galinarũ proprium est, cum ouis incubituræ sunt. Glitis sub

uictis leuibus teneris. ¶ Gluma ordei tunicula dictum, quod glubatur id granum, unde & pecus glubi dicitur, cuius pellis detrahitur. ¶ Gliscere crescere est & gliscræ mensæ in quibus semper crescebat apparatus. ¶ Gliscentes, idest crescentes per institutionem epularum scilicet. ¶ Glucidatum suaue et iucundum, græci etenì γλυκὺν dulcem, dicunt. ¶ Gloria à græca uoce dicta, hanc enim illi κλέος uocant. ¶ Gulliocæ nucum inglandium summa & uiridia putamina. ¶ Guttur nium uas, ex quo aqua ì manus datur, ab eo, quod ꝑ p oris angustias guttatim fluit. ¶ Gaudium ἀπὸ τοῦ χαίρειν dictum. ¶ Gens dictum putatur à terræ græco uocabulo, quam γῆν dicunt. ¶ Gannitio canum querula murmuratio. ¶ Gessum graue iactum. ¶ Gurgustium genus habitationis angustum. à gurgulione dictum. ¶ Gricenea funis crassus. ¶ Grando guttæ aquæ concretæ solito grandiores.

SEXTI POMPEII FESTI LIBER VIII.

Herbá 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, decerptum herbam aduersario tradebant. ¶ Heluo dictus ì moderate bona sua cõsumens ab eluendo qui aspirare ut auiditas magis exprobretur. fit enim uox incitatior. ¶ Heluacea genus ornamenti lidij, dictum à color boum qui est inter rufum & album, appellaturq; heluus. ¶ Herma à græcis ponitur pro firmamento. Vnde etiam Mercurij nomẽ ì uentoris, ut putabãt, firmæ orationis dictũ. Interdũ etiã fabur rã significat. ¶ Here. i. aduerbiũ tẽporis heri dictũ à græco χθές. ¶ Hetta res minimi pretij, quasi hieta, idest hiatus hominis atq; oscitatio. Alij bullulã dixerunt esse quæ ì coquẽdo pane solet adsurgere, à qua accipimus rẽ nullius pretij cũ dicimus non hette te facio. ¶ Heres apud antiquos pro domino ponebatur. ¶ Hæredium prædiũ paruulũ. ¶ Hecate Diana eadem putabatur & luna & Proserpina. ¶ Helus & heluſa antiqui dicebant q nũc holus & holera. ¶ Herem martẽ antiqui acceptæ hæreditate colebãt, quæ à nomine appellabatur hæredũ, & esse una ex Martis comitibus putabatur. ¶ Heus aduerbiũ uocãdi à græco ἄ 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. ¶ Helicon ides musæ à monte heliconе uocatæ. ¶ Hedera dicta, quod hæreat, siue q hedita petat, uel ga id cui adhæserit edat, quæ in tutela liberi putabatur esse, ga ut ille iuuenis semp ita hæc uiret. uel quia ita oia 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 funera erat obscuratio solis. Hernica dicti à saxis, quæ marsi herna dicunt. Histriones dicti, q primũ ex Histria uenerint. ¶ Heræus Iupiter intra cõseptũ domus cuiusq; colebatur, quem etiam deũ penetralẽ appellabãt. ¶ Hippagines naues, quibus equi uehuntur, quas græci ἱππαγὼς dicunt.

Hircapili densorũ pilorũ homines. ¶ Hirquitalli pueri primũ ad uirilitatem accedentes à libidine scilicet hircorũ dicti. ¶ Hira quæ diminutiue dicitur hilla, quã græci dicunt ἱππάλιον, ἱτεsinũ est qđ ieiunũ uocant. ¶ Hippacare est celeriter animã ducere. ab equi halitu, q est supra modũ acutus. ¶ Hilũ putant esse qđ grano fabæ adhæret, ex quo nihil et nihilũ. ¶ Hirrire ringere, qđ genus uocis est asinis rabiosæ. ¶ Hilarodos lasciui & delicati carminis cantor. ¶ Hippius, idest equester neptunus dictus est, uel quod pegasus, ex eo et pegasi de natus sit. uel qđ equulenus, ut putãt, loco eius suppositus Saturno fuerit, quẽ pro Neptuno deuorat, uel q tridẽtis ictu terra equũ excuerit, cui ob hoc in illyrio quaternos equos iaciebant nono quoq; anno ì mare. Hippocũ unũ ex ìsula Coo dictũ ab agro generoso, cui nomen est Hippo. ¶ Hastæ subij cebãt ea quæ publicæ uenundabãt q signũ præcipuũ est hastæ. Ná & Carthaginiẽses cũ bellũ uellẽt, Romam hastã miserunt, & Romani fortes uiros sæpe hasta donarunt. ¶ Habitudo habitus corporum. ¶ Halapãta significat oĩa mentientẽ ab eo q habet omnia, alin eni græci ἀλὼ πάντα, ideſt falla cia dicunt. Habitor pinguior. ¶ Hostilis laribus ìmolabãt, qđ ab his hostes arceri putabãt. ¶ Halus pollex pedis scandens super proximũ, dictus à saliendo, nã ἅλλομαι græce, latine significat salio. Hãmo cognominatus, qa ì arena putatur inuentus quæ græce hoc nomine ἄμμος appellatur, cui cornua adfinguntur arietis à genere pecoris iter qđ inuẽtus ẽ. ¶ Horreũ antiq dicebãt farreũ à farre. ¶ Hostis apud antiquos pegrinus dicebatur, & q nũc hostis pduellis. ¶ Hostia dicta est ab eo qđ est hostire ferire. Hordiariũ æs, quod pro hordeo eqti Romano dabatur. ¶ Hostimentum beneficij pẽsatio. Hosticapax hostiũ captor. ¶ Hortus apud antiquos omnis uilla dicebatur, qđ ibi q arma capere possint ide orirẽtur Horctũ, & forctũ, pro bono dicebãt. ¶ Hamotrahones alij piscatores alij qui unco cadauera trahũt. ¶ Horda prægnãs. unde dies quo grauidæ hostiæ ìmolabantur, hordicia. ¶ Honorarios ludes q ob, & liberalia dicebant. ¶ Hordidocos latro atq; obsessor uiarũ. ¶ Homeliũ pilei genus. ¶ Hyperionem alij patrem solis, alij ipsum qđ eat sup terras, ita appellatum putabãt. ¶ Humanũ sacrificiũ dicebãt. qđ mortui causa fiebat. ¶ Hyperborei supra aquilonis flatũ habitantes dicti qđ humanæ uitæ modũ excedant uirẽdo ultra centesimũ annum quasi ὑπερβαίνοντες ὄρον seculi humani. Heluella holera minuta. ¶ Hanula parua delubra quasi fanula.

SEXTI POMPEII FESTI LIBER NONVS.

Imponebãt pro eũ à nominatiuo is. ¶ Ineus ianitor. ¶ Iussa iura. ¶ Iubere ponebatur pro dicere, qđ ualet iterdũ pro decernere ut populus iusserit. ¶ Iunium mensem dictũ putãt à Iunone ĩdẽ ipsum dicebãt iunonẽm & iunonialem. ¶ Iulius quod eo mense dicitur Iulius natus. ¶ Iurgatio iuris actio. Iusti dies dicebantur triginta, cũ exercitus esset iperatus et uexillũ ì arce positũ. Iugæ auspicaũ ẽ, cũ iuctũ iumẽtũ stercus fecit. Iubar stella quã græci appellãt φωσφορον, hoc est lucifer, quod splendor eius diffunditur ì modũ iubæ leonis. Iugulæ stella orion qđ amplior sit cæteris, quasi nux inglandis. Iugũ sub quo uicti trãsibãt, hoc modo fiebat fixis duabus hastis super eas ligabatur tertia, sub ijs uictos discinctos transire cogebãt. ¶ Iugere milui dicũtur cum uocem emittunt. ¶ Iuges eiusdẽ iugi pares. unde & cõiuges & seiuges. Iubilare est rustica uoce iclamare. ¶ Iuuentutis sacra pro iuuenibus sunt ìstituta. ¶ Iurare flamini dialis fas nõ erat. Iuuenalia fingebãtur Diãæ simulachra qa ea ætas fortis est ad tolerãdã uiã, Diana. n. uiarũ putabatur dea. ¶ Iugarius uicus dictus Romæ, qa ibi fuerat ara Iunonis iugæ, quam putabãt matrimonia iũgere. ¶ Ilia dicta ab ina quæ pars chartæ ẽ tenuissima. ¶ Illicet sine dubio. ¶ Laiculũ dictũ qđ pẽ Romãus populus primitus

lus primitus transierit in agrum hetruscum. ¶ Dulis ouis dicebatur, quæ omnibus idibus Ioui mactabatur. ¶ Annal libi genus, quod Iano tantum modo delibatur. ¶ Ambi uocabantur q singuli ex proscenio loquebantur. triambi qui terni. ¶ Igitur nunc quidem pro completionis significatione ualet., quæ est ergo, Sed apud antiquos ponebatur pro ide & postea & tum. ¶ Ærens genus farcimnis. ¶ Arquitallus puer q primo uirilitatem suam experitur. ¶ Auistæ compositum à Ioue & iustæ Ignitabulum ignis receptaculũ. ¶ Gnia uitia uasorum fictilium. ¶ Ipsipe ipsi neq; alij. ¶ Icit percussit. ¶ Insippere farinam iacere pulti. Vnde dissipare obsipare, ut cum rustici dicunt opsipa pullis escã. ¶ Irnella uasis genus in sacris. ¶ Ici dicitur cum locus semel demõstratur, ibidem cum sæpius. ¶ Psullices bracteæ in uirilẽ, muliebrẽq; speciem expressæ. ¶ Itonida Minerua à loco sic appellata. ¶ Irpices genus rastrorũ ferreorum, quod plures habent dentes ad extirpãdas herbas in agris. ¶ Irpini appellati nomine lupi, quem irpum dicunt Samnites. eum. n. ducem secuti agros occupauere. ¶ Ignis uestæ siquã do interstinctus eẽt, uirgines uerberibus afficiebantur à pontifice, quibus mos erat tabulam felicis materiæ tãdiu terebrare quousq; excæptum ignem cribro æneo uirgo in ædem ferret. ¶ Ignem ex domo flamínia efferri non licebat, nisi diuinæ rei gratia. ¶ Iadion nomen seuissimi piratæ. ¶ Iracũdia dicta quod ira incendat. ¶ Italia dicta qđ magnos Italos, hoc est boues habeat. uituli. n. itali sunt dicti. ¶ Italia ab Italo rege, eadem ab Attelio putatur appellata. ¶ Indoles incrementum, industria. ¶ Indigites dij, quorũ nomina uulgari non licet. ¶ Indeptare consequi ¶ Industrium antiqui dicebant indostruum, quasi quic quid ageret intro strueret, & studeret domi. ¶ Indictiuũ funus, ad qđ per præconem euocabãtur. ¶ Indipsci adsequi adipisci. ¶ Indiges indigetis facit. hoc nomine Aeneas ab Asæanio appellatus est, cum pugnans cum Mezentio nusquã apparuisset. in cuius nomine etiã templum construxit. ¶ Inglinus qui eundẽ colit focum, uel eiusdem loci cultor. ¶ Inciliæ fossæ, quæ in uijs fiũt ad deducendã aquã siue derivationes de riuo cõmuni factæ. ¶ Incatega machinula, ĩ quã cõstituebatur in cõuiuio uini amphora, de qua subinde deferrẽtur uina. ¶ Ita castor, ita mehercules ut subaudiatur iubet. ¶ Incomitiare significat tale cõmissum facere, pro quo necesse sit in comitiũ, hoc est in cõuentũ uenire. Plautus, Quæso ne me in comities. ¶ Incita incitata. ¶ Inchoare uidetur ex græco originem trahere, qđ Hesiodus omniũ rerũ initiũ esse dixerit chaos. ¶ Increpitare arguere cõuitiari. ¶ Incænaliasti cõparasti cõmendasti, uel, ut antiq, p dolũ decepisti. ¶ Inclytus nobilis clarus. ¶ Incæps deinceps. ¶ Incæstus à græco trahitur. Nã illi facinus dicunt aniæston. ¶ Incõspretũ nõ iprobatũ.

Incoctæ dicebãtur mulieres plus æquo calamistris usæ. ¶ Incauillatio p despectum irrisio. Incalationes inuocationes. ¶ Incõditũ nõ ordinate cõpositũ. ¶ Incuria negligẽtia.

Incẽsit incẽderit, sicut iacsit incæpit. ¶ Incomitem sine comite. Incæssere immittere ac iactu uel uerbis petere. ¶ Inclamare cõuitijs & maledictis isectari. ¶ Incicorẽ inmansuetũ & ferũ Pacuuius, reprime incicorẽ iracũdiam. ¶ Interdũ cicur pro sapiente ponitur, ut idem Pacuuius, consiliũ cicur.

¶ Impolitias cẽsores facere dicebantur, cum equitiæs obnegabãt ob equũ male curatũ. ¶ Impages dicuntur quæ à fabris in tabulis figuntur, quo firmius cohæreãt à pãgendo, idest figere. Vnde poetæ pãgere uersus dicũtur, & agricolæ pangere plãtas. i. insligere. ¶ In non semp abnuitionem significat, sed interdũ ẽt pro adimendo ponitur, ut inuolãdo, iclamãdo, inuocãdo. ¶ Imporator qui porcas in agro facit arando. Porca autẽ est inter duos sulcos terra eminẽs. ¶ Impetritũ impetratũ. ¶ Impato, parcito futurũ ab impatiuo. ¶ Improlus uel iprolis q non dũ esset ascriptus in ciuitate. ¶ Impellimenta impedimẽta dicebãt. ¶ Impluuiũ, quo aqua impluit colligenda de tecto. Compluuiũ quo de diuersis tectis aqua pluuialis cõfluit in eũdẽ locũ. ¶ Impensam stipem æs sacrũ, quod nõ dũ erat pẽsum. ¶ Impescere in lætã segetem pascẽdi gratia immittere. ¶ Impomẽta quasi iponumẽta, quæ post cœnam mẽsis imponebãt. ¶ Importunũ i quo nullũ est auxilium, uelut esse solet portus nauigãtibus. ¶ Imputatũ non dum purgatum. putum. n. est purum, unde putare uites dicamus, hoc est detrahere quæ impediměto sunt ad fructũ. ¶ Imbrica tẽpestate pluuiã uidetur significare. ¶ Imparentem nõ parẽtem, hoc est obedientem. ¶ Implorare iclamare ad auxiliũ inuocare. ¶ Impudicatus stupratus, impudicus factus ¶ Impos ẽ qui animi sui potens non est q animum suum in potestate nõ habet. ¶ Imbarbescere barbatum fieri. ¶ Inprocinctu factum testamentum dicitur, qđ miles pugnaturus nuncupat præsentibus cõmilitonibus. ¶ Imbutũ est quod quispiã rei succum pbibit, unde infantibus an uelint bibere dicẽtes, bu syllaba contẽti sumus. ¶ Impenetrale cuius ultimũ penetrale ĩtrare nõ licet. ¶ Implexum implicatũ, quod græci ἐμπεπλεγμένον dicũt. ¶ In mondo dicebãt antiq, cum aliquid in prõptu esse nolebãt intelligi. ¶ Imbrex nomẽ cuiusdã comici. ¶ Impares tibiæ numero foraminũ discretæ. ¶ Imparem numerum antiqui prosperiorem hominibus esse credi derunt. ¶ Impetrix ipetigo. ¶ Impiatus sceleratus. Impite ipetum facit. ¶ Inhibere coniungere, sed melius cohibere. ¶ Inebræ aues quæ in augurijs aliquid fieri prohibent, & prorsus omnia inebra appellãtur, quæ tardãt uel morãtur agentẽ. ¶ In præpositio significat modo qđ non, ut inimicus modo actionẽ, ut inclamauit, modo ubi quo tẽdatur, ut incurrit. modo ubi q sit, ut inambulat. ¶ Immunis uacãs munere. aliquoties pro improbo ponitur, ut apud Plautũ ¶ Immune est facinus. ¶ Iniurium piurium. ¶ Inneopte eo ipso. ¶ Impetũ, industriũ, indulgentẽ pinde cõpositeait Verrius, atq; impunis, & immunis, mihi nõ satis pstiadet. ¶ Immolare ẽ mola, idest farre molito & sale hostiam perspersam sacrare. ¶ Initiũ est principium, sed aliãs quo quid incapiat, ut uiæ appiæ porta capena. Aliãs ex quo quid constet, ut aqua terra aer. ¶ Intecta indiuisa. Inersignauus uel sine arte. Inigere pecus agere idest minare. ¶ Inij ponitur interdum pro concubui. Interdum pro inuenit, ut inijt rationem. Interdum pro introijt, ut Plautus. Inijt te nunquam febris. ¶ Inermat armis spoliat. ¶ In insula Aesculapio facta ædes fuit, qđ ægroti à medicis aqua maxime sustẽtentur, eiusdem esse tutelæ draconem, quod uiglantissimum sit animal, quæ res ad tuendam ualetudinem ægroti maxima est. canes adhibentur eius templo, qđ ijs uberibus canis sit nutritus. bacillum habet nodosum, quod difficultatem significat artis. laurea coronatur. quod ea arbor plurimorum sit remediorum. huic gallinæ immolabãtur. ¶ Interregnum appellatur spatium temporis, quousq; in locorum regis mortui alius ordinetur. ¶ Intempestã noctem dicimus pro incertiore tempore, quia nõ tam facile noctis horæ, quàm diei possint intelligi. Tempestatem enim antiqui pro tempore posuere. ¶ Intergerini 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 & interim. Intrahere est contumeliam intorquere. ¶ Interæpedo tempus interceptum,

ſcilicet cum mora eſt ad capien'dum. ¶ Inſtaurari ad inſtar dictum cum aliquid ad priſtinam ſimilitudinem reficiatur. ¶ Inſulæ dictæ proprie quæ nõ iungũtur cõmunibus parietibus cõuicinis, circuitu publico aut priuato cinguntur, à ſimilitudine uidelicet earũ terrarũ, quæ fluminibus, ac mari immineant, ſunt'q; in ſalo. ¶ Inſtigare incitare. ¶ Inſimulare, crimen in aliquẽ cõfingere. ¶ Inſuaſum appellabant colorẽ ſimilẽ luteo, q fiebat ex fumoſo ſtillicidio. ¶ Inſitum ab inſerẽdo tractũ, ſed aliquoties ſignificat impoſitũ. ¶ Inſeque apud Enniũ dic, Inſexit dixerit. ¶ Inſignis tam ad laudẽ, quã ad uituperationem inflecti poteſt. ¶ Inſeptũ nõ ſeptũ ponitur tamen et pro non ædificatũ. ¶ Inſecta nõ ſecta, ſed & aliquoties ſignificat ſecta. ¶ Inſipare injicere. unde fit diſſipare. ¶ Inſons extra culpã, à quo dicta morbus quoq; exiſtimatur ſonticus qa ppetuo nocet. ¶ Inſcitia ſtultitia. ¶ Inſeſſores latrones qa circa inſidiẽtur ſedẽtes. ¶ Immanis ferus ſiue magnus. ¶ Imago ab imitatiõe dicta. ¶ Ingluuies à gula dicta hinc et ingluuioſus. et gluto gulo gemma guttur gutus gutturoſus et gurgulio. ¶ Immuſculus auis genus, quã alij Regulũ, alij oſſifragã dicũt. ¶ Infindere interapere interponere. ¶ Inferiæ ſacrificia quæ dijs manibus inferebãt. ¶ Infeturi nõ feturi. ¶ Inficetores qui alienum colorẽ in lanã cõjciũt. officetores q proprio colori nouũ efficiũt. ¶ Infrequens appellabatur miles q abeſt à ſignis. ¶ Inuoluolus uermiculi genus, q ſe inuoluit pãpino. ¶ Infit incipit, ſed diuerſæ ſignificationis eſt ab eo qđ eſt fit. nam infit agentis, fit autem patiẽtis eſt. ¶ Inlicitator emptor. ¶ Infiteri non fateri. ¶ Inficiari creditũ fraudare. ¶ Infariũ uinũ id quod ĩ ſacrificando infra pateræ labrũ ponebatur. ¶ Infulæ ſunt filamẽta lanea, qbus ſacerdotes & hoſtiæ, templa'q; uelãtur. ¶ Inlicium uocare antiq dicebant ad cõcionẽ uocare. ¶ Incales canales, in quos aqua cõfluit ĩ uijs lapide ſtratis ab eliciendo dictis. In cõuentione in cõcione. ¶ Illex producta ſequẽti ſyllaba ſignificat q lex non paret. ¶ Illex correpta ſequenti ſyllaba ſignificat inductorẽ ab inliciẽdo Plautus, Eſt illex meretrix, lectus illex. ¶ Inliterata pax eſt, quæ literis cõprehenſa nõ ẽ. ¶ Inlaqueatum alij pro uicto utuntur, alij pro ſoluto. ¶ Iuſtũ uadẽ idoneũ ſponſorẽ. ¶ Infra claſſem ſignificatur, q minore ſumma, quã centũ & uiginti milliũ æris cẽſi ſunt. In tercutitus uehementer cutitus. ideſt ualde ſtupratus. ¶ Infibulati ſacrificabant flamines propter uſum æris antiquiſſimum æreis fibulis. ¶ Immuſculus ales ex genere aquilarũ eſt, ſed minorum uiriũ, quã aquila, quæ uolucris raro, et nõ ferè præterquã uere apparet, qa æſtum, algoremq; metuit, appellatur autem ita qđ ſub to et mexpectata ſe imitat. ¶ Inarculũ uirgula erat ex malo punico ĩcuruata, quã regina ſacrificans in capite geſtabat. ¶ Iniuges boues qui ſub iugo non fuerint. ¶ Inſanum pro ualde magnum uſus eſt Plautus. ¶ Irci genus fœminus in ſacrificijs. ¶ Inalatiue uocatiue. ¶ Indigitanto, imprecãto. ¶ Illiciũ dicitur, cũ populus ad cõcionem elicitur, ideſt uocatur, unde colliciæ tegulæ p quas aqua in uas deſiuere poteſt. ¶ Indigitamenta incantamenta uel indicia. ¶ Inſignes appellãtur boues, qui in fœmine & in pede albũ habent quaſi inſigniti. ¶ Interneciuũ teſtamentũ eſt propter qđ dominus eius necatus eſt. ¶ Increpato ferito. ¶ Increpitare clamare maledicere. ¶ Imbecillã belli inſcientiã. ¶ Iecinanũ uictimariũ. ¶ Inori ſine ore. ¶ Incalanto inuocanto. ¶ Ingens dicitur augendi cõſuetudine, ut inclamare, inuocare. quia. n. gens populi eſt magnitudo, ingentem p compoſitionem dicimus, quod ſignificat ualde magnum. ¶ In pelle lanata noua nupta conſidere ſolet, uel propter uocẽ uetuſtũ, quia antiquitus homines pellibus erant induti, uel quod teſte r lanificij officium ſe præſtaturam uiro.

SEXTI POMPEII FESTI. LIBER X.

Lucetium Iouem appellabant, quod eum lucis eſſe cauſam credebant. ¶ Lemniſci, ideſt faſciolæ coloriſiæ dependentes ex coronis. propterea dicuntur, qđ antiquiſſimum fuit genus coronarum lanearũ. Lectus dictus, uel à collectis foliis ad cubandũ, uel qđ fatigatos ad ſe alliciat, uel à græco λέκτρον. ¶ Lapidem ſilicem tenebãt iuraturi p Iouem hæc uerba dicentes, ſi ſciens fallo, tũ me dieſpiter ſalua urbe, arceq; bonis eijciat, ut ego hunc lapidem. Lepiſta genus uaſis aquarij. ¶ Legio ſamnitum linteata appellata eſt, qđ ſamnites intrãtes ſinguli ad arã uelis linteis circundatã nõ ceſſuros ſe Romano militi iurauerant. ¶ Lenones ab alliciendo adoleſcentulos appellati. ¶ Lethũ ab obliuione, quã græci λήθην uocant dictum. ¶ Lemonia tribus à pago lemonio appellata, q eſt à porta capena uia latina. Leuir eſt uxoris meæ frater. ¶ Leria ornamẽta tunicarum aurea. ¶ Leſbium genus uaſis cælati à Leſbis inuentum. ¶ Legimus aut ſcriptum, aut oleam glandem'ue, & alia quidem, & addita præpoſitione dicimus colligimus, deligimus. ¶ Lectiſia inſula dicta à cõſobrina Aeneæ ibidem ſepulta. Lictores dicuntur, qđ faces uirgarũ ligatos ferũt. hi parentes magiſtratibus, delinquẽtibus plagas mgerũt. ¶ Liber reptor uini. ideo ſic appellatur, quod uino nimio uſi omnia libere loquantur. ¶ Limus obliquus ideſt trãſuerſus, unde & limina. Limites in agris, nũc termini. ¶ Limitatus ager eſt in cẽturias dimenſus. Libile ſcapus libræ. ¶ Librilla appellãtur inſtrumẽta bellica ſaxa ſcilicet ad brachij craſſitudinem in modũ flagellorũ loris reuincta. ¶ Liberalia Liberi feſta, quæ apud græcos dicũtur Διονύσια. ¶ Næuius libera lingua loqmur ludis liberalibus. Limaces cochleæ à limo appellatæ. Litatum alij ſo lutũ deditũ deo, quaſi uitatum, alij ex græco à precibus, quas illi litas dicũt. ¶ Lixæ qui exercitũ ſequũtur quæſtus gratia dicti, q extra ordinẽ ſint militiæ, eisq; liceat, qđ libuerit. alij eos à liceat appellatos dicunt, qđ et ille Herculem ſit ſecutus. q dam à liguriẽdo quæſtu. ¶ Lingula per diminutionem linguæ dictæ, aliãs à ſimilitudine liguæ exertæ, ut i ſalcẽis, aliãs inſertæ, ideſt infra dentes coercitæ, ut in tibijs. Libella diminutiuũ eſt à libra. Lacit decipiendo inducit. Lax et enim fraus eſt. Lituus appellatus eſt, q litis ſit teſtis, eſt .n. genus buccinæ ĩcuruæ, 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. Liciati in pugnando, ſiue mercando contendentes. Liquitur labitur, fluit. Lingulaca genus piſcis uel mulier auguratrix. ¶ Lance & licio diœbatur apud antiquos, quia qui furatum ibat quærere in domo aliena licio cinctus intrabat, lancemq; 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, nõ erant, & raro aliquis lauabat. ¶ Læua ſiniſtra, quã græci εὐώνυμα dicunt, & unde tractum cognomen Scæuola. à læua læuum ſiniſtrum, & læuorſum ſiniſtrorſum. ¶ Lacuna aquæ collectio à lacu deriuatur, quã alij lamã, alij luſtrũ dicũt. ¶ Lact in fraudẽ inducit. inde eſt allicere et lacẽſſere. inde lactat illectat delectat oblectat. ¶ Læna ueſtimenti genus habitus duplicis qđã appellatã exiſtimant thuſcæ

quidam

quidã græce, quã chlenã dicũt. ⊢ Latumias ex græco & maxime à ſyracuſanis, q latomias & appellãt, & habent ad inſtar carceris, ex qbus locis excaſi ſunt lapides ad extruendam urbem. ⊢ Laureati milites ſequebãtur currũ triũphantis, ut quaſi purgati à cæde humana inuarent urbem. Itaq; eãdem laurũ omnibus ſuffitionibus adhiberi ſolitũ erat, uel qđ medicamento ſiciſſima ſit, uel qđ omni tempore uiret, ut ſimiliter reſpũ floreat. ⊢ Lauerniones fures antiqui dicebant, qđ ſub tutela deæ Lauernæ eſſent, i cuius luco obſcuro, abditoq; ſoliti furta, prædamq; iter ſe luere, hic & lauernalis porta uocata eſt. Lacerare diuidere cõminuere eſt, ex quo dictus eſt lanius q diſcindendo lacerat pecora. ⊢ Lacinia, qđ pars ueſtimenti eſt. ⊢ Lacerna, quod minus capitio ſit. Lacer qđ auribus curtatis eſt, lacerum, qđ cuiuſq; eſt in corpore imminutum. ⊢ Laudare ponebatur apud antiquos pro nominare. Lautitia farina appellabatur extritico aqua cõſperſo. Lautulæ locus extra urbẽ, quo loco qa aqua fluebat lauãdi uſum exercebãt. Lactaria cõlũna in foro olitorio dicta, qđ ibi iſantes lacte alẽdos deferebãt. Lacobrigæ nomen cõpoſitũ à lacu & Orobrigæ Hiſpaniæ oppido. Lancea à græco dicta, quã illi λόγχην uocant. λόγχη .n. eſt haſta. & λογχόπης ſatelles. Lanoculus q lana tegit oculi uitiũ. Lamberat ſcindit, atq; laniat. Lanerũ ueſtimẽti genus ex lana ſucida cõfectũ. Lapit dolore afficit. ⊢ Lapidicinæ ubi excaduntur lapides. Latex lapſu profluens aqua dicitur, utimur tamen hoc uocabulo et in uino. ⊢ Latine loqui à Latio dictũ ẽ, quæ locutio adeo ẽ uerſa, ut uix ulla pars eius maneat inoxia. ⊢ Latrones eos antiqui dicebant, q cõducti militabãt ἀπὸ τῆς λαφύρου. nunc uiarũ obſeſſores dicũtur, qđ à latere adoriuntur, uel qđ inſidiantur latenter. ⊢ Laurentalia cõiugis Fauſtuli nutricis Remi & Romuli Laurentiæ feſta. ⊢ Locupletes locorũ multorũ domini locatũ poſitũ. ⊢ Laruati furioſi & mẽte moti quaſi laruis exterriti. ⊢ Lotos arboris genus, ex cuius materia frequenter tibiæ fiebãt, cuius bacis paſti quondam lotoſigi dicti. ⊢ Lucar appellatur æs, quod ex lucis captatur. ⊢ Lucrenſes et 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 q eorũ regio ſita eſt ad partem ſtellæ lucaferæ. uel q loca creta ſa ſint. ideſt multæ lucis, uel à Lucilio duce, uel q primitus in luco conſederunt. ⊢ Lucaris pecunia, quæ in luco erat data. ⊢ Lucaria feſta i luco colebant Romani, q pmagnus iter uiã ſalariã et tyberim fuit, pro eo, q uicti à gallis fugiẽtes è prælio ibi ſe occultauerunt. ⊢ Lucem facere dicũtur Saturno ſacrificantes. ideſt capita detegere. ⊢ Lucius prænomen eſt eius, q primũ fuit, qa oriente luce natus eſt. ⊢ Lycij Apollinis oraculum i Lycia maximæ claritatis fuit ob luporũ interfectionem. λύκος .n. lupus eſt. ⊢ Luxa membra è ſuis locis mota et ſoluta, à quo luxurioſus in re familiari ſolutus. ⊢ Lucuntere genus operis piſtorij. ⊢ Lucretilis mons in ſabinis. Lucomones qdã homines ob inſaniam dicti q locũ, ad quæ uenirẽt, ipſe ſtã facerent. ⊢ Lucomedi à duce ſuo Lucomone dicti, q 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 qd ſoluitur, ac liberatur. hinc & λύτρα ἀπὸ τῆς λύσεως ideſt ſolutione auri. lytra .n. libra eſt. ⊢ Lucus & lugere à græco trahitur λύσεις τῆς βίου, uel ἀπὸ τῆς λύπης. ⊢ Longitrorſus ſic dicitur ſicut dextrorſus ſiniſtrorſus. ⊢ Luſtra ſignificant lamas lutoſas, quæ ſunt in ſyluis aprorũ cubilia. à qua ſimilitudine hi q in locis abditis, et ſordidis uentri, et deſidiæ operã dant, dicũtur in luſtris uitã agere, et cũ eiuſdẽ uocabuli prima ſyl laba producatur ſignificat nũc tẽpus quinquennale, nũc populi luſtrationẽ. ⊢ Lymphæ dictæ ſunt à nympharum. nullo autem memoriæ proditũ ẽ, q aliq; ſpeciẽ quãdã è fonte, ideſt effigiẽ nymphæ uiderint, furendi nõ feciſſe finem, quos græci νυμφόληπτους uocant, latini lymphaticos appellant. Luxantur, ideſt luxuriantur, à luxu dictũ. ⊢ Lina genus herbæ, uel potius ſpinæ. Lumbago uitiũ, & debilitas lũborũ. ⊢ Luſcitio uitiũ oculorum, qđ q; clarius ueſperi meridie cernit. ⊢ Lura os culei uel etiam utris. unde luraones capacis gulæ homines & bonorũ ſuorũ cõſumptores. ⊢ Luſtrici dies iſantiũ appellantur puellarũ octauus, puerorũ nonus, qa his luſtrãtur, atq; eis nomina ponũtur. Luridi ſupra modũ pallidi. Lyrneſides ab oppido Phrygiæ Lirneſſo dicti. ⊢ Lœbeſum & lœbertatem antiq dicebant liberũ et libertatem, ita græci. Lycophes græci dicunt qđ nos primũ tẽpus lucis. dictum autẽ lycophes, quaſi λευκὸν φῶς, ideſt lumen candidũ. ⊢ Libertatis templum in auentino fuerat cõſtructũ. ⊢ Lingua nõ ſolũ pars corporis dicitur, ſed ẽt differentia ſermonũ. promõtorij quoq; genus nõ excellentis, ſed molliter in planũ deuexi. ⊢ Lybicus cãpus i agro argeo appellatus, qđ i eo primũ fruges ex Lybia allatæ ſunt, quam ob causam ẽt Ceres ab argeis lybiſſã uocata eſt. Leparanſes leparitani ciues, ideſt liparenſes. ⊢ Labes macula i ueſtimento dicitur, & deinde metaphoricos transfertur i homines uituperatione dignos. ⊢ Latrare Ennius pro poſcere poſuit. ⊢ Latitauerũt Cato poſuit pro ſæpe tulerunt.

Liberales dicuntur nõ ſolũ benigni ſed ẽt ingenuæ formæ homines. Liberata ponebãt pro effata, ideſt locuta. ⊢ Lacus lucrinus i uectigalibus publicis primus locatur eruendus omnis boni gratia, ut in delectu cẽſu'ue primi nominantur. Valerius ſaluius ſtatorius. ⊢ Laneæ effigies compitalibus noctu dabãtur i cõpita, q lares, quorũ is erat dies feſtus animæ putabãtur eſſe hominũ, redactæ in numerum deorum.

SEXTI POMPEII FESTI. LIBER. XI.

Manubiæ Iouis tres dicuntur eſſe, quarum uiæ ſunt minimæ, quæ moneant, placideq; ſint. Alteræ quæ maiores ſunt, ac ueniãt cũ fragore, diſcutiãtq; aut diuellãt, quæ à Ioue ſint, & cõſilio deorũ mitti existimẽtur. Tertiæ his ampliores, quæ cum igne ueniãt, & quanq; nullũ ſine igne fulgur ſit, hæ propriã differentiam habeãt, q aut aduratur, aut fuligine deformẽt, aut accendãt, quæ ſtatũ mutent deorũ cõſilio ſuperiorũ. ⊢ Mane à dijs manibus dixerunt. Nam mana bona dicitur. unde & mater matuta. & poma matura. ⊢ Manuos i carminibus ſaliaribus Aelius Stilo ſignificare ait bonos, et iferi dij manes pro boni dicãtur à ſuppliciter eos uenerantibus ꝙ p metum mortis, ut imanes quoq; pro ualde nõ bonis dicuntur. ⊢ Manes dij ab auguribus inuocabantur, q p eos omnia manare credebãt, eosq; deos ſuperos atq; iferos dicebãt. ⊢ Manare dicitur cũ humor ex itegro, ſed nõ ſolido nimis p ſuas minimas partes erũpit, q ex græco trahitur, quia illi nõ ſatis ſolidum μανὸν dicunt. ⊢ Manalem lapidem putabãt eſſe oſtiũ orchi, p qđ animæ iferorũ ad ſuperos manarent, q dicuntur manes. ⊢ Manalem lapidem etiã uocabãt petrã quãdã, quæ erat extra portã cæpenã iuxta ædẽ Martis, quã cũ propter nimiã ſiccitatẽ in urbe ptraherẽt ſequebatur ſtatim pluuia eũq; q aquas manaret, manalẽ lapidẽ dixere. ⊢ Manare ſolẽ dicebãt antiq cũ ſolis oritentis rady ſplendorem facere cœpiſſet, à quo et 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 lucę. Maniæ turpes, deformesq; pſonæ. Manias, Aelius ſtilo dicit ait fictа quædam ex farina in hominum figuras, quia turpes fiant, quas alij maniolas appellant. Manias autē quas nutrices minitentur pueris eſſe larvas, ideſt manes deos, deasq; putabant, quosq; ab inferis ad ſuperos emanare credebant, aut mania eſt eorū auia, mater' ue. Sunt enim utriusq; opinionis authores. Mamilia turris in tra ſuburræ regionē à Mamilio nomem accepit. Manilio rū familia progenita fuit à Mamilia filia Telegoni, quam Thuſculi procreauit, quando id oppidum ipſe cōdidiſſet. Manliæ gentis patritiæ decreto nemo ex ea Marcus appellatur, q M. Manlius qui capitolium à gallis defenderat, cum regnum affectaſſet, damnatus, necatusq; eſt. Mantare ſæpe manere, Cæcilius in epiſtola. Iam me adeo mantę iam hoc uide cæcus animus aduentus angit. Mactus magis auctus. Manticularia dicuntur ea, quæ frequenter in uſu habentur, & quæ ſi 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 poetæ pro doloſe quid agendo uſi ſunt eo uerbo. Pacuuius, ad māticulandum aſtu aggreditur. Scit enim quid promeruerint medici māticula, ita me facti oppreſſi iugo. Item deinde aggrediar aſtu regem manticulandum eſt, hic mihi & machinam ordiris nouam manticula tactu, an ſanctiora dicis iureiuranda. Plau. hoc ſignificare uidetur quibus quotidie paruæ noxæ exterguntur. Mātiſſā additæ mētum dicitur lingua thuſca, quod ponderi adijcatur. ſed deterius, & quod ſine ullo uſu eſt. Luc. Mantiſſa obſonia uincat. Manalis fons appellatur ab auguribus puteus perennis, neq; tamen ſpiciendus uidetur, quia ſua men id ſpiciatur, quod ſua ſponte in amnem influat. Manceps dicitur, quod manu capitur. Item quicquid à populo emit, conduxit ue, quia manu ſublata ſignificat ſe authorem emptionis eſſe, qui idem præs dicitur, quia tam debet præſtare populo quod promiſit, quàm is qui pro eo præs factus eſt. Munĕceps eſt, ut ait Aelius Gallus, q in municipio liber natus ē. Item qui ex alio genere hominum munus functus eſt. Item qui i municipio à ſeruitute ſe liberauit à municipe. Item municipes erāt qui ex alijs ciuitatibus Romam ueniſſent, quibus nō licebat magiſtratum capere. ſed tantum muneris partem. At Ser. filius aiebat initio fuiſſe qui ea cōditione ciues ro. fuiſſent ut ſemp 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 omniū rerum ad munus ſungendū una cum Romanis ciuibus præterquam de ſuffragio ferendo, aut magiſtratu capiendo, ſicut fuerunt quondā fundani, formani, 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 uenerūt, ut ariani, cerites, æa genus tertio definitur cum id genus hominū, qui ad ciuitatem romanam ita uenerunt, ſicut municipia eſſent ſua cuiuſq; ciuitatis & coloniæ, ut Tiburtes, Præneſtini, Piſani, Arpinates, Nolani, Bononienſes, Placentini, Nepeſini, Sutrini, Lucrenſes. Municipalia ſacra uocantur quæ ab initio habuerunt ante ciuitatem romanam acceptam, quæ obſeruare eos uoluerunt pontifices, & eo more facere, quo adfuiſſent antiquitus. Mundus appellatur cœlum, terra, mare. & aer. mundus quoq; appellatur lautus & purus. Mundus etiam dicitur ornatus muliebris, quia non alius eſt, quàm quod moueri poteſt. Accius, cum uirginali mundo clàm pater. FRAG. Ennius, idē loco nauibus cælis, munda facie, atq; etiam ære. Cereruſq; mundus etiam appellatur, qui ter in anno ſolet patere, uidelicet tertio calen. Septembris, & quarto nonas Octobru, & tertio idus Nouembris, qui uel etiam dictus eſt, quod terra mouetur. Mundus ut ait Capito Ateius in libro ſexto pontificalium ter in anno patere ſolet his diebus poſtridie mulcinalium & 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 exijs, 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 mulcinalia, & ante diem tertiū nonas Octobris, & ante diē ſextum idus Nouembris. inferiorē 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 laborum. Muneralis lex uocata eſt qua Cinitius cauit, ne cui liceret munus accipere. Lautus, neq; muneralem legem, neq; lenoniam rogata fuerit, nec' ne flocci æſtimo. Munem ſignificare certum eſt officioſum, unde contrario immunis dicitur qui nullo fungitur officio. Municas pro cōmunicas dicebant. Munificior à munificio, identidem Cato dixit, cum nunc munificentior dicamus, quamuis munificens non ſit in uſu. Magnificius idē Cato pro magnificentius dixit, & non fruſtra. nam poſitiuus eius magnifice eſt.

Mamurij Veturij nomen frequenter in cantibus Romani frequentabant, hac de cauſa nūma pompilio regnante è cœlo cecidiſſe ferunt anale, ideſt ſcutum breue, quod ideo ſic appellatū eſt, qa ex utroq; latere erat reciſum, ut ſummum, infimumq; eius latus medio pateret, unaq; edita uox omnium potentiſſimam fore ciuitatem, quandiu id i ea manſiſſet. Itaq; fictа ſunt eiuſdem generis plura, quibus id miſceretur, ne internoſci cæleſte poſſet probatum opus eſt Mamurij ueturij qui præmij loco petit, ut ſuum nomen iter carmina ſalij canerent. Manus mutti ſeruus dicebatur, cum dominus eius aut caput eiuſdē ſerui, aut aliud membrum tenens dicebat hunc hominem liberū eſſe uolo, & emittebat eum è manu. Mutas quoq; è literis appellatas quidam putant, q poſitæ in ultimis partibus orationis loquētem obmuteſcere cogant, quidā, q paruæ, exiguæq; ſint uocis, ut cum mutum oratorem, aut tragœdum dicimus.

Multā oſce dici putāt pœnā quādā. M. Varro ait pœnā eſſe, ſed pecuniariā, de qua ſubtiliter in libro primo quæſtionū epiſtolicarū refert. Maximā multā dixerūt trium millium & XX aſſium, qa nō licebat quōdā pluribus XXX bobus & duabus ouibus quēquam multari, æſtimabaturq; bos centuſſibus, ouis decuſſibus. Monſtrū ut Aelius ſtilo interpretatur à monendo dictum eſt, uelut moneſtrum. Item Aſinius capito, quod monſtret futurum & monet uoluntatem deorum, quod etiam prodigium uelut prædictum & quaſi prædictum, qđ prædicat eadē, & portentum, q portēdat et ſignificet, inde dicta apparet id quartū, quod mihi uiſum ē adjcādū præſertim

cum ex

eum 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 í cœquendo. Meſſapia Appulia à Meſſapo rege appellata. Monitores nõ ſolum dicuntur qui in ſcena moneant hiſtriones, ſed etiam libri cõmentarij. Monimentum eſt, quod & mortui cauſa ædificatum eſt. & quicquid ob memoriã 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, et Fuluius ſtatuerunt, ut in domo eius ob ſonia uenderentur. Macilenti macie tenuati. Maculus denominatiuum à Marco. Muracdum ignauum ſtultũ & lautus, Muracde homo ignaue inres. Muraeæ deæ ſacellum erat ſub monte auentino, qui antea murcus uocabatur. Murinitini ſacellum fuit aduerſum murum muſtellinum.

Murina genus potionis, quæ græce dicitur nectar hanc mulieres uocabant murriolam, quidam murratum uinum, quidam id dici putant ex uuæ genere murrinæ nomine. Murata potione uſos antiquos traditio eſt, quod etiam nunc ædiles per ſupplicationes dijs addũt 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 Verranius docet, ea quæ fit ex ſale ſordido in pila penſato, & in ollam fictilem cõiecto, ibiq; operto, gypſatóq;, & in furno percocto, cui uirgines ueſtales ſerra ferrea ſecto & in ſeriam cõiecto, quæ eſt intus in æde Veſtæ in penu exteriore, aquam iugem quamlibet, quæ per fiſtulas uenit, addunt, atq; ea demum ſacrificijs utuntur. Murgiſonem dixerunt à mora & deciſione. Myrmilonia ſcuta dicebant, cum quibus de muro pugnabant. erant ſiquidem ad hoc ipſum apta. Myrtea cõrona 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, neue grauidæ concuterentur. Sed nec uiri earum ſedentes cũ 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. Matricognominantur homines malarum magnarum, atq; oribus late patentibus. Matrimes ac patrimes dicuntur qbus patres & matres adhuc uiuunt. Matellio diminutiuum à matula, quæ uas 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 ſolicet ſunt, quæ ſunt matura, uel potius à matre, quæ eſt originis græcæ. Maduſa ebrius à græco μάδαν deductum, uel quia madidus ſit uino. Manducos, effigies in pompa antiquorum inter cæteras ridiculas, formidoloſasq; ire ſolebat magnis malis, ac late debiſcens, & ingentem dentibus ſonitum faciens, de qua Plautus ait in rudente. Quid ſi ad ludos me promanducæ locem, quapropter clare crepito dentibus. Mancini fama appellabantur, quod Mancinus habuit inſignem dominum, quæ publicata eſt eo interfecto. Mamercus prænomẽ eſt oſcum, ab eo, quod ij Martem Mamertem appellãt. 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, q 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 regũtur. 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, q 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 cõcordant. Magis à græco μᾶλλον uenit. Maximam hoſtiam ouilli pecoris appellabãt nõ ab amplitudine corporis, ſed ab animo placatiore 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 fuerũt ex græcia profectæ. Martialis campus in Cœlio mõte dicitur, quod in eo equiria ſolebant fieri, ſiquando aquæ tyberis campum martium occupaſſent. Mamphur appellatur loro circunuolutum mediocris longitudinis lignum rotundum, quod circumagunt fabri in operibus tornandis. Mamphula appellatur panis ſyriaci genus, qđ, ut ait Verrius, in cliba no 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 uocantur ubi habitant, ea quaſi cohortes rotundæ ſunt. Muſerdas prima ſyllaba producta dicebant antiqui ſtercus murium. Muli mariani dici ſolent à C. Mario inſtituto, cuius mulites in furca interpoſita tabella uarioſius onera ſua portare adſueuerant. Mulus uehiculo lunæ hẽtur, q tã ea ſterilis ſit, quã mulus, uel q ut mulus non ſuo genere, ſed ego creetur, ſic ea ſolis nõ ſuo fulgore luceat. Mulis celebrantur ludi i circo maxio cõſuales, qd genus quadru

pedum primum putatur cœptum currui, uehiculoq; adiungi.

Millus collare canum uenaticorum, factum ex corio, confixumq; clauis ferreis, eminentibus aduersus impetū luporū. Scipio Aemilianus ad populū uobis inquit, reiq; pu. præsidio eritis, quasi millus cani. Mansuetum ad manum uenire suetum, alij aiunt mansuetum dictum, neq; ex misericordia mœstum, neq; ex crudelitate sæuum, sed modestia temperatum.

Mansues pro māsuetus. Minusculæ quinquatrus appellantur iduum, quod is dies festus est tibicinū, 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 testimoniū est, quod posteriores menses, qui annum finiunt, à numero appellati, ultimum habent decembrem. Martias calendas matronæ celebrabāt, q eo die Iunonis Lucinæ ædes colī cœpta sit.

Maijs idibus mercatorum dies festus erat, quod eo die Mercurij ædes esset dedicata. Mesius lingua osca, mensis maius. Osci enim à regione Campaniæ, 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, qbus reges albanorum primi, deinde patritii usi sunt. M. Cato originum libro VII. qui magistratum curulem cepisset calceos mulleos allucinatos, cæteri perones. Item Titinnius in seciana. Iam cum mulleis te ostendisti, quos tibiatis in calceos, quos putant à mullando, ideſt suendo dictos. Malleoli uocantur nō solum parui mallei, sed etiā qui ad incendium faciendum aptantur. uidelicet ad similitudinem priorum dicti. Molestras 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 ἄῤῥενα Mæandrum genus picturæ dictum est à similitudine flexus amnis q appellatur mæandrus. Mecia tribus à quodam castro sic appellatur. Mansucium edacē 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 enūtietur, dativus uel ablativus est casus ab eo, q est modus. Modo quodam, ideſt ratione. à modo dicuntur omnia ista, cōmoditas cōmodus cōmodat accommodat modicæ modestia, moderatio, modificatio. Masculino genere parētē appellabāt antiq etiam matrem. Malo cruce masculino genere cū dixit Gracchus in oratione quæ est ī P. Pompiliū posteriorem tā repræsentauit antiquā cōsuetudinē, quā hāc frōtem atq; hūc shrpem ijdem antiqui dixerunt, et rursus hāc lupū. hāc metū. Itē cū idē ī pōpiliū & matronas ait, & exemplo ĩstituto dignus fuit q malo cruce periret. Manū & mentū prouerbiū ē ex græco ductū, qđ est πολλὰ μεταξὺ πέλει κύλικος, κοὐ χείλεος ἄκρου. chalcā tem uites ferentem qđā augur uicinus præteriens, dixit errare. non n ei fas esse nouū uinum.

Moles pro magnitudine fere` poni solet. Sed moliri, & moliones à mouendo certū est dict. Mulaber uulcanus à molliendo scilicet ferro dictus. mulcere enim moliri siue lenire est Pacu. quid me obtutu terres, mulces laudibus. Magisterare regere, & temperare est. Magisteria dicūtur ī omnibus rebus q magis cæteris possunt, ut magisteriū equitum. Mutire loqui. Ennius in thelepho, palā mutire plebeio piaculum est.

Mediocriculus ipse q ai supra posuit cū ait ridibundū magistratū paucos homines mediocriculum exercatū obuiā duci.

Mutinitini sacellū fuit Romæ, cui mulieres uelatæ togis prætextatis solebāt sacrificare. Mœniana appellata sunt à Mœnio cēsore, qui primus in foro ultra cōlūnas tigna proiecit, quo ampliarentur superiora spectacula. Mœnia muri, & alia muniendæ urbis gratia facta, ut Accius ī helenibus, signa exēplo cænere ac tela ob mœnia offerre impat. significat etiā officia. Plau ī neruolaria prohibent, q mœnia alia unde ego fungor in ea, quasi munia ideſt officia. Mœne singulariter dixit Ennius, apud emporium in campo hostium per mœne.

Metelli dicūtur ī lege militari quasi mercenarij. Accius annaliū XXVII Calones, famuliq;, metelliq;, aculeaq;. à quo genere hominum Cecaliæ famuliæ cognomen putatur dictum.

Mussare murmurare, Ennius, ī occulto mussābant. uulgo uero pro tacere dicitur, ut idem Ennius, nō decet mussare bonos.

Mutia prata trans tyberim dicta à Mutio, cui à populo data fuerant pro eo q Porsennam thuscorū regem sua cōstantia ab urbe dimouit. Mugiona porta Romæ dicta est à Mugio quodam, qui eidem tuendæ præfuit. Mugnari 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. A franius Mustricolam in dētes ī pinacem tibi. Mioparo genus nauigij ex duobus dissimilibus formatum. Nam & mudion, & paron per se sunt.

Medius fidius compositum uidetur & significare Iouis filium, ideſt Herculem, q Iouem græce Ζεὺς πάτερ & nos Iouem ac fidium pro filio, q sæpe antea pro L. litera. d. utebantur. qđā existimant iusiurandum esse per diui fidem, quidam p diurni temporis, ideſt diei fidem. Mortem obijsse ea consuetudine dicatur, qua dixerunt antiqui ob Romā legiones ductas, & ob Troiam duxit exercitum pro ad. similiterq; nadimonium obijsse. ideſt ad nadimonium ijsse, & obuiam ad uiam.

Membrum abscidi mortuo dicebatur, cum digitus eius decidebatur, ad quod seruatū iusta fierēt reliquo corpore cōbusto.

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 occultæ 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 nomē adulteri. Magnificissima dicebant antiqui pro magnificentissima. re enim uera magnificens dici non potest. unde magnificentissima uidetur deduci.

Multifacere dicatur sicut magnificere & parui facere, Cato neq; fidem, neq; iusiurandum, neq; pudicitiā 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 Messānē habitant, Nam cum de toto Samo 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, uerum eorum 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 pſolutum ab ijs uotũ, qđ homines īmolati non eſſent, quos ſi expuliſſent, certe fore, ut ea clade liberarẽtur. Itaq; ij iuſſi patria decedere, cum in partẽ ea cõſediſſent, quæ tauromīnitana dicitur, forte errantibus Meſſanenſibus auxilio uenerunt ultro eosq; tum eorum ut gratiam referrent, & in ſuum corpus communionem̃q; agrorum inuitarunt eos, & nomen acceperunt unum, ut dicerẽtur Mamertini, quod cõiectis in ſortem duodecim deorum nominibus mamers forte exierat, q lingua oſcorum Mars ſignificatur, cuius hiſtoriæ author eſt Alphius lib. primo belli carthaginenſis. Minuebatur populo luctus ædis dedicatione, cum à cenſoribus luſtrum condebatur, cum uotum publice ſuſceptum ſoluebatur. Puratis autem cum liberi naſcerentur, cum hono, 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 ſecũdo, ſiquid me fuerit humanitus, ut teneatis &c. Lucli nunc ad te redeo, ut quæ res me impendet agatur. Malluuium datum in commentarium 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 comicæ appellatur, aut oci, aut nautæ, aut eius generis, dici ab inuentore eius Meſone comedo ait Ariſtophanes grãmaticus. Monile dictum eſt ornatus muliebris, qualem habuiſſe Eriphylam fabulæ ferunt, ex eo etiam equis perpendens à collo ornamentum monile appellatur. Molucrum non ſolum quo rotæ uertuntur dicitur, id quod græci μύλιπρον appellant. Sed etiam tumor uentris, qui etiam uirginibus ſolet euenire, cuius meminit Afranius in uirgine, ferme uirginẽ tanquã grauidæ muliẽri creſcat 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 molito hoſtiæ aſpergantur. molas auius 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. Afinius Capito longe aliter ſentit. ait turpes & deformes ſignificari, quia maniæ dicuntur deformes perſonæ, & ariciæ genus panis fieri, quod manica 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 qđ continetur id continet, ut cum dicitur epota amphora uini. à ſuperiore inferior, ut Ennius cum magno ſtrepitu Volcanus uentus uegerat rem. ab inferiore ſuperior, ut peruaſiſſe animo uinum deus, qui multo eſt maximus. Milium quidam putãt cepiſſe nomen à maxima numerorum ſumma, quæ eſt mille, quod alij græceſtrpſ iudicant eſſe, cum id illi κύιπρον uocent tum Hercules, quàm panicum mennit. 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, angulusq; adfixus habeat ad terram. Mortis cauſa ſtipulatio exiſtimatur fieri, ut ait Antiſtius Labeo, quæ ita fit, ut morte promiſſoris confirmetur, aut (ut qdam dixerunt) cuius ſtipulationis mors fuit cauſa. Marſpedis ſine r litera maſpedis imprecatitie, ſolita nallium, quid ſignificet Meſſala quidem augur in explanatione augurorum reperire ſe non potuiſſe ait. Magnos ludos Romanos ludos appellabant, quos in honorem Iouis, quem principem deorũ putabant, faciebãt. Meltom meliorem dicebant. Matrem matutam antiqui ob bonitatem appellabant. & Maturum idoneũ uſui & mane principium diei, & inferi dij manes, ut ſuppliciter appellati boni eſſent, & in carmine ſaliari ceruſmanus intelligitur creator bonus. minutum & minuere ex græco μειοῦν dictum uideri poteſt. minores & maiores inter cognomina fœminarum poni ſolebant. Minam Aelius uocatatam ait mammã alteram lacte deficientem, quaſi minorem factam. Minurritiones appellantur auium minorum cantus. Minyæ dicti argonautæ, quod pleriq; eorum ex filijs minyæ fuerant orti. Mĩnutia porta Romæ eſt dicta ab ara Minutij, quem deum putabant. Minorem delum puteolos eſſe dixerunt, quod delos alĩ quando maximum emporium fuerit totius orbis terrarum, cui ſucceſſit poſtea puteolanum, quod municipium græcum anteà dicearchia uocitatum eſt. unde Lucilius, Inde dicearchum populos, delumq; 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. Mĩnerrimus pro minimo dixerunt. Miniſcitur pro reminiſcitur antiquitus dicebatur. Minerua dicta quod bene moneat, Hãc enim pagani pro ſapientia ponebant. Cornificius uero qđ fingatur, pingaturq; minitans armis eandem dictam putant. Mĩnime gentium dicebant, pro eo quod eſt omnium gentium iudicio minime eſſe faciendum. Miluina genus tibiæ acutiſſimi ſoni. Miracula, quæ nunc digna admiratione dicimus, antiquĩ in rebus turpibus utebantur. Mirior dicebant comparatiuum à miro Titinnius. Mirior inquam tibi uideor. Miſcelliones appellantur, qui non certæ ſunt ſententiæ, ſed uariorum, miſtorumq; iudicio, um ſunt. Miſenum promontorium à Miſeno tibicine Æneæ ibi ſepulto eſt appellatum. Miſeratur is q conqueritur aliena incommoda. Miſeretur is q miſerum ſubleuat. Miſeret me eadẽ forma dicitur qua piget, pœnitet, tædet. Mirachidion primæ adoleſcentiæ. Metus fœmnino 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 omnibus gratia uetus nouum uinum bibo, ueteri nouo morbo medeor. à quibus uerbis etiã Meditrinæ deæ nomen ceptum, eiusq; ſacra meditrinalia dicta ſunt. Medioxumum mediocre. Medullitus ex intimis medullis. Meditullium dicitur non mediũ 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 fercula, quibus acerui frugum fiunt, dictæ à uoluceribus 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. un de & auis merula nomen accepit quod ſolinaga eſt, et ſolitaria paſcitur, ac nunc merum purum appellamus. Mercedonias dixerunt a' mercede ſoluendo. Medialem appellabant hoſtiam atram, quam meridie immolabant. Mercēditium mercenarium, quod mercede ſe tueatur. Mertat pro mereſat 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 a' ligno mali dicta. Melibœa purpura à nomine inſulæ, in qua tingitur eſt dicta. Melăcoryphi genus auium, quæ latine uocantur atricapillæ, eo quod ſumma earum capita nigra ſint. Memorare ſignificat nunc dicere, nunc memoriæ mandare. Mendicum dicã putant uelum, quod in prora ponitur. Mentum dicebant quod nos commentum. Memorioſus memorioſior et memorioſius & memorioſiſſime fiat. Mēſa frugibus q; iuratoſignificat per menſam, & fruges. Megaleſia ludos matris magnæ appellabant. Mefanalum teli miſſilis genus. Meatus à meando dictus. Mecaſtor & mehercule iuſiurandum erat quaſi diceretur, ita me Caſtor, ita me Hercules, ut ſubaudiatur iuuet.

SEXTI POMPEII FESTI. LIBER XII.

Naenia eſt carmen, quod in funere laudandi gratia cantatur ad tibiam. Sunt qui eo uerbo finem ſignificari putant. Quidam uolunt næniam ideo dici, quod uoci ſimilis or querimonia ſtentium ſit. Quidam aiũt næniæ ductum nomen ab extremi inteſtini uocabulo. Græci enim ῥῖτον extremum dicunt, ſiue q̃d chordarum ultima ῥῖτη dicatur, 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 arietes dixerunt, quod dentibus frendere non poſſint. Alii dicunt ne frendes infantes eſſe non dum frendẽtes. ideſt frangentes. Liuius. Quem ego nefrẽdem alui lacteam immulgens opem. Sunt qui ne frendes teſticulos dici putent, quos lanuuini appellant nebrundines, græci ῥῖφρους, præneſtini nefrones. Nemora ſignificant ſyluas amœnas. Nemut, niſi etiam uel nempe. Nemnis genitiuo caſu Cato uſus eſt, cum dixit. Sunt multi corde, quos non miſeret nemnis. Neci datus proprie dicatur qui ſine uulnere interfectus eſt, ut ueneno, aut fame. Negabundum pro negante dixerunt. Neutiquam pro nullo modo. Nepotes luxurioſæ homines uitæ appellati, quod non magis his rei ſuæ familiaris cura eſt, quàm in his quibus pater, auus q; uiuunt. Nepos cõpoſitum ab eo quod natus poſt ſit patri, quàm filius. Nefaſti dies N litera notantur. Nepa aſrorum lingua ſydus, quod cancer appellatur, uel, ut quidam uolũt, ſcorpius. Plau. Dabo me ad parietem, imitabor nepam. Nepus pro non purus. Nautea herba grauis nigris, qua coriarij utuntur, a' 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 prouẽtus fœturæ bona natio dicitur. Nautiorum familia e' troianis dicitur oriunda. Natinatio dicebatur negotiatio, & natinatores ex eo ſeditioſi. Nauſcit cum granum fabæ ſe naſcendi gratia aperit, quod ſit non diſſimile nauis formæ. Nudiuſtertius cõpoſitum ex nunc & die tertio. Nuptam a' græco dictam, illi enim nuptam appellant νύμφην. Nuculas præneſtinos appellabant, quod incluſi a' Pœnis caſilini famem nucibus ſuſtentarunt, uel quod in eorũ regione plurima nux minuta naſcitur. Numus ex græco numiſmate naſcatur. Nuntius et res ipſa & perſona dicitur. Nuper quaſi nouier tanquam dicimus nouiſſime. Numen quaſi nutus dei ac poteſtas. Numidas dicimus, quos græci nomadas, ſiue quod id genus hominũ pecoribus negotietur, ſiue quod herbis, ut pecora aluntur. Numella genus uinculi, quo quadrupedes deligantur. Nuces flagitantur nuptis, & iacuntur pueris, ut nouæ nuptæ intranti domum noui mariti ſecundum fiat auſpicium. Numæ Pompilij in ianiculo eſt ſepulchrum. Nonuncum & terunctum dicitur, quod nouem unciarum ſit, ſiue trium. Nomen dictum quaſi nouimen, quod notitiam facit. Noctua a' tempore noctis dicta, quo cãnit uel uolat. Noneolæ uocãtur papillæ, quæ ex faucibus caprarum dependent. Noctilugam Lucilius dixit, cum obſcœnum ſignificat. Nihili quod nec hili q̃dem ẽ. Nouerca dicitur, quam quis ſublatis liberis nouam uxorem ducit, acerſendæ familiæ gratia. Nouales ager nouæ relictus ſementi. Nanum græci uas aquarum dicunt humle & concauum, quod uulgo uocant ſitulum barbatum, unde nani pomiliones appellantur. Necem a' græco dica certum eſt. νεκρὸν enim mortuum dicunt græci. Niuem interpretatur nouum ex græco, quod illi dicunt νέον. Nequinates narnienſes. Negotium quod non ſit otium. Nauos a' celeritate nauis dicimus. Nouendiales feriæ a' numero dierum ſunt dictæ. Nauãlis porta a' 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 quenq uam. Nequalia determinata. Nequinunt pro nequeunt ut ſolinunt fernunt pro ſolent, & ferunt dicebant antiqui. Liuius in odyſea. partim erant, neq; nunc nequinunt nũc græciam redire. Nequeunt non eunt. Necerim, nec eũ. Nequitum, & nequitur pro non poſſe dicebant, ut Pacuuius cũ ait. Sed cum contendi nequitum, ut clàm tendenda eſt plaga. Plau. in ſaryrione, Retrahi nequitur quoquo progreſſa eſt ſemel. et Cato originum libro primo, ſana in eo loco complurima fuere. ea exauguraui priuus quod termino ſanum fuit, id nequeo 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 coniũctionem grammatici fere' dicunt eſſe diſiunctiuam, ut nec legit. nec ſcribit, cũ ſi diligentius inſpiciatur, ut fecit Aſinius Capito, intelligi poſſit eam poſitam eſſe ab antiqs pro non & ut in. xij. eſt, aſtere' cuſtos nec ſit. Item ſi aderat furto quod nec manifeſtum erit. & apud Plautum in Phaſmate, nec recte ſi illi dixeris. 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 e' ſtramentis naturas nectito, ideſt funiculos facito, quibus ſues adnectantur. Nectar græce ſignificat deorum potionem, unde Virg. ait, Stipant et dulci diſtendunt nectare cœllas. Item Lucre. libro. ij. & nardo florem nectar, qui floribus habet. Non pridem, æque & recte, & frequenter dicitur, ac iam pridem, quam pridem. Nequam aurum eſt auris quod uis uehementius ambiat hoc uerſu Lucilij ſignificare ait Aſinius Capito nequam eẽ aurũ, quod aures lædat, uel pondere inaurium, cum molliſſima pars inciditur, uel ex auro intelligi pecuniam cuius reſpectu et nimia cupiditate hoĩes ad peccandũ adducuntur. Negęquam fruſtra. Nequam, qui ne tanti quidem quod habetur minimi. Nec mu

lieri, 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, quodcunq; p æs et libram gerit, idq; necti dicitur, quo i genere ſunt hæc teſtamenti factio, nexi dan to, nexi liberanto. Nexũ æs apud antiquos dicebatur pecunia, quæ per nexum obligatur. ☞ Nexum appellamus etiam uinculum ferreum, quo pedes impediuntur, quanquam Plautus eo etiam ceruices uincari ait, perfidioſe captus, eo ædepol nexo ceruices probat. ☞ Neugmate in carmine Cn. Marci natis ſignificat negate, cum ait grauis Meientium duonum neugmate. fortaſſe negumate. ☞ Negritu in auguriis 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 naui ſint, ideſt nullius pretij. Idem ſentit & Cincius. q dam aiũt quod omnia fere ὀπα ex lana Naccæ dicantur à græcis. Nauia ait Aelius philologus poni pro nugis, Cincius qđ i oleæ nucs, quod intus ſit Aelius Stilo omnium rerum putamen. Cloſſematorum autem ſcriptores fabæ grani quod hæreat in fabal lo, quidam nucis iuglandis, quam Verrius iuglanda uocat medium uelut diſſepimentum, ideſt membranulã, quæ eſt in medio nucis. Quidam ex græco νωθρὸν 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 tiniculatia 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 dicit à græco per inuerſionem literarum, ut latinis conſuetum eſt ῥὶς nares, ut μορφὴ forma, & τήρειν tener, & multa huiuſmodi. ☞ Naricat eſt genus piſcis minuti. Plau. muriaticam uideo in naſis ſtagneis nariam bonam & cenatam, & tagena qnas fartas cõchas piſcinarias. Naticem piſcem leges apud antiquos p t non per r. & uidetur à natando dictus. ☞ Nancitor in xij. nactus erit preto erit. item in fœdere latino pecuniam quis nancitor habeto, & ſiquid pignoris nanciſcit ſibi habeto. ☞ Nare à naue dictum ſic Cornificius ait qđ aqua feratur natans ut nauis. Ennius libro vij. Alter nare capit. alter pugnare paratus. Plautus in aululatia, 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, Nauorum impium ſeruare eſt in ſuperantum. Plautus in fribolaria. ☞ Naue agere oportet qđ agas non ductarier. ☞ Nauali ſcriba qui in naue apparebat inter aliud genus ſcribarum minimæ dignitatis habebatur, qđ periculis quoq; eius miniſterium eſſet obiectum. Plau. non ego te noui nauali ſcriba columbari impudens, ſiue quod columbaria in naue appellabantur ea, quibus remigent, ſiue qđ columbariorum quæſtus temerarius, incertuſq;. ☞ Naſiterna eſt genus naſis aquarij anſati, & patentis, quale eſt quo equi perfundi ſolent. Plau. in bacchidibus, ecquis euocat cum naſiterna, & cũ aqua iſtum impuriſſimum, & in neruolaria, ecqs huc effers naſiternã cũ aqua ſine ſuffragio, et Cato in ea oratione, quam compoſuit in Q. Sulpitiũ, quoties riuulos naſiterna ſuperfuſos æqualis matellas ſine anſis. ☞ Naſſa eſt piſcatorij naſis genus, quo cum intrauit piſcis, exire non poteſt. Plau. nunquam hercule ex iſta naſſa hodie ego eſcam petam. ☞ Napuras nectito cum dixit pontifex funiculi ex ſramentis fiunt. Nauſibulum 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 uidemia ficus quoq; in comitio appellatur nauia, ab Actio nauio augure. Nã cum Tarquinius priſcus in ſuitutas tribus à Romulo mutare uellet, detineretur q; ab Actio per augurium ut eluderet eius prudentiam, interroguit eũ, an fieri poſſet, id quod animo propoſuiſſet ſuo, cui illo perinde tente 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. Nunq; numero matri facietis uolui. Idem eſt nunquam nimium faciemus. Apud Næuium, Neminem uidi q numero ſaret qui q; ſcit, ideſt opus, id ſt nimirũ ſciret. Anapaurgus 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, perfalſum & abs te creditum numero nimis celeriter. Cæcilius in echione, hei perij, quid ita numero uenefi cem domũ. Afranius in ſimulãtem, enim ſera numero, ac nec quicquam ego gratias. ☞ Numera ſenatum ait quiuis ſenator conſuli cum impedimento uult eſſe, quo minus faciat. S. C. poſtulatq;, ut aut res, quæ aſſerantur diuidantur, aut ſimul cõſultantur, aut ſi tot nõ ſint ſenatores quo numero liceat ſcribi, ſen. Cõ. expectentur. ☞ Numerius prænomen nunquam antea fuiſſe i patricia familia dicitur, quamuis Fabius, q unus poſt ſex & trecentos ab Hetruſcis interfectos ſuppfuit inductus magnitudine diuitiarum uxorem duxit Oſcalij maleuẽtani, ut tum dicebantur, filiam ea conditione, ut qui primus natus eſſet præ nomine aui materni Numerius appellaretur. ☞ Non omnibus dormio prouerbium uidetur natum à Capio quodam, q Parasito dicto eſt, quod ſimularet dormitẽtem, 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 nexũ 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 receptaq;, etiã in uotis nuncupandis eſſe conuenientius. Nuptæ uerba dicebantur ab antiquis, quæ uirginem dicere nõ licebat, ut Plaut. in diſcolo, uirgo ſum, non didici uerba nuptæ dicere. Nupti as dictas eſſe ait Santra ab eo quod nymphea dixerunt græci antiqui νύμφιον, unde nouam nuptam νέαν νύμφην Cornificius quod noua petantur coniugia. Curiatius quod noua ratio fiat. Aelius & Cincius, quia flamineo caput nubentis obuoluatur, quod antiqui obnubere uocarunt, ob quam causam lege quoque parens tam iubetur caput eius obnubere, qui parentem necatuiſſet, 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 qdam nona luna, quod in eas concurreret principium lunæ. alij quod ſemper ante diem iduum nonum 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

ati ſunt quod quotieſcunq; Romani duces belli gerendi gratia his diebus ſupplicauerunt, male rempublicam geſſere. Nundinas feriarum diem eſſe uoluerunt antiqui, quo ruſtica mercandi, uēdendiq; cauſa in urbem conuenirent, eumq; nefaſtum ne ſi liceret cum populo agi, interpellarentur nundinatores. Nondinalem, cognum Plautus ▻ FRAG. ▻ Noxia damnum, apud poetas 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 chereſtrato. Nam iſta quidem noxa muliēris eſt magis, quàm uiri. Nouæ curiæ proximæ compitum fabritium ædificatæ ſunt, quod parum amplæ erant ueteres à Romulo factæ ubi is populum & ſacra in partes xxx. diſtribuerat, ut in ijs ea ſacra curarent, quæ quando ex ueteribus in nouas euocarentur, ſeptem curiarum per religiones euocari non potuerunt, ita quod foriēſis, raptæ, uellenſis uelitiæ res diuinæ fiunt in ueteribus curiis. Nothum græca natum ex uxore non legitima uocāt, qui apud nos ſpurio patre natus dicatur, quod Ser. Tullus, q Romæ regnauit natus eſt ex cōcubina ſpurius tulli tributus, niſi forte maluimus credere Ocliſiam cornuculanam captiuam eam, eumq; ſuſceptū matre ſeruiente. ▻ Nota aliàs ſignificat ſignum ut in pecoribus, tabulis, libris, literæ ſingulæ, aut binæ, aliàs ignominiā. Nobilem antiqui ponebant pro noto, & per G. literam, ut Plautus in pſeudolo, peregrina facies uidetur hominis, atq; gnobilis, & oculis meis obuiam gnobilis objicitur. Accius in Diomede. ergo me Argos referā, nam hic ſum gnobilis. Liuius in Virgil. ornamentum incendunt gnobili ignobiles. ▻ Nœgeum quidam amiculi genus prætextum purpura, quidam candidū ac pellucidum quaſi à Nauco, quod putamen quorundam pomorum eſt tenuiſſimum non ſine candore, Vt Liuius in odyſſea ſimul ac lachrymis de ore nœgeo deterſit, ideſt candido. Noxij dij appellantur tria ſigna in capitolio, ante cellā Minerua genibus nixa, uelut præſidentes parietum nixibus, quæ ſigna ſunt qui memoriæ prodiderint Antiocho rege Syriæ ſuperato M. Attiliū 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, quidā nictum, ut Cæcilius in pugilem 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 uenam a uenenato capta ſolet ſi forte ex nare ſagax ſenſit uoce ſua nictit ululat, quod ibi acita eſt. Vnde ipſa gannitio. ▻ Niquiſcauit 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 dicto ac ſuffragium ferto, unde ſcita plebis. Sed in ea centuria, neq; cēſetur quicquam, neq; centuria præficitur, neq; centurialis poteſt eſſe, quia nemo certus eſt eius centuriæ. eſt autem Niquiſcauit 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.

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; dicatur, ut funditus. penitus, quo ſignificatur tam carum eſſe, quàm oculum. ▻ Odefica dicebant pro olfacit, quæ uox à græco ὀσμὴ tracta eſt. Occupatitius ager dicitur, q deſertus à cultoribus propriis ab alijs occupatur. ▻ Orchitis genus oleæ ex græco dictum ὄρχις, quod magnitudine ſit inſtar teſticulorum. ▻ Orcheſtra locus in ſcena. ▻ Orca genus marinæ beluæ maximum, ad cuius ſimilitudinem uaſa uinaria orcæ dicuntur. ſunt enim teretes, atq; uniformi ſpecie. ▻ Oriri naſci uel ſurgere. ▻ Orba ſignificat apud poetas priuatu aliqua perſona cara. ▻ Orba eſt, quæ patrem aut filios quaſi lumen amſit. ▻ Ortygia delos inſula. ▻ Oratores ex græco ἀρᾶσθαι dicti, quod miſſi ad reges, nationeſq; deos ſolerent teſtari. hi modo appellantur legati. ▻ Obnuit caput operit, unde & nuptæ 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 ſeræ. ▻ 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 aliā ferre. ▻ Obacerare obloqui, atq; alterius ſermonem moleſte impedire, quod ſumptum uidetur à paleis, quas græci ἄχυρον uocant Itaq; & frumentum & panis non ſine paleis acerоſus dicitur. Item lutum aceratum paleis miſtum. ▻ Obliteratum alij ab obliuione, alij à litore, quod ibi notata fluctibus æquari & tolli ſolent. ▻ Obprobrare probrum objicere. ▻ Obacerbat exacerbat. ▻ Obluctaſſe 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 magnificat & ampla ſpolia. Opicum quoq; inuenimus pro oſco. Oſci enim frequētiſſimus fuit uſus libidinum ſpurcarum, unde & uerba impudentia appellantur obſcœna. Titinnius. oſce & uolſce fabulātur, nam latine neſciunt. ▻ Opiparum magnarum opum apparatum. Obeſcet oberit, uel aderit. ▻ Offrumenta dicebant quæ offerebant. ▻ Obſecrare eſt opem à ſacris petere. ▻ Obeſus pinguis quaſi ob edendum factus. ▻ Opertat ſæpe operit. ▻ Ob noxius pene obligatus ob delictum. ▻ Opilo genus auis. Opuncalo, quod opilionis genus cantus imitatur. ▻ Obpuniat uerberat à pauiendo, ideſt feriendo, unde pueri quod puniendo cœrcentur, ideſt plagis, unde & pauimenta. ▻ Obdere opponere, uel operire. ▻ Obherbeſcere herbam increſcere. Opportune dicatur ab eo, quod nauigantibus maxime utiles optatiq; ſunt portus. ▻ Obſalutare ſalutandi gratia offerre. Obſequela obſequium. ▻ Oleagineis coronis miniſtri trium phantium utebantur, quod Minerua dea belli eſſe putabatur. Olentiat mali odoris fiat. ▻ Officioſus ab efficiendo dictus.

Offucare aquam in fauces ad ſorbendum dare. Offictores eorum 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 gemmata o littera. Oualis coro na eſt myrtea, quam habebant qui ouantes introibant, cum bella non erant indicta, aut ſine ſanguine confecta. Obuarica ter dicebatur q 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. Optimates 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 antiq. Octauiæ porticus duæ appellantur, quarum alteram theatro Marcelli propiorē Octauia ſoror Auguſti fecit, alteram theatro Pōpeij proximum Cn. Octauius Cn. filius q fuit ædilis curulis. Pr. Con. Decē uir ſacris faciendis, triūphauit q; 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 cæſi quodam prouenientis eſt. Occaſus interitus uel ſolis, quando decedit a ſuperis infra terras, quo uocabulo Ennius pro occaſione eſt uſus libro ſecundo. hic occaſis datus eſt Horatius indutus ſaltu. Item libro quinto iniicit inritatus tenet occaſus iuuat res. Item libro octauo, aut occaſus niſi tempus ue audere repreſſit. Occiſum a necato diſtinguūt quidā, quod alterum a cædēdo 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, q in campo martio menſe Octobri immolatur quotannis marti bigarum uictricum dexterior, de cuius capite non leuis contentio ſolebat eſſe inter Suburanenſes, & Sacrauiēſes, ut ij in regiæ pariēte illi ad turrim mamiliam adfigerent, eiuſdem q; cauda tanta celeritate perfertur in regiam, ut ex ea ſanguis diſtillet in focum, participandæ rei diuinæ gratia, quas hoſtias hic quidam Marti Bellico deo ſacrari dicunt, nō ut uulgus putat, quia uelut ſupplicium de eo ſumatur, quod Romani Ilio ſunt oriūdi, et Troiani ita effigie equi ſunt capti. Multis autem gentibus equū hoſtiarum numero haberi, teſtimonio ſunt Lacedæmonij, qui in monte Taygeto equum uētis immolant, ibidēq; adolent, ut eorum flatu canis eius per finitimos, quam latiſſime deferatur, & Salentini, apud quos memranæ Ioui dicatur uinus cōiectatur in ignē, et Rhodij, q quotannis quadrigas ſoli conſecratas in mare iacunt, quod is tali curriculo ferri circumuehi mundum dicitur. FRAG. Ocidamus Plau. ponit pro contra cædamus. cum plurimæ aliæ præpoſitiones familiariores huic uerbo ſint. Ocentaſſint antiq dicebant, quod nunc conuitium fecerint dicimus, quod id clare, & cum quodam canore fit, ut procul exaudiri poſſit, quod turpe habetur, quia non ſine ea ipſa fieri putatur inde cantilenam dicit, 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, q aſcendunt altum ocrim, & celſo ocris, aruaq; putria, & mare magnum: Nāq; tænari celſos ocreis, & aut ut quem Chiron Pelio docuit oriundi fortaſſe etiā ocreæ ſint dictæ inæqualiter tuberatæ. Ocare, & ocationem Verius putat dictum ab ocando, & cedant grandes globos terræ, cū 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, et deinde tertiæ ocyſſime frequentata ſunt. alij dicta a noſtris, & tracta ex græco, ideſt ὠκίων, cuius prima ſignificatio de ſua pro cedere in comparationem debet, apud nos non eſt. tertiæ uero collationis, cuius maiora exempla ſunt. author eſt Plautus FRAG. Ocymum græcum, & a celeritate naſcendi eſt dictum. Orata genus piſcis appellatur a colore auri, quod ruſtici Orū dicebant, ut auriculas oriculas, uiq; Sergium quēdam prædiuitem, quod duobus annulis aureis, & grandibus uteretur, Oratam dicunt eſſe appellatum. Oræ extremæ partes terrarum, ideſt maritimæ dicuntur, unde & ueſtimentorū extremæ partes, quæ q̄dem & primæ, oræ dici poſſunt. Cælius 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. Cælius in Ariolo Deprandi autem Leonis obdas oreas. Cato originum libro tertio, equos reſpondit oreas mihi, ide tibi capæ flagellum. Trebelius pro ſe apud populum equus, qui mihi ſub fœminibus occiſus erat oreas detraho inſpectante Luca. Stertinio. Oreos liber pater & Oreades nymphæ appellantur, quod in montibus frequenter apparent. Ordinarium hominem Oppius ait dici, ſolutum ſcurram & improbum, qui aſſidue in ſtatibus 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 ſtipendia in ordine omnia ordinarius meruiſſem ſemper. ſunt quidem qui manipularem quia infimi ordinis ſit appellatum credant ordinarium. Ornatus dicitur & qui bonis artibus inſtructus, & honores adeptus a populo, & bene aptus, ut miles, aut gladiator, et acturus fabulas, atq; etiam ornatus dicitur cultus ipſe, quo quis ornatur, ut cum dicamus aliquem tragico, uel comico ornatu prodire. Oreſtiades nymphæ montium cultrices. Ordo ſacerdotum æſtimatur deorum FRAG. maximus quiſq; maximus uidetur rex, deinde Dialis, poſt hunc Martialis, Quarto loco Quirinalis, quinto Pontifex Maximus, ita quod in cōuiuijs 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 diuum. Martialis quod conditor, ac urbis parens Mars. Quirinalis ſocio imperij Romani aſcato 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 a uerbo tuor & ſignificat uideo. Optatam hoſtiam alij optimam appellant, eam quam ædilis trib. conſtitutis hoſtijs optat, quam immolari uelit. Opima ſpolia dicuntur originem quidem trahentia ab Ope Saturni uxore, quod ipſe agrorum cultor habetur nominatus a 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. un de Spolia quoq; quæ dux pop. 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 dum modo dux hostium detraxerit ☞ FRAG. non sint ad ædem Iouis feretrij poni, testimonio esse libros pontificum in quibus sit pro primis spolijs bouē, pro secundis solitaurilibus, pro tertijs agno publicæ fieri debere, esse etiam compelli reges legem opimorum spoliorum talem, cuius auspicio classe procin cta opima spolia capiuntur Ioui feretrio darier oporteat, & bouem cædito, qui cepit æris cc. Secunda spolia in Martis ará campo, Solitaurilia utra uoluerit cædito. Tertia spolia, Iano Quirino agnum marem cædito C. qui reperit ex ære dato, cu ius auspicio capta dijs piaculum dato. huius Aedis lex nulla extat, neq; templum habeat, neq; scitur, ut qui opima lege fue rint adjci solet, quando quidem magistratus creatur FRAG. ☞ Oscum duas diuersas & contrarias significationes habet. Nam Cloatius putat eo uocabulo significari sacrū quo etiam leges sacratæ osce dicuntur, & in omnibus fere anti quis commentarijs scribitur opicum pro osco, ut in Titinnij fabula quinta, qui osce, & uolsce fabulantur, nam latine nesciunt. à quo etiam uerba impudentia, & elata appellantur ob scœna, qa frequētissimus fuit Oscis libidinum spurcarū usus. Sed eodem etiam nomine appellatur locus in agro ueienti, quo frui soliti proditur augures romani. ☞ Obigitat antiqui di cebant pro ante agitat, ut obambulare. ☞ Obinunt obeunt. Obiurare iureiurando obstringere, ut est in Pantasilcæ formi dabant obiurare. ☞ Obiu antiqui dicebant pro aditu. Obuis sacro in quibusdam precationibus est pro obsecro, ut subuos placo pro supplico. ☞ Oboritur adnascitur, uam præpositionem ob pro ad solitam poni, testis hic uersus tantum gaudiū oboriri ex tumultu maximo. & Ennius ob Romā noctu legiones ducere cœpit. ☞ Obnectere obligare, maxime in nuptijs frequens est. ☞ Obseruasse dicitur qui obseruat quid cuiusq; causa facere debeat, ita quod is obseruat coluisse aliquem. Ominantans in odyssea cum ait in pylum aduenies, aut ibi om mentans significat obmanens. Sed ea significatione, qua fieri dicitur. id enim est mantare. ☞ Ops antiqui dicebant quē 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 obsessas. ea fit ex gramine uiridi ferè ex eo loco decerpto, in quo erant inclusi. herbam autem uictoriæ signum fuisse apud antiquos, alijs; 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 Dētato, qui Achilles Romæ existimatus est, ac fertur Centies et uicies pro Rep. depugnasse. Coronis donatus uigintifex, In ijs aureis octo, Civicis. xiiii. muralibus tribus, obsidionali una. inter obsidionalē, & ciuicam hoc interest, quod altera simularis salutis est, altera diuersorum ciuium seruatorum. Obstinum Cloatius & Aelius Stilo esse aiunt uiolatum attactumq; de cœlo. Cincius, eum q deo deaq; obstinerit, 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 fauam

flocci fecit cupitus stupris obstinatus insignibus flagitijs. Næuius in lycurgo. uos qui astatis obstinati. ☞ Obstrudant obstatulient, ab aude trudendo gulam non sumendo cibum, unde & obstrudulentum dixit Titinnius obstrudulenti aliquid quod pectam sedens aut hic lætusser, aut forma ster frigidus. ☞ Obstitum obliquum. Ennius lib. xviij. montibus obstitis, obstantibus, unde oritur nox, et libro octauo. amplius ex augure obsti polum'ue solis. C. Licinius, Imbrex resupina obstito capitulo sibi uētum facere Cuniculā. Lucretius. Omnia mendose fieri atq; obstita necesse est. ☞ Obsidium tanq̄ præsidium subsidium recte dicatur, cuius etiam author C. Lælius pro se apud populum, ut in nobis terra, mariq; simul obsidium facerent, et Sallustius historiarum primo magnis opibus profectis obsidium cepit per L. Catilinam legatum. ☞ Obsalutare offerre. salutandi gratia dicebant antiqui, ut consalutare pro salutare. ☞ Obuaricatur dicebatur qui cuipiam aduersabatur, quo minus rectum iter conficeret. ☞ Ousentinæ tribus initio causa fuit nomen fluminis Ousens, quod est in agro priuernate intra mare, et Terracinā. Lucretius, Priuerno ousenti na uenit, fluuioq; Ousente, postea deide à censoribus alij quoq; diuersarum ciuitatum eidem tribu. sunt adscripti. ☞ Oscillum Sanctra dicit, quod oscillant. idest inclinent, præcipitesq; in os ferantur. oscillātes ait Cornificius ab eo quod os cælare sint soliti personis propter uerecundiam, qui eo genere lusus utebantur. Causa autem eius iactationis proditur. Latinus rex quod prælio qđ ei fuit aduersus Mezentium ceritum regem nusquā apparuerit, iudicatusq; sit Iupiter factus latiaris. Itaq; p 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 permotus cunarum, lactisq; alimentum, quia per eos deos feriarum & oscillis moueantur, & lactata potione utantur. Nec desunt qui exemplum græcorum secuti 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 particialiter, testimonio est Pacuuius, in medio atque & cum in ipso tempore ostentum senem. Accius in Baccl is præsens præsto irridetis nobis, stipe ultro ostentum obtulit. ☞ Oscinum tripudium est, quod oris cantu significat quid portendi, cum cecinit Coruus, Cornix Noctua Parra Picus. alij oscinum augurium à cantu auium. ☞ Obstinet dicebant antiqui, quod nunc ostendit, ut in ueteribus carminibus. Sed iam se cœlo candens aurora obstinet suum patrem. ☞ Oscines aues Appius Claudius esse ait, quæ ore canentes faciant auspicium, ut Coruus Cornix Noctua, aut quæ alis acuolatu, ut Buteo, sanqualis, Aquila, immissulus, Vulturius, picus, aut Martius, Feronius q;, et Parra, & in oscinibus, & in alitibus habentur. ☞ Ostiam urbem ad exitum Tyberis in mare fluentis Ancus martius rex condidisse & fœmnino appellasse uocabulo fertur. Neutrum certe plura fieri non debet. ☞ Osculana pugna in prouerbio quo significabatur, uictos uincere, quia in eadem & Valerius Leuinus imperator romanus à Pyrrho erat uictus, & breui eū dem regem deuicerat. Sulpitio ☞ Ium 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 faciẽdo, qui nulgo 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 immunito iure priorum magistrorum.

Origınum libros quod inscripsit Cato non satis plenum titulum propositi sui uidetur amplexus, quando prægrauant ea, quæ sunt rerum gestarum populi Romani. Optio est optatio, sed in re militari Optio appellatur is, quem decurio, aut centurio optat sibi rerum priuatarũ ministrum, quo facilius obeat publica officia. Optio qui nunc dicitur antea appellabatur accensus. Is adiutor dabatur centurioni à Tribuno militum, qui ex eo tempore quem uelint centurionibus permissum est optare, & nomen ex facto sortitus est. Plautus in asinaria, quando me æquam uxorem, quam sauream seruum putes, circunduc, auser, promitto tibi, optionem sumito Leonidam. Obsidionẽ potius dicendum esse quàm obsidium, adiuuat nos testimonio suo Ennius telamone, cum ait, Scibas natum ingenuum Aiacem, cui obsidionẽ paras. Item alio loco, Hector quid haud esset obsidionem obducere? Orare antiquos dixisse pro agere testimonio sunt, quod & oratores, & ij qui nunc quidem legati. Tum uero oratores quod Reip. mandatas partes 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 dicamus, ait Verrius opscos à natura dictos, teste Ennio cum dicat de muris res gerit opscus, adjcat et quod stuprum inconcessæ libidinis obscœna dicantur ab eius gentis cõsuetudine inducta, quod uerum esse non satis adducor, cum apud antiquos omnes, fere obscœna dicta sint quæ mali omnis habebantur, ut illa Virgilij testis, ut superiorum authorum exemplare ferre non sit necesse, cum ait, harpyias, obscœnas uolucres, & obscœnam q; famẽ. Ob præpositione antiquos usos esse pro ad, testis est Ennius, cum ait libro quartodecimo omnes occisi occensiq; in nocte serena, ideſt accensi, & in Iphigenia, Acheronten obibo, ut mortis thesauri obiacent. eiusdem autem generis esse ait, offerre, occulit, occurrit. oblatus, obiectus mihi non satis persuadet. Ob præpositio aliàs ponitur pro circùm, ut cũ dicimus urbẽ obsideri obsignari, obuallari, aliàs in uicem præpositionis, quæ est propter, ut ob meritu, ob superatos hostes, unde obsides pro obsides, qui ob fidem patriæ præstandam dantur. aliàs 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 ostentum ipsis asportatur 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 donatas, aliosq; honores. Ostentus sæpe ostendis, gloriandi causa. Sed & participialiter id etiam dici debet, & dictum est fœmnino genere. Quibus duabus multabantur apud antiquos, minoribus criminibus, ut in maioribus autem bubus, nec ultra hunc numerum excedebat multatio, quæ poste aquam 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. Unde 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 autẽ conuiuari. Oliuitatem 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, eáq; appellationem usurpatione appellatum esse existimat, quod opem darent, adijciens, ut imitetur ineptias stoicorum. Oppidum quod ibi honores opes suas conferunt. Oppidum dicatur & locus in circo, unde quadrigæ emittuntur. Oppido nalde multum. ortum est autem hoc uerbum ex sermone inter se confabulantium, quantum quisq; frugum faceret, ut quæ multitudo significaretur sæpe respondebatur quãtum uel oppido satis esset. hinc in consuetudinem uenit, ut diceretur oppido proualde multum. Utq; siqui in alijs rebus eo utuntur, ut puta siqui dicant oppido didici, spectaui, ambulaui, errant, quia nulli eorum subjci potest uel quod satis est. Orcum quem dicamus, ait Verrius ab antiquis uragum, quod etiam u literæ sonum pro o efferebant, & per c literæ formam g usurpabãt, sed nihil affert exemplorum, ut ita esse credamus, nisi quod is deus nos maxime urgeat. Obmoueto pro admoueto apud antiquos dicebatur, ut alia quæ supra relata sunt. Offendices ait esse Titius nodos, quibus Apex retineatur, & remittatur. at Veranius Choriola existimat, quæ sint in loris apicis, quibus apex retineatur, & remittatur, quæ ab offendendo dicantur, nam cum ad mentum prouentum sit, offendi mentum. Oluatum 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 quẽ ære graui cum uterentur Romani pensõ eo non numerato debitum soluebant. unde et pensiones dictæ. Penetralia sunt penatium deorũ sacraria. Peniculi spongiæ lõgæ propter similitudinem caudarum appellatæ. Penes enim uocabantur caudæ. Penetrare penitus intrare. Pennatas, impennatasq; agnas in saliari carmine spicas significat cum aristis, & aliàs sine aristis agnas nouas uolunt intelligi. Penora dicuntur res necessariæ ad uictum quotidianum, & locus earum penarius. Pentathlum antiq 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 fig in cera dicuntur. Pegasides musæ dictæ sunt à fonte, quem Pegasus ictu ungulæ fingitur aperuisse, ob quam causam et græce appellatæ sunt hippocrenæ. Pipatio clamor plorantis lingua. Osœrum.

Pimpleides muſæ à fonte Macedoniæ dictæ propter liquoris eius uniciam ſubtilitatem. Pitpit oſce quicquid.

Picena regio, in qua eſt Aſculum, dicta quod Sabini, cum Aſculum proficiſcerentur, in uexillo eorum picus conſederit. Perditum eſt, quod interit ac recuperari non poteſt. Perbitere Plautus pro præire poſuit. Peregere dicebant expergeſicere. 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. Perſicul & perſecul antiqui dicebant, quod nunc facile & perfacile dicimus. inde permanſit in conſuetudine facultas. Perpulit perſuaſit impulit. Pertiſum pro perteſum dixerunt. Puticuli ſunt appellati, quod uetuſtiſſimum genus ſepulturæ, ut puteus fuerit. & dicti puticuli, quia ibi cadauera putreſcerent. Putus antiqui dicebant pro puro. unde putatæ uites & arbores, quod deciſis impedimentis remanerent 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 poratam dicebant, quam immolare erant ſoliti antea, quàm nouam frugem inaderent, Porriciam porro iaciam. Palatium. ideſt mons Romæ appellatus eſt, quod ibi pecus paſcēs balare conſueuerit. uel quod palare, ideſt errare ibi pecudes ſolerent. alij quod hyperborei filia palanto habitauerit, quæ ex Hercule Latinum peperit. Alij eundem, qđ 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 cardiorum 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 & communicatrius, in quo omnibus dijs communiter ſacrificabatur. Panarpiæ 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 et 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 doricè appellantur πήγαι. Pagnæ 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. Parerium 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 perparuum 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 proprie pellicem nominabant, quæ uxorem habenti nubebat, cui generi mulierum etiam pœna conſtituta eſt à Numa Pompilio hac lege. Pellex aram Iunonis ne tangito, ſi tanget, Iunoni crinibus dimiſſis, agnum fœminam cædito. Pæan Apollinem uocauerunt, quod ſagittarum ictu eum nocere putabant. eſt enim παίειν ferire. Alij quod remedians morbis ſine facere 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 dea colebatur dea paſtorum, cuius feſta palilia dicebantur. uel, ut alij uolunt, dicta parilia, quoniam pro partu pecoris eidem ſacra fiebant. Partus & pro naſcendo ponitur & pro parato. Næuius, Male parta male dilabuntur. Parones nauium genus, ad cuius ſimilitudinem myoparo uocatur.

Paſſer marinus, quem uocat uulgus Struthocamelum. 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 appellantur, quæ res geſtas Romanorum continent ſcriptæ. Prætoria porta in caſtris appellatur, qua exercitus in prælium educitur, quia initio prætores erant, qui nunc conſules, & ij bella adminiſtrabant, quorum tabernaculum quoq; 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.

præcidaneæ

Præcidaneæ agnæ uocabatur, quæ ante alia cædebatur. Item porcæ, quæ Cereri mactabatur ab eo, qui mortuo iusta non fecisset, ideſt glebam nõ obiecaſſet, quia mos erat eis id facere prius q̃ nouas fruges guſtarent. Precias dicebant, quæ à flaminibus præmittebantur, ut denuntiarẽt opificibus, ut manus abſtinerent ab opere, ne ſi uidiſſet ſacerdos facientem opus ſacra pollucrentur. Præiurationes dicuntur fieri ij, qui ante alios cũ ceptis uerbis iurant, poſt quos in eadem uerba iurantes tantũmodo dicunt, idem in me. Pronũrus nepotis uxor. Præneſte dicta eſt, quia ꝫ locus, quo condita eſt, montibus præſtet. Promuſſum capillum dicunt longum. Item barba promiſſa uelut porro missa. Promiſcam dicebant promiſcue. Promõſtra prodigia. Primordia principia. Promulgari leges dicuntur, cum primum in uulgus eduntur quaſi promulgari. Promulco agi dicitur nauis, cum ſcaphæ dicatur ſune. Principalis caſtrorum porta nominatur, quod in eo loco ẽ, in quo principes ordines tendunt. Prænominibus fœminas eſſe appellatas teſtimonio ſunt Cecilia et Tarratia, quæ ambæ Caiæ ſolitæ ſint appellari. pari modo Lucia et Titia. Primneſius palus, ad quẽ funus nauticus religatur, quem alij tonſillam dicũt. Procellunt, procumbunt. Proculũ inter cognomina eum dicunt, q̃ 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 uno capite procedit. Procincta claſſis dicebatur, cũ exercitus cinctus erat Gabino cinctu confeſtim pugnaturus. uetuſtius enim fuit multitudinem hominũ, q̃ nauium claſſem appellari. Procitant prouocitant. citare enim uocitare eſt. unde procet & prociet. Procat dicebant pro poſcit. Procalare prouocare ex græco κραύω, ideſt uoco unde calendæ calũnia, calones, & calculæ, & calatores. Procera prolixa, & in longum producta, quaſi ex cera ob eius facilitatem. Procitum cum prima ſyllaba corripitur, ſignificat petitum. Liuius, Matrem procium plurimi uenerunt. Procium dicebatur teſtamentũ, uelut procatũ. i. prouocatũ. i. irritum, ac ruptũ. Proceſtria dicũtur, quo proceditur in muro. Aelius Proceſtria ædificia dixit eſſe extra portam. Artorius Proceſtria, quæ ſunt ante caſtra, etiam q̃ non habẽt caſtra propugnacula, quibus pro caſtris utuntur, ædificant. Proſapia, progenies, ideſt porro ſparſis, & quaſi iactis liberis, quia inſipare ſignificat iacere & deſinere. Proſitium quod profectatum proijcitur. Proſequiũ à proſequendo. Obſequium ab obſequendo dictũ. Proſedas meretrices Plautus appellat, quæ ante ſtabula ſedẽt. eædem & proſtibulæ. Pro ſententia, ac ſi dicatur in ſententia, ut pro roſtris, ideſt in roſtris. Proſumia genus nauigij ſpeculatorium parum. Proſita pro poſita. Priuos, Priuaſq; antiq dicebant pro ſingulis, ob quam cauſam & priuata dicuntur, quæ unuſcuiuſq; ſint. hinc & priuilegiũ & priuatus. dicamus tamen et priuatum, cui quid eſt ademptum. Priuigenus dictus, q̃ ante, quàm mater ſecundo nuberet eſt, progenitus. pri enim antiq dixerunt pro præ. Prænaricatores à præter grediendo ſunt uocati. Priſci latini proprie appellati ſunt hi, qui prius, quàm conderetur Roma, fuerunt. Priſcus Tarquinius eſt dictus, q̃ prius fuit, quàm ſuperbus Tarquinius. Priſtinum ab eo uenit, q̃ eſt prius pari modo et prior. Proletarium capite cenſum, dictum, q̃ ex his ciuitas conſtat, quaſi proles progenie, Idem & proletanei. Procitare ſæpe prolicere, ideſt producere. Prologium principium proloquiũ. Pacuuius, Quid eſt nam me exanimaſti prologio tuo. Pro luzere dicuntur, qui ſolito diutius lugent. Præliares dies appellantur, quibus fas eſt hoſtem bello laceſſere, erant enim quædam feriæ publicæ, quibus nefas fuit id facere. Prouincæ appellantur, quod populo Ro. eas prouicit ideſt ante uicit. Protinam protinus. Teren. Protinam conijciam me in pedes. Pruina dicta, quod fructus, ac uirgulta perurat. Pruinũ pronum. Propages progenies à propagando, ut faciunt ruſtica cum uitem uetulam ſupprimunt, ut ex ea una plures fiant. Propetrare mandare, quod pficiatur, nam impetrare eſt exorare, & ppetrare perficere. Propudium dicebãt cum maledicto nudare turpitudinem uolebant, quaſi porro pudẽdam. quidam propudium putant dictũ à quo pudor & pudicitia procul ſint. Primigenius ſulcus dicitur, qui in condenda noua urbe tauro & uacca deſignationis cauſa imprimitur. Paribus Romulus urbem condidit, quem diem feſtum præcipue habebant minores. Prætexta pulla nulli alij licebat uti, quàm ei qui funus faciebat. Pilæ & effigies uiriles & muliebres ex lana compitalibus ſuſpendebantur, in compitis, quod hunc diem feſtum eſſe deorum inferiorum, quos uocãt lares putarent, quibus tot pilæ, quot capita ſeruorum tot effigies, quot eſſent liberi, ponebantur ut uiuis parcerent, et eſſẽt ijs pilis, & ſimulachris contenti. Plotu appellantur, q̃ ſunt planis pedibus. unde & poeta 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. Poraas, quæ in agris fiunt, ait Varro dicq porrigant frumentum. Punici dicuntur nunc Pœni, qui à Phœnice ſint oriundi. Portunus, qui & Palæmon à Romanis inter deos colebatur. Pœnas pendere proprie dicitur, q̃ ob delictum pecuniam ſoluit, quia penſo ære utebantur. Pullariam Plautus dixit manum dextram. Procedere dicebãt interdum pro ſuccedere. interdum pro porro cedere. Pertuſum dolium dicitur cum uentrem ſignificat. Pollit pila ludit. Pelliculationem Cato à pellicendo dixit. Præmoſa pecuniosa. Paſcales oues Cato poſuit pro paſcuales. Petreia uocabatur, quæ pompã præcedens in colonijs, aut municipijs imitabatur anum ebriam ab agri uitio ſcilicet petris appellatam. Periculatus ſum Cato eſt uſus in dicẽdo. Parſi Cato idem dixit pro peperci. Prædonulos ὑποκοριστικῶς idem Cato poſuit pro prædonibus. Precem ſingulariter. Pulcralibus pro pulchris. Pugnitariolas leues pugnas identidem ipſe dixit. Proædificatum dicitur, quod ex priuato loco proceſſit in publicum ſolum. Prodidiſſe tempus longæuum feciſſe. Punicum genus ubi translatum à Pœnis. id etiam appellabant probum, quia erat cæteris ſuau ſſimum. Pro ſignificat in, ut pro roſtris. pro æde. pro tribunali. Progenerum appellat auus neptis ſuæ uirum. Pro ponitur etiam pro amplificando, ac palã faciendo. ut prodi, prouoca, protrahe, propelle, aliàs pro priuãdi facultate, ut in propudio prohibendo, quia utrunq; abnuit in his eſſe pudorem, poteſtatemq;, aliàs aliud alio, ut pecunia pro prædio conſule, aliàs pro admiratiõe, ut prò Iupiter. aliàs pro ante, ut pro oſtio. aliàs pro immittere, ut promittere barbã, & capillum. Profiandum, quod longe habet fundum. Profeſti dies procul à religione numinis diuini. Profuſus ſupra modum ſumptuoſus. Terẽtius, Profundat, pdat, pereat nihil ad me attinet. aliàs abiectus iacẽs. Pacu. Profuſus gemitum murmuro. Plaudi appellantur canes, quorum aures languidæ ſunt, ac flaccidæ & latius uidẽtur 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 tentæ, quæ ſolebãt opponi militibus opus facientibus, et appel

labantur militares. nunc etiam tabulæ, quibus quid præscribitur eodem nomine dicuntur. Plebeij ædiles dissidente plebe à patribus sunt creati. Plexa colligata inde perplexa. plenus antiqui etiam sine præpositionibus dixerunt. Ploximum ipsam 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. Positica linea in agris diuidendis ab oriente ad occasum spectat. Pontia tribus à Pontia urbe est dicta. 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 uide licet πρόω, quod significat longe. Priuato sumptu se alebant milites Romani pene ad id tempus, quo Roma est capta à gallis. Porca 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 positione uestimentorum quod similiter, ut illa curantur. Prodit non solum in apertum exit significat, sed etiam porro it. Portenta rerum fieri dicuntur, cum solita cœpora raro se ostendunt, ut cometæ, turbines, barathra, sereno cœlo facta tonitrua. Puls potissimum dabatur pullis in auspicijs, quia ex ea necesse erat aliquid decidere, quod tripudium faceret, id est terripauium. pauire enim ferire est. bonum enim augurium esse putabant si pulli, per quos auspicabãtur, comedissent, præsertim si eis edentibus aliquid ab ore decidisset. Sin autem omnino non edissent, arbitrabantur periculũ imminere. Pedestria auspicia nominabantur, quæ dabantur à uulpe, lupo serpente, equo, cæteris; 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 proanteire. Pecunia sacrificium fieri dicebatur, cum fruges fructus; offerebantur, quia ex his rebus constat, quam nunc pecuniam dicimus. Pollubrum pelluuiũ uas, quod nos peluim uocamus. Patres senatores ideo appellati sunt, quia agrorum partes attribuebant tenuioribus, ac si liberis proprijs. Pecuum Cato dixit genitiuum pluralem ab eo quod est pecu. Pure lautum aqua pura lauatum. Pura uestimenta sacerdotes ad sacrificium habebant, id est non obsita, non fulgurita, 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, id est paratam ad bellum militum multitudinem dialis flamini uidere non licuit. Prosimurium pontificale pomœrium ubi põtifices auspicabãtur. dictum autem pomœrium, quasi promurium. id est proximum muro. Penus uocabatur locus in æde Vestæ intimus. Proculiunt promittunt. Properam ælerem, strenuam; significat. Præcadere antecedere, id est ante immolare. Pube præsente est populo præsente, synecdochicos ab iis, qui puberes sunt omnem populum significans. Priueras mulieres priuatas. Promellere, litem promouere. Purime tetinero, purissime tenuero. Pristina uelut priustina dictũ est. Præsagitio dicta, quod præsagire est acute sentire. unde sagæ dictæ anus, quæ multa sciunt. & sagaces canes, qui ferarum cubilia præsentiunt. Præceptet in saliari carmine est sæpe præcipit. Pa pro parte, & po, pro populo positum est in saliari carmine. Promenernat item pro monte. Prædotiunt præoptant. Prospices prospiæ. Pesnis pœnis, ut casmœnas dicebant pro camœnis et cœsnas pro cœnis. Polteo pro ulteriore. Polet, pollet quia non dum geminabant antiqui cõsonantes. Plissima plurima. Perfines pstringas. Promerion præcipuum præter cæteros meritum, aut pro medium hoc est participat, ut pro indiuiso dicamus. Priuiuio es prius singulis. Petilara surara, sicta, & stricta uulgo interpretatur. Scæuola ait ungulam equi albam ita dici. Pilum nœpoploem carmine saliari Romani uelut pilis uti assueti uel quia præcipue pellant hostes. Pilare & compilare sunt qui græce originis. FRAG. graeci enim fures piletas πλήτας. Pilat pilos habere incipit, aliàs 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 pellicat ad fraudem. Pellicum galerum, quia fiebat ex pelle. Pellexit in fraudem induxit. Pelamys genus piscis dictum, quod in luto moretur, quod græce dicitur πῆλος. Pellem habere hercules fingitur, ut homines cultus antiqui admoneantur. lugentes quoq; diebus luctus in pellibus sunt. Pilea Castori & Polluci dederunt antiq, quia lacones fuerũt, quibus palleatis pugnare mos est. Pelta genus scuti. Præpetes aues quidam dici aiunt, quia secundum auspiciũ 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. Piati appellantur quidam, quorum pedes formati sunt in speciem sphingum, quod eas Dorij sphinctas 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; petulca. & Afranius in ida nostrum in conuentum, aut confessum ludum, lapsumq; petulcũ, interdum pro uelocibus 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 lib. xi. alte delatæ, cæteris; ingentibus tecta. et Liuius in centauris, ubi ego sæpe petris. alterũ manufictum, ut docet Aelius Gallus, petra ẽ q locus dextra, ac sinistra fornicem expleturas aquæ ad libramẽtum summi fornicis. Petesse antiqui pro petere dicẽbãt, ea quidem forma uerbi, qua sunt lacessere et icessere, sed, ut mihi uidetur, tum significabãt sæpius petere, et petessant sæpius petant. Petrones rustici fere 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 silo, quod in aëre uolẽt cum ait petauri sta proprie græce ideo quod ij πρὸς ἀέρα πετῶνται. Petorritum, & gallicum uehiculum esse, & nomen eius dictum existimant à numero quatuor rotarum. alij osce quod ij quoq; petor quatuor uocent. alij græce. sed ἀσκαλιῶσ dictum. Petimina in humeris iumentorum ulcera, & uulgus appellat, & Lucilius meminit, cum ait, ut petimen naso, aut lumbos

ceruicibus tangat, eo noſe autem et iter duos armos ſuis, qđ eſt, aut pectus appellari ſolitũ teſtatur. Næui. ĩ deſcriptiõe ſuillæ, cum ait petumine piſcino qui meruerat. Pennas antiquos ſe runt ex græco, qđ illi πτερὰ ea, quæ ſunt uolucria dicãt, Item eaſdem peſnas & cœſnas. Pictor Zeuſis riſu mortuus dum ridet effuſe pictam à ſe anum γραῦν, cur hoc loco relatum ſit à Verrio cum de ſignificatu uerborum ſcribere pro poſitum habuerit, equidem non uideo, cũ ueſticulos quoq; ad deret tulerit et ineptos pati, Sed nullius prætoris prætexto no mini, q tamen ſunt ij, nam quidmodi facturus riſu deniq;, niſi pictor fieri uult, qui riſu mortuus eſt. Picta quæ nunc toga dicitur, purpurea antea uocitata eſt eaq; erat ſine pictura, eius rei argumentum eſt pictura in æde Vertunini & Cõſi, quarũ in altera M. Fuluius Flaccus, ĩ altera T. Papyrius curſor triũ phantes ita picti ſunt. Tunicat autem palmata à latitudine cla uorum dicebatur, quæ nunc à genere picturæ appellatur. Pietati ædem ab Acilio conſecratam aiũt, eo loco, quo quõdam mulier habitauerit, quæ patrẽ ſuum incluſum carcere mam mis ſuis clàm aluerit, ob hoc factum impunitas ei conceſſa ſit. Pietatem ut deos cæteros colebant Romani. Picum autem q dam dictam putant à Pico rege aborignum 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 ueſtigium humanum, præcipue pedis appellaſſe antiquos in commentarijs quibuſdam inueniri ſolet. Peſcia in ſaliari car mine, Aelius ſtilo dicit capitia ex pellibus agninis facta, qđ græci uocent pelles peſce neutro genere pluraliter. Peſtife rum fulgur dicitur, quo mors exilium'ue ſignificari ſolent. Piſatilem appellat Næuius Pantaleontem è Piſãs oriundum ty rannum cum aliq unde profecti nunc Piſani dicantur. Piſci næ publicæ, hodieq; nomen manet ipſa non extat ad quam & natatum, et exercitatiõs alioquin cauſa ueniebat populus, unde Lucilius ait pro obtuſo ore pugil piſcinenſis res es. Pædibus obſidum, ideſt pædiculis Titinnius pædecoſum appel lat hoc modo, Rus detrudetur pædecoſus, ſqualidus. pædes aũt pro pædiculis. ſic Plau. refert in curculione. Item genus inter homines meo quidem animo ut muſcæ, culices, cimices, pædes q; pulices q;. et Liuius gladiolo pulices'ne an cimices an pædes re ſponde mihi. & Lucilius ubi me uidit caput ſcabit, pedes legit. Peſeſtas inter alia, quæ interpretatores dicant quando fundus luſtratur ſignificare uidetur peſtilentiam, ut intelligi ex cæte ris poſſunt, cum dicitur auertas morbum, mortem, labem, nebu lam, impetiginem. Pedum quidem baculum incuruũ, quo paſtores utuntur ad comprehẽdẽdas oues aut capras pedibus. cuius meminit etiã Virgilius in bucolicis cum ait, A tu ſume pedum. Sed in eo uerſu, qui eſt in Iphigenia Ennij procede gra tum proferre pedum nitere ceſſas, id ipſum iaculum ſignificare cum ait Verrius, mirari ſatis nõ poſſum, cum ſit ordo talis et per eum ſignificatio aperta gratũ proferre pedũ ceſſas nitere. Pædidos ſordidos ſignificat, atq; obſoletos tractum uocabulũ à græco quia pædes, ideſt pueri talis ſint ætatis, ut à ſordibus neſciant abſtinere. Pedarium ſenatorẽ 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. ſulpi tius. Perediam & bibeſiam Plautus finxit ſua conſuetudi ne, cum intelligi uoluit cupiditatem edendi & bibendi. Pi ſtum pinſendo, ppolitũ antiqui frequentius uſurpabant, quã nunc nos dicimus. Piacularia auſpicia appellabant, quæ ſacrificantibus triſta portendebant, cum aut hoſtia ab ara pro fugiſſet, 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 immola tur. Pignoſa pignora, eo modo quo Valeſius et Auſelij pino ſi piliſi dicebantur. Petuſcum palati dicta eſ. ea regio urbis, quam Romulus obtinuerſam poſuit, ea parte, in qua plurimum erat agri Romani ad mare uerſus, & quia molliſſime adiba tur urbs cum Hetruſcorũ agrum à Romano Tyberis diſclude ret cæteræ uicinæ ciuitates colles aliquos haberent oppoſitos. Peculatus eſt nunc, quod qualecunq; furtum publicum, ſed in ductum eſt à pecore ut pecunia quoq; ipſa. Nã etiã nox ij pe core multabantur, qa neq; æris adhuc, neq; argenti erat copia. Neq; ſupra multa etiam nunc appellantur, alij uolunt, quod tunc Romani præter pecudes nihil haberent. Peculatus fur tum publicum dici cœptum eſt à pecore, quia ob eo initium eius fraudis eſſe cœpit, ſiquidem ante æs aut argentum ſigna tum ob delicta pœna grauiſſima erat duarum ouium, & tri ginta boum ea lege ſanxere T. Menenius lanatus, & Publius ſeptius capitolinus conſules, quæ pecudes poſt uam ære ſigna touti cœpit populus Ro. tarpeia lege cautum eſt, ut bos centuſ ſis, ouis decuſſis æſtimarentur. Permutatur id proprie dici uidetur, quod ex alio loco in alium trãſfertur. at cõmutatur cũ aliud pro alio ſubſtituitur, Sed ea iam confuſe in uſu ſunt. Pierides muſæ propter amœnitatem, ac ſolitudinem pierij mõ tis dictæ uidẽtur, quo eæ ſecretis locis propter ſtudia liberalia delectantur. Percunctatio, per interrogationem dicta uide tur ex nautico uſu, quia conto ptentant, cognoſcunq; nauigantes aquæ altitudinem, ob quam cauſam ait Verrius etiã ſe cundã ſyllabam per õ. ſolere ſcribi. mihi id falſum uidetur. Nam eſt illa pcunctatio, quod is qui curioſe quid interrogat, per cuncta uiſit, ut recte per. ũ. literam ſcribatur. Perfugã Gallus Aelius ait, qui liber aut ſeruus, aut hoſtis ſui uoluntate ad hoſtes tranſierit, qui idem dicatur trãſfuga, qi ãquam ſint qui credant perfugam eſſe non tam qui alios fugiat, quàm q ob ſpem cõmodorum ad quempiam perfugiat. Percentalia fulgura Gracchus ait uocari, quæ ſũpiora fulgura, ut porten ta ui ſua perimant duobus modis prioribus tollendis, aut ma iore manubia, ut tertia ſecũdæ, ſecunda primæ cedat. Nam ut omnia ſuperentur fulgure, ſic ictum fulgur manubijs uincit. Premere Cincius in libro de uerbis priſcis ait ſignificare idẽ, quod prohibere. at Cato libro qui eſt de re militari pro uitia re uſus eſt, cum ait, cum magiſtratus nihil audeat imperare neq; id conſul auſpicij premat. Periodos dicitur & in carmi ne lyricæ pars quædam, & in ſoluta oratione uerbis circun ſcripta ſententia, et in gymnicis certaminibus periodon uiciſſe dicitur, quia Pythia Iſthmia, Nemea olympia uicit à circuitu eorum ſpectaculorum. Peremptæ & interemptæ pro im pfectis ponu ſolet à poetis. Lucre. Cum corpus ſimul, atq; animi natura pemptæ. Perpetem & perpetuo dixere poetæ. Pacu uius milona, fac ut cœpiſti hanc operã mihi perpetẽ oculis tra xerim. Perſilum uocant ſacerdotes rudiculũ ſiue uas pleri tũ, in quo erat unguentũ, quo unguine flamẽ quirinalis arma quirini unguit. Perſicũ portũ Plautus cũ ait, mare euboicũ uidetur ſignificare, quod i eo claſſis pſarũ dicitur ſtetiſſe non procul à Thebis. Item pſicũ peracutũ ſignificare uidetur ut idẽ Plau. nihil de concialiare ſibi niſi q perſicus ſapis. Næuius

& qui fuerit perſicus carpenti eſt ratio. Perſonata fabula quædam nunc inſcribitur, quam putant quidam primum à perſonatis hiſtrionibus, ſed cum poſt multos annos comœdi perſonis uti cœpere, ueriſimilius eſt eam fabulam propter inopiam comœdorum actam nouam p atellanos, qui proprie uocantur perſonati, quia ius eſt ijs nõ cogi in ſcenam ponere perſonam, quod cæteris hiſtrionibus pati neceſſe eſt. Perpetrat, peragit, pficit. Cæcilius in Teucro, neq; perpetrare precabus imperia qui decamus patris ſpartam deponere inſtat, id ſi perpetrat, quomodo etiam ſine præpoſitione uſi ſunt quidam, conuerſum iam. FRAG. Porigam dixiſſe antiq uidẽtur, pro porrigam, propter morem non geminandarũ litterarũ ducto uerbo à porro regam, aut friuolũ uidetur cum aperte è riuo regam tractum ſit, ſed antiq etiam porgam dixere pro porrigam. Porcæ appellantur rari ſulci, qui dicuntur aquæ deriuãdæ gratia, dictæ q portant i. prohibeant aquã frumẽtis nocere. Nam crebriores ſulci limi uocantur. Porcas, quæ inter duos ſulcos fiunt ait Varro dici q porrigant frumentũ. Poſtliminiũ receptum, Gallus Aelius lib. primo ſignificationũ quæ ad ius pertinent, ait eſſe eum, qui liber ex qua ciuitate in aliã ciuitatem abierat, in eandẽ ciuitatem redit eo iure, quod conſtitutum eſt ẽ de poſtliminijs. Item q ſeruus à nobis in hoſtiũ poteſtatẽ prouenit, poſtea ad nos redit in eius poteſtatem cuius antea fuit, in iure poſtliminium equi & muli, et Nauis eadẽ ratione poſtliminiũ receptum is qui ſerui. quæ genera rerũ ab hoſtibus ad nos poſtliminio redeunt, eadẽ genera à nobis ad hoſtes redire poſſunt cũ populis liberis & cum fœderatis, & cũ 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, & Summano fit, quod diurna Iouis, nocturna Summani fulgura habentur. Propatulum late patens, atq; apertum, & patulos boues Plau. appellat quorũ cornua in diuerſum ſupra modum patent. Propriaſſit pro prium fecerit. Properus antiquos dixiſſe pro celer, teſtimonio eſt qualitatis aduerbium, quod eſt propere. Prophetas in adraſto Liuius nominat antiſtites ſanorum, oraculorumq; interpretes, cum capita uiridi lauro uelare imperant prophetæ ſancta ita caſte qui putant ſacra. Propter uiam ſit ſacrificiũ, qđ eſt profiſcẽdi gratia Herculi, aut Sanco qui ſcili cet idẽ eſt deus. alij profecturi uiam herculi aut Iano ſacrificabant. Prodigia, q prædicunt futura pmutatione. G. literæ. nã quæ nunc. C. appellatur, ab antiquis G. uocabatur. Produit porro dederit, ut eſt in lege cenſoria. porticum ſartam rectam q; habeto. Prodito aliãs prodiderit. Prodegeris cõſumpſeris, prodideris, ut Cæcilius in hymnis, prodigere eſt cũ nihil habeas te irriderier, & Plautus in neruolaria, productæ prodigum eſſe in amatorẽ addecet. Prodinunt prodeũt, ut Ennius. anna. lib. iij. Prodinunt famuli tum candida lumina lucẽt. Probrũ Stuprũ, flagitiũ, ut Accius in helenibus, qui ni ſi probrũ oĩa alia in delicta æſtimant. Cæcilius inuocatũ compreſſa parit hinc puerum ſibi probrũ. Probi uelut prohibi, q ſe à delinquendo prohibent. Prodigiatores aruſpices pro digiorũ interpretes. Prodita memoriæ porro dat & fallit. Itẽ ex interiore loco procedit. Itẽ prodit, ut Ennius lib. xvi. Nõ in ſperando cupide rẽ prodere ſummã. Plexa colligata ſignificat ex græco, cui nos etiã præpoſitionẽ adjicimus cũ dicimus p plexa. Plectitur antiq etiam ſine præpoſitionibus dicebãt. Plera dixiſſe antiquos, teſtis ẽ Pacuuius cum ait, plera pars pes ſundãtur. Ploxenũ appellatũ ait Catullus captarũ inaſa, captá ue. Cum ait gingnas uero ploxeni habet ueteris. Plorare, flere, inclamare, nunc ſignificat, et cũ præpoſitione implorare. i. inuocare, at apud antiquos plane iclamare i regis romuli et latum legibus ſi minus ſacra diuus parentũ eſto dei Seruij Tullij, hoc ẽ. Si parentẽ puer imploras ſit parentes puer diuis parentũ ſacer eſto. i. clamarit dixit. Pedula, quæ dicimus tiat græcos appellare manifeſtum eſt. Pacem à pactionis conditõe putat dictam Aſinius Capito, qa utriq; inter ſe populo ſit obſeruanda. Penem antiq cõdã uocabant, à qua antiquitate etiam nunc offa porcina cum cauda in cœnis puris offa penita uocatur, et peniculi quos calcamẽtæ tergentur, quod è codis extremis faciebant antiq, qui tergerent edictus eſt forſitan à pendẽdo. Næuius in tunicularia Theodotũ compellas q aras compitalibus ſedẽs, in cella circũtectas tegetibus lares ludẽtes peni pinxit bubulo, ſignificat peniculo grãdi. i. cõda. Propius ſobrino mihi ẽ conſobrini mei filius, et conſobrinæ meæ filia et patris mei conſobrinus et matris meæ conſobrinus. Poſſeſſio eſt, ut definit Gallus Aelius, uſus quidã aut ædificij nõ ipſe fundus, aut ager. non enim poſſeſſio è rebus, quæ tãgi poſſunt, qui dicit ſe poſſidere res, is uere poteſt dicere. Itaq; in legitimis actionibus nemo ex ijs, qui poſſeſſionẽ ſuã uocare audet, ſed ad interdictũ uenit, aut prætorijs uerbis utatur, uti nũc poſſidetis eum fundum q. d. a. quod nec ui nec clàm nec precario alter ab altero poſſidetis. Ita poſſideatis, aduerſus eã uim fieri ueto. Præfecturæ eæ appellantur in Italia, in quibus, & ius dicebatur, & nundinæ agebantur, & erat quædam earũ reſpu. neq; tamen magiſtratus ſuos habebant, in quas legibus præfecti mittebantur quotannis quibus dicerent, quarũ genera fuere duo, alterũ in quas ſolebant ire præfecti quatuor ſex uirũ pro populi ſuffragio creati erãt hæc oppida capuã, cumas, caſilinum, uulturnũ, liternũ, puteolos, aceras, ſueſulam, atellã, calatiam. alterũ quas prætor urbanus quotannis in quæq; loca miſerat legibus ut fundos, formias, cere, uenafrum, aliãs priuernũ, anagniam fruſilonẽ, reate, ſaturniam, nurſiam, arpinũ, aliaq; cõplura. Paret qđ eſt in formulis debuit & producta priore ſyllaba pronũtiari, & non gemino r ſcribi ut fieret parret quod eſt. ut comparet apparet. Portũ in xij. pro domo poſitũ omnes feré conſentiunt, cui teſtimoniũ defuerit is tertijs diebus ob portum obnagulatũ 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 antiq etiam uicinum habitantem ad poſteriorẽ partem ædiũ ſic appellarunt. deniq; et quæ ante nos ſunt anticæ, & quæ poſt nos ſunt poſticæ dicuntur, & dextrã anticam ſiniſtram poſticam dicimus, ſic etiã ea cœli pars, quæ ſole illuſtratur ad meridiem anticæ nominatur, quæ ad ſeptentrionem eſt poſticæ, rurſum quæ diuidũtur in duas partes orientem, atq; occidentem. Pater patrimus dicebatur apud antiquos, qui cum iam pater ipſe eſſet, habebat etiam tunc patrẽ. Portiſculus eſt, ut ſcribit Aelius Stilo, qui in portu modũ dat claſſi. id autem eſt malleus, cuius meminit Cato in diſſuaſione de rege Attalo et ueſtigalibus Aſiæ C. Lucio pr. Remiges ſcripti ciues ro. ſub portiſculũ ſub flagrũ cõſcripti uenire paſſim. Pro ſæpulis cum dicat Cato, ſignificat pro iniuria uerberum, nam complures leges erãt in ciues rogatæ, quibus ſanciebatur pœna uerberũ, is ſignificabat prohibuiſſe multos ſuos ciues in ea oratione, quæ eſt contra M. Cœlium ſiem percuſſi ſæpe incolumis. alibi præterea pro republicat pro ſæpulis atq; ærario Reipu. multum profuit. Primanus tribunus erat, qui primæ legioni tributum ſcribebat, ut apud Catonem in ea, quæ

eſt contra thermam de ſuis uirtutibus. Properare aliud eſt aliud feſtinare, qui unumquodq; mature tranſigit, is properat, qui multa ſimul incepit neq; perficit, is feſtinat. Prorſus porro uorſus, niſi forte ex græco πρόσω. Cato de fœneratio ne legis miniæ, camerini ciues noſtri oppidũ pulchrum habue re, agrum optimũ, atq; pulcherrimum, rem fortiſſimam, cum Romam ueniebant, prorſus deuertebant pro hoſpitibus ad amicos ſuos. Prohibere comitia dicitur uitiare diem morbo qui uulgo quidẽ maior, cæterum ob id ipſum comitialis appellatur. Cato in oratione, quam ſcripſit de ſacrilego cõmiſſo, do mi cum auſpicamus honorẽ mediũ immortalium uelim habuiſſe ſerui ancillæ ſiqs eorum ſub centone crepuit, quod ego non ſenſi nullum mihi uitium facit, Sicui ibidem ſeruo, aut an cillæ dormienti uenit, quod comitia prohibere ſolet ne id quidẽ mihi uitium fuit. Penatores qui penus geſtant. Cato aduer ſus M. Aciliũ, quarta poſtq̃ naufas ex nauibus eduxi nõ ex mi litibus, atq; nautis piſcatores penatores ficiledarum dedi. Pilates lapidis genus. M. Cato originum libro quinto, Lapis candidior, q̃ pilates. Peregrina ſacra appellantur, quæ aut euocatis dijs in oppugnãdis urbibus Romam ſunt delata, aut quæ ob quaſdam religiones per pacem ſunt petita, ut ex Phrygia matris magnæ, ex græcia cereris, Epidauro Aeſcu lapij, quæ colũtur eorum more, à quibus ſunt acceptæ. Po titius & pinarius Hercules cum ad arã, quæ hodie maxima appellatur decimam boum, quos à Geryone abductos abige bat argos in patriam genus ſacrificij edocuit, quæ fami lia et poſteri eius non deſuere decumantibus uſq; ad Appium Claudium Cẽſorem, qui quinquaginta millia æris grauis his dedit, ſi ſeruos publicos edoceret ritum ſacrificandi, quo facto po titij cum eſſent ex familia numero xij. omnes interierunt intra diem trigeſimum Pinarius, q̃ non affuit ſacrificio, poſtea cau tum eſt, neq; pinariorum ex eo ſacrificio ueſceretur. Poſt humus cognominatus poſt mortẽ patris natus Plautus aulula ria, poſt mediam ætatem q̃ ducit uxorem domũ, 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 iuicem earũ bru tianis. Porcam aureã & argenteã dicebat Capito Ateius quæ etſi numero hoſtiarum non ſit, nomen tamen earum habe re alteram ex auro alterã ex argento factam adhiberi ſacrifi cio cereali. Pulcher bos appellatur ad eximiam pinguedinẽ perductus. Propuditat porcus, dictus eſt, ut ait Capito Ateius, q̃ ſacrificio gentis Claudiæ uelut palmẽtum, et exſolu tio omnis contractæ religionis eſt parũ. Caius ſe uidere pro nuntiat magiſtratus, cum de conſulis ſententia capitis quem cõ demnaturus eſt. Piſcatorij ludi uocantur qui quotannis men ſe iunio trãs Tyberim fieri ſolẽt à po. Ro. pro piſcatoribus ty berinis, quorum quæſtus non in macellum pœnit, ſed ferè in aream uulcani, qa id genus piſciculorum maiorum datur ei deo pro animis humanis. Poſſeſſiones appellantur agri late patentes publici, priuatiq;, qa non mancipatione, ſed uſu te nebantur, 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 ne gligentiam parere ſolere, quod ut prohibitum irem, q̃d in me eſſet meo labori non parſi. Pauimenta pœnicat marmore nu midico ſtrata ſignificat Cato, cum ait in ea oratione, quam habuit, nequis 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. Penitum offam Næuius appellat abſegmen carnis cum coda- antiqui enim offam uocant abſciſſum globi formã, ut manus glomeratam pultem. Priuatæ feriæ uocantur ſacrorum pro priorum, uelut dies natales operatione denicales. Pronubæ adhibentur nuptis, quæ ſemel nupſere, ut matrimonia, pau tate auſpicantes prima, aut ſecunda hora dicata ſpõſalibus ho noris cauſa, ut optima, ac ſecũdiſſima ueniant. alij dicunt, quæ nupſerunt cauſa auſpicij ut ſingulare pſeuẽret matrimonium. Pudicitiæ ſignum in foro boario eſt ubi familia ediſſet Hercu lis. eam quidam fortunam eſſe exiſtimant. Item uia latina ad milliarium illic fortunæ muliebris ſimulachrũ nefas eſt attin gi niſi ab ea, quæ ſemel nupſit. Plebeiæ pudicitiæ ſacellum Romæ ut cætera ſacra colebatur. Patrimi & matrimi pue ri prætextati tres nubẽtem deducunt, unus q̃ facem præfert ex ſpina alba, quia noctu nubebant. duo qui tenerent nuben tem. Pilentis & carpentis per urbem uehi à matronis cõceſ ſum eſt, q̃ cum aurum non reperiretur ex uoto, q̃ Camillus uo uerat Apollini delphico conferre. Prætextum ſermonẽ qui dã putant dici, q̃ prætextis nefas ſit obſcœno uerbo uti, alij q̃ nubentibus depoſitis prætextis à multitudine puerorum obſcœ na clamentur, ideoq; prætextum ſermonem nihil obſcœni habẽ tem. Palatilis flaminẽ conſtitutus eſt ad ſacrificandum ei deæ, in cuius tutela palatium eſt. Portẽta exiſtimauere quidã grauia eſſe. oſtenta bona. alij portenta quædam bona quædã triſtia appellari. portenta, quæ quid porro tendant indicent, oſtenta, quæ tantummodo oſtendant, monſtra, quæ præcipiant quæq; remedio purgentur. Poſtularia fulgura, quæ uotorum aut ſacrificiorũ ſpretum religionem deſignant. peſtifera, quæ mortem, aut exilium oſtendunt, peremptalia, quæ ſuperiora fulgura, aut portenta perimunt. i. tollunt. Pullus Iouis dice batur Q. Fabius, cui Eburno cognomẽ erat propter candorẽ, q̃ eius natis fulmine icta erat. Antiq puerũ quem quis ama bat pullum eius dicebant. Peregrinus ager eſt, q̃ neq; Ro manus, neq; hoſtilis habetur. Publica ſacra, quæ publico ſum ptu pro populo fiunt, quæq; pro mõtibus pagis Curijs ſacellis. At priuata, quæ ſingulis hominibus. familijs. gentibus fiunt. Peremne dicitur auſpicari, q̃ amnem, aut aquam, quæ ex ſa cro oritur, auſpicata tranſit. Pecuum cum dixit M. Cato p̃ caſum genitiuum à ſingulari caſus recti formauit, quo utebã tur antiqui i. pecu, ac teſtiu tonitru. genu ueru. quorum omniũ genitiuus pluralis geminat u literam. nunc quia dicimus ut pecus, eam quæ in uſu eſt, formã in declinationibus ſequimur. Præteriti ſenatores quondam in opprobrio non erant, q̃d ut reges ſibi legebãt, ſublegebantq; quos in cõſilio publico habe rent. Vtq poſt exactos eos Conſules quoq; & tribunos militum conſulari poteſtate coniunctiſſimos ſibi quoſq; patriciorum & deinde plebeiorum legebant, donec poteſtas tribunitia interue nit, qua ſanatum eſt, ut cenſores ex omni ordine optimũ quẽq; curiatim in ſenatu legerent, quo factum eſt, ut qui præteriti eſſent, & loco moti haberentur ignominioſi. Pro cenſu claſ ſis Iuniorum Ser. Tullius cum dixit i deſcriptione centuriarũ, accipiebat i cenſu, ut ait M. Varro libro ſexto rerum humana rũ. ſicuti pro roſtris pro tribunali pro teſtimonio. Procum patricium in deſcriptione eas ſi unquam fecit Ser. Tullius, ſi gnificat procerum. i. n. ſunt principes, nam proci dicuntur. qui poſcunt aliquam in matrimonium græce μνηστῆρες, eſt enim procare poſcere, ut cũ dicit in iudice collocando ſi ali quem procas inue cum procas, ideſt poſcas, unde meretrices pro caces ab aſſidue poſcendo. & uerbum procas, ideſt poſcis. Peculium ſeruorum à pecore inde dictum eſt, ut pecunia pa trum familiæ, ſiue nobilium. Puelli p diminutionem à pueris dicti ſunt. itaq; & Ennius ait, Pœni ſoliti ſuos ſacrifica re puellos. & Lucilius, cum q̃ hic tam formoſus homo à te di

genus puellus. & Plautus, olim huic puello ſe uenum ducer.
Præſtamatores dicuntur q fluminibus diali, quirinali, martiali antecedunt. exclamant enim feriis publicis ut homines abſtineant ſe opere, quia ijs opus facĕtĕ uideri irreligioſum eſt.
Pone graui ſono, antiqui utebantur pro loci ſignificatione.
Planta oleaginea, eſt uirga foliata ex olea deplantata. ⊢ Pomonal eſt in agro ſolonio uia oſtienſi ad duodecimũ lapidem diuerticulo à milliario octauo. ⊢ Pubes, & qui pubem gerere 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 i uſu ſpurco non fuerit, probi quod recte exactum, purgatumq; ſit, profani qđ ſacrũ non ſit, & quod omni religione ſolutum ſit, ſui, quod alienum non ſit. ⊢ Pacionem antiqui dicebant, quam nunc pactionem dicimus, unde & pacſci 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. ⊢ Paterá perpluere in ſacris cum dicitur, ſignificat perpluere, aut pertuſam eſſe. ⊢ Paſtillum eſt in ſacris libi genus rotundi. Pudia ſaxa eſſe ad portum, q ſit ſecundum tyberim, ait Fabius pictor, quem locum putat Labeo dici ubi fuerit ficana uia oſtiẽſi ad lapidem undecimũ. ⊢ 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 mĕſtruo eſſe dicuntur, q ſacrorum cauſa toto menſe in cærimonijs ſunt, ideſt puri ſine certis rebus arendo. ⊢ 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 oĕs ciues faciunt, nec certis familijs attributa ſunt ut fornacalia, parilia, laralia. ⊢ Polluere merces.
liceat ſunt far polenta, uinum, panis fermentatus, ficus, paſſa, ſuilla bubulca agnina, caſei, 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 feriarũ non eſt facere, uel, ut quidam dixere, pro eo facere uelut feriæ nõ ſint, aut id facere, quod feriis fieri non liceat. Itaq; diĕ profeſtum diĕ ſine feriis eſſe. ⊢ Profanũ eſt quod ſani religione non tenetur. Item profanum, quod non eſt ſanctum. Plau. Sanctum an profanũ habeas parui penditur. ⊢ Procubitores dicuntur fere 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, properáq; eſt. ⊢ Prorogationes centuriæ dicuntur, ut docet Varro rerum humanarum libro ſexto, quæ res Romani, q ignorarĕt petitores, ut fialius animaduertere poſſent. Verrius probabilius indicat eſſe, ut cum eſſent deſignati à prærogatiuis, in ſermone populi non ueniret de dignis indignis ue, ut facerent cæteri diligentiores ad ſuffraga ferenda.

SEXTI POMPEII FESTI. LIB. XV.

Vetulis dicebatur ab antiquis orcus.
Quintia prata trãs tyberim à Quintio Cincinnato, cuius fuerant, dicta ſunt. ⊢ Quintana appellatur porta in caſtris poſt prætorium ubi rerum utenſilium forum ſit. ⊢ Querqueram frigidam cum tremore à græco κίρκος certum eſt dici unde & carcer. Lucil. Lactas me, ut febris querquera. & alibi, Querquera conſequitur febris, capitiſq; dolores. Itẽ Plautus, ismihi erat bilis querqueratus. ⊢ Quercus dicitur, q id genus arboris graue ſit ac durum tum etiam ingentẽ euadat altitudinem, querqueram enim grauem & magnam quidam putant dici. ⊢ Quadruplatores dicebantur, qui eo quæſtu ſe uebantur, ut eas res perſequerentur, quarum ex legibus quadrupli erat actio. ⊢ Quando herus comitiauit fas in faſtis notari ſolet, et 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. quándo 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 q poſtq̃ hac de cauſa, quod græcum ἐπεὶ utriuſq; ſignificationem obtinet. ⊢ Quod ſignificat et aliud præterq̃ qđ in uſu fere eſt, & græci dicunt ὅτι. ⊢ Quinq; genera ſignorum obſeruant augures, ex cœlo, ex auibus, ex tripudijs, ex quadrupedibus, ex diris. ⊢ Quirinalia mẽſe februario dies, quo Quirini fiunt ſacra. i. ſtultorũ feriæ appellabantur ante, quàm in eum cõmigrarent fere ſabini Curibus uenientes poſt fœdus inter Romulum, & Tatium. qđ quidem ſuorum fornacalium ſacrorum cognominant, qđ eo potiſſimum rem diuinam faciunt. ⊢ Quirinalis collis, qui nunc dicitur, olim Agon appellabatur ante, quàm in eum cõmigrarent ſabini Curibus uenientes poſt fœdus inter Romulũ, et Tatium ictũ, à quo hanc appellationem ſortius 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 q rinalem itur, ſiue quod proxime eam eſt Quirini ſacellum.
Quiritium foſſæ dicuntur, quibus Ancus Martius urbem circundedit, quam ſecundum oſtium Tyberis poſuit, quo etiam oſtiam, & quia populi opera eas fecerat appellauit quiritũ.
Quincentum & producta prima ſyllaba, & per. c. literam uſurpabant antiqui, quod poſtea leuius uiſum eſt, ita ut nunc dicimus 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 et 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 nõ poteſt. ⊢ Quinquatrus appellari quidam putant à numero dierum, quia fere ijs celebrabantur, qui ſcilicet erãt tam Hercule, quàm qui triduo ſaturnalia, & totidẽ diebus compitalia. nam omnibus ijs ſingulis diebus ſunt ſacra, forma autem

uocabuli eius exemplo multorũ populorũ Italicorũ enuntiata
eſt, qui poſt diẽ quintũ iduum eſt is dies feſtus, ut apud Thuſcu
lanos triatrus, & ſexatrus. Mineruæ autẽ dicatũ eũ diẽ exi-
ſtimant, ꝙ eo die ædes eius auctino conſecrata ſit. ⊢ Quin-
quatrus feſtiuus dies dictus, ꝙ poſt diẽ quintũ iduum celebra
retur, ut triatrus, & ſexatrus, & ſeptimatrus, et decimatrus.
Quinquertiũ uocabãt antiq, quem græci penthatlon, ut in-
dicat uerſus hic. oĩs æqualis uincebat qquertio. Liuius quoq;
ipſos athletas ſic noĩat, quinquertiones præco i mediũ uocat.
Quiſquiliæ dicĩ putant quicquid ex arboribus minutis ſurculo
rũ foliorũue cadit uelut quicqd cadit. Cæcilius. quiſquilias
uolantis uentis ſpolia memorãs modo. & Næui. in tegularia,
ubi deturbate ſaxo quiſquilia non hó ⊢ Quintipor ſeruile no
mẽ frequẽs apud antiquos erat, à prænomine dñi dictum, ut
marcipor. gnipor, q̃uis ſint q à numero natorũ ex ancilla quin
to loco dictũ putent. ⊢ Quippe ſignificat quid ni, teſtimonio ẽ
Ennius lib. XL. quippe ſolẽt reges oĩs in rebus ſecundis. I dẽ
libro XVI. Quippe uetuſta uirum nõ eſt ſat bella mouere.
Item alij cõplures. ⊢ Quiană pro quare, & cur poſitum, et
apud antiquos, ut Næuium i cærmine punica belli, Sume deũ re
gnator quiană genus iſti. & in ſatyra, quiană ſaturniũ popu
lum pepuliſti. & Enni. libro VII, heu quiană dictis noſtris
ſententia flexa eſt. ⊢ Quid niſi uſurpauiſſe antiquos teſtis et
Afranius in epiſtola, me authore mater abſtinebis quid niſi.
Quadrata Roma in palatio ante templũ Apollinis dicitur lo-
cus ubi repoſita ſunt, quæ ſolẽt boni ominis gratia in urbe cõ
denda adhiberi, ꝙ ſaxo munitus eſt initio in ſpeciẽ quadratã.
eius loci Ennius meminit cum ait, et qs exſtiterat Romæ regna
re quadratæ ⊢ Quadrurbẽ Athenas Accius appellauit, quod
ſcilicet ex quatuor urbibus in unũ domicilia tulere, Braurone,
Eleuſine, Pireo, Sunio. ⊢ Quæſo, ut ſignificat idẽ quod rogo,
ita quæſere ponitur ab antiqs pro quærere, ut eſt apud Enni
um libro ſecundo, Oſtia munita eſt idẽ locat nauibus pulchris
Munda facit, nautiſq; mari quæſentibus uitã. & in Creſphõ
te, ducit me uxorẽ liberũ ſibi quæſendũ gratia, & in androme
da. liberũ quæſendũ familiæ matres cauſa tuæ. ⊢ Quadran
tal uocabant antiq, quam ex græco ἀμφορεὺς dicunt, qđ
uas pedis quadrati octo & quadragnta capit ſextarios Clau-
Curgulione, Anus hæc quantillum ſitit, modica eſt, capit qua
drantal te. Cato contra Oppiũ. Vinum redemiſti, prædia pro
uini quadrantalibus ſexagnta i publicũ dediſti, uinum nõ de
diſti. ⊢ Quoaxare ranæ dicuntur, cum uocem emittunt.
Quartarios appellabant antiqui muliones mercenarios, quod
quartã partẽ quæſtus capiebant. Lucil. porro hoĩes nequam
malus ut quartarius cippos colligere oĩs. ⊢ Quatenus ſigni-
ficat quaſi ne hactenus, hac ſine. At quatinus quoniã. Sed anti
qui quatenos dicebant, ut Scipio Africanus in ea oratione, quã
ſcribit, poſtq̃ ex Africa rediit uti negotiũ natũ erat quatenos
caſtra noſtra ita munita erant, ut poſſes partẽ exercitus abdu
cere. ⊢ Quãde pro quam uſos eſſe antiquos cũ multi ueteres
teſtimonio ſunt, tũ eſt Liuius in primo. Iupiter, ut muro fre-
tus magis quamde manu ipe ſecundo, Quãde tuas
oĩs legiones, ac populariſ. & Lucre. Clarus ob obſcurã lin-
guam magis, ut inanes Quamde grauis tergæuos qui uera re
quirunt. ⊢ Quã mox ſignificat, quàm cito, Sed ſi per ſe ponas
mox ſignificabit paulo poſt uel poſtea. ⊢ Quatere ſuſpenſum
& uicinũ rei alicuius motũ ſignificat, nõ ut Verrius putat, ſe
rire, cum id ipſum uerbũ concutere ex præpoſitione, quæ eſt cõ
& quatere ſit cõpoſitũ. ⊢ Quaſſare autem eſt ſæpe quatere.
Querquetulanæ reputantur ſignificare nymphæ præſiden-
tes querqueto uireſcenti, quod genus ſyluæ indicat fuiſſe intra
portam, quæ ab eo dicta ſit querquetularia. ⊢ Ques antiq di
xere, inde declinatũ remanet datiuo caſu, quibus nam qui ad
huc itẽ queis facit, ut iſti iſtis, illi illis. Qui hoc cẽſetis illuc trã
ſite, q alia oĩa in hanc partẽ ijs uerbis præito minis uidelicet
cauſa ne dicat, qui non cenſetis. ⊢ Quot ſerui, tot hoſtes in pro
uerbio ẽ, de quo Aſinius Capito exiſtimat errorẽ hoĩbus inter
ueniſſe præpoſtere plurimis enuntiantibus. uero enim ſimilius
eſſe dictum initio, Quot hoſtes, tot ſerui, tot captiui ad ſeruitu
tem adducebantur, unde etiam Mancipia

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Romanã portã nulgus appellat ubi ex epiſty
lo deſluit aqua, qui locus ab antiquis appella
ri ſolitus eſt ſtatuæ cincæ, quod i eo fuit ſepul
chrũ eius familiæ, ſed porta Romana iſtitute
eſt a Romulo in infimo cliuo uictoriæ, qui lo
cus gradibus in quadraturã formatus ẽ. appellate autẽ Roma
na a Sabinis præcipue ꝙ ea proximus aditus erat Romam.
Rutabulum eſt quo ruſtici in prorũdo i igne coquẽdi panis gra
tia utuntur. inuenitur etiã poſitũ et pro uirili mẽbro. Næuius
in pico qd ego facerẽ, in otio ſi rodebã rutabulũ. Næuius ob-
ſcænã partẽ uiri deſcribens, uel quæ ſperat ſe rupturum iri
adoleſcentulo ea licet ſenile tracket retrutũ rutabulum. ⊢ Ruta
cæſa dicuntur, quæ uenditor poſſeſſionis ſui uſus gratia conci
dit, ruendáq; contraxit. ⊢ Rutiliũ ruſum ſignificat, cuius co
loris ſtudio etiã antiquæ mulierẽs fuere, unde traxere cogno
mina rutilias, ut indicat frequenter Afranius. ⊢ Rutrũ tenen
tis Iuuenis eſt effiges in capitolio Ephebi more græcorum are
nas ruẽtis exercitatiõis gratia. qđ ſignũ Põpeius bithynicus
ex Bithynia ſupellectilis regiæ Romam deportauit. ⊢ Rotun-
dã ædem Veſtæ Numa Põp rex Romanorũ conſecraſſe uide-
tur, ꝙ eãdẽ eſſe, terrã, qua uita hoĩum ſuſtinetur, crediderit,
eamq; pilæ formã eſſe. ut ſui ſimili tẽplo dea coleretur. ⊢ Ru
ſcũ eſt, ut ait Verrius, amplius paulo herba, & exilius, uirgul
tis, fruticibuſq; non diſſimile iunco, cuius coloris rebus uti mu
lierẽs ſolitæ cõmemorat Cato originũ libro ſeptimo, Mulierẽs
opertæ auro purpuráq;, ars inhæret diadema, coronas aureas
ruſcea facie, galbeas lineas, pelles redimicula. ⊢ Rupitias in
XII ſignificat damnũ dederis. ⊢ Rodus uel raudus ſignifi
cat rẽ rudem uel imperfectã nam ſaxũ quoq; raudus appellant
poetæ ut Accius Menalippo. Conſtituit cognouit ſenſit conlo-
cat ſeſe in locum celſum, hic manibus rapere rodus ſaxeũ grã
dem et graue, et i Chryſippo, neq; quiſquã à telis uacuis. Sed
uti cuiquã obuiã fuerat ferrũ. alius ſaxũ rodum uulgus qui
dẽ i uſu habuit nõ modo pro ære imperfecto, ut Lucilius, cũ ait,
plumbi paxillũ rodus limina texã. Sed etiã pro ſignato, cũ di
citur, in mancipãdo ruduſculo libram ferito aſſe tangito libram.
Cincius de uerbis priſcis ſic ait, Quemadmodũ oĩs fere mate
ria nõ deformata rudis appellatur, ſic ueſtimentũ rude nõ ppo
litũ. ſic æs ifectũ ruduſculũ, apud ædem Apollinis æs cõflatũ
iacuit. id adrudus appellabãt in æſtimatione cẽſoria æs inſe
ctũ rudus appellatur. ⊢ Rudiarij ab eodem dicuntur q ſagã
noua ppoliunt. hominẽ imperfectũ rudem dicamus. ⊢ Ruden-
tes reſtes nautinæ, & Aſini cũ uocẽ mittunt. ⊢ Ruſpari eſſe
cribro quærere hoc uerſu indicatur, et ego ibo ut latebras ru
ſpans rimer amaptimas. ⊢ Ruſtica uinalia appellantur, mẽſe
auguſto. xiiij. calendas ſeptembris, Iouis dies feſtus, quia latini
bellũ gerentes aduerſus Mezentiũ, oĩs uini libationẽ ei deo de
dicauere, eodem aũt die ueneri templa ſunt conſecrata, alterũ
ad circũ maximũ, alterũ in luco libitinenſi, quia in ipſius deæ
tutela ſunt orti. alter Ruſtica uinalia. xiiij. calendas ſeptem-
bris celebrabant, quo die primum uinum in urbe deferebãt.

Rogatio eſt cũ populus cõſulitur de uno, pluribus'ue hoĩbus, q̃ nõ ad ad oĩs ptineat, & de una pluribus'ue rebus de q̃bus nõ pĩbus ſanciatur. Nã q̃d in oẽs homines res'ue populus ſcuit lex appellatur. Itaq; Gallus Aelius ait, iter legẽ et rogationẽ hoc ĩ tereſt. Rogatio eſt genus legis, quæ, lex nõ cõtinuo eſt, ea rogatio eſt, nõ pót nõ eſſe lex, ſi mõ iuſtis comitus rogata eſt. ℣ Romã appellatã eſſe Cephalon Gergithius, qui de aduentu æneæ in Italiã uidetur cõſcripſiſſe, ait ab hoĩe quodã comite Aeneæ eũ. n. occupato mõte, q̃ nunc palatinus dicitur, urbẽ cõdidiſſe, atq; eã Romã noĩaſſe. Apollodorus in Euxenide ait, Aeneã et Lauinia natas Mayle, mullũ, Romũq; atq; ab Romo urbi tra ctũ nomẽ. Alanius ait Tyrrenia Aeneæ nauũ filiũ Romulum fuiſſe, atq; eo ortã Albã Aeneæ neptẽ, cuius filius nomine Romus cõdiderit urbẽ Romã. Antigonus Italicæ hiſtoriæ ſcriptor ait, Romũ quendã noĩe Ioue conceptũ urbem condidiſſe in palatio Romæ, eiq; didiſſe nomẽ. hiſtoriæ cumanæ compoſitor Athenis quoſdã profectos Sicyonem, theſpiaſq; ex q̃bus portõ ciuitatibus ob inopiam domiciliorũ cõpluris profectos ĩ extremas regiones delatos ĩ Italiã, eosq; multo errore noĩatos Arignes, quorũ ſubiecti qui fuerint uiri, uniuerſiq; uiriũ iperio montẽ palatiũ, in quo frequentiſſimi cõſederint appellauiſſe à uiribus regẽtis ualẽtiã, q̃d nomen aduentu Euandri, Aeneæq; in Italiã cũ magna græcæ loquentiũ copia interpretatũ, dicq; cæptũ Romã. Agathocles aſyrænarũ rerũ ſcriptor ait, uaticinio heleni ipulſum Aeneã Italiã petiuiſſe portantẽ ſecũ ſuam neptẽ, Aſcaniq; filiã noĩe Rhomã, eãq; ut Italia Phryges ſunt poſiti, & ijs regiõibus, maxime quæ nunc ſunt uicinæ urbi, primã oium cõſecraſſe in palatio fidei tẽplũ, in quo mõte poſtea cũ cõderetur urbs, uiſam eſſe iuſtã uocabuli Romæ nomẽ cauſam, eãq; priore unde ea locũ dediciauiſſet fidei. ait q̃dem Agathocles cõplures eſſe authores q̃ dicãt Aeneã ſepultũ in urbe Berecynthia proxime flumen nolon, atq; ex eius progenie quendã noĩe Romũ ueniſſe in Italiam, et urbẽ Romã noĩatam cõdidiſſe. Gallias aũt Agathocli ſiculi q̃ res geſtas cõſcripſit, arbitratur è manu Troianorum fugientiũ Ilio capto cuidã nomen fuiſſe Latino, eúq; habuiſſe cõiugẽ Romã, à quo ut Italia ſit potitus, urbẽ cõdiderit, quã Romã appellauiſſe, q̃ cognomento Lembus Heraclides appellabatur, exiſtimat, reuertentibus ab Ilio Achiuis quoſdã tẽpeſtate deiectos ĩ Italiam regiões ſecutos Tyberis decurſum pueniſſe ubi nũc ſit Roma, Ibiq; pptædiũ nauigatiõis ipulſos, atpinuas authoritate ueteris cuiuſdã tẽpeſtiuæ noĩe Romes inuenciſſe claſſem, atq; ab ea neceſſitate ibi manendi Vrbẽ cõditam ab ijs potiſſimũ eius nomine eã appellatam, à cuius cõſilio eas ſedes ſibi firmauiſſẽt. Galatas ſcribit cũ poſt obitũ Aeneæ ipe rium Italiæ ꝓueniſſet ad Latinũ Telemachi, circæq; filiũ, iiq; ex Rome ſuſcepiſſet filios Romũ, Romulumq; urbi cõditæ ĩ palatio cãm fuiſſe appellandæ potiſſimum. ℣ Romam Romulus de ſuo noĩe appellauit, ſed ideo Romam nõ Romulã, ut ampliore uocabuli ſignificatu proſperiora patriæ ſuæ omnare tur. ℣ Romulũ q̃dam à ficu ruminali, Aliꝙ lupæ ruma nutritus eſt, quẽ credibile eſt à uiriũ magnitudine, itẽ fratrem eius appellatos. aliꝙ dicũt à uirtute. i. robore. ℣ Rhonde, ſicandionq; cũ dixit Luci quo noĩari parũ poſuit tã infeſtũ ſibi corpus et ualetudinem referẽs q̃ lenis, Sed ſaluti nauigantiũ. ℣ Rinocerotem q̃dã eſſe aiunt bouẽ ægyptiũ. ℣ Redẽptores proprie, atq; antiqua cõſuetudine dicẽbantur, q̃ cum ad faciendum, aut præbendũ cõduxerant, effecerant q̃; tũ demum pecunias accipiebant. nam antiqui emere pro accipere ponebatur. At ij nunc dicũtur redemptores, q̃ q̃d conduxere præbendum, utendũq;. Redhibitur cũ id proprie dicatur q̃ redditum eſt, iprobatũq;, et q̃ dedit, idemq; rurſus coactus eſt habere id q̃d ante habuit. Recliuiã q̃dam, aliꝙ recliuium appellant, eũ circa ungues cutis ſe reſoluit, q̃a lucere eſt ſoluere. Titinnius ſetina, laſſitudo conſeruũ recliuie flagri, & Liui. ſcabra in legendo recliuioſa'ue offendẽs. ℣ Redoſtire gratiã referre. Næui. in lupo uel ueniens regẽ ſalutat iube albanũ miliũ comitẽ ſenem ſapientẽ cõtrare doſtis menulus. & Accius amphitryone. Cedo ecq̃d te redoſtitum, cũ meaſſem obiectet fialius. Nam et hoſtire æquare poſſuere. Enni. in chreſpõte, audis, atq; auditis hoſtimentum adiungito, & ineptioris, liriſq; mea quo minus machæra, atq; haſta hoſpuis manu. & Pacuuius in teucro, niſi coerceo proteruitates, atq; hoſpo ferociam. ℣ Redantruare dicitur in ſaliorum exultationibus cũ præſul ampiruauit, q̃ eſt motus edidit ei re feruntur inuicẽ ijdẽ motus. Lucil. præſul ut ampiruet, ide uulgus redamplauit. At Pacu. in promerenda gratia, Simul cum uideã graios nihil mediocriter redantruare, opibusq; ſummis proſequi. ℣ Rediuiuum ẽ ex uetuſto renouatũ. Cicero libro primo ĩ Verrẽ, et utrũ exeſtimatis minus operis eſſe unam columnam efficere ab itegra nouã nullo lapide rediuiuo. ℣ Redearguiſſe p eliterã Scipio Africanus Pauli filius dicitur enũtiaſſe, ut idẽ ẽt ptiſum. cuius meminit Lucil. cum ait, quo faciẽor uideare, et ſcire ꝓluſq; cæteri ptiſum hoĩem nõ ptẽſum dicere ſerũt, nam genus. ERAG. ℣ Reduncũlũ uocant catellã qua maxime utuntur ornatus cauſa. ℣ Reus nunc dicitur q̃ cauſam dicat, & itẽ q̃ q̃d promiſit ſpondit'ue, ac debet. at Gallus Aelius libro ſecundo ſignificationũ uerborũ, quæ ad ius ptinent. Reus eſt q̃ cum altero litem cõteſtatam habet ſiue is egit, ſiue cũ eo actũ eſt. Reus ſtipulãdo eſt idẽ q̃ ſtipulator, dicitur q̃ppe ſuo noĩe ab altero q̃d is ſtipulatus eſt, non is q̃ alteri adſtipulatus eſt. Reus promittẽdo eſt q̃ ſuo nomine alteri quid promiſit, Quiue pro altero quid promiſit. at Capito Ateius in eadem q̃dem opiniõe eſt. Sed exemplo adiurat interpretatiões Numa in ſecũda tabula ſecũda lege, in qua ſcriptũ eſt, q̃d nomen unum fuit iudici, arbitriue. eo die diſtenſus eſto. nunc uterq; actoris, reiq; in iudicio uocatur unus. Item q̃ accuſator de uia citur more uetere, & conſuetudine antiqua.

Riuus uulgo appellatur tenuis fluor aquæ, nõ ſpecu conſilio'ue factus, uerũ naturali ſuo impetu. Sed ij riui dicuntur q̃ manu facti ſunt, ſiue ſup terra in fiſſa ſiue ſup ſpecu, cuius uocabuli origo ex græco pendet. ℣ Ratus ſum ſignificat putaui, ſed aliqñ pro firmo, certoq; ponitur ratus, et ratũ. Enni. occiduntur ubi potiuntur Ratus Romulus prædã. et Accius ĩ Menalippe, neq; ratũ eſt q̃d dicas, nec quæ agitas, dicendi eſt locus. R. R. duobus in cõpluribus orationibus cũ de actis deſeritur quæ ẽt ꝓſcribi ſolẽt, ideſt rationũ relaturũ, q̃ ijs tabulis docentur iudices, quæ publice data, atq; accepta ſint. ℣ Rauiliæ à rauis oculis, quemadmodũ colore fuſcæ ſullæ. aliꝙ dicũt quemadmodũ à cæſiis cæſulæ dicuntur. ℣ Ratumena portã noĩe eius appellata ẽ, q̃ ludicro certamine quadrigis uictor Hetruſci generis iuuenis à Veijs. Is cõſternatis eqs excuſſus Romæ periit, q̃ eq ferũtur nõ ante cõſtitiſſe q̃ puenerint in capitoliũ, cõſpectumq; ſictilũ quadrigarũ, q̃ erant in faſtigio Iouis templi, quas faciendas locauerãt Romani ueniẽti cuidã artis figlinæ prudẽti, quæ bello ſunt reciperatæ, q̃a ĩ fornace adeo creuerant, ut eximi negrent, idq; prodigiũ portendere uidebatur in quacuitate eæ fuiſſẽt omniũ eã futurã potenſſimam. ℣ Recuperatio eſt, ut ait Gallus Aelius cũ inter populũ & regem, nationesq; & ciuitates pegrinas lex conuenit quo modo ꝓ reciperationem reddantur res, recipienturq;, reſq; priuatas iter ſe ꝓſequantur. Reciprocare pro ultro, citroq; poſcere uſi ſunt antiq, q̃a procare eſt poſcere. Pacu. Teucro, rapito reciproca, parcito, augeto, citare, nectere, reciprocare, nudiq; gremijs ſubuectare affigere. Plau. Straba quaſi tollenone, aut pilũ græcũ reciproces plana uta. ℣ Recellere reclinare, et excellere in altum extollere. Reciniũ oẽ ueſtimentũ quadratũ. hi q̃ XII interpretati ſunt, eẽ

dixere uirilẽ togã, qua mulierẽs utebãtur prætextã clauo pur pureo. ũ recniati mim planipedes. quam rem diligenter exe quitur Santra libro ſecundo, de uerborum antiquitate.

Ricæ & riculæ uocantur parua ricania, ut palliola ad uſum ca pitis facta. Granius quidem ait eſſe muliebre angulũ capitis quo prouincta flaminica redimatur. Rectæ appellãtur ueſtimenta uirilia, quæ patres liberis ſuis conficienda curãt omnis cã ita uſurpata, quæ à ſtantibus, & in altitudinẽ texuntur. Remã capatã Gallus Aelius eẽ ait, quæ mancipata ſit ab eo, cui in ma num conuenerit. Rienes quos nunc uocamus, Antiq nefrun dines appellabant qa græci νεφρους uocant. Iau. ſatyrio ne, male tibi euenisſe uideo glaber erat tanq rien. Refrina fã ba dicitur, ut ait Cincius quoq, quæ ad ſacrificiũ referri ſolet domum ex ſegete cã auſpicij quaſi reuocent fruges, ut domũ da tantes tuirtito ad rẽ diuinam faciẽdã. Aelius dubitat an ea ſit, quæ prolata in ſegetem domũ referatur, an quæ refrigatur, qđ eſt torreatur. ſed opinionẽ Cincij adiuuat, qđ in ſacrificijs pu blicis cum puls fabata dijs datur noiatur refrina. Remeare re dire, ut cõmeare ultro, citróq; ire, Vñ cõmeatus dari dicitur. i. tempus, quo ire, redireq; poſſit. Afranius ut in emancipato ue nit me ſine mercede proſum paucis remeare in ludũ. Remeli gines, & remoræ à morando dictæ ſunt. Plau. in patina. Nã qd ille nunc tam diutius remorantur remelignes. et Luci. quæ nam uox ex te reſonans meo gradu remoram fecit? Ab Afranio ĩ prodito remeligo à laribus miſſa ſum hanc, quæ curſum coit. Reapſe eſt re ipſa. Pacu. in armorũ iudicio. Si nõ eſt ingratum reapſe, qđ feci bene. Regimen pro regimento uſurpãt poetæ. Enni lib. xvi. Primus ſenex Bradyn in regimen, bellíq; peritus. Relegati dicuntur proprie, qbus ignominiæ, aut pœnæ cauſa neceſſe eſt ab urbe Roma, alia'ue, quo loco abeſſe lege, Senatuſq; conſulto, aut edicto magiſtratuum, ut ẽt Aelius Gal lus indicat. Religioſus eſt non mõ deorũ ſanctitatem magni æſtimans, ſed ẽt officioſus aduerſus hoſtes. dies aũt religioſi qui bus niſi qđ neceſſe eſt nefas habetur facere, quales ſunt ſex & trigintatri q appellantur et alienſes, atq; ij qbus mundum pa tet. Gallus Aelius p hoi ita facere nõ liceat, ut ſi id faciat, con tra deorũ uoluntatem uideatur facere. quo in gne ſunt hæc, in ædem Bonæ deæ uirũ introire aduerſus myſtica, legem ad po pulũ ferre die nefaſto, apud prætorem lege agere. inter ſacrum aũt, & ſanctũ, & religioſum differentias belliſſime refert. Sa crum ædificiũ conſecratum deo. Sanctũ murũ, q ſit circa oppi dũ. Religioſum ſepulchrũ ubi mortuus ſepultus, aut hũatus ſit ſatis conſtare ait. Sed ita portione quadã & tribus eadẽ uide ri poſſe. Siqdem qđ ſacrum eſt, id lege aut inſtituto maiorum ſanctum eſſe putant, qđ uiolari id ſine pœna non poſſit, idẽ re ligioſum quoq; eſſe, qđ nõ iam ſit aliquid, qđ ibi homini facere non liceat, qđ ſi faciat, aduerſus deorũ uolũtatẽ uideatur face re. Similiter de muro, & ſepulchro debere obſeruari, ut eadẽ, & ſacra, & ſancta religioſa fiant, ſed quo modo ſupra expo ſitum eſt, cum de ſacro diximus. Repotia poſtridie nuptias apud nouum maritũ cœnãtur qa quaſi reficiatur potatio. Pacu. Illiona, ab ea depulſum Mamam pædagogandum accipit ap portatis liber. Repagula ſunt, ut Verrius ait, quæ patefa ciendi gratia ita figuntur, ut ex cõtrario, quæ oppanguntur. ut Cicero in Verrẽ lib. IIII. poſtea conuolſis repagulis effractis ualuis demoliri ſignum, ac ueſtibus labefactari conantur, quæ poetæ interdũ repages appellant. Repudium Verrius ait dictum, qđ ſit ob rem pudendam. Acci. repudio eiecta ab Argis iandudũ exulo. Repedare recedere. Pacu. paulũ repeda gua te à ueſtibulo gradũ. Repaſtinari ager is dicitur, ut Verrius exiſtimat, cuius natura mutatur fodiẽdo, cum aut ſylueſter ex colatur, aut lapis moliter frangendo, ut fiat paſcui uel pecori bus herba uel hoibus ſatiõe. Cato in ea, quã ſcribit de ſuis uir

tutibus contra thermũ, Ego iam à principio in parſimonia, atq; in duritia, atq; induſtria oẽm adoleſcentiã meã abſtinui agro colendo ſaxis Sabinis ſilicibus repaſtinandis, atq; conſerendis. Afranius in repudiatore, paſtina ſerati ſenex fugis. Reluere reſoluere repignerare. Cæc. Ilarmine, ut aurũ, et ueſtẽ, qđ ma tris fuit reluat, q uiua ipſi oppoſuit pignori. Reſignare ãtiq pro reſcribere ponebãt, ut adhuc ſubſignare dicamus pro ſub ſcribere, Cato de ſpolijs, ne ſufficerentur niſi quæ FRAG. remanant, repetant. Enn. li. i. deſunt riuos, cãpoſq; remanãt. Refert cũ dicius errare nos ait Verrius. eẽ n. rectũ rei fert da tiuo. s. nõ ablatiuo cauſa, ſed eẽ iã uſu poſſeſſum. Ridiculus pro prie dicitur, q ĩ rebus turpibus ridetur. rideo ĩgt Galba cante rie prouerbiũ ẽ, qđ Aſinius Capito ita interpretatur, ut ſiq prin cipio rei alicuius ichoatæ deficiãt aio. Sulpitius Galba cũ i pro uincia exiẽs ad portã ipſam canteriũ ſuũ aĩaduertiſſet ceciderſſe, rideo ĩgt canterie te iã laſſum eẽ cũ tã lõgum iter iturus uix id ſis igreſſus. Retricibus cũ ait Cato in ea quã ſcribit cũ edi ſertauit filiuj nobilioris cẽſurã ſignificat aquã eo noie, quæ eſt ſupra uiã ardeatinã iter lapidẽ ſecundũ et tertiũ, qua ir rigantur orti ĩfra uiam ardeatinã, et aſinariã uſq; ad latinã. Receptitiũ ſeruũ Cato i ſuaſiõe legis uocaniæ cũ ait ſignificat q ob id uitiũ redhibitus ſit. ubi irata facta eſt ſeruũ receptitiũ ſectari, atq; flagitare uirũ iubet. Rogat, eſt conſuluit populũ uel petit, ab eo ut id ſciſcat, qđ ferat. ũ nos quoq; in conſuetu dine habemus pro petere, et orare. Cato in diſſuaſiõe ne lex be bia derogaretur, ait hoc potius agam, qđ hic rogat. Reſtat pro diſtat ait Enn. ponere cũ is dicat ĩpetus, aut medijs regiõi bus reſtat. Ruri eſſe non rure eſſe dicendum teſtis eſt Teren. phormione, cũ ait ruri ſe cõtinebat ibi agrũ de noſtro patre. Religiõi eſt qbuſdam porta carmentali egredi, et in æde Iani, quæ ex extra eam ſenatum hẽre, q ea egreſſi ſex & trecẽti Fabij apud cremerã oẽs interfecti ſunt, cũ in æde Iani Sen. Cõ ſultũ factum eẽt uti proficiſcerentur. Reſignatũ æs dicitur mi liti, cui ob delictũ aliqđ iuſſu tribuni militũ ne ſtipẽdiũ ei detur in tabulas refertur. reſignare. n. antiq pro ſcribere ponebant. Rituales noiantur Hetruſcorũ libri i qbus preſcriptũ ẽ quo ri tu condantur urbes, aræ, ædeſq; ſacrentur, qua ſanctitate muri, quo iure portæ, quo mõ tribus, curiæ, centuriæ diſtribuantur, exercitus cõſtituantur, ordinentur, cæteraq; eiuſdẽ ad bellũ, et pacẽ ptinẽtia. rutilæ canes. i. nõ procul à rubro colore immolã tur, ut ait Ateius Capito canario ſacrificio pro frugibus depre cãdæ fœuitiæ cã ſyderis caniculæ. Réq; eapſe Scipio Africanus Pauli filius cũ pro æde Caſtoris dixit, hac cõpoſitiõe uſus eſt, q bus de hoibus ego ſæpe, atq; i multis locis opa factis cõſiliſq; req; eapſe bñ meritus ſpẽ. i. et re ipſa. Res publicas multarũ ciuitatũ pluraliter dixit C. Gracchus i ea quã ſcripſit de lege P. Ennij et pegris cũ ait eæ nationes, cũ alijs rebus p auaritiã, atq; ſtulti tiã reſpublicas ſuas amiſerãt. Recto fróte cæteros ſeq ſi norit, Cato in diſſertatiõe cõſulatus antiquæ id cõſuetudis fuit, ut cũ ait Enn quoq; à ſtirpe ſuprẽo et ilia dia nepos et lupus fera, et nulla metus, et i cõmentarijs ſacrorũ pontificaliũ frequẽter ẽ hic ouis, et hæc agnus, ac porcus, quæ ñ ut uitia, ſed ut antiq cõſue tudinẽ teſtantia debemus accipe. Recapie apud Catonẽ pro reci piã, et alia eiuſmodi cõplura. Redẽptitauere itẽ ut clamita uere Cato idẽ i ea quã egit de ſignis, et tabulis honorẽ tẽtaue re ait. Lege. facta bñ factis nõ redẽptitauere. Repulſior, ſecũda collatiõe dixit Cato i ea, quæ eſt cõtra Cornelium apud populã Nec qs inultior religioſior deſertior publicis negotijs repulſior comparatiue à repulſo. Ratiſſima quoq; ab ijs, quæ rata dici mus. unde etiam rationes dictæ. Cato in quintum Thermum erga remp. multa beneficia ratiſſima, atque gratiſſima.

Regillus tunicas albis, et reticulis luteis utriq; textis ſurſum uer ſum aſtantibus pridie nuptiarũ diẽ uirgines inducẽ cubitum

ibãt omnis cã, ut etiã in togis uirilibus dãdis obſeruari ſolet. Rapi ſimulatur uirgo ex gremio matris, aut ſi ea non eſt, ex proxima neceſſitudine, cum ad uirũ trahitur, qđ uidelicet ea res feliciter Romulo ceſſit. ☞ Rapi ſolet fax, qua prælucente noua nupta deducta eſt ab utriſq; amicis, ne aut uxor eã ſub lecto uiri ea nocte ponat, aut uir in ſepulchro cõburẽdam curet, quo utroq; mors propinqua alteriusutrius captari putatur. Ritus eſt mos comprobatus in adminiſtrãdis ſacrificijs. ſiue Ritus eſt mos uel conſuetudo. rite autem ſignificat bene, ac recte. Rictus rixæ rixioſæ, ringuntur dici uidetur, qa in diuerſum rũpuntur, contrariaq; ſint recti. qđ uocabulũ dictum uidetur à regendo. ☞ Religioſi dicuntur, q̃ facendarũ, præmittendarũq; rerum diuinarũ ſecundum morẽ ciuitatis delectũ hũt, nec ſe ſuperſtitionibus implicant. ☞ Renouatũ fulgur uocatur cũ ex aliquo fulgure functio fieri cœpit, ſi factum eſt ſimile fulgur, qđ idem ſignificat. ☞ Referri diẽ proditum. i. añferri religioſum eſt, ut ait Veranius in eo, qui eſt auſpicorum de comitijs, idq; exemplo comprobat L. Iulij, & P. Licinij cenſorum, q id fecerint ſine ullo decreto augurũ, & ob id luſtrũ parũ felix fuerit. ☞ Regalia exta appellantur, quæ potentibus inſperatũ pollicentur honorẽ, priuatis, & humilioribus hæreditates, filioſq; miliæ dominationem. ☞ Reſpicere aũt & in auſpicando unde quis aũt proſpexit cũ eodẽ reuertitur. ☞ Religioſum, ac ſacrum eſt, ut templa oĩa, atq; ædes, quæ ẽt ſacratæ dicuntur, ad quod per ſe religioſum. ☞ Rufuli appellabãtur tribuni militũ à conſule facti nõ à populo, de quorũ iure, q̃ Rutilius Rufus legem tulerit Rufuli, ac poſt Ruuli 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. itẽ 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 quiã leui armatura primi prælij cõmittebant, q̃ ut añ imbrem fere rorare ſolet, ſic illi añ graue armaturam, qđ prodibãt rorarij dicti. Robũ rubro colore, et quaſi rufo ſignificari, ut boũ quoq; ruſtici appellant, manifeſtum eſt. un et materia, quæ plurimas uenas eius coloris hẽt, dicta eſt robur, hinc & hoies ualentes, & boni coloris, robuſti. robus quoq; in carcere dicatur is locus, quò præcipiatur maleficorũ genus, q̃ añ arcis robuſteis includebatur. ☞ Robigalia dies feſtus VII Calen. maias quo Robigo deo ſuo, quẽ putabant rubiginẽ auertere, ſacrificabãt. Rorariũ uinum, qđ rorarijs dabatur. ☞ Romula tribus dicta quod ex eo agro cenſebantur, quẽ Romulus ceperat ex Veiẽtibus. ☞ Rumex genus teli ſimile ſpari gallici. ☞ Rumitant rumigerantur. Næui. Simul alius aliunde rumitant inter ſeſe. Ruminalis dicta eſt ficus, q̃ ſub ea arbore lupa mãmã dedit Remo, & Romulo, mãma aũt rumis dicitur. un & ruſtici appellant hœdos ſubrumos, qui adhuc ſub mãmis habẽtur. ☞ Rumen eſt pars colli, qua eſca deuoratur. un rumare dicebatur, qđ nunc ruminare. ☞ Rumentũ abruptio. ☞ Rhegũ appellatur id municipiũ, quod in freto Siciliæ eſt, q̃n id à rumpẽdo dictũ eſt. Retractare eſt rurſus tractare. ☞ Rabidus à rabie, qui morbus caninus eſt. ☞ Raui coloris appellantur qui ſunt iterflauos, et cæſios, quos Plau. appellat rauiſtellos. Quis inquit hæc mulier, & ille rauiſtellus, qui uenit? Rates uocant tignacolligata, quæ per aquã aguntur, quo uocabulo interdũ ẽt naues ſignificantur. ☞ Rabula dicitur in multis intentus negotijs, paratusq; ad radendũ qd, auferendumq; 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 fidicines dicti, quia uidentur chordas ictu radere. ☞ Ratitũ quadrantẽ dictum putant, q̃ in eo, & triente ratis fuerit effigies, ut nauis in aſſe. ☞ Rauim dicebant pro rauitate. un & uerbũ rauio rauias. ☞ Remurinus ager dictus quia poſſeſſus eſt à Remo, et habitatio Remi remona. ſed et ſolus in ſummo Auẽtino remoria dicitur, ubi Remus de urbe cõdenda fuerat auſpicatus. ☞ Remores aues in auſpicio dicuntur, quæ acturũ aliquid remorari compellunt. Rimari eſt ualde quærere, ut in rimis quoq;. ☞ Remillũ dicitur quaſi repãdum. Remorbeſcat in morbũ recidat. ☞ Refutare redarguere compoſitum à fando, uerſa. a. litera in. u. ☞ Renanciſcatur ſignificat reprehenderit. un adhuc nos dicimus nanaſcitur, & 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 Targnius fugerit è Roma. ☞ Regia domus, ubi rex habitat. ☞ Rigieſcit apud Plau. ſignificat creſcit. ☞ Reſultare ſæpe reſilire. ☞ Reſtibilis ager fit q̃ biennio continuo ſeritur farreo ſpico. i. ariſtato, q̃ 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, q̃ dudum obſecrauerã. Res comperendinata ſignificat iudicium in tertium diẽ conſtitutum. ☞ Rana uox rauca, & parũ liquida proxima canum latratũ ſonans. un ẽt catuſidicus pugnaciter loquẽs rabula. ☞ Roſea in căpo reatino căpus appellatur, qđ in eo aruarore 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 mirmillonẽ cantatur, non te peto, piſcem peto, qđ me fugis galle? qa mirmillonicum genus armaturæ Gallicũ eſt, ipſiq; mirmillones añ galli appellabantur, in quorũ galeis piſcis effigies inerat. qđ genus pugnæ inſtitutum eſt à Pithagoræo uno ex ſeptem ſapiẽtibus, qui aduerſus Phrynonem dimicaturus propter controuerſias finiũ, quæ erant inter Atticos, et 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 oĩbus perfectis artibus, qđ Roſius qdam pfectus unus in arte ſua. i. comœda 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 cœruleo colore. ☞ Repertum dicatur quaſi repartum, & reparatum.

SEXTI POMPEII FESTI. LIB. XVII.

Supum antiq dicebãt, quẽ nũc ſupinũ dicimus ex græco, uidelicet pro aſpiratiõe s ponẽtes literã, ut cum ijdẽ ὕλαν 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, q̃ locus dicitur in eo fuerũt leges Gracchi ad cuſtodiã frumenti publici. ☞ Statua eſt Ludionis, q̃ quondam fulmine ictus in cæco ſepultus eſt in Ianiculo. cuius oſſa poſtea ex prodigijs, oraculorũq; reſpõſis Senatus decreto intra urbẽ relata in Volcanali, q̃ eſt ſupra comitiũ obruta ſunt, ſuperq; ea columna cum ipſius effigie poſita eſt. Sonticum morbum, in XII ſignificare ait Aelius Stilo certũ cum iuſta cã, quem nonnulli putant eſſe qui nocẽt, q̃ ſontes ſignificat nocentes. Næuius ait ſonticam eſſe oportet cãm quam

rem perdas mulierem. ▷ Sacram uiam quidam appellatum esse existimant, qđ in ea fœdus ictum sit inter Romulum, ac Tatium. quidam, q̄ continue utantur sacerdotes Idulium sacrorum conficiendorum cā. Itaq; ne eatenus quidem, ut nulgus 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 appellãtur ea, quæ plebs suo suffragio sine patribus iussit plebeio magistratu rogante. ▷ Solitaurilia hostiarũ trium diuersi generis imolationem significant, tauri, arietis, uerris, quod oēs eæ solidi, integriq; sunt corporis, contra Acius uerbices Maias les, alij solidum nõ à solo, qđ terram significat, sed ab Oscorũ lingua, quia solũ osce totum, et solidũ significat. ũ tela quædam soliferrea uocantur tota ferrea, et homo bonarum artium solers, et quæ nulla parte laxata, cauáq; sunt, solida nominantur, atq; harum hostiarũ oĩum imolati sunt tauri, quæ pars. scæditur in castratione, sunt quidem qui portent ex tribus hostijs præcipue nomen inclusum cũ solido. tauri quæ amplissima sit earum. q̄dam dixerunt oĩum trium uocabula confusa, suis, ouis, tauri, id qđ uno modo appellarentur uniuersæ, quod si à solo, & taurus earũ hostiarum ductum est nomẽ antiquæ consuetudinis per unum. L. enuntiari non est mirum, quia tunc nulla geminabatur litera in scribẽdo. quã consuetudinem Ennius mutasse fertur, utpote græcus græco more usus, qđ illi æque scribentes, ac legentes duplicabant mutas. ▷ Subleſtæ infirmæ, & tenuis. ▷ Subleſtior Plautus Perſa, ad paupertatem si migrant infamiæ grauior pauptas sit, fides subleſtior. ideſt infirmior. Idem in neruolaria uinũ ait subleſtissimũ, qa infirmos faciat, uel corpore, uel animo. ▷ Supellectilis recto casu, & senis ratione dicebantur, quæ nunc contraria uidentur esse finitioni proportionis, quia oia uocabula x litera finita p declinationes obliquorum casuũ syllabam accipiunt. Hæc aũt duo desciuerunt ab ea, ut alia complura, quæ non ideo infirmare debent præceptum. ▷ Scurræ uocabulum Verrius meptissime ex græco tractum ait, quod est σκωπτήτεν aut à sequendo cui magis assentitur, qđ & tenuioris fortunæ homines, & 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 lucã efficiate, atq; cinædo, & sectatoria, deo ipsi suo quo rectius diæs. Ibat forte domũ, sequimur multi, atq; frequentes, cum secutos uideri uelit ob eorum iurgia nõ ob assuetum officium. ▷ Secus Valgus putat ex græco quod ἐναὰς dictum absurde. ▷ Significat. n. aperte aliter exemplis omnium fere, qui eam uocem usurpant, haud secus, nõ aliter. Stipem esse numum signatum, testimonio est & id, quod datur in stipendium militi, et 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 patruelẽ, & consobrinum, & propius consobrino, & sobrina ijdem gradus in sobrina quoq; sunt. Sororiũ tigillũ appellatur hac de causa, ex cõuentione Tullij Hostilij regis, & Metij Suffetij ducis Albanorũ Trigemini Oratij, & Curiatij cum dimicassent, ut uictores sequerentur imperium, & Oratius noster exuperasset, uictorq; domum reuerteretur obuia soror cognitæ mortẽ sponsi sui, fratris manu ocisi, auersata est eius osculum, quo noie Oratius interfecit eam, & quãquã à patre absolutus sceleris erat, accusatus tñ paricidij apud duũuiros, dãnatusq; prouocauit ad populum, cuius iudicio uictor duo tigilla tertio supiecto, quæ pater eius constituerat, uelut sub iugum missus subit, consecratisq; ibi aris Iunoni sororiæ, et Ioui curatio, liberatus oĩ noxia sceleris est auguriis approbantibus, ex quo sororiũ id tigillum est appellatum. ▷ Sororiare mammæ dicuntur puellarũ, cum primum tumescunt, ut fraterculare puerorũ. Plau. Tunc mammulæ primum sororiabant, illud uoluit dicere fraterculabant. Sum pro eum usus ẽ Ennius libro primo, At tu nõ ut sum summam seruare decet rem, & libro secundo, At sese, sum'q; dederat in luminis oras. ▷ Solo osce dicitur id, qđ nos totum uocamus. Lucilius Suasa quoq; omnino diruunt non solo dupondij. i. nõ tota. Item Liuius, soli curia in omni re cæriora, & soliferreum genus teli totum ferreũ. Solers ẽt in oĩ re prudens. & solenne, q̄ omnibus annis præstari debet. ▷ Sola appellantur sedilia, in quibus non plures singulis possunt sedere, ideoq; solia sternere dicuntur qui sellisternium habent, & solaria uocantur babyloniæ, q̄bus eadem sternuntur, quæ ut ait Verrius, omnia ducta sunt solo aluei quoq; cauandi gratia instituti, quo singuli descendunt. ▷ Sola dicuntur à sedendo potius, q̄ à solio. ▷ Solistimum, Appius Pulcher in auguralis disciplinæ libro primo ait esse tripudiũ, quod excidit ex eo, q̄ illa ferit saxum solidum aut arbos uiuiradix, quæ nec præ uitio humani cedantur'ue, aciantur'ue pellantur'ue. ▷ Solũ, terrã, Meuius libro tertio, Tarquinio dedit imperiũ simul et sola regni, & aliubi. Sed sola terrarum postquã permensa parumper. Solea, ut ait Verrius, est non solũ ea, quæ solo pedis subijcitur, sed ẽt pro materia robustæ, super quã paries craticius extruitur. alij dicunt, quod est genus piscis. ▷ Solox lana crassa, & pecus, qđ passim pascatur 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, Consitit inde loci pp sos dea dearũ, & libro tertio. Circũ, sosq; sunt magnæ gentes opulentæ, libro quarto. Dũ censent terrere minis, hortanturq; sos. libro XI. Cõtendunt graios græcos memorare solent Sos, interdũ pro suos ponebãt, ut cum per datiuũ casum idem Ennius effert, postq̄ lumina sis oculis pro suis bonus ancus reliquit. ▷ Sultis pro si nultis. Plautus in Friuolaria, sequi nunime hac sultis legiones oēs lauernæ. & in rudente. Curate hæc sultis magna diligentia. Cato pro Lucio Cæsetio, audite sultis milites siqs uestrũ in bello supfuerit siqs nõ inuenerit pecuniã egebit. Itẽ Sultis si uoltis significat cõposito uocabulo, ita ut alia sunt sodes sis, sus plicet i locũ scis licet ecqd ego qdem. Enni Pandite sulti genas, & corde relinquite somnũ. Solari sine præpositiõe dixisse antiquos, testis est Pacu. cum ait solatur, auxiliatur, hortaturq; me. ▷ Solatũ genus morbi, maxime à rusticantibus dicitur, cuius meminit ẽt Afranius. ▷ Sulci appellantur qua aratrũ ducitur, uel sationis faciendæ causa uel urbis condendæ, uel fossura rectis lateribus, ubi arbores serantur fulmẽ quoq; qua eius uestigium similiter appellatur. quod uocabulũ q̄dam ex græco, fictum, qa illi dicant ὅλκιον. ▷ Solcus dictus à græco qui ab illis ὁλκὰς appellatur. Suasum, color appellatur, qui fit ex stilliciadio fumoso in uestimento albo. Plau. qa tibi suaso infecisti propudiosa pullulam, Quidam aũt legunt insuaso. nec desunt q̄ dicant oēm colorẽ q̄ fiat inficiẽdo suasum uocari, q̄ 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 cæsæ quoq; siqua particula in eo saltu pastorum, aut custodum causa aratur ea res non peremit nomen saltui nõ magis, q̄ fundi, qui est in agro culto et eius causa habet ædificium siqua particula in eo habet syluam. Superescit significat supererit Ennius. dum q̄dem unus homo Romæ toga superescit. & Acius in Chrysippo, q̄ hinc supera

ſcit ſpartam, atq; amyclas tradо. Sed per ſe ſup ſignificat qui dem ſupra, ut cum dicimus ſuper illũ ſedit, uerũ ponitur ẽt pro de græca conſuetudine, ut illi dicunt ὑπερ. Plautus militе glorioſo, mea opera ſuper hac uicina, quã ego nunc conalio tibi. In phaſmate, eandẽ præcipio ſuper rebus noſtris log te. Pacuuius in medo, qua ſuper re interfectum eſſe hippotem dixiſti. Cato cõtra Amniũ. Nemo antea fecit ſuper tali re cum hoc magiſtratu utiq; rẽ. Afranius in uirgine. Alijs de rebus cœpiſti ſuper FRAG. Supaliũ dicitur, q̃ ſupra alium ſit. i. in tegmentũ oculi ſuperius. Superalia in Iunonis tutela eẽ putabant, q̃ ijs protegantur oculi, per quos luce fruimur, quã tri buere putabant Iunonem. uñ & Lucina dicta ẽ. Subiugũ mitti dicuntur hoſtes uicti ereptis oibus armis, teliſq; cum haſtis defixis duabus in terra, tertiaq; ad ſummũ earũ deligata, ipſi eam iubentur ſubeuntes trãſire. Subices Ennius Achille pro ſubiectis poſuit, cum dixit. Nubes p ego deũ ſubices humidas, unde oritur imber ſonitus aerio ſpiritu. Superſtites teſtes præſentes ſignificat, cuius rei teſtimonio eſt, q̃ ſuperſtitibus præſentibus leges, inter quos controuerſia eſt uindicias ſumere iubẽtur. 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 ſupplicatũ eat, q̃ re male geſta coronatus ueneat. id autẽ ſignum eſt nihil præſtari à populo, qđ ẽt Plautus ſignificat in hortulo. præco ibi adſit cum corona cuiq; liceat ueneat. Sublime eſt in altitudinem elatũ, ut Ennius in thyeſte, aſpice hoc ſublime candens, quem uocant oẽs Iouem. Virgilius georg. libro primo, Hic uertex nobis ſemp ſublimis. Sublimauit dixit. i. in altum extulit originum libro ſecundo Cato, i maximũ decus, atq; in excelſiſſima claritudine ſublimauit. id autem dicitur à limine ſuperiore, quia ſupra nos eſt. Sucæturiare, eſt explendæ centuriæ gratia ſupplere, ſubijcere. Plautus in Saturione, Sucæturia centũ require, qui te delectent domi. & Cæcilius in triumpho, nunc meæ militiæ aſtutia opus eſt Sucæturia. Subrumari dicuntur hœdi cum ad mãmã admouentur, alij dicunt rumis, uel quia rumine trahunt lac ſuggentes. Subulo thuſce tibicen dicitur. itaq; Ennius. Subulo condã mari nas abſtrahat plagas. Suburrã Verrius alio libro à pago ſuc cuſano dictam ait. hoc uero maxie probat eorũ authoritate, q̃ aiunt ita appellatam & regionẽ urbis, et tribũ à ſtatuo præſidio, q̃ ſolitum ſit ſuccurrere æſquilijs infeſtantibus eã ptem urbis Gabinis, Indicioq; eſſe, q̃ adhuc ea tribus per c literã nõ b ſcribitur. Subuerbuſtã, uerubus uſtam ſignificat Plautus cũ ait, uiceroſam compeditam ſubuerbuſtam ſordidã. Soboles ab oleſcendo. i. creſcendo, ut adoleſcentes, & adultæ, & indoles dicitur. Lucretius. Siue uirũ ſoboles, ſiue eſt muliebris, & Virgilius, Cara deũ ſoboles. Subuculũ Aelius Stilo, & Cloatius ijſdem fere uerbis demonſtrant id uocabulũ genus eſſe libi, qđ dijs detur ex halicæ, & oleo, & melle. Nam de tunicæ genere notum eſt omnibus. Sub uos placo, in precibus fere cum dicitur ſignificat id, qđ ut in legibus, trãſq; dato, edẽdoq; plorato ſuopte ipſius, ut meopte meo ipſius tuopte tuo ipſius. alij dicunt idẽ eſſe, qđ ſupplico. Suillũ genus inuiſum ueneri prodiderunt poetæ, ob interfectũ ab Apro Adonim quẽ diligebat dea, qdam aũt, qđ immundiſſimi ſunt ſues ex oi manſueto pecore, et ardentiſſimæ libidinis. Ita ut obprobriũ mulieribus. in de tractum dicitur cum ſubare, & ſubire dicuntur. Sus Mineruam in prouerbio eſt, ubi quis id docet alterũ, cuius ipſe inſcius eſt. quã rem in medio (qđ aiunt) poſitam Varro & Eumeruus ineptis mythis inuoluere maluerunt, q̃ ſimpliciter referre. Strues genera liborum ſunt digitorũ coniunctorũ non diſſimilia, q̃ ſupiecta panicula in tranſuerſum continẽtur. Struices antiqui dicebant extruitiões oĩum rerum. Plau. Cerealeis cœnas dat. Ita menſas extruit, tantus ſtruices concinnant patinarias. & Liuius quarto, Caſtalia p ſtruices ſaxeas lapſu acidit. Struere antiqui dicebant addicere, augere. uñ induſtria. inde Cato iure lege libertate Reip. cõiter uti oportet gloria, atque honore quõ ſibi quiſq; ſtruxit, aut in duodecimo, qđ eſt ſic alluitur pedẽ ue ſtruit manu mendo iacio. Alij putant ſignificare retrorſus ire, alij in aliam partem, alij furere, alij gradũ augere, alij minuere, ac uix pedẽ pedi præferre, otioſe it remoratur. Stroppus eſt, ut Acteius philologus exiſtimat, qđ græce στρόφιον uocatur, & qđ ſacerdotes pro inſigni hñt in capite. quidã coronã eſſe dicunt, aut qđ pro corona inſigne in capite imponatur, quale ſit. Strophiũ itaq; apud Phaliſcos diẽ feſtum eſſe q uocatur Strupearia, qa coronati ambulant, et à Thuſcanis, qđ in puluinari imponatur Caſtoris, ſtruppum uocari. Strutheũ in mimis præcipue uocant obſcœnam partem uirilẽ, à ſalacitate uidelicet paſſeris, qui græce στρουθὸς dicitur. à mimis præcipue appellatur. Strenã uocamus, quæ datur die religioſo, omnis boni gratia à numero quo ſignificatur alterũ, tertiũq; uenturũ ſimilis cõmodi ueluti Trẽnam præpoſitas litera ut in lato, et lite ſolebant antiq. Statuliber eſt, qui teſtamento certa conditione præpoſita iubetur eſſe liber, et ſi p hæredẽ eſt quo minus ſtatuliber præſtare poſſit, qđ præſtare debet nihilo minus liber eſſe uidetur. Status dies uocatur, qui iudicij cauſa præconſtitutus cum peregrino. eius. n. generis ab antiqs hoſtes appellabãtur, qđ erant pari iure cũ populo Ro. atq; hoſtire ponebatur pro æquare. Plautus in curgulione, ſi ſtatus conuictus cum hoſte itercedit dies, in eſt eũ quo impune ingratis. Satura eſt cibi genus ex uarijs rebus conditũ, & eſt lex multis aljs conferta legibus. Itaq; in ſanctione legũ aſcribitur, ne ue per ſaturam abrogato, aut derogato. Annius luſcus in ea, quam dixit aduerſus Tiberiũ Gracchum, imperiũ, qđ plebs per ſaturam dederat, id abrogatum eſt. & C. Lælius in ea, quã pro ſe dixit, dein poſtera die quaſi per ſaturã ſententijs exqſitis in deditionem accipitur. qdã dicunt eẽ genus carminis ubi de multis rebus diſputatur. Statæ matris ſimulachrũ in foro colebatur. poſtq̃ id collustrauit, ne lapides igne corrũperentur, q̃ plurimus ibi fiebant nocturno tempore, magna pars populi in ſuos quisq; uicos retulerunt eius deæ cultum. Stolagniũ genus inauriũ uidetur ſignificare Cæcilius i cratino, cũ ait, ex aure eius ſtalagninũ dom habeo. Stolidus ſtultus. Enni. in ſexto. Nã inde pugnare ſues ſtolidi ſolti ſunt. & in Alexandro hominem appellat, quia laſciui ſtolide nõ itelligit. & Cæcilius in hypobolimæo, abi hinc illi ut tibi ſit pater, et in Andrõico, ſed ego ſtolidus gratulatũ me oportuit prius. Stuprũ pro turpitudine antiquos dixiſſe apparet in Nelei carmine, fœde, ſtupreq; caſtigor, & in Appij ſententijs, qui aium compotem eſſe, neqđ fraudis ſtupriq; ferocia pariat. Næuius, ſeſeq; ij perire mauolunt ibidem, q̃ cũ ſtupro redire ad ſuos populariſ. Itẽ ſin illos deſerant fortiſſimos uiros, magnum ſtuprũ populo fieri pergetis. Stupã linum impolitum appellant græci dores. Sacroſanctum dicebatur, quod iureiurando interpoſito erat inſtitutũ, ut ſiqs id uiolaſſet, morte pœnas penderet. cuius generis ſũt Tribunus pleb. ædiles q; eiuſdẽ ordinis, qđ affirmat M. Cato in eam, quã ſcripſit ædilis plebis ſacroſanctos. Seruilius lacus appellabatur, eo q̃ q eum faciendũ curauerat in principio uitiligeri cõtinens baſilicæ nille in quo loco fuit effigies hydræ poſita à M. Agrippa. Sacratæ leges ſunt, qbus ſanctũ erat, ut ſiqs aduerſus eas feciſſet ſacer alicui deorũ eſſet cum. Sunt q eẽ dicant ſacrates quas plebes iuratu in mõte ſacro ſciuerit. Secluſa ſacra dicebantur, quæ græci myſteria appellant.

scena ab alijs, a quibusdam scena, appellatur dolabra pontificalis. Sariſſa eſt haſtæ macedonicæ genus. Sacer mons appellatur trans Anienem fluuium paulo ultra tertium mil liarium, qđ eum plebes, cum ſeceſſiſſet a patribus creatis trib. pleb. qui ſibi eſſent auxilio diſcedētes Ioui conſecrauerunt. At homo ſacer is eſt, quem populus iudicauit ob maleficium, neq; fas eſt eum immolari, Sed qui occidit pariadj non dānatur, nam lege tribunitia prima cauetur ſiquis eum, qui eo plebiſcito ſacer ſit occiderit pariada 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 dediatum, atq; conſecratum ſit. Quod autem priuati ſuæ religionis cauſa aliquid earum rerum deo dedicēt 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 tanq; ſacrificium. Il le 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 ſcabantur a conſule, prætoré ue legatis proficiſcentibus ad fœdus faciendum, bellumq; indicendum, uel a ſanciendo. i. confirmando. Næuius ius ſacratum Iouis iurandum ſagmine, & alibi Scapos, atq; uerbenas ſagmine ſumpſerunt. Sagaces appellantur multi, ac ſolertis acuminis. Afranius in brun duſina, Quis tam ſagaci corde, atq; ingenio unico, etiam canes indagatores ſagaces ſunt appellati. Sarcito in XII Seruius Sulp. ait ſignificare damnum ſoluito præſtato. Sardanapa lus rex Aſſyriorum fuit unicæ luxuriæ inter mulieres, epu- laſq; uerſatus ſemper, atq; omni tempore. Sargus piſcis genus, qui in Aegyptio mari fere naſcitur Lucilius quem præclarus elops, quem Aegypto ſargus mouebit. Saturnia Italia, & mons qui nūc eſt capitolinus, ſaturnius appellabatur, qđ in tu tela Saturni eſſe exiſtimatur. Saturni quoq; dicebantur, qui caſtrum in uno cliuo capitolino incolebant, ubi ara dicata ei deo ante bellum Troianū uidetur, quia apud eā ſupplicant aper- tis capitibus. Nā Italici authore Aenea uelant capita, qđ 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 cultu rę agrorum præſidere uidetur, qđ ēt falx Saturni eſt inſigne. uerſus quoq; antiquiſſimi, quibus Faunus fata hominibus cecinisſe uidetur, Saturnij appellantur, qbus ēt a Næuio bellū pu nicum ſcriptum eſt, & a multis alijs plura compoſita ſunt. q deus in ſaliaribus Saturnus nominatur uideliet a Satoribus.

Sas Verrius putat ſignificare eas teſte Ennio, q dicat libro pri mo Virgines. nam ſibi quisq; domi Romanus hēt ſas, cum ſuas magis uidetur ſignificare, ſicuti eiusdē libro IIII fatendū eſt eam ſignificari, cum ait, nec quisq; philoſophia, quā doctrinā Latina lingua non hēt, Sapientiaq; perhibetur in ſomnis uidit prius q ſani diſcere cœpit. Idē cum ait ſapſam pro ipſam, nec aliud nomen ponit in libro XIII. Quo res ſapſa loco ſeſe o- ſtentat q;, iubet q; Pacu. in Teucro. Nam teucrum regi ſapſa res reſtibiliet. Saeua res dicitur mala quaſi ſiniſtra παρὰ τὸν euim græce ſiniſtrū dicitur uulgus ſæuā, & i bonā, & in ma- lam rem uocat. Saluares eſt dū ſaltat ſenex, quare paraſiti in ſcena Apollinis dicitent, cām Verrius libro ſecundo, quo- rū prima eſt p. litera reddidit, qđ C. Sulpitio, et C. Fuluio con ſul bus M. Calphurnio Piſone prætore urbis faciente ludos ſu bito ad arma exierunt, nuntiato aduentu hoſtiū, victoreſq; in theatrum redierunt, ſolicitī ne intermiſſi religionē afferrent inſtaurati qui eēnt, inuentū eſſe ibi C. Pomponiū libertinum mimum magno natu, q ad tibicinem ſaltaret. Itaq; gaudio non interruptæ religionis editam uocē nūc quoq; celebrari. At in hoc libro refert Aſinij Capitonis uerba, quibus eo, ludos Apol linares Claudio, & Fuluio conſulibus factos dicit ex libris ſi byllinis, & Vaticanio Martij Vatis inſtitutos, nec nominatur ullus Pomponius, ridiculeq; de appellatione paraſitorū Apolli nis hic cām reddit, cum in eo præterijſſet. Ait n. ita appellari, qđ Caius Voluminius, qui ad tibicinē ſaltarit, ſecundarū par tium fuerit, qui fere oibus mimis paraſitus inducatur, Quam inconſtantiam Verrij noſtri non ſine rubore retuli. Saltos a ſaliendo, & ſaltando dictos eſſe quāuis dubitari non debeat, tñ Polæmon ait Arcada quēdam fuiſſe noīe Saltum, quē Aene as a Mantinea in Italiam deduxerit, qui iuuenes italicos ἐνόπλιον ſaltationem docuerit. At Critolaus ſaonem ex Sa- mothracę cum Aenea deos penates, qui Lauiniū tranſtulerit, ſaliare genus ſaltandi inſtituiſſe. à quo appellatos ſalios, quibus per oēs dies ubicunq; manerent, quia amplæ ponebantur cœ- næſiquæ aliæ magnæ cœnæ ſunt ſaliares appellantur. Sal- macis nympha Cœli, & Terræ filia fertur cauſa fontis. Aliæ naſij aquæ appellandæ fuiſſe ſalmacidis, q̄ q bibiſſet uitio im pudentiæ molleſceret, ob eam rē Q. Ideius Auitus auguſtarū parietibus occaſionem largitur iuuenibus petulantibus añ cœ tum puerorum, puellarumq; uiolandarū, quia non patet reſi gium. Ennius Salmacida ſpolia ſine ſanguine, & ſudore.

Saliares uirgines Cincius ait eſſe conductitias, quæ ad ſalios cōibant cū apicibus paludatæ, quas Aelius Stilo ſcripſit ſacri ficium facere in regia cū pōtifice paludatus cū apicibus in me dū ſaliorū. Spondere Verrius putat dictū, q ſponte ſua. i. uolūtate promittatur, deinde oblitus inferiore capite ſpōſum, et ſponſam ex græco dicta ait, qđ licet ἀνορθὰς interpoſitis re bus diuinis faciant. Salicem idē uirgulti genus nō arboris dī cit, & ridicule iterpretatus dictam, q ea celeritate creſcat, ut ſalire uideatur. Salaciā dicebant deā aquæ, quam putabant ſalum ciere, hoc ē mare mouere. un Ouid. Nymphāq; ſalaces, quo uocabulo poetæ pro aqua uſi ſunt. Pacu. Hinc ſæuitiam ſalacæ fugimus. Salaria uia Romæ eſt appellata, quia per eā Sabini ſal a mari deferebant. Salutaris porta appellata eſt ab æde ſalutis, quæ ei proxima eſt. Salinū cum ſale in mē ſa ponere ſingulis religioni habetur, q̄ qm in æſquilina regiōe, cum fornax plena uaſorū cōqueretur, atq; ille proxime eā con uinatus, ſupraq; modū potus ſomno oppreſſus eſſet cum conui uis ſuis, præteriens quidam petulans oſtio patente ex menſa ſa linū conjecit in fornacē, atq; ita incendio excitato figulus cū ſu is concrematus eſt. Salinum in mēſa pro aquali ſolitum eē po ni ait cum patella, qa nihil aliud ſit ſal, q̄ aqua. Salētinos a ſalo dictos, Cretas et Illyrios, q cū locrenſibus nauigantes ſocie tatē fecerint eius regionis Italiæ, quā FRAG. Sarpum eſt id, qđ in paluſtribus locis naſcitur leue, & procerū. un tege- tes fiunt, inde prouerbiū eſt in eas natū res, quæ nullius impe dimenti ſunt in ſcirpo nodū quærere. Ennius quærere in ſcirpo ſoliti qđ dicere nodum. & Plautus aululariā, quaſi pueris, qui nare diſcunt ſcirpo inducitur ratis. Næuius in phœniſſis, Sume arma. i. añ occidā clauā ſcirpea. Sarra tyros inſula. Spira dicitur et baſis cōlūnæ unius tori, aut duorū, et eſt genus operis piſtorij, et funis nauticus in orbē conuolutus ab eadē oē, ſimili tudine. Pacu. qd ceſſatis ſocij ejcere ſpiras ſparteas. Ennius q- dem hoīum multitudinē ita appellat, cum ait ſpiras legiōibus nex. Spectu ſine præpoſitione Pacuius in doloreſte uſus eſt, cum ait amplus rubicundo cōlore, & ſpectu proteruo ferox. Spectile uocatur infra umbilicum ſuis caro quædam propriq

habitus exos qua etiam antiqui pro ſe utebãtur Plautus enume randis uilibus obſoniis in cærbonaria ſic ego pernam, ſumen, ſue ſpectile, callum, gladia. Spiat quoq; ſine præpoſitione dixerunt antiqui Plautus flagitum eſt, ſi nihil mittetur, quæ ſuperalio ſpiat. & ſpexit Ennius libro ſextodecimo, quos ubi rex paulo ſpexit decoribus celſis. Spirillum uocari ait Opilius Aurelius cæpræ barbam. Spinturnix eſt auis genus turpis figuræ occurſatrix, unde artificum perditus. Spinturnix ea græce dicitur, ut ait Santra ἀνίκκασις. Spicum maſculine antiqui dicebant, ut hunc ſtirpem, & hanc amnem uerſus eſt antiquus quaſi meſſor permeſſum ununquẽq; ſpicum collegit. Speres antiqui pluraliter dicebant, ut Ennius libro ij. Et ſimul effugis ſperes ita funditus noſtras. & libro XVI. Spero, ſi ſperes quicquã prodeſſe potis ſunt. Spectio in auguralibus ponitur pro aſpectione, & nuntiato, quia omne ius ſacrorum habent auguribus ſpectio dũtaxat, quorũ conſilio rem gererent magiſtratus, non ut poſſent impedire nuntiãdo, quæ cum uidiſſent ſatis, Spectio ſine nuntiatione data eſt, ut ipſi auſpicio rẽ 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 qui dẽ librarij, qui rationes publicas ſcribunt in tabulis. Itaq; cũ Liuius Andronicus bello punico ſecundo ſcripſiſſet carmen, quã à uirginibus eſt cantatum, qa proſperius res populi Romani geri cœpta eſt, publice adtributa eſt, & in Auẽtino ædes Minerua, in qua liceret ſcribis, hiſtrionibusq; conſiſtere, ac dona ponere in honorem Liuij, quia is etiam & ſcribebat fabulas & agebat. Scriptæ dicebantur nugatoriæ, ac deſpiciendæ mulieres, ut ait Verrius ab ijs, quæ ſcrea ijdẽ appellabant. ideſt quæ quis excreare ſolet, quatenus id faciendo ſe purgaret. Sitinnius in palla rectius, mecaſtor piculetæ poſt in me lectũ hodie ſtratum indiſcretie multa per flumen, ac mare in patriam remitteretur. Sunt qui dicant poſt urbem à Gallis liberatam obinopiam cibatus cœptos ſexagenta annorum homines iacti in tyberim, ex quo numero unus filij, pietate occultatus ſæpe profuerit patriæ conſilio ſub perſona filij uelut ſit cognitum ei inuenisſe ignotum, & ſexagenarios ultra conceſſa. Latebras autem eius, quibus arcuerit ſenem, ideſt cohibuerit, & cælauerit ſanctitate dignas eſſe uiſas, ideoq; arcæa ea appellata. Sed exploratiſſimum illud eſt ædiſæ, 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, q̃ illi deligerent in patrum cuius ſententiæ eſt etiam Siſinius Capito uanam aũt opinionem de ponte tyberino confirmauit Afranius in repudiato. Sexu natura, habituq; ex græco quã illi uocant ἕξιν. Afranius in priuigno ſic agit orbus uirilis ſexus adoptauit ſibi. Pacuuius in atalanta triplicem uirili ſexu procreat partum. Simpludarea fuiſſe 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 adiecta ei numero centuriarum, quas priſcus Tarquinius rex conſtituit. Seſtertius dicitur pars quarta denarij, quo tempore is deciſſis 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 ſanctum eſt his uerbis. Quicunq; prætor poſt hoc factus erit, qui intra caues ius dicet tres uiros capitales populũ rogatoriſq; tres uiri quicunque facere ſacramenta ex iudicantiq; eodemq; iure ſunto uti ex legibus, plebeiſq; ſcitis exigere, iudicareq; eſſe oportet. ſacramenti autem nomine id æs dicia 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 afficerẽtur. Septuennio quoq; anno uſus, ut priore numero, ſed id non permanſit in uſu, nec amplius proceſſit in maiorem. Senacula tria fuiſſe Romæ, in quibus ſenatus hẽri ſolitus ſit, memoriæ reddidit Nicoſtratus in libro, q̃ inſcribitur de ſenatu habendo. unũ ubi nunc eſt ædes concordiæ inter capitolium, & forũ, in quo ſolebant magiſtratus, ut dicit Titinnius, cum ſenioribus deliberare, alterum ad portam capenam, tertium intra ædem Bellonæ, in quo exterarũ nationum legatis, quos in urbẽ admittere nolebant Senatus dabatur. Scholæ dictæ ſunt non ab otio, ac nacatione omni, ſed qđ cæteris rebus omiſſis, uacare liberalibus ſtudijs pueri debent, ut ẽt ludi appellantur, in q̃bus nunc luditur, ne triſti aliquo nomine fungerentur, omnis uitij nacuitas in auſpi ij. Item ſcholæ dictæ ſunt ex græco χολάζω uaco à uacatione. Sarpũtur uineæ. i. putantur, ut in XII q̃nq; ſarpta donec demptæ erunt. Suffuerat ſub eodem tecto fuerat. Scriptum lapidẽ eſſe ait, & ita uocari Antiſtius Labeo in agro menullino, ubi diuinam rem facerent. Se quãq; ſeorſum q. ãq. Sanates dicti ſunt qui ſupra, infraq; Romam habitauerunt, quod nomen ijs fuit, quia cũ defecaſſent à Romanis, breui poſt rediere in amicitiam, quaſi ſanata mente. Itaq; in XII cautum eſt, ut idem iuris eſſet Sanatibus, qđ fontibus. i. bonis, & qui nunq̃ defecerant à populo Romano. Sublucare arbores eſt ramos earum ſupputare, & uelatu ſubtus lucem mittere, conlucare aũt ſuccisis arboribus locum implere lucæ. Spurcum uinũ 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, q̃ deferueſcat. Septimontio, ut ait Antiſtius Labeo, feriæ dicebantur fieri, qđ ſeptem montibus fiebat, ut in palatio, qđ fit palatuar Quirinali. Veliæ cui item ſacrificium, figulali ſaburiæ Cerinato, oppio, cœlio montibus. Oppius aũt appellatus eſt, ut ait Varro rerum diuinarum libro octauo ab opita Oppio thuſculano, qui cum præſidio Thuſculanorũ miſſus ad Romã tuẽdam, dum Tullus Hoſtilius Veios oppugnaret, conſederat in carinis, & ibi caſtra habuerat ſimiliter. Siniſtræ aues, ſiniſtrum, qđ eſt ſiniſtimũ auſpicium, id eſt, quod ſinat. Varro libro. V. epiſtolicarũ quæſtionũ ait, à deorũ ſede cũ in meridiẽ ſpectes ad ſiniſtram ſunt partem mundi exorientes, ad dexteram occidentes, factum arbitror, ut ſiniſtra meliora auſpicia, q̃ dextra eſſe exiſtimentur. idẽ fere ſentiunt Siſinius Capito, & Cincius. Sentinare ſatagere dictũ à ſentina, qa multum aquã nauis cũ recipit piclitatur. Cæalius in æthrione, cũ Mercurio capit conſiliũ poſtq̃ ſentinat ſatis. Sentinare eſt periculũ ſubtiliter euitare contendo aquã euacuare à ſentina nauis, ut eã liberet Senatores à ſenectute dicta ſatis conſtat, quos initio Romulus elegit centum, quorũ conſilio Remp. adminiſtraret. Itaq; ẽt patres appellati ſunt, & nũc cũ Senatores adeſſe iubentur, quibusq; in ſenatũ ſniam dicere licet, qa ij, q̃ poſt luſtrũ conditum ex iunioribus magiſtratũ cepere, et in Senatu ſniam dicunt, & non uocantur ſenatores ante, quàm in ſenioribus ſunt cẽſi. Senatus decretum à conſulto Aelius Gallus ſic diſtinguit, ut id dicat particulam quandam eſſe Senatus conſulti, ut cum prouin

ria 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, quã ſenticoſa uerba pertorquet turba pro ſpinoſis accipi ſolet. Senium à ſenili acerbitate uitæ dictum, poſuit Cæcilius in hymnide, ſine ſuã ſenectutem ducat utique ad ſenium ſorbitio. Senonas, Gallos, Verrius ait exiſtimari appellari, qa noui uenerint ex trã ſalpina. Segeſta, quæ nunc appellatur, oppidum in Sicilia eſt, quod uidetur Aeneas condidiſſe præpoſito ibi Egeſto, qui eã Egeſtam nominauit, Sed præpoſita ei S litera, ne obſcœno nomine appellaretur, ut factum eſt in maleuento, quod beneuentum dictum ẽ, & in epidãno, quod uſurpatur dyrrhachium. Seliquaſtra ſedilia appellantur antiqui generis d litera in L conuerſa, ut etiam in ſella factum eſt, & ſubſellio, & ſolis, quæ non munus 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, qa 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 eãdem, qua ipſe ſit, ideſt, iungat, quia fruges, cum ſeruntur terræ iũgit, quod totum Verrius ἀπαράτως introduxit. Seges dicatur ea pars agri, quæ arato, & conſita eſt à ſerendo uidelicet. Serilla Verrius appellari putat nauigia Iſtrica, ac Liburnica, quæ lino, ac ſparto condenſantur à conſerendo, & contexẽdo dicta, quia dicat Pacuuius in nuptijs, nec ulla ſubeus cohibet compagem aluei, Sed ſuta lino, et ſparteis ſerillibus, cum περὶ φρασιῶν, & 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 Auẽtino, cuius tutelæ ſint cerui, à quorum celeritate fugitiuos uocent ſeruos. Sero 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 ζώσειν. Secus à ſero uidetur dictum, Accius amphitryone, ſi forte paulo, quàm ueniam ſcius, alij dixere ſerius. Sedum, alij Sadum, appellãt herbã, quã Opilius Aurelius ſæ ſuuium uocari ait, eãq; in tegulis ſeri, nec quãobrẽ id fiat indicat. Specus fœminino genere pronuntiabant antiqui, ut metus, & nepos tam Hercules, q̃ maſculino ſturps, aut frons, ut Ennius, tum caſu ſub monte altæ ſpecus intus patebant. et Pacuuius in chryſe, ẽ 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 uirũ ſim ſpatiatorem, at q; Feſceniniam. alij ſpatiatorem erratorem dicunt. Stata ſacrificia ſunt, quæ certis diebus fieri debent, Cato in ea, quã ſcribit de Lucio Vecturio, de ſacrilegio cõmiſſo, cũ ei equũ ademut, ꝙ tuq; in te fuit ſacra ſtata ſolennia cæpite ſancta deſeruiſti. Solẽnia ſacra dicuntur, quæ certis temporibus anni fieri ſolent. Serra præliari dicitur, cum aſſidue acceditur, recedituŕq;, neq; ullo conſiſtitur tempore. Cato de re militari, ſi ue forte opus ſit cuneo, aut globo, aut forcipe, aut turribus, aut ſerrauti, adoriare. Stercus ex æde Veſtæ XVII Calen. Iulias defertur in angiportum medium fere cliui capitolini, q̃ locus clauditur portæ ſtercoraria tantæ ſanctitatis maiores noſtri eſſe iudicarunt. Sũmuſſiorẽ alijs ædẽ honoris, & uirtutis C. Marius fecit, ne ſi forte officeret auſpicijs publicis, augures eã demoliri cogerẽt. Sacramẽtũ æs ſignificat, qđ pœnæ noie pẽditur, ſiue eo qs interrogatur aſitionalis uocis pio anagnino, q̃ eiuſdem rei cauſa eam partem æſquiliarum, quæ iacet ad uicum patritium uerſus, in qua regione eſt ædis mefitis tuitus. Sacramentũ dicitur, qđ iuriſurãdi ſacratione interpoſita geritur. Subingere arietem in eodem libro Antiſtius eſſe ait dare arietem, q̃ pro ſe agatur cædatur'ue. bñ ſponſis, bñq; uolueris in precatione auguruli Meſſala ait ſignificare ſpoponderis uolueris. Serpula ſerpſerit ait idẽ Meſſala ſerpens irrepſerit. Solino idẽ ait eſſe conſulo. Suapte idem ait eſſe ſicte. Stella ſignificare ait Actius Capito Lætum, et proſperũ, authoritatẽ ſecutus Publij Seruilij auguris, quæ ex lamella ærea aſſimuli ſtellæ locis inaugurandis præfigeretur. Siniſtrũ in auſpicando ſignificare ait Actius Capito Lætum, & proſperũ auſpicati, at ſilentiũ dubij duntaxat uacat initio ſilentio ſurgere cum dicitur ſignificat nõ interpellari quo minus rẽ gerat, ad ſiniſtrũ horturi quoq; ad auſpicia ad agendũ, qđ animo quis præpoſuerit. Stipatores ait dictos à ſtipe, quam mercedis nomine accipiant cuſtodes cuiuſq; corpis. uñ ſtipã in quã amphoræ cum extruuntur, formari ſolent etiam ſtipites, q̃ ob eandem cãm deſtituantur. Suãq; deq; ſignificat plus minus'ue. Soniuio ſonanti. Seruilius Lacus Romæ à conditore uocatus. Secordiã quidam pro ignauia poſuerunt. Cato pro ſtultitia poſuit. compoſitum aũt uidetur ex ſi, qđ eſt ſine, & corde. Semis, ſemodius. ſemuncia ex græco trahuntur, ſicut & alia nonnulla, quæ s literam pro aſpiratione eorũ hñt, ut ἑπτὰ ſeptem, ὕλη ſylua, ſic iſtæ ab eo, qđ illi dicunt ἥμι declinatæ ſunt. Supuacaneũ ſupuacuũ. Struferrarios dicebant, qui quædam ſacrificia ad arbores fulguritas faciebant à ferto. s. quodam ſacrificij genere. Silicerniũ erat genus farcimini, quo fletu familia purgabatur. dictum aũt ſilicerniũ, qa cuius noie ea res iſtituebatur is iam ſilicẽ cerneret. Cæc. credidi ſilicernium eius me eſſe eſurum. Sudũ ſiccũ quaſi ſeudũ. i. ſine udo. Securus ſine cura. Surregit, & ſortus pro ſurrexit, & quaſi poſſit fieri ſurrectus, frequẽter poſuit Liuius. Sors & patrimoniũ ſignificat. uñ conſortes dicamus, & dei rñ ſum, & qđ cuiq; accidit in ſortiendo. Saracum eſt, quo ornamenta portantur ſcenicorũ. Sobrium uicum Romæ dictũ putãt, uel qđ i eo taberna nulla fuerit, uel ꝙ in eo Mercurio lacte nõ uino ſupplicabatur. Sons nocens. Inſons innocens. Sodales dicti, qđ una ſederent, et eẽnt, uel ꝙ ex ſuo datis neſci ſoliti ſint, uel ꝙ iter ſe inuicẽ ſuaderent, qđ utile eſſet. Sodes ſi audes, ut ſis pro ſi uis, & ilico pro in loco. Terentius andria, Dic ſodes, qs heri Chryſidẽ habuit? Surũ dicebant ex quo ꝙ diminutionẽ fit ſurculus. Enn. Vnus ſurus ſurũ ferret, tñ defendere poſſet. Surremit ſumpſit. inq; manu ſurremit haſtam. Surrepſit ſuſtulerit. Sũmuſſi murmuratores. Næuius, odi inquit ſummuſſos, proinde apte dicæ, qđ ſit. Terentius muſſare pro tacere poſuit, cũ ait, Sile cæla, occulta, tege, tace, muſſa. Soli punga genus beſtiolæ maleficæ, ꝙ ſit acrius, contractiusq; fere ſolis. uñ et nomen traxit. Soſpes ſalus. Enni. tñ ſoſpitem pro ſeruatore poſuit. Soſpitare ẽ bõa ſpe aſſicere, aut bonã ſpẽ non fallere. Sucurtrila uox tenuis, et alta. Titin. Fœmina ſubula ſucurtrila uocula. Sucangulũ baltẽũ. Sucerda ſtercus ſuillũ. Titin. Quid hẽs niſi unam arcã ſine claui. eo condis ſucerdas. Sciſcito ſententiã dico. Succidanea hoſtia dicebatur, quæ ſecundo loco cædebatur. s. ſic appellata eſt à ſuccidẽdo. Sugillatũ dicitur ex græco, ꝙ ea pars, quæ ẽ ſub collo colon ab eis dicatur.

Syœophantas appellatos hac de cauſa dicunt Atticos quondam iuuenes ſolitos aiunt in hortos irrumpere, ficoſq; deligere, quã ob cauſam lege eſt conſtitutum, ut qui id feciſſet capite truncaretur, quam pœnam qui perſequerentur ob parumla detrimenta ſycophantas appellatos. Superuacanea dicebatur ab auguribus auis, quæ ex ſummo arcumine uocem emiſiſſet, dicta ita, quia ſuper omnia uagatur, aut canit. Supernati dicũtur, quibus fœmina ſunt ſuciſa 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 pene humidum, & poſt pluuiam non perſiccum, quod iam ſtillaret, aut non dum deſiſſet. Subſcudes appellantur tabellæ, quibus tabulæ inter ſe conſiguntur, quia quo immittuntur ſuccidit 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. Sufes conſul lingua pœnorum. Claudius ſenatus inquit cenſuit referentibus ſufetis. Sub uitem haſtas iacere dicitur ueles, cum eas ſub manu ſurſum mittit. Luc. Vt ueles bonus ſub uitem, qui ſummiſit haſtas, ueles autem uelitis facit. Sub uitem præliari dicuntur milites, cũ ſub uinea militari pugnant. Luca. Neque prodire in aluum, præliari procul ſub uite. Sub uineam iacere dicuntur milites, cum aſtantibus centurionibus iacere cogũtur ſudes. Supparus ueſtimentum puellare lineum, quod & ſubucula, ideſt camiſia dicitur. Afra. Puella non ſum, ſupparo ſi induta ſum. Sipat iacat, unde diſſipat diſiicat, & obſipat obijcat, & inſipit hoc eſt mijcit. Sutelæ doloſæ aſtutiæ à ſimilitudine ſuentium dictæ. Suſpectus à ſuſpicor uenit, & à ſuſpicio. Suopte ſuo ipſius, ut meopte meo ipſius, tuopte tuo ipſius. Strebula lingua Vmbrorũ appellabant partes carnium ſacrificatarum. Stlata genus nauigij latum magis, q̃ alum & à latitudine ſic appellatum, ſed ea conſuetudine, qua ſtlocum pro locum, & ſtlitem pro lite dicebant. Stlembus grauis tardus, ſicut Lucilius pedibus ſtlẽbum dixit equum pigrum, & tardum. Stipatores corporis cuſtodes, quos antiqui latrones uocabant, ſtipati enim ferro circundant corpora regum. Stipes fuſtis terræ defixus. Stritauum antiq 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 maleficis mulieribus, quæ etiam uolaticæ dicuntur. itaque ſolent eas uertere his uerbis, συρνία τὸ μαλάττειν τινά τὸ μα, σρίγγα δ' ὅλοὸν ὄρνιν ἐπώνυμον ὠνυκέρωτε τινύσα. à ſtringendo dictæ. Stura flumen in agro laurenti eſt. Steriliam ſteri litatem. Stultorum feriæ appellabantur quirinalia, quod eo die ſacrificarent ij, qui ſolenni die aut non potuerunt rem diuinam facere, aut ignorauerunt. Sanquialis auis, quæ oſſifraga dicitur. Sacrima appellabant muſtum, quod libero ſacrificabant pro uineis, et uaſis, et ipſo uino conſeruãdis, ſicut præmeſſum de ſpicis, quas primũ meſſuiſſent, ſacrificabant Cereri. Sacrificulus rex appellatus eſt, qui ea ſacra, quæ reges facere conſueuerant, feciſſet. Sacella dicuntur loca dijs ſacrata ſine tecto. Saga quoq; dicitur mulier perita ſacrorum, & uir ſapiens producta prima ſyllaba propter ambiguitatem euitandam. Sarpa uineta putata, ideſt pura facta unde & uirgulæ abſciſſæ ſarmenta. Sarpere enim antiq pro purgare ponebant. Sarte ponebant pro integre, ob quam cauſam operæ publicæ, 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. Sandaracæ genus coloris. Næuius, Merula ſandaracino colore. Sambucæ organi genus. à quo ſambucæ ſtriæ dicuntur machina quoq; qua urbs expugnatur, ſi militer uocatur. Nam ut in organo chordæ, ſic in machina intenduntur funes. Sanites ab haſtis appellati ſunt, quas græci σάνιδα appellant, has enim ferre aſſueti erant, ſiue à colle ſamnio, ubi ex Sabinis aduentantes conſederunt. Secularis ludi apud Romanos poſt cẽtum annos fiebant, quia ſeculum centum annos extendi exiſtimabant. Scutylum tenue & macrum, & in quo tamen exilis pellicula cernitur. Squalidum inultum, & ſordidum, quod proxime ſimilitudinem habeat ſquamæ piſcium ſic appellatum. Squaroſi ab eadem ſquamarum ſimilitudine dicti, quorum cutis exturget ob aſſiduam illuuiem. Lucil. Varonum, ac rupicum ſquaroſa inconditaq; roſtra. Schœniculæ appellantur meretrices propter uſum unguenti ſchœni, quod eſt peſſimi generis. Scortæ appellantur meretrices, quia ut pelliculæ ſubigantur, omnia nanque ex pellibus facta ſcortea appellantur. Scortes ideſt pelles teſtium Arietinorum ab eiſdem pellibus dicti. Scandulaca genus herbæ frugibus inimicæ, 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 munimi generis iacula à ſpargendo dicta. Luca. Tum ſpara, tum muricis portantur tragula porro. Sartæ nugatoriæ, ac deſpiciendæ mulierẽs. Sarutillus uenter ſuillus condito farre expletus. Spinter armillæ genus. quo mulierẽs utebantur brachio ſummo ſiniſtro. Scrupi dicuntur aſpera ſaxa, & difficilia attrectatu. unde ſcrupuloſam rem dicimus, quæ aliquid in ſe habet aſperi. Scrantum pelliceum, in quo ſagittæ reconduntur appellatum ab eadem cauſa, qua ſcortum. σκύτος 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 properãs in poſſeſſionem domus paternæ. Sceleratæ portæ, quæ & carmentalis dicitur uocatæ, quod per eam ſex & trecenti Fabij cum clientium millibus quiq; 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 ſicas, ſibinas q; 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. Siciliam dictum, quod ſemuniam ſecet. Seceſſiones narrationes. Siciliæ haſtarũ ſpicula lata. Ennius, Incedit ueles uulgo ſicilibus latis.

Sectio

Sectio persecutio iuris. Secundæ res non à numero dicuntur, sed quia ut uelimus, sequantur.

Sinciniam cantionem solitariam. Sectores, & qui sectant dicuntur, & qui empta sua persequuntur.

Sicyonia genus calcamenti. Lucilius. Et pedibus læua sicyonia demit honeste. 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 parum non dissimile cyatho, quo uinum in sacrificijs libabatur, unde & mulieres rebus diuinis ditatæ 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. Saptia tribus à nomine urbis saptiæ appellatur. Sabatina à lacu sabate dicta. Sabini à cultura deorum dicti, ideſt ἀπὸ τῶ σέβειν Silere tacere significat ficto uerbo, ab s litera, quæ initium, & nota silentii est. Saqualis porta appellatur proxima ædis Anæ. Stiricidium quasi stillicidium, cum stillæ concretæ frigore cadunt. Stiria enim principale est, stilla diminutiuum. Sirempsi dicitur quasi similis res ipsa. habetur hoc in libris Catonis. Silatum antiqui pro eo, quod nunc ientaculum dicimus appellabant, quia ieiuni uinum sili conditum ante meridiem absorbebant.

Struppi uocabantur in puluinaribus fasciculi de uerbenis facti, qui pro deorum capitibus ponebantur.

Secespita cultrum ferreum oblongum manubrio eburneo rotundo solido iuncto ad capulum auro, argentoq; fixum clauis æneis ære cyprio quo flamines, flaminis uirgines, pontifices q; ad sacrificia utebantur. dicta autem est secespita à secando. Seciuium libum est, quod secespita secatur.

Suffimenta dicebant, quæ faciebant ex faba, milioq; molito mulso sparso, ea dijs eo tempore dabantur, quo uuæ calcatæ prælo premebantur. Serpsit antiqui pro serpserit usi sunt. unde serpulæ dictæ quas nunc serpentes dicimus ex græco, quod illi ἕρπειν 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, idq; 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, secundosq; titienses, ramnes, & luceres. Sacrificium quod fiebat Romæ in monte palatino palatiar dicebatur.

Sistere fana cum dicerent significabatur lectisternia certis in fano locis componere.

Solicitare est solo citare, 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 σταῦ dicatur, quia bene contineat aquam. Scena securis an dolabra sit, ambigitur, quam Cincius in libro, qui est ei de uerbis priscis dolabram ait Pontificiam Iymus in Iydio 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 refutare, quas scaeus præterij tam Herculis, quàm de Scabio, quod proximum sequebatur.

SEXTI POMPEII FESTI
LIB. XVIII.

Tullios Alij dixere esse silanos, alij riuos alij uehementes proiectiones sanguinis artuatim fluentis, quales sunt Tiburi in Auiene. Ennius in Aiace. Aiax misso sanguine tepido Tullij effiantes euolant.

Tubicines etiam ij appellantur, qui sacerdotes uiri specioſi publicè 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 exaresceret, quam uis aquam ipsam, quæ fluit, flumen recte dici ait Aelius Gallus libro secundo, quæ ad ius pertinent. Cæterum uulgi consuetudine utrunq; iam dici flumen & perennem, & fluuium torrentem.

Torum ut significat torridum & aridum, per unum qui dem r antiqua consuetudine scribitur. Sed quasi per duo rr, scribatur pronuntiari oportet. Vnde antiqui nec mutas, nec semiuocales literas geminabant, ut fit in Ennio, arrio, annio.

Turmam equitum dictam esse ait Curiatius quasi terniam, 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; arefacere, sed usurpatum est iam pro eo, quod igne urere. Plautus, in urna eadem opera in furnum calidum condito, acq; 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, ferocingenio torus, 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 formà tali figuratum, quo flaminæ, ac pontifices utantur, eodem nomine uocari.

Ennius, liba quæ sectores argeos & tutulator.

Tonsam Ennius significat remum quasi tondeatur ferro, cum ait lib. septimo Poste recumbite, uestráq; pectora pellite tonsis. Item Pone petunt exin referunt ad pectora tonsas. & in aſoto, alius in mari uulte teneretonsam.

Tymbræum Apollinem Virgilius à monte thymbræo appellauit, qui est in agro Troiano. Tollenon genus machinæ, quo trahitur aqua alteram partem prægrauante ponderе, 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 carcæris, quod Seruium Tullium ædificasse aiunt.

Taxat uerbum ponitur in ijs, quæ finiuntur, quoad tangi liceat, militibus, quoq;, arbitróq; cum præscribitur, quoad ei iussit statuendi, taxatio dicitur, quæ fit certæ summæ. à tangẽdo autem dicta etiam scenicis 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 tagit, & tagam. idem in hermiona. aut non cernam nisi tagam. sine dubio antiqua consuetudo usurpauit, nam nunc ea sine præpositionibus non dicuntur, ut contigit, attigit, quæ secundum aliquos idem sunt, quod tagit, & componuntur.

Tablinum proxime atrium locus dicitur, quod antiqui magistratus in suo Imperio tabulas rationum ibi habebant publicarum raotinum causa factum locum. alij dicunt tablinum à tabulis. Tabem eam, quæ faceret tabescere apud antiquos usurpatum. Salluſtius quoq; frequenter, ut in Catilinario cum ait uti tabes plerosq; ciuium animos inuaserat. & in libro quarto historiarum, qui quidem mos, ut tabes in urbem coniectus. et Coruinus pro Liburnia propter hanc tabem atq; perniciem domus totius. Tabellis pro chartis utebantur antiqui, quibus ultro citro'ue, siue priuatim siue publicè opus erat certiores absentes faciebant, unde adhuc tabellarij dicuntur, & tabellæ missæ imperatoribus. Tages furunculus à tegendo dictus, cuius uocabuli Lucilius meminit, & mutonis manum perscribre 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, Attici cum 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 filo, 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 nacillare pedibus lassitudine, quasi qui trahit pedes ut talis uideatur insistere, aut identidem tollere pedes. Tam modo antiqui ponebant pro modo, apud græcos quoq; ὕτως ἄν. Item ex contrario dicamus, quàm malus Homerus tam bonus Cherylus poeta est. At antiqui tam etiã pro tamen usi sunt, ut Nonius, quid si taceat dum uideat, tam etiã sciat quid scriptum sit. Ennius illæ meæ tam potis pacis potiri. Titinius, bene cum facimus tam male subijmus, ut quidam per iubent uiri. Item quanquam estis, nihil tam estatur simul uobis cõsului. Alij dicunt tam habere significationem positiuam, cui subiungimus quàm, ut ex præmissis patet.

Tandem cum significat aliquando, interdum tamen ex superuacuo ponitur, ut apud Terentium in phormione, cum ait. Ita'ne tandem uxorem duxit Antipho inuisus meo, non enim hic tempus ullum significat. at Cicero etiam duplicat temporalem significationem cum ait, tandem aliquando.

Tauri, urbenæq; 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 uultus uincireret 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 legatorũ, quos interfecerant Tatiani latrones, sed sepultum in Auentinensi laureto. Taurorum specie simulachra flumnum. ideſt cum cornibus formantur, quod sunt atrocia ut Tauri.

Tauras uacas steriles dici existimant hac de causa, quod non magis quàm tauri pariant. Talionis mentionem fieri in duodecim ait Verrius, hoc modo, si membrum rapit ui sum 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 appellatas esse ait nulgo 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 poste a in pace faciendа cauerit à Romulo, ut ea Sabinis semper pateret. Tam perit, quàm extrema faba, in prouerbio est, quod ea plerunq; aut proteritur, aut decerpitur à præteeuntibus. Tapullam legem conuiualem ficto nomine conscripsit icoso carmine Valerius Valentinus, cuius meminit Lucilius hoc modo, Tapullam rident legem contere opimi. Termonem Ennius græcat consuetudine dixit quem nos modo terminum hoc modo. Ingenti uadit cursu qua redditus termo est &, Hortatore bono prius qui iam finibus termo est. Trientem. ij. pondo coronam auream dedisse Ioui donum scripsit Titus Quintius dictus, cum per nouem dies totidem urbes, & decimam Præneste cepisset idsignificare ait Cincius mystagogicon libro secundo, duas libras pondo & trientem, qua consuetudine, hodieq; utimur, cum lignum bes alterum dicimus, ideſt pedem & besſem latitudinis habens, & sesterтium, ideſt duos asses, & semissem tertium, item si tres asses sunt, & quartus quadrans.

Tersum diem pro sereno dictum ab antiquis.

Teres est in longum rotundum. Temulẽtũ ebrium. Næuius i duobus dosennis. segmini præminate sequere temeti timor. idem in funere. Agite exite, temulentiam'q; tollite, & sine surdo filias habeo temulentas, Sed ecas uideo incedere. Afranius i consobrinis. pol magis istius temulentæ futilis. Alij dicũt temetum uinum. unde temulentus & temulenta.

Titinnire apud Næuium hoc modo, tantum ibi molle crepitum fiaebant, titinnabant compedes, pro sonitu titinnabuli dixit & apud Afranium hostiarij i pedimẽta titinnire audio.

Tributorum

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 æra rium quod habuit detulit. Tentipellium Artorius putat eſſe calcamentum ferratum, quo pelles extenduntur, idem Afranium dixiſſe in primo pro manibus, Credo habere ego illos tentipellium. Titinnium autem Verrius exiſtimare id me dicamentum eſſe, quo rugæ extendantur, cum dicat, tintipellium inducis, rugæ in ore extenduntur, cum ille προσωπῶν dixerit. Tignum non ſolum in ædificijs quo utuntur appellatur, ſed etiam in uineis, ut eſt in XII tignum iunctum ædibus, Vineá ue & conapu ne ſoluito.

Triumuiri M. Valerius coruinus, Iunius Scæua, P. Fului us Longus ex Se. co. idibus Ianuarijs P. Papyrio curſore G. Iunio COSS. Tela propriedicta uidentur ea, quæ miſſilia ſunt ex græco uidelicet translato eorum nomine, quia illi βάλλειν 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 ſoriorum 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, negotij gerendi, cauſa, & magiſtri uici. Item magiſtri, paucíq; annis fuerit. Altero cum id genus ædificij quæ continentia ſunt ijs oppidis q; itineribus, regionibus q; diſtributa diſtant, nominibus q; diſſimilibus diſcriminis cauſa ſunt diſpartita Tertio cum id genus ædificiorum definitur quæ i 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 uiarij ſicut ij, qut aut in oppido uias, aut hi, qui in agris ſunt uiarij appellantur.

Tegillum cuculliunculum 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. atius. Tapeſcæ flammam Vulcani Topper, ſic in eodem, nam nullum peius macerat humanum, quàm domares æuum uiret cui ſunt magnæ Topper conſtringent impor tunæ. unde fortaſſe ſic Cælius libro ſeptimo, ita uti ſeſe quiſq; ſtudeat uobis æmulari in ſtatu fortunæ Reipublicæ eadem re geſta Topper nihilo minore negotio acto gratia minor eſſet, fortaſſe ſic Accius, imo Topper, ut ſit, patris tunc eicat 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 i. antiopaparum. & in antiquiſſimis ſcriptis celeriter ac mature in odyſſea uetere Topper facit homines utrius fuerit Topper eti ad ædis uenimus circæi ſimul duona eorum portant ad nauis millia alia in ijſdem inueniuntur. Terentum locus in campo martio dictus, quod eo loco ara ditis patris terra occultaretur.

Taurij appellabantur ludi in honorem deorum inferorum facti. Inſtituti autem uidentur hac de cauſa. Regnante Tarquinio ſuperbo cum magna incidiſſet peſtilentia in mulieres grauidas, quæ fuerat facta ex carne diu uendita populo taurorum, ob hoc dijs inferis inſtituti, & taurij uocati ſunt.

Todi genus auium paruarum. Plautus, Cum extortis talis cum tollidis cruſculis. Tibiluſtria dies appellabant, in quibus agna tubas luſtrabant. Tuditantes ſignificat negotium tundentes, ideſt agentes. Lucretius, Nec tuditan tia rem ceſſant extrinſecus ullam. Tudites mallei à tundendo dicti. inde & cuidam cognomen Tuditano fuit, quod caput malleo ſimile habuerit. Tueor uideo.

Tuor defendo. Thuſcus uicus Romæ eſt dictus, quod ibi habitauerunt Thuſci, qui recedente ab obſidione Porſena remanſerunt. Tuſci à Tuſco rege filio Herculis ſunt dicti, uel à ſacrificando ſtudioſe ex græco θύω, uel ut tuſculũ dictum, quod aditum difficilem habeat, ideſt diſcolon.

Thomices græco nomine appellantur canabi impoliti, & ſparto leuiter tortæ reſtes, ex quibus funes fiunt, puluilli quoq; quos in collo habent, ne à reſti lædantur, thomices uocantur. Tungere noſſe eſt, nam præneſtini tongitionem dicunt notionem. Ennius, Alij rhetoricat tongent.

Teſqua loca augurio deſignata. Cicero aſpera ait eſſe, & difficilia. Tonſilla palus dolatus in acumen & cuſpide præferratus, qui nauis religandæ cauſa in litore figitur. Acerus, tacete & tonſillas litore in læda edite.

Talia folliculum cepe. Tarmes genus uermiculi carnes exedens. Tæpoon 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 noua noxit. Tervmentum apud Plautum detrimentum.

Tempeſtatem pro tempore frequenter dixerunt.

Tempeſtæ tempeſtiua. Tinia 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 ædificijs dicti exiſtimantur à ſimilitudine tibijs canentium, qui ut cantantes ſuſtineant, ita illi ædificiorum tecta. Tippula beſtiolæ genus ſex pedes habentis, ſed tantæ leuitatis, ut ſuper aquam curens non deſidat. Plautus, Neq; tippulæ leuius pondus eſt, quàm fides lenonia. Teſticulari eſt iumentis maribus fœminas, uel mares fœminis admouere, licet alij dicant teſticulari. Tifata iliceta, Romæ autem tifata curia, tifata etiam locus iuxta Capuam. Tituli milites appellantur quaſi tutuli, quod patriam tuerentur. unde & Titi prænomen ortum eſt. Thiaſitæ ſodalitas.

Titienſis tribus à prænomine Tatij Regis appellata uidetur. Titia quoq; curia ab eodem rege eſt dicta.

Tetini pro tenus. Thræces gladiatores à ſimilitudine palmularum thraciarum. Titiuillitium nullius ſignificationis eſt, ut apud græcos baltiari, & ſyndapſeis. Plautus, non ego iſtud uerbum empſitem titiuillitio.

Trabs proprie dicitur duo ligna compacta.

Tragus genus conchæ mali ſaporis.

Trabicat nauis, quod ſit trabibus confixa. Pacuuius, labitur trabicat in alueos. Tracali appellantur muricum ac purpuræ ſuperiores partes. unde arimunenſes maritimi homines cognomen traxerunt trachali

Troia & regio Priami & luſcus puerorum equeſtris dicitur, & locus in agro laurente quo primum Italiæ Aeneas cũ ſuis conſtitit. Trifax telum longitudinis trium cubitorum, quod catapulta mittitur. Ennius, aut permaceret parietes percuſſus trifaci. Tributum dictum quia ex priuato in publicum tribuitur. Throcum genus ſellæ habetur apud Plautum. Tritonia Minerua à ripa Tritonis fluminis dicta, quod ibi primitus ſit uiſa.

Truo auis onocrotalus. Cælius irridens magnitudinem naſi, pro dij immortales, unde hic perrepſit truo.

Trapit uertit. unde trepido & trepidatio, quia turbatione mens uertitur.

Triumphales coronæ ſunt, quæ imperatori victori 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 propariete in parietem porriguntur. Tromentina tribus à campo tromento dicta. Tragula genus teli, dicta, quod ſcuto infixa trahatur. Themin deam putabant eſſe, quæ præaperet hominibus id petere, quod fas eſſet, eamq; id eſſe exiſtimabant, quod & fas eſt. Termes ramus dicitur ex arbore, nec foliis 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 arguitur etiam, quia poteſt aliquando tacere. Teniræ credebantur eſſe ſortium deæ, dictæ quod tenendi haberent poteſtatem. Termino ſacra faciebant, quod in eius tutela fines agrorum eſſe putabant. denique Numa 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.

Aiget dictum uidetur à ui agendo, Sed non in agendis, hoſtilibuſq; rebus, uerum his quæ celerrimo, concitatoq; animo ad bonam tendunt frugem. Alij dicunt uiget à uigendo dict, ſed in agendis hoſtilibus rebus, uerum ijs, qui concitato animo ad bonam tendunt. Voiſgram autem, quæ ſe uellit, augures ſcalitram appellant. Victima, quod victa ducitur ad altare, aut quæ ab hoſtibus victis 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 à Senonibus gallis aurum ex conuentione, & pacto penſum ut recederent, quod iniquis ponderibus uno ex barbaris quærente, at Claudiæ Brennus dux gallorum ad pondera adiecit gladium, & dixit, ue uictis, quę poſtea Furius Camillus cum inſidijs circumuentum concideret, & quererentur contra fœdus fieri eadem uoce remuneraſſe dicitur.

Vegrande ſignificari alij aiunt malegrande. ut uecors ueſanus mali cordis, maleq; ſanus. alij parum ſine minutum, ut cum dicimus, uegrande frumentum, & Plautus in aſtallaria, qui niſi iteres nimium is uegrandi gradu.

Vecors eſt mali, turbatiq; cordis. Veuobis 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.

Varrans & Aelius & alij complures uocari aiunt ſupinum, ad quem equi ſolebant religeri. Alij dicunt maledictum ſignificari hoc nomine acerbitatis magnæ, ut ſit uecors & ue ſanus. Vagorem pro uagitu. Ennius libro ſextodecimo, Cui clamas oppugnantis uagore uolanti. Lucretius libro ſecũdo, Et ſuperantur, item miſcetur funere uagor.

Valuoli fabæ folliculi appellati ſunt, quaſi uallinoli, 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 autnarum, aut ualgum, aut compernem, aut pætum, aut boccum filium.

Vari contrario dicuntur incurua crura habentes.

Viere alligare ſignificat, unde uimina, & uaſa uimnea.

Veruta pila dicuntur. Vruat Ennius in Andromeda ſignificat circundat, ab eo ſulco qui fit in urbe condẽda uno 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 et porta & collis appellabantur, quod ibi uiminum ſylua fuiſſe uidetur, ubi eſt & ara in uinimo conſecrata.

Vindex ab eo qui uindicat quo munus is qui prenſus eſt ab aliquo teneatur. Vineæ, ut Verrius præcipit, quod uineæ feraces ſint, etiam militares quædam machinationes à ſimilitudine appellantur. Vinatus & uinidus à poetis 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 controuerſia. Vicinia uicinorum conuerſatio.

Veſperna apud Plautum cœna intelligitur.

Veſticeps puer qui iam uiſtus eſt pubertate, contra inueſticeps, qui necdum pubertate ueſtitus eſt. Veia apud Oſcos dicebatur plauſtrum. inde ueiari ſtipites in plauſtro, et ueiatura. Vrbanas tribus appellabant, i quas urbs erat diſpartita à Seruio Tullo rege, ideſt ſuburrana palatina, ex quillina, collina. Veſtis generaliter dicitur, ut ſtragula forenſis muliebris. Veſtimentum pars aliqua, ut palli um, 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 ducã propter inopiam nequeunt ueſpulæ.

Veſpices fruteta denſa dicta à ſimilitudine ueſtis.

Veteres 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 prematur ſomno. Cato ueternoſum hydropicum intelligi uoluit cum ait, Veternoſus, quàm plurimum bibit, tam maxime ſitit.

Veteratores callidi dicti à multa rerum agendarum uetuſtate. Ganius muliĕri non aſtutæ fraude ueterator perſuaſit.

Veterinam

Veterinam beſtiam iumentum Cato appellauit à uehendo. Opilius ueterinam dicit putat, quaſi naterinam, uel ut uterinam, quod ad uentrem onus religatum gerat.

Vitulans lætans gadio, ut prato uitulus. Ennius, habet is coronam uitulans victoria. 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. Lucilius, Hæc odioſa mihi uitiligo eſt, num dolet inquit.

Vel colligatio quidem eſt diſiunctiua, ſed non ex earum rerum, quæ natura diſiuncta ſunt, in quibus aut coniunctione rectius utimur, ut aut dies ē, aut nox, ſed earum, quæ nō 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, qđ 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 conuexum, ſed & palma manus uola dicatur. 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 auerunc aſſent 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 σποφὸς 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. Valeſcit perierit, à uallo militari, quod fit circa caſtra, quod qui eo eijcuntur pro perditis habentur.

Vexillum diminutiuum eſt à uello. Vinulus dicitur molliter ſe gerens, & minime quid uiriliter faciens.

Vietus languidus ſine ui, et 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, & ue grandem ſubam minutam dicebant. Vaticanus collis appellatus eſt, quod eo potius 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 adultā ætatem uelabant, atq; ita extra fines ſuos exigebant.

Verſuram facere, mutuam pecuniam ſumere ex eo dictum eſt, quod initio qui mutuabantur ab alijs, non ut domum ferrent, ſed ut alijs ſoluerent uelut uerterent creditorem.

Vinciam dicebant continentem. Verniſera menſalia auguria. Vehere. portare uel trahere. Veredis antiqui dixerunt, quod uecherent 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. Cælius epheſione. tum in ſenectute hoc deputo miſerrimũ ſentire ea ætate, eũ 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 amphitryõe. An mala ætate mauis male multari exemplis omnibus? Turpilius philopatro, miſerum puto ſi etiam iſtuc ad malam ætatem accẽſit mali. Pacuuius peribœa Parum eſt, quod te ætas male habet, ni etiam hic ad malam ætatem adiungas cruciatum reticenti. Afranius uopiſco. Si poſſent homines delimentis 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 Tull. de ſenectute, quod ſi ipſis uoluptatibus bona ætas fruitur, lubentius primum puerulis fruitur rebus. Nã prudentiſſime noſter Maro diei partes primas, quaſi eius ætatem puberem, meliorẽ dixit nono libro. Nunc adeo melior quoniam pars acta diei eſt. Seniũ ipſum poſitum. Sic Titinnius ueliterna. Quod peſti ſenio, & iurgia ſeſemet diebus emigrarunt. Nouius gallinaria, opere, quæ actor, cantor, curſor, ſenium ſonticum. Accius ἐπὶ τοῦ σὺν χρόνῳ, Mors amici ſubigit, quod mihi eſt ſenium multo acerrimum. Põponius præcone poſteriore, Calue apportas nũtium nobis diſparem, diuiſum huic ſeni ſeniũ, & metum. Lucilius ſatyr. lib. xy. In numero quorum nunc primus Trebellius multos Titos Lucios marceſcebat febris, ſeniũ, uomitus, pus. Turpilius demiurgo. Quia. n. odio, ac ſenio mihi hæ ſunt nuptiæ. Pacuuius pibœa Metus, egeſtas, mœror, ſeniũ, exiliumq;, & 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. Comperæ uerbis uelitare, ad rẽ redi. Afranius priuigno. Interea uerba iactare, & labris inter ſe uelitari uel ſicarier. Cælius pauſimacho, interenti tamen. Toga dicta eſt à tegendo, & eſt toga (ſicut in conſuetudine habetur) ueſtimentum, quo in foro amicamur, cuius & Cicero meminit in Catilinã, uelis amictos nõ togis. Titinnius ſullonibus quæ inter decem annos nequiſti unã togam detexere. Dicitur, & tectum. Titinnius gemina, ſyrus cum ſcorto conſtitu it ire, clauis ilico abſtrudi iubeo, ruſticæ togæ ne ſit copia, ideſt tecti. Tollere occidi. Lucilius. Adiui quem febris una, atq; una ἀπλία, uini inquam hiatus unus potuit tollere. Tollere mittere. Virg. Aenei lib. ij Clamores ſimul horrendos ad ſydera tollit. Tollere transferre. Virg. æneï. lib. ij. Vnius in miſeri exitium cõuerſa tulere. Tollere iferre. Virg. georg. li. iij. Tollentemq; manas, & ſibila colla tumentem Deijce. Tollere ẽ 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. xxyiij. & fœdera tollent. Marcus Tul. in Hortenſio. Nihil tamen eſſe, ĩ quo ſe animus extollens tollat. Tollere oſtendere, erigere et tollere. Virg. Aeneï. lib. i. Cui mater media ſeſe tulit obuia ſylua. Idem libro yij. laborum Prima tulit finem. Tollere occidere. Varro ſexageſimo, nunc quis patrem decem annorum natus non modo tollet, niſi ueneno? Tollere ẽ differre. Plautus pœnulo, omnes extollo ex hoc die in alium diem. Tollere pati, ſuſtinere. Virgi. æneï lib. iij. Iuuenemq; ſuperbum Seruitio enixæ tulimus. Et idem lib. xij. Non tulit inſtantem Phegeus, animisq; frementem. Terentius. Phorm. Ego te complures aduorſum ingenium meũ menſes tuli. Marcus Tul in Verrem diuinatione. tuli grauiter, & acerbe iudices. Idem de offi. lib ij. Niſi enim multorũ impunitates ſcelerum tuliſſem. Tenaca eſt perſeuerantia, & duritia. Ennius hectoris lytris, ducæt quadrupedum iugo ĩ uitam doma infrena, & iuge nalida, 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. xxyij. Iam qua tempeſtate uuo certe ſine ad me recipio. Pacuuius teucro. Quàm te poſt multis habeo tempeſtatibus. Marcus Tul. de ſenectute. Curſus eſt certus ætatis, & una uia naturæ, quæq; ſimplex ſua cuiq; partis ætatis tẽpeſtiuitas ẽ 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 mmmſo lumine manes. Lucilius lib. xxx. Sed quid ego hæc animo trepidante dicta profundo? Trepidare feſtinare. Virg. lib. ix. Ne trepidate, meas teucri defendere naues. & Geor. li. iiij. Tum trepidæ inter ſe cœunt, pẽnisq; coruſcant. Tangere ferire, commouere. Virg. lib. nono. nec ſolos tangit Atridas Iſte dolor. Idem li. xij Miſeri te ſiqua parentis Tangere cura poteſt, oro. Mar Tul. i frumentaria 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. Nũquã dũ ego adero, hic te tãget. Tãgere inſpicere. Lucilius li. xxyi. 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 exẽplo amanti. Idem leucadia. hoc quæro ignoſcere iſtic ſolent necis minoris noxia ſerum, ſi forte quaſi alias res uini cauo. Lucil. li. xxx. Et muſcosis manu ſcribere poſſet Aiacẽ Põponius à leõibus, at ego ruſticatĩ tãgã, urbanatim neſcio. Tãgere cõtigere. Mar. Tul. i Verrẽ actioe ſecũda. Veteres ſimul ac teti git prouincã. Virgi. lib. ix. Sat fatis, Veneri q; datũ, tangere qđ arua Fertilis Auſoniæ Troes. Triſte crudele imite. Virgil. æneï. lib. ij. illi mea triſtia facta, Degenerẽq; neoptolemũ narrare memẽto. Lucil. li. xxx. itaq; tuis ſæuis factis, et dictis Triſte ẽ mœſtũ aut ifeſtũ Virgi. buco. Triſtis at ille tũ cãtabitis Arcades inqt. Idẽ Geor. li. iij. aut unde nigerrimus auſter Naſcitur, & pluuio cõtriſtat puluere cœlũ. Phrygia ueſtis picta ẽ, eius artifices phrygiones appellãtur. hoc Virgil probat li. ix. nobis picta croco, & fulgẽti muricæ ueſtis. Idẽ ĩ eodẽ, o' uere phrygæ, neq; enĩ phryges. Titinnius, Barbato phrygio fui prio, beneq; id opus ſciui, reliqua us, acadsq; hero, atq; heræ noſtræ. Idem Menæchmis. Pallã ad phrygionẽ ferri cõfecto prãdio. Varro cosmo phthoro χρὶ φθορᾶς κόσμου. Phrygio q puluinar poterat pingere ſoliarde uigebat. Hoſtimentum eſt æquamentum, unde & hoſtes dicti ſunt, q ex æqua cauſa pugnam ineunt. Idem lautus aſinaria, Par pari hoſtimẽtiſt datũ opera pro pecunia, unde & hoſtire dicitur. Idẽ in eadem. Quin promitto imq; hoſtire contra, ut meruiſti, 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 tolutiloquẽtia. i. uolubilis locutio. Idem in Macco. Exulẽ dixi iturũ hominẽ in thuſcos tolutim. Item Lucilius ſatyrarum lib. viij. Si omne iter euadit, ſtadiumq; accliue tolutim. Idem, uelle tolutim hic ſemper incepturus uidear. Varro triodite trifolio περὶ ἀρετῶν. Sed ut equus, qui aduehendum eſt natus tamen hic traditur magiſtro doceat tolutim. Pomponius decuma fullonis, et ubi inſiluit in cocleatum equum leum ibi tolutim tortor. Varro agrithone, hæc poſtq̃ dixit, cædit citus celſus tolutim. Capulum dicitur quicquid aliqd intra ſe capit. Nam Sarcophagum ideſt ſepulchrum capulum ueteres dici uolunt, quod corpora capiat. Plautus aſinaria dicens de ſene. Verũ miſera, ut oſculatur carnifex capuli decus. Idem milite, quid ais tu? ita' ne tibi ego uideor oppido acheruntius capulasi? Idẽ, capulo proximus. Nouius pappo, præterito, dum iſto initiaueris ſuffragatores, pater prius in capulo, quàm in curuli ſella ſuſpendis natis. Lucilius Satyrarum li. ij. Quem illi cum uidiſſent Hortenſius, Poſtumiusq;, cæteri item in capulo hunc non eſſe, aliumq; cubare. Varro cosmophthoro περὶ φθορᾶς κόσμου. Propter cunam capulũ poſitũ nutrix tradit pollinctori. Temulenta dicta eſt ebrioſa, dicta à temeto qđ eſt uinum, quod attentet. Plautus aululariam. quia temeti nihil allatum intelligo. Idem truculento, ſiue adeo caret temeto, tamen ab ingenio ẽ improbus. Mar. Tul. de repub. iij. Ita magnam habet uiam diſciplina uerecundiæ. carẽt temeto omnes mulierẽs. Varro eſt modus matula περὶ μέτρων. Quis in omni uita helio ποτὲ olfacit temetum? idem modio, tremodiam, amphoraq; eandem temeti à carris modium.

Cinædi dicti ſunt apud ueteres ſaltatores, uel pantomimi ἀπὸ τοῦ κινεῖσθαι τὸ σῶμα. Plautus aululariam, 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 aliquam occipito cinædicam, ideſt quæ ad ſaltandum mouere poſſit. Lucilius ſatyr. libro. i. Stulte ſaltatum te interueniſſe cinædos. Varro ὅτι πρὸς λύραν. Merentis ut quietus, ac demiſſior probandus ἄξια ὧν ἀρωμὸς, ἰονικοὶ κίναδος. Exercitum dicitur fatigatum diſtum ab exercitio. Salluſtius in iugurthino bello. Nabdalſa exercito corpore. Plautus bacchidibus. quæ ſodalem, atq; me exercitos habet. Lucretius libro ſecundo, conaliis, & diſſidijs exercita crebris. Afranius ſuſpecta, ita, ut huic ero adoleſcenti cui ſuſpirium tradidit, qui me eſt animi exercitus. Virgilius libro tertio. Nate illiacis exercite fatis. Tenus eſt laqueus dictus à tendicula. Plautus bacchidibus. Nũc ab tranſenna hic turdus lumbricum petit, pendebit hodie pulchre, ite intendi tenus. Illicere eſt proprie illaqueare. Nouius lycurgo. Alis ſublime alios ſaltus illicete, ubi bipedes uolucres lino linquane lumina. Pellices à græco uocabulo ſignificantiam ſapientes inflexã putant, quaſi pellex, hoc eſt παλακή. quod ſi hæc non eſt uana compoſitio hominis, coniugis uideri poteſt. Caluitur dictum ẽ fruſtratur, tractum à caluis mimis, quod ſint omnibus fruſtratui. Plautus caſſina. Nam ubi dom 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. xxvij. Sed non capito inquit eum & ſi caluitur ergo fur dominum. Pacuuius doloreſte, me caluitur ſuſpicio, hoc eſt illud, quod fore occulte ocax prædixit. Salluſtius hiſtoriarum libro tertio. Contra ille caluitus. 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 frigutis? quid iſtuc tam cupide cupis? Varro uirgula diuia, & pullos peperit fritinienſes. Idẽ ὅτι πρὸς λόγον. Spectotus theatri tibijs crebro flectẽdo cõmutare mentes frigi animos eorum. Deflaccare eſt atterere, tractum à uentibus ſine flacco. Plautus caſſina, peri, flacco habebit iam illic homo lumbos meos. Depexum dicitur eſt laceratum. Ter. heautontu. ne (ſi uiuo) adeo exornatum dabo, adeo depexum, uſq; dum uiuat, meminerit ſempe mei. Sartores dicti non ſolum à ſarciendo, uerum etiam à ſarriendo. Plautus captiuis, ſartor, ſatorq; ſceleru, & meſſor maxime, & in ſubſequẽtibus aperuit, ocatorem prius debebas dicere, Nam ſemper occant prius quàm ſarriunt ruſtici. Varro uinalibus περὶ ἀροτρίου. 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, qđ 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 tricone uadato. Turpilius demiurgo, iudicia, liteis, turbas, tricas, contentiones maximas. Afranius epiſtola. Ita intricauit huius hanc rẽ temeritas. Varro γέροντι διδασκάλῳ. Putas eos non alius tricas attellanas, quàm id extricaturos. Caperare ẽ rugis frõtem cõtrahere, et aſperare, tractũ à caprorũ frontibus criſpis. Plau. epidico, qđ illud ẽ, qđ illi caperat frons ſeueritudine? Varro eumenidibus. qd mihi caperatum tuã frõtẽ ſtrobile omittis?

Examuſſim dicitur examinate ad regulam, uel magmentum. eſt enim amuſſis regula fabrorũ, qua architecti opus probãt, & rubricæ illinunt. Plautus amphi. ſi uera hæc loquitur, hæc examuſſim eſt optuma. Idem milite. Neſt in hoc emuſſita tua ſua ſibi ingenua idoles, ideſt examinata. Idẽ menæchmis, ut hanc rem uobis examuſſim diſputem. Varro. περὶ παιδιᾶς καὶ ἀστείας. Quare ſi diu gens eſt adamuſſim, per me licet aſſumas teneo. Idem ὁμώνυμων. Idem quæſtionum Plautinarum lib. ij. amuſſis eſt æquamentum leuigatum, & eſt apud fabros tabula quædam, qua utuntur ad ſaxa æquanda. Mutus onomatopœa eſt incertæ uocis, quaſi mugitus. Nam mutus ſonus eſt proprie, qui intellectum nõ habet. Nouius lycurgo. Duci te eo' cum argutis linquis mutas quadrupedes. Accius in Ἐπὶ σαυσὶ μάχῃ. Item ad mœſtitiam mutuam infantium quadrupedum. Diſpennere eſt expandere tractum à pennis, & 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 κυλλοποδίωνες ἵπποι. Ἡμίσεας δ' ἂν ἀνὴρ ἐλαφρότερον ἅρμα ἄγῃσιν. 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 & nagus exulet erret exlex. Varro in ſuis μαχίαις περὶ τύχης. Poſtremo quæro parebis legibus an nõ? An ne exlex ſolus uiuis? Lucilius lib. xxx. Accipiũt leges populus quibus legibus exlex. Cæcilius ἀρπαζομένῃ. quid narras

barbare

barbare cum indomitis moribus illiterate illexeris. Liſenna lib. iiij. Armis equis commeatibus nos magis iuuerunt exleges, & munus honore dignos putabitis. Mar. Tul. pro Cluentio. Non quo illi, aut exlegem ullam, aut cauſam pecuniæ publicæ contemptam, atque abiectam putarunt. Luræones dicti ſunt a' luracando. luracare eſt cum auiditate cibum ſumere. Lucilius ſatyrarum lib. ij. Nam quid Mutio, ſubiectóq; huic opus ſigno, ut luracaretur lardum, & cærnaria ſirtim parum conficeret. Pomponius ſyris, lapatium nullum ueſcebatur, lardum luracabat lubens. Plautus perſa, perenni ſeruo luræo, edax, furax, fugax. Lucilius ſatyr. lib. y. Viuite luræones comedones uiuite uentres. Varro Eumenidibus, contra cum pſaltria, et cum flora luracare adſtrepis. Toral, & torialum ſtragulum eſt. Varro de uita populi Ro. lib. i. quod frontem lectice ſtruebant, ex ea herba torta torum appellatum. hoc quod inijcitur & nunc Toral dicitur, lecticam q inuoluebant ſegeſtria appellabant. Concænturiare eſt colligere, dictum à centurijs, quæ ad ſuffragia conueniebant. Plautus pſeudulo, concænturio in corde ſycophantias. Terẽ. phor. Ego in inſidijs hic ero ſuccenturiatus, ſiquid deficies. Finitores dicebantur, quos nunc agri menſores dicimus dicti quod fines diuiderent. Plautus penulo eius nunc regionis limites, confinia determinato, 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 una paſſa dicta eſt, quod ſit rugis implicata. Plautus penulo. Siqui de æſtu mecum futurus pro una paſſa penſili. Lucilius ſatyrarum lib. ix. Rugoſi, paſſíq; ſenes eadem omnia quærunt. Expes dicitur ſine ſpe. Accius eurysacæ. Ille orbus expes liberum. Idem Medea, exuli inter hoſtes expes, expers deſertus uagus. Exules dicuntur extra ſolum. Virgil. geor. lib. iij. longéq; ignotis exulat oris, & in conſequentibus, & tabula aſpectans regnis exceſſit auitis. Veſtiſpica appellabantur ueſtium cuſtodes ſerui, quod frequenti diligentia ueſtes inſpiciant. Plautus trinumo. Nox datur, ductur familia tota, ueſtiſpica, unctor, auri cuſtos. Afranius uopiſco. Noui non inſanam 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 dicuntur rotarum cadi ab hauriendo ſicuti græce ὑδρίαι. Lucreti. lib. y. Vt fluuios uerſare rotas, atque hauſtra uidemus.

Veterina animalia dicuntur omnia, quæ uehere aliquid 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. Exæquatáq; ſũt creperi certamina belli. Accius phœniſſis. quæ ego cuncta eẽ fluxa in meare 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 una', atq; una' amicam ducitet decrepitus ſenex. Varro myſterijs. Priſca horrida ſilent ora cla crepera in nemoribus. Auernus lacus iccirco appellatus eſt, quia eſt odor eius auibus infeſtiſſimus. huius rei manifeſtator eſt Lucretius li. yi. Principio qdem auerna uocantur no men id a're Impoſitum ſt, 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 cõmodo ſicuti q nunc eſt in ſumma lætitia uiuere cum dicimus Nouius lycurgo. ut in uenatu uitulantis ex ſuis locis nos mittant pœnis decoratus feris. Extorris dicitur extra terram, uel extra terminos. Accius euryſacæ. Nunc per terras nagus 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, & opertum miſerijs effecit. Virgil. æn. lib. iiij. Finibus extorris complexu auulſus Iuli. Enoda ſignificat explana, & quæ ſit proprietas manifeſtum eſt, hoc eſt nodis exolue. Accius euryſacæ. Tu autem quod quæro enoda, & qui ſis explica. Idẽ Alpheſibœa. Quid tam obſcuri dicunt? Eſt tam'ne inenodabile? Ennius telepho. Verum quorum liberi lætodati ſunt in bello, non lubenter hæc enodari audiunt. Turpilius demetrio, ab initio, ut res ſit geſta enoda mihi. Pacuuius peribœa, Gnato ordinem omnem ut dederit, enodat patri. Mar. Tul. de finibus bonorum, & malorum li. y. hæc igitur nobis explicanda ſine, Sed ſi enodatius uos ignoſcetis eius ætati. Varro de uita populi Roma. lib. i. Neq; ita ſingulis rebus diutius morerentur, ut dixi, atque enodare ſubtilius uelimus. Grummus dicitur agger a' congerie dictus. Accius ænomao. quẽcunq; inſiterã grũmum, aut præcaſum iugum. Torris dicitur fax. unde & torridare dicimus comburere. Accius menalippo. Regna erit tempus, cum hic torris, quem amburi uides. Idem Meleagro. Eum ſuum uitæ finem, ac fati internetiõem fore Meleagro, cũ torris eſſet interfectus flammeus. Expectorare eſt extra pectus ejicere. Accius phœniſſis, Incuſant ultro a' fortuna, opibus'q; omnibus deſertum, abiectum, afflictum ex animo expectorant. Idem Epigono. eloquere proprie, ac pauorem hunc meum expectora. Cicero de Oratore lib. iij. Cum 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 extiſpica diſputanti relinquo. Lactare eſt inducere, uel mulcere, uellere, decipere. Accius Medea. Niſi ut aſtu ingenium lingua laudem, & dictis lactem lenibus. Pacuuius Iliona. Ne porro' te error, qui nunc lactat macerat. Cœlius hypobolimæo. Mea raſtraria, quod prolubium, quæ uoluptas, quæ te lactat largitas? Accius Alcmeone. Tãta, ut fruſtrãdo lactas uanã protrahis. Varro ἔτος πρὸς νύφην. qbus ſuam delectet & ipſe amuſiam, & auiditatem ſperibus lacket ſuis. Cicero Thuſculanarũ lib. iiij. Maleuolentia lactans malo alieno delectatio, iactatio, & ſimilia. Succuſſare eſt ſurſum frequẽter excutere. Accius philoctete. Agite, ac uultus nec ſuccuſſet greſſus. atute ingredimini. Lucilius ſatyrarum lib. iiij. Succuſſatoris tardi, rariq; caballi. Idem lib. xy. Campanus ſonipes ſuccuſſor nullus ſequetur. Strena dicta eſt a' ſtre nuitate. 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 tum. Idem de offi. lib. i. Cauẽdum eſt ne aſſentatoribus patefaciamus aures, ne'ue adulari nos ſinamus. Lucreti. Canis uocis adulat. Accius prome-

theo. Tui mei uolans pinnata cauda noſtrum adulat ſanguinem. Mandiones, 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. Senica ſignificat ſenex. Pomponius pictoribus. Pappus hic in medio habitat ſenica, non ſecunda. & idem præcone poſteriore. Sed me exercet ſenica nequam, neq; illo quid faciam ſcio. Gradarius eſt molli gradu, & ſine ſuccuſſatura nitens. Lucilius ſatyrarum lib. xiiij. Ipſe equus non formoſus, gradarius optimus uictor. Varro modio. An qui gradu tolutili te melius, quàm tu te molliter uectus, ato relinquat. Exdorſuare dorſo nudare. Plautus aululariæ. Tu Macerio congrum murenam exdorſua quantum potes. Delirare eſt de recto recedere. lira autem eſt foſſa recta, quæ contra agros tuēdos ducitur, et in quam 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? deſit confoderit. Lucilius lib. xxvi. Quapropter deliro, et cupidi officium fungor uterum. Plautus amphitryone, delirat uxor. Centuriatim dictum eſt abundanter, & copioſe à centurijs, quæ ſuffragium in comitijs ferebant. Pomponius proſtibulo. Continuo adte centuriatim current, qui panem petent. Rumen dicitur locus in uentre, quo cibus ſumitur, & unde redditur, unde & ruminare dicitur. Pomponius proſtibulo. Ego rumorem parui facio, 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. Iaculum hinc illo' profectus illum red ſti rutrum. Lucilius ſatyrarum. ix. Frumentarius eſt, modium hic ſecum, atq; & rutellum unum affert. Varro μαργάτοι περὶ ἀρχῆς, qui celer die nos lemmatos logos. Antipatri ſtoici filius rutro caput diſplanat. Nebulones, & tenebriones dicti ſunt, quia mendacijs, & aſtu. ijs ſuis nebulam quandam, & tenebras obijciant, aut quibus ad fugam fugituis, & furta hæc erant accommodata, & utilia. Pomponius pannuceatis, quid dedi nebuloni, quem pertęſum pauperem. Lucilius ſatyrarum lib. xiiij. Publius Paulus mihi Turbitanus quæſtor hibera in terra fuit lucifugus nebulo id genus ſane'. 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; utrunq; uituperato. Quod Homerus confirmat ἀλλὰ Διὸς γ' Ἐὺς ὄρεος κορυφῆσι κόπος χθονὶ πάχανε δαΐ χλωρῇ, Ποιμέσσιν ἔυτριβὲς ἀλεγεινὸν, κλέπτῃ δὲ τε νυκτὸς ἀμείνω. Varro γέροντος διάλογος, Manius Curius Cōſul in Capitolio, cum delectum haberet, nec atatus in tribu cuis reſpondiſſet, uendidit tenebrionem. Truam ueteres à terendo, quam nos diminutiuo Trullam dicimus, appellari uoluerunt. Pomponius pannuceatis. Mulier ubi aſpexit tam mirificè tutulatam truā Titinnius Setina. Sapientia Cocus magnus ahenum quando feruit palo conſuta truna. Euannetur dictum eſt uētuletur, uel mouetur à nanno, 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. Vaſrum eſt callidum, & quaſi ualde aſrum, & urbanum. Pomponius præcone poſteriore. Vergum uarium, linguam uaſram. Mar. Tul. de Rep. lib. iij. Non ſunt in diſputando uaſri, non ueteratores, non malitioſi. Afranius diuortio. Qui coner noctu clanculum bruſire dotem, ne remittat uaſer honeſte, ut latites, & nos laudas diutius. Particulones dicti ſunt cohæredes, quod partes patrimonij ſumant. Pomponius præcone poſteriore. Age modo ſtatari 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. iiij. Non modo ut ſpartæ rapere ubi pueri & clepere diſcunt. Idem de natura deorum libro. iij. Agnum inter pecudes aurea clarum coma quēdam Thyeſten clepere auſum eſſe è regia. Pacuuius hermiona, Sermonem hic noſtrum ex occulto clepit quantum intelligo. Varro octogeſimo. ſi ſe quæ opifico nō prouiter clepere. Corporare eſt interficere, & quaſi corpus ſolum ſine anima relinquere. Ennius Andromeda. Corpus contēplatur, unde corpora ret uulnere. Accius στασιάσαις 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 inſtituit. Medicinam dicimus et uenenū tractū à græcis, qui uenenū φάρμακον appellāt. Accius phœniſſis. Si uenis ſterilē eſſe illius opæ eſt medicina autumans. Cernuus dicitur proprie inclinatus, quaſi qđ terrā cernat. Lucilius ſatyrarum lib. iij. Cernuus exemplo plantas conueſtit honeſtas. Virgil. li. x. eiectóq; incumbit cernuus armo. Lucilius ſatyr lib. xxvij. Modo ſurſum modo deorſum tanquā colus cernui. Varro de uita populi Ro. li. i. Etiá pelles bubulas oleo perfuſas percurrebant, ibiq; cernuabant. A quo ille uerſus uetus eſt in carminibus ſibi paſtores ludos ficāt cernui cōſualia. Strictura dicuntur proprie ſcintillæ, quæ de ferro feruenti exeunt, quod aut ſtricte emittantur. ideſt celeriter, aut oculos ſui fulgore perſtringant. Virg. li. viij. Strictura chalybum, & fornacibus ignis anhelat. Lucilius ſatyrarum lib. iij. crebræ, ut ſcintillæ inſtricturis, 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 uelut arenarius, clareq; quiritans. Nigidius commento grammatices, clamat quiritatum. Caries eſt uetuſtas, uel putrilago. Vnde cariceum ueteres dixerunt. Lucilius ſatyrarum lib. vij. Ne auriculam obſidat caries, ne uermiculiq;. Turpilius leucadia, Ciperi uiden' ut oſculatur cariem, num illum illæc pudet. Afranus priuigno. Nemo uiuit carie carioſior. Viroſæ mulieres dicuntur uirorum appetentes uel luxurioſæ. Lucilius ſatyrarum lib. vij. dixi ad prima piū uenio, uetulam, atq; uiroſam Vxorem cædam potius quàm caſtrem egomet me. Afranius diuortio. Viglans, 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 ſanum uideo, ut uolui gliſco gaudio. Accius æneadis. Diſſumma tibi perduellum eſt. Quorum aut quibus ſe à partibus gliſcunt. Pacuuius peribœa. Sed neſcio quidnam eſt animi, horreſcit, et gliſcit gaudium. Salluſtius hiſtoriarum lib. iij. Neq; iam ſuſtineri poterat immenſum auctō mari, & uento gliſcente. Virgil. lib. xij. Haud ſecus accenſo gliſcit uiolentia Turno. Mar. Tul. in Hortenſio, ad iuuenilem libidinem copia uoluptatum gliſcit

illa, ut ignis oleo. Plautus Aſinaria. Tẽpus eſt ſubducere hinc me pulchre, hoc gliſcit prælium. Poſtomis dicitur ferrum, quod ad cõhibendum equorum tenaciam naribus, uel morſui imponitur, græce ἀπὸ τοῦ στόματος. Lucilius ſatyrarum libro. xy. Truleus poſtomide huic ingens de naribus pendet. Triõnes moroſi, & ad reddendum duri. Lucilius ſatyrarum li. xi. Lucil. Cotta ſenex Craſſi pater huius pacem magnus fuit Triõnum, Marius ſoluere nulli lentus. i. facilis. Iagæ mulieres dicuntur fœminæ ad libidinem uirorum indagatrices. unde & ſagaces canes dicuntur ferarum, uel animalium quæſitores. Lucilius ſatyrarum lib. vij. Aetatem, & faciem, ut ſagæ, & bona cõciliatrix. Turpilius Bethonibus. Non ago hoc p ſagam pretio cõductam, ut uulgo ſolent. Lapit ſignificat obdurefacit, & lapidem facit. Pacuuius peribœa. Lapit, cor cura, erumna corpus cõficit. Munes apud ueteres dicebantur non à largitione, quæ ignota erat, ſed cõſentientes ad ea, quæ amici uelint. Pacuuius duloreſte. Animum quæ tum largitio multis ignota erat, munificus nemo putabatur, niſi pariter uolens. Lucilius lib. xxvi. Munifici, munesq; amicis noſtris uideamur uiri. Petulantia dicta eſt à petendo. Mar. Tul. de Rep. lib. iiij. Itaq; à petendo petulantia, à procando, ideſt poſcẽdo 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 cõſulant, & præeant populis authoritate Varronis oſtenditur de uita populi Roma. lib. ij. Quod idem dicebantur cõſules, & prætores, quod præirent populo prætores, quod cõſulerent ſenatui cõſules. 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 illico 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 dãnato offerente niſi ruborem. Itaq; ut oẽs 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. libro. iiij. Fides enim nomen ipſum mihi uidetur habere, cum fit, quod dicatur. Portitores dicuntur telonarij, qui portum obſidentes omnia ſciſcitarentur, ut ex eo uectigal acipiant. Mar. Tul. de Rep. lib. iiij. Nolo enim eundem populum imperatorem, & portitorem eſſe terrarum. Optimum autem & in priuatis familijs, & in Rep. uectigal duce eſſe parſimoniã. Plautus menœchmis. Portitorem domum duxit. Itaq; mihi neceſſe eſt eloqui. quicquid egi, atque ago. Mar. Tul. de officijs. Primum improbantur ij quæſtus, qui in odia hominum incurrunt, ut portitorum, ut fœneratorum. Teren. phormione. ſed epiſtolam ab eo allatam eſſe audiui, modo & ad portitorem eſſe delatam. Plautus Aſinaria. Ego pol illum portitorem priuabo portorio. 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 cœorum, atq; hamiotarum, aucupumq;. Valgum eſt proprie intortum. Nouius militibus Pometinenſibus. Valgus ueternoſus, genibus magnis, talis turgidis. Vatrax, & uatricoſus pedibus uitioſis. Lucilius lib. xxyiij. ut ſi progeniem antiquam, qua eſt maximus quintus uacax, quauaricoſus uatrax. Catax dicitur, quem nunc cœxonem uocant. Lucilius ſatyrarum lib ij. Hoſtibus contra peſtem, pernicieq; cataх, quam & Manlius nobis. Silones ſuperalijs prominentibus dicti ſignificatione manifeſta. Varro γνῶτι σεαυτόν. Non'ne non unum ſcribunt eſſe grandibus ſuperalijs ſilonem quadratum, quod ſile nus hirſutis ſuperalijs fingeretur? Bronci ſunt producto ore, & dentibus prominentibus. Lucilius ſatyrarum lib. iij. Broncus nouit lanius dente aduerſo eminulo. hic eſt rhinocæros. Compernes dicuntur longis pedibus. Lucilius ſatyrarũ lib. xyij. Nunc Cenſes καλλιπόδιον καλλίσφυρον. Illam non licitum eſſe ueterum aquæ etiam inquina tangere mãnis compernem, aut uaram fuiſſe Amphitryonis cõiugem Alcmenã, atq; alias Ledam ipſam denique nolo dicere. Tute uide. atq; diſſyllabon dilige quod uis πρὸ ἀναπέρειαν. aliquam rem inſignem habuiſſe uerrucam ne unum dictum dentem emunctum unum. Vari dicuntur obtortis plantis. Lucilius ſatyrarum lib. xyij. Compernem, aut uaram fuiſſe Amphitryonis cõiugem. 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 nũc murmurantes dicunt μωμόσεται τὸν μόνον καὶ μισοῦσι. Plautus caſſina. lingula eſt, nam nunquam tacet. Rabulæ litigioſi à rabie dicti. Varro Papiapapæ περὶ ἐγκωμίων. Ille ales gallus, qui ſuſcitabat, ait, harum muſarum ſcriptores, an hic qa 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 ἐπαρχῶν. Multi enim, qui limina intrarunt, integris oculis ſtrabones ſunt facti. habet quiddam enim ἐλευτικὸν prouincialis formoſula uxor. Lucilius lib. xxyij. Nulli me inuidere non ſtrabonem fieri ſæpius delitijs meiſtorum. Exterminatum eſt extra terminos miſſum. Lucilius li. xxix. Non rediret ad ſe, atque illam exterminare miſeram. Mar. Tul. de officijs lib. iij. Atque hoc omne genus peſtiferum, atq; impium ex hominum cõmunitate exterminandum eſt. Exodium eſt finis à græco tractum, quaſi ἔξω τῆς ὁδοῦ. ideſt extra uiam Varro ἐκτόμβη περὶ θυσιῶν. Cum in uinculis publicis eſſet, & iam bibiſſet κώνιον in exodium uitæ. Idem ἕως πότε περὶ ὁρῶν. Vitæ curſum ut cognoſcere poſſem, & quæ ſeruitutis, & libertatis ab origine ad exodium ductæ. Idem παρῳ μεν' ἐμοῦ. Quod cœperas modo in uia narrare, ut ad exodium ducas. Putus dictus eſt à putando. Plautus pſeudulo. Purus putus eſt ipſus. Varro ἐκτόμβη περὶ θυσιῶν. Mea igitur hecatombe pura, & puta. Idem prometheo Chryſoſandalos uocat ſibi amiculam de lacte, & cera tarentinam, quam apes mileſiæ cœgerint ex omnibus floribus libantes ſine oſſe, & neruis ſine pelle, ſine pilis, puram putam, proceram, candidam, teneram, formoſam. Nam & rationes ea cauſa putari dictæ ſunt, quoties ex his fraudis, aut falſi, aut mendacij, aut iniqui 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 oro ne quicquam sæpe ærates manus, compedes, conor reuellere. Idem Ile xabulis περὶ ἐπαρχῶν. Domo exeo intro, & pedes or rigijs compedio. Idem Parmenone, lepusculi timentes hoc qua drãgulũ dedit Diana rete nexile archia suis cũ fugã, lintea q; cõpedã. Idẽ Sesquilisse. Quo cũ ire uellemus, obuius flare ubi corpori ærinas cõpedes impositas uideo. Fulgura dicuntur co ruscationes à fulgure. Varro περὶ περαυνοῦ, cognitio enim tonitrum fulget, & tonitrum fulguris à fulmine orta. Coa gulum à coagendo, quod est colligendo. Varro est modus matu læ περὶ μίσης. Cui nihil iucundius quisquam uiuit, hoc ægritudinem ad medendam inuenerunt, hoc hilaritatis dulce seminarium, hoc continet coagulum conuiuia. Mulie rosi dicti sunt mulierum appetentes. Afranius uopisco. Homa mulieroſus confert me iliœ alio'. Flagriones dicti sunt serui, quod flagris subiecti sint. ut Verberones à uerberibus. Afra nius uopisco, tu flagrionibus priuigno iucunditatis plus ineſt in te mihi, quàm commeratis conquisitæ edulibus. Merenda dicitur cibus, q; post meridiem datur. Afranius fratris, inte rim merendam occurro caute cum ueni imat. Pedetentim, & pedepressim dictum est caute, quasi lente, & tarda itione. M. Tul. de officijs lib. i. sin minus sensim erit, pedetentim q; fa ciendum. Idem Verrinis actione secunda, quæ tamen à me pe detentim, cautè q; dicentur. Lucilius li. xxvij. Ille contra omnia inter plures sensim, & pedetentim foris nequem lædat. Qua drigarius annalibus Exercitu instructo pedetentim milites du cere cœpit. Cælius annalibus ipse cum cætera copia pedeten tim sequitur. Calces à calcando, quod est nitendo dictæ sunt non à calcitrando. Nam & de omnibus pedibus, & de homi num, & uniuersorum animantium dici potest. Nam sunt cal ces extrema pars pedum terræ proxima. Virgil lib. y Æneo uo lans, calcemq; terit iam calce Diores. Idem li. vi. Toll t se ad re ctum quadrupes, & calcibus auras Verberat. Subligacu lum est, quo pudẽdæ ptes corporis teguntur, dictum quod sub tus ligetur. M. Tul. de officijs lib. i. scenicorum quidem mos tan tam habet uetere disciplina uerecundiã, ut in scenam sine sub ligaculo prodeat nemo. Mediocritas medium dicit uoluit. M. Tul. de offi. lib. i. eadem ratio est habenda ueſtibus, in quo, sicut in pleris q; rebus, mediocritas optima est. Lucil. lib. xxvij. Paulo hoc melius, quàm mediocre, hoc minus malum, ut quam pessimum. Teren. andria. Et tamen omnia hæc mediocri ter. Cicero Thuſculanarum libro iij. At hæ mihi afferentur me diocritates, quæ si naturales sunt, quid opus est consolatione?

Modestam à modo dictam Mar. Tul. author est de offi cijs libro primo. Nam hanc, quam interpretamur modesti am, quo in uerbo modus ineſt. Antes sunt quadraturæ, unde & antæ dictæ sunt quadræ columnæ. Virgil. georgi. li. ij. Iam canit effœtos extremus uinitor antes. Immune dicitur sine officio, sine munere. Virgil geor. lib. iiij. Immunis q; sedens aliena ad pabula ficus. Mar. Tul. philippicarum lib. i. Num immunitates datæ? Camerum obtortum, unde & Camera tecta in curuitatem formata. Virgil. geor. li. iij. & cameris hir tæ sub cornibus aures. Dirum est triste infestum, & quasi deorum ira immissum. Virgil. georgi. li. iiij. prius quàm Dira per incautum serpant contagia uulgus. Et ænei. lib. iiij. Vltri ces q; 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. iiij. Quonam regnam ambire furentem Audeat affatu, quæ prima exordia sumat. Mar. Tul. in Hortensio. Perge quæ so, nec enim imperite exorsus es. Lucilius lib. xxix. Virũ tri stis contorto aliquo ex pacuuiano exordio. Cicero Timæo di cit. Facillimum autem est in omni inquisitione rationis exordi um. Varro ἔπος πρὸς πέρας, q fabularum collocant exordia. Inops dicitur sine ope, & auxilio. Virgl. lib yiij. Res inopes Euandrus habebat. Et geor. lib. i. atque inopi metuens formicæ senectæ. Teren. adelphis. Ferte miſero, atq; innocenti auxiliũ, subuenite inopi. Mar. Tul. de offi. lib. ij. Ni mirum enim inops ille, etsi bonus est uir. etiam si referre gratiam non potest, ha bere certe potest. Defrudare significat fructum minuere, uel per fraudem aliquid exquirere. Teren phor. suum de fru dans genium comperſit miſer. Plautus Asinaria. Ten' ego de fru dem, cui ipſi nihil est in manu? niſi quid tum porro' uxorem de fruduero. Sudum dicitur quasi seminudum, ut est aer post pluuias serenus, & liquidus. Virgil. yiij. 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 prouocan tur irruunt. Lucilius satyrarum lib. i. Irritata cane, quam ho mo, quam planius dicat. Terẽ. phor. Irritor. Virgil. lib x. Irri tat q; uirum telis, & uoce lacessit. Sallustius historiarum libro primo. Tũc uero & posci cum cæteri eiusdẽ causæ ducem sena tus rati maximo gaudio bellum irritare. Lucilius libro. xxyiij. Lucili si i amore irritarit suo. Plautus amph. Irritabis crabro nes. Varro se squuulysse. Omnes irritans uetos, omnes q; procel las. Ablegare est proprie alio' mittere dictum à legatis qui cum legationibus mittuntur Terẽ. Eeyra. aliquo' mihi ẽ hinc ablegandus dum parit Philumena. Arcanum dicitur secre tum, uel absconditum, quod quæ in arcis sunt cælata sunt, & abscondita. Virgil ænei. lib. iiij. solam nam perfidus ille Te co lere arcanos etiam tibi credere sensus. & æne. lib. i. Longus & uoluens fatorum arcana mouebo. Tormnes genus mor bi, dicti q'od dolore torqueant. Cicero Thuscula. li. ij. quãuis. idem forticulum se in torminibus, & in stranguria sua præ beat, & iiij Itaq; dicimus grauidinosos quosdam tormnosos. Monimenti proprietatem à monendo Mar. Tul. exprimendam putauit ad Cæsarem epistola. ij. Sed ego quæ monimenti ra tio sit nomne ipso admoneor, ad memoriam magis spectare de bet posteritatis, quàm ad præsentis temporis gratiam. Virgi lius li. b. yi. quem candida Dido Esse sui dederat monimentum & pignus amoris. Riuales dicti sunt quasi in unum amo rem deriuantes. Ter. Eunucho, miles Thraso Phedriæ rivalis. Gestire significat lætum esse, dictum à gesticulis facilioribus. Ter. Eunucho. Chœrea qd est qd sic gestis? aut quid hic sibi ue ſtitus quærit? Vir. geor. li. i. Et studio incassum uideas gestire la uãdi. Inuolare est irruere, insilire aut à uolatu, aut à uola. i. media manu dictum. Ter. Eunucho. Vt ego unguibus facile illi in oculos inuolem uenefico. Lucilius li. xxx. Unde canino ritu, oculis q; inuolem. Propinare à græco tractum est ἀπο πίνειν post potum tradere. Teren. Eunucho. Hunc uobis co medendum, & bibendum, & deridendum propino. Ennius satyrarum lib. iij. en uocas eluc qui mortalibus uersus propi nas flammeos medullitus. Insulsum proprie fatuum quasi sine sale. Mar. Tul. ad Cæsarem iuniorem epistola. ij. Sed ita locu tus insulse est, ut mirum senatus conuitium exceperit. & de Oratore lib. ij. ut nihil aliud eorum, quàm ipsa insulsitas ridea tur. Ignauum & segne torpidum effœminatum, & sine igni Virgil. georgi. lib. iiij. Ignauum fucos pecus à præsepibus ar cent. Et georgi. lib. iiij. en age segnis Rumpe moras. Mar. Tul. ad Cæsarẽ iuniorem lib. ij. In quo tua me prouocabit oratio, mea consecuta est segnis. Et de senectute. quæ uitia sunt nõ se nectutis, sed certe ignauiæ, & somniculosæ senectutis.

Calamitoſum dicitur malis, & calamitatibus prægranatum. Mar. Tul. in uerrinarum diuinatione. Et honoris ampliſſimi puto eſſe & accuſare improbos, & miſeros, calamitoſoſq; 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 et nouam formã è ueteri fingere. M. Tul. in Verrem actione ij. Aliquid demendo, mutando, interpolando, & eſt tractũ 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, q ſint æuo defeſſi, atq; ad ſuſtinendam laſſitudinem baculo tarditatem leuent. Mar. Tul. philipi. lib. ij. In Galliam mutilatum ducit exercitum cum una legione, et ea uacillãte. Perſtringere dictum eſt ualde ſtringere, & claudere. Plautus milite glorioſo, perſtringunt 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 munus. aurum enim non perſtringit oculos, quàm τὸ εὖ πράττειν. 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 regus 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. Nã 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 Prima dabo. Nugator nugis turbator. Lucilius lib. xxx. Quàm me hoc tempore nugatur cognoſcere non uis. Foramina quaſi diminutiue à foribus dicta. Cic. Thuſcu. li. i. Nam nunc quidem quanquam foramina illa, quæ patent ad animos à corpore callidiſſimo artificio natura fabricata eſt. Diſcriculum acus, quæ capillos multorum ante frõtem diuidit, dictum à diſcernẽdo. Lucilius lib. xxx. Euplocamo digitis, diſcriculũq; capillo. Fratrum proprietatem Nigidius acutiſſime dixit. frater eſt inquit, dictus, quaſi fere alter. Supplantare dictum eſt pedẽ ſupponere. Lucilius lib. xxix. Supplãtare aiunt. græce ὑποσκελίζειν dicunt. Mar. Tul. de offi. lib. iij. Contendere debet, quammaxime poſſit, ut uincat, ſupplantare eum, qui cum certet, aut manu pellere nullo modo debet. Coniungere copulare dictum eſt à iugo. Lucilius li. xxix. quam mihi quantum eſt inter humanum genus, rerumq; inter ſe coniungat, communicat. Feneſtræ à græco uocabulo conuerſum eſt in latinum ἀπὸ τοῦ φαίνειν. Cicero Thuſcu. lib. i. Non eas partes, quæ quaſi feneſtræ ſunt animi. Emungi ex manifeſtæ ſignificatione manat. Lucilius lib. xxix. In mellis ſpem eſſe omnem quouis poſſem emungi uolo. Teren. phor. Emunxi argento ſenem. Agglomerare eſt impliçare, coniungere dictũ à glomere. Virgil. æneï. 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 excuriãt, quia nihil habebat. Penſum ſignificat exæquatũ, quod ſine inclinatione ſunt, quæ penduntur. Lucilius lib. xxviij. Nihil parui, ac penſi uti litera doceas lutum. Aqua intercus hydropum morbus quaſi aqua inter cutem. Lucilius lib. xxvij. 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. xxyiij. Inſanum uocant quem Maltam, ac fœminã 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. & xxyij. 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 li xxyij. 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 Hircum lib. v. Et quoniam, ut hoc tempus eſt, nihil habeo patriæ quod impertiam. Sedulo ſignificat ſine dolo. Lucilius lib. xxvij. Salutẽ fictis uerſibus Lucilius, quibus poteſt impertit, totumq; hoc ſtudioſe, & ſedulo. M. Tul. de finibus bonorum, & malorum. Sedulo inquam facã, ſed fortuna fortis, quare conare quæſo. Scripturarios, quos nunc tabularios dicamus, 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 triçarius ſyrus ipſe ad maſtigas, qui cum uerſipellis fio, & qui cum commuto omnia. Plautus amphi. Verſipellem ſe facat, quãdo lubet. Combibones compotores à combibendo dicti. Lucilius lib. xxyi. Quandoquidem reperi magnis combibonum ex copijs. Capital dictum eſt capitis periculum. Plautus menechmis. nunquam hercle effugiet, tam etſi capital fecerit. Lucilius lib. xxyi. Facile deridemur, ſcimus capital eſſe fraſcier. Clandeſtino eſt abſcondite. Lucilius libro xxyi. At enim dicas clandeſtino tibi quod cõmiſſum foret, neu mittere quicquam neu myſterij hæc feret foras. Idiotas à græco tractum ἰδιώτης inutiles, quaſi ſibi tantum non plurimis utiles. Lucilius li. xxyi. quidni & tu idem illiteratum me, atq; idiotam diceres. Expirare dictum eſt, uel ab ſpiritu effuſo, uel à ſpiraminibus. Lucilius li ij. Expirás animam pulmonibus æger agebat. Idem lib. xxyi. ut in illuniem facere per uẽtrem uelis curare omnibus diſtento corpore expiret uis. Eliminare extra limen ejicere. Pacuuius doloreſte. Vbi illic eſt me miſeram quonam clàm eliminat? Pomponius. Cantabit. Iſtic manet, Eliminabo extra ædes; coniugem Ennius Medea. Exule antiqua hærilis fida cuſtos corpus qd ſic extra ædes eliminatur? Accius Meleagro. Cũ ut eliminor clamore ſimulac nota uox ad aures accidit. Inæxare in æxam ſidere. Pomponius Pẽnuceatis. Neq; interim cæcandi cauſa unquam inæxaui nate. Condepſere commiſcere à græco tractum δέπω. 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. Id iſti uituperant factum. Lectum & uitium dare, hoc eſt unicuiq; rei culpam ampliare. Sed hoc in incertæ authoritatis ſcriptoribus inueniur. Ordiri eſt componere. Accius amphitr. non parnam rẽ ordibor, ne retiæ obſecro. A franius ſuſpecta, tamen animo ordire me oportet paula paululum. Pilare dictum eſt, ut plumare pilis ueſtiri. A franius compitalibus. Præterea corpus meum nũc pilare primum cœpit. Nouius exodio. Pati dum poterunt ante, quàm pugnæ pilant. Populare ſignifi cat populi amorem conciliare. Vnde poplares dicti de uno populo amici. Pacuuius Chryſe. atq; ut promeruit pater mihi patriam populauit meam. Teren. Thor amicus ſummus meus, & popularis Getæ. Rabere dictum eſt à rabie. Varro idem atti quotetti. quid ẽ, quid blateras? quid rabis? quid uis tibi. Cæcilius hypobolimæo. Aſt rabia rabere ſe ait. Supſedere manere, perſeuerare, quaſi in uoluntate & conſilio ſedere. Turpilius pedis, ut ille hæc ſeſe abſineret, ego ſupſederem nuptijs. Plautus epidico. ſuperſede his rebus. item tu ipſe ubi libet finem fac. Siſenna hiſtoriarum lib. iiij. De uirtute eorum accuſanda proloqui ſuperſederunt. Titinnire dicitur ſonare. unde & titinnacula ſunt appellata. A franius uopiſco. Titinnire ianitoris impedimenta audio. Nigidius lib. xviij. Itaq; ex ære in ſaliaribus altanus titinnat, ideſt ſonat. Verminari poſitum torqueri à uermibus, quod ſæale ſe torqueant. Põ pinius hirnea. Pappi decimus mẽſis eſt, cum factum eſt, ita fit, ita ſemper ſolet decumo menſe demum turgẽs uerminatur, parturit. Canatim, ſuatim, bouatim, canum, & ſuũ, & bouũ genere. Nigidius commento grammatico. Sunt etiam adſimiliter dicta hæc canatim, ſuatim, bonatim, quæ ab animalibus ſumuntur. Coſſim dictum quaſi coxim. Pomponius prætexta. Hoc ſcaunt omnes, quantum eſt qui coſſim cacant. Infabre fœde, ut eſt affabre pulchre. Pacuuius nyptris. Barbaricam peſtem nauibus noſtris obtulit noua figura fictã commiſſam infabre. Sepium ſignificat tenent, impediunt, dictum à ſepibus, quæ obiectæ intercludunt. unde & circunſepium dicitur. A franius materteris. Cerij, lachrymæ linguã ſepiunt. Sticmatias ueteres punctos in notis dici uoluerunt. Mar. Tul. de offi. lib. ij. O miſerum qui fideliorem, & barbarum, & ſticmatiã 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 nõ poſſit, nec ita reſeranda, ut pateat omnibus. Virgilius libro viij. Nõ ſecus, ac ſiqua penitus ui terra debiſcens 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 inciuiliter terguerſantur. Varro, Itaq; illa terguerſari nõ ſinent, ſecum q; ſapienti. Prudentiã à prouidẽdo 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; prudẽtia. & de Rep. lib. vi. Totum 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 efficatur, dicit Mar. Tul. uoluit de ſenectute ſparſum ſemen cohibet primum id ob cæcatum, ex quo occatio, quæ hæc efficit, nominata eſt. Coagmenta dictæ ſunt coniunctiones arctæ, et compares à cogendo, ideſt ſtringendo. unde & coagulum dicitur. M. Tul. de ſenectute. Iuũdi 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 minas tãdem hoc fit uernaliter. Pecunioſorum, & locupletum proprietatem aperuit. Mar. Tul. de ſenect lib. ij. à pecore pecunioſos, & à poſſeſſionibus locorum locupletes appellatos aſſerẽs, multaq; ditiora 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. ij. 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, quĩ uere ſacro fuerant nati, & habebatur nomen pro uituperabili, & maledicto. Plautus Amphitryone. Hic qui uerna natus eſt quæritur. Lucilius, Verna acer cupit hæc Plautus, q ſupra cum erudiatu 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 efficatur 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. ij. quæ cum ſimilitudine uerbi concinnare maxime ſibi uideretur. Paupertas dicta eſt à pecunia parua. Varro de uita popu. Rom. li. i. Pecunia quæ erat parua ab ea paupertas dicta, cuius paupertatis magnum teſtimonium eſt. Pandere Varro exiſtimat ea cauſa dici, quod q ope indigerent, & ad Aſylum Cereris confugiſſent, panis daretur. Pãdere ergo quaſi panem dare, & quod nunq tabulis clauderetur. Idem 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, qſquam potis eſt. Tu nugas blatis. Inaulu. Vbi tu es, quæ deblateraſti iam uicinis omnibus. Perconteri diligenter inquirere. Plautus amph. q iſtuc in mente eſt tibi ex me mi uir perconterier, & eſt proprietas uerbi ab eo tracta, quod uada in fluminibus contis exquirunt. Prodigia dicta ſunt porro 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 laruarũ incurſatione animo uexati. Plautus amph laruatus ædepol hominem miſerum medicum quæritat. Idem, qui ſupra quaſi aduenientẽ morbo medicatu inuenem, tu certe aut laruatus es, aut cerritus. Calatrones q infeſtent calabas. Plautus aſinaria. Clamat procul ſiquẽ uidet ire ad ſe calatronem. Varro ſeſquiuly ſſe. Itaq; tu mecum mordacem calatronem horridum mules, ac uir non uitabat.

Votitum ueteres religione aliqua prohibitum, uel interdictum dicta 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, & arbitrandũ 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 eorum uocem ueteres esse uoluerunt Plautus aulu. Simul rade bat pedibus terram, & uocem crocibat 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 penitissime.

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 uestita. id est in pudicitia, & in castitate. Inferum ab imo dictum. Vnde inferi, quibus inferius nihil. unde quod infertur recte potest dici quicquid desuper mittitur. Varro marapore. Nubes aquali frigido uelo leues cœli aduernas aurea subduxerant aquam uomentes inferam mortalibus. Syrus à græco magis tractum est, ἀπὸ τῆς σύριγγος. 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 uirilitatẽ amittere, & effœminari. Varro marcipore, Spatulæ euirauit omnes Veneri uaga pueros. Ludibria proprietatem trahunt à leui, ac sine pondere, & cõtemnendo, aut, quod magis uerum est, à ludicro. Virg. 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 calorẽ, alterum à feruore febrim. Vulpinari dictum est fraudibus, et mẽdacijs uera puertere, uel effugere, dictum ab imitato, sed intorto uulpium cursu. Varro mysterijs, uulpinare modo, & concursa qua lubet erras. Sufflatum dicitur proprie tumidum & rectum, & quasi uẽto 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 tentũ, id est porro iactum. Varro eudæmonibus, quæ res in somnum recideris, & οὐδέποτε eris iterum exporrectus. Iugatum, coniunctum à iugo dictum. Cicero Thusc. lib. iij. Hoc quidem est commune uirtutum. omnes enim inter se iugatæ sunt. Prodius dictum est interius longius à prodeundo, quasi porro eundo. Varro Virgula diuina. Primum uenit in urbem, atq; intra muros, deinde accedit prodius, atq; introit domum, id est intra priuatos muros. Granaria loca in horreis seruandis seminum granis. Varro γρόττος διδασκάλου. Vel decem mensis, ubi una sepiant granaria. Torculum, quod usu torcular dico, quod intortum laticem uitis, uel oleæ exprimant. Varro γρόττος διδασκάλου. Vineis ubi ampla cella torculum reponant. Cingulum à cingendo, quod incingulum plerunq; dicitur. Varro γρόττος διδασκάλου. Nouos Maritus tacaturus taximusos is soluebat cingulum. Silicernium pessime intelligentes, ita posuisse Terentium putant, quod in caruitate silices cernat senex. Silicernium est proprie conuiuium funebre, quod senibus exhibetur. Varro Meleagris. Funus exequiatis laude ad sepulchrum antiquo more silicernium conficamus, id est περὶ μέσης. Non quo pransi discedentes dicamus alius alij Vale. Suffundatum dictum est subiectum, dictum à fundamentis. Varro ταφῆ μεγίστην. Antiqui nostri domibus lateritijs paululũ modo lapidibus suffundatis, ut humorem effugerent, habitabant. Edones, & phagones ab edacitate unum latinum, & aliud græcum. Varro ταφῆ μεγίστην ἡ ἀκάνθησις. Edones Romam, ut turba, intendat annona, sed propter phagones ficedulam pinguem, aut turdum nisi uolantem non uideo. Elixum quicquid ex aqua mollitur, uel decoquitur. Nã lixam aquam ueteres esse dixerunt. unde & lixæ dicti, qui militibus aquam ad castra, uel ad tentoria solent ferre. Varro ταφῆ μεγίστην. In pauimento non audes facere lacunam, at in humum calceos facis elixos. Parochos à græco tractum est nomen, quod uehicula præeat. hoc schemate enim græce, latine uehicula appellantur, & est officij genus, quod ministrantibus paret. Varro sesquiulysse. Hic enim omnia erat idem sacerdos prætor parochos, denique idem senatus, idem populi caput. Trosuli dicti sunt torosuli. Var. sesquiulysse. Nũc emũt 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 e 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. Ceturij genus est piscatorum, quod maiores pisces capit, dictum ab eo quod cete in mari maiora sunt piscium genera. quod Virg. immania cete. Varro γνῶθι σαυτόν. Non animaduertis ceturios cum uidere uolunt in mari thunnos ascendere in malum alte, ut penitus per aquam perspiciant pisces. Tonimus positum sonamus cũ modo à tono. Varro Eudæmonibus. tibi tympana non inanis sonitum matris deũm tonimus. Tibinos à tibijs modos. Varro Eudæmonibus, Sonitus matris deũm tonimus tibinos tibi nunc semuiri. Dierecti dicti crucifixi qua si ad diẽ erecti. Varro Eudæmonibus. A page in dierectum à domo nostra istam ad sanitatem. Præsepia non tantum quibus aut cantheria, 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 utuntur, cum tritæ fruges ad uẽtilandum in areis eriguntur. Virg. ænei. lib. iiij. Tot linguæ, totidem ora sonant, tot surrigit aures. Lingulacæ locutuleiæ à procacitate linguæ, & loquendi proprietate 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 κλέπτη δ' ὡς τε νυκτὸς ἀμείνω.

VENTORVM PROPRIETATES, ET VOCABVLORVM SIGNIFICATIONES.

CVRVM dictum ἀπὸ τῆς ὥρας τοῦ ἔτους, 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 δ' ἔπεσε ξίφος ὀξύ τε Νότου. Circũ à turbine, ac uertigine. Boream hoc est aquilonem ἀπὸ τῆς βοῆς. qđ sonorus sit, & procelloſus. Homerus. καὶ Βορέης ἀθρήσειε θαλάσσης μέγα νῶτον ἐλαύνων. In alio loco ἔστι πρηστὴρ Βορέης τὰδε νήματα ἄξας. 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. ij. Olim de cœlo læuum dedit inclytus ſignum. Rudentes ea cauſa ſapientiſſimi dictos uolunt, quod funes, cum uento uerberentur, rudere exiſtimentur, atq; hunc ſonum proprium ſienium 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. Erigidus agricolam ſiquando continet imber, Multa forent, quæ mox cœlo properanda ſereno Maturare datur.

Lictoris proprietatẽ à ligando dictam ueteſtas putat. Ita enim carnificis officium antiquitus fingebatur. Mar. Tul pro Rabirio. Lictor inquit, colliga manus. Sororis appellationem ueteres eleganti interpretatione poſuerunt. Itaque maxime iuris ſcriptores exprimendam putauerũt. Antiſtius labeo, ſoror inquit appellata eſt, quod quaſi ſeorſum naſcitur, ſeparatur q; ab ea domo, in qua nata eſt. Lues à rebus ſoluendis propoſita. Licinius Macer annalibus lib ij. Nequaquam ſui lauandi relu ant arma lue. Humanitatem non ſolum uti nunc conſuetudine perſuaſum eſt, de beneuolẽtia dexteritatem quoq; omnem ueteres dicendam putauere, & quam græci φιλανθρωπίαν uocant, ſed honeſtorum ſtudiorum & artium appetitum, quod nulli animantium generi præterquam hominibus conceſſa ſit. Varro rerum humanarum li. 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. Virgil. li. vij. Et adorea liba per herbam Subjiciunt epulis. Facies 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 nõ magna, corpore aquilino ipſa eſt. Pacuuius. Nupta, ætate integra, feroci ingenio, facie procera. Salluſtius hiſtoriarum lib. ij. Sardinia in africo mari ſitae ueſtigij humani in occidentem, quàm in orientem latior.

Veſtibula qdam putant ſub ea proprietate diſtincta, quod in primis ingreſſibus, & in ſpatijs domorum Veſtæ hoc eſt aræ, ac ſtici 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 honeſtæ, aditusq; ad cauſam facem. Bidentes qui æſtimant ob eam cauſam oues à Virgilio dictas, quod duos dentes habeant, peſſime, ac uitioſe intelligunt. Nam nec duos dentes habent, & hoc qdem & genus monſtri eſt, & melius intelligi poteſt, ſi biennis dixerit authoritate. Pomponius Atellana Mars tibi noueo factum, ſi unquam redierit bidenti uerre. Laberius paupertate. Viſus ac nocte bidentis propter uiam facere. & Nigidius figulus dicat bidental, quod bimæ pecudes immolentur.

Iugeri proprietatẽ 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 fœtu, 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 et Catonem, & cæteros antiquiores ſine o litera fenus pronunciaſſe contendit, ut ſetus, & fecunditas. Receptitium ſeruum quidam ab ea proprietate dictum uolunt, ut ſi nequã, et nihil ſit, qui uenundatus ob aliquod uitium, aut malefactum ab aliquo diſtrictore recipiatur. Sed uera eſt hæc eius nominis interpretatio, quem in data dote, aut donatione quis exceperit, quod eſt proprie receperit. Plautus trinumo. Poſticulum hoc recepit, cum ædes uendidit. Cato, Mulier & magnam dotem dat, & magnam pecuniam retinet ex ea igitur re familiari, ex qua ſibi dote data retinuit pecuniam à uiro forte irata repetere inſtituit. Apponit ei flagitatorẽ receptitium, hoc eſt proprium ſeruum, quem reliqua pecunia receperat, nec dederat dotis, & exceperat. Cicero de Oratore libro. ij. Sed dicis te cum ædes uenderes ne in rutis quidem cæſis ſolum tibi paternum recepiſſe. Sitiones, ut litiones à lituo, ut tubicines à tuba, ita ſitiones 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. Tumentum à iungendo ueteres dictum putant g litera in eo nomine attrita. Nam & uectabulum dicunt, quod nunc uehiculum dicatur. 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 antiqua, & poſtica. in poſtica parte erat culina, dicta ab eo, quod ibi colebant ignem locupletiorem domus, quàm fuerint anguſtijs paupertinis coactæ ipſa nomina declarant. Modeſtum à modico, hoc eſt moderato poſitum. Varro modio. Non eos optume uixiſſe, qui diutiſſime uixerint, ſed qui modeſtiſſime, ideſt modicè.

Infans à non fando dictus eſt. Cicero Oratore. Nam et infantes actionis ſæpe fructum tulerunt. Et eſt, quod aut dici nõ debeat,

debeat, aut fari non poſſit. Nã & infantes uſq; eo appellãdi ſunt, donec cœperint fari. Curius li. xix. Vt pueri infantes fa ciunt mulierculam honeſtam. & .xy & pueri infantes credũt ſigna omnia ænea uiuere, & eſſe homines. Virgil. Aeneidos libro ſecundo. Infandum regina iubes renouare dolorem. Varro ἴνος πρὸς λύραν. Voces Amphionem tragœdum iubeas Amphionis agere parteꝰ infantiorem, quàm meus eſt milio. Accius Athamante. Prius quàm infans ſacanus oculi ue ſtuntur 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.

Sarcinatricas, non (ut quidam uolunt) ſaratricas, quaſi à ſarciendo, ſed magis à ſarcinis, quod plurimum ueſtium ſu mant. Varro ἴνος πρὸς λύραν, Homines riſcos in uin demia inconditæ cantare ſarcinatricas in machinis. Petau riſtæ à ueteribus dicebantur q ſaltibus, uel ſcœnis leuioribus mouerẽtur, & hæc proprietas à græca nominatione deſcen dit ἀπὸ τῆ πετάυρα. Varro epiſtola ad Cæſarem. Conuocat Ptolemæum cinædon laconicon petauriſten diona ἀλλαντοιόν. Idem de uita popu. Ro li. ij. Nec munus alio in ge nere ſunt ludi uelliti Galli Germani petauriſtæ. Curiam à cura dicta Varro deſignat de uita po. Ro. li. ij. Itaq; propter curã locus quoq; quo ſuá quiſq; domũ ſenator confert, curiam appellat. Legionũ proprietatem à delectu militũ Varro de uita popu. Ro. li. ij dicta interpretatur. Tum appellatus eſt delectus, & ab electione lego, ab hac ſupernacaneorũ cõſue tudine aſcribuntur. Aſſas nutrices difficilis multi exiſtimãt intellectus. At uero acri intentione potuimus idagare ob eã pro prietatem officij eo nomine nuncupari, quod aſſint iis, quos nutriant, nec uel exiguo diuellantur. Vnde aſſeclas ab eo qđ aſſint, & omnibus iuſſis dominorũ præſto ſint, eſſe uocitatos. Enixæ dicũtur fœminæ nitendi, hoc eſt conandi, & dolen di labore perficctæ nixis quæ religionum genera pariẽtibus præſunt, ſed elegantior intellectus, ut ex hoc dictæ eſſe credan tur enixæ, qđ uinculis quibuſdã periculi, qbus implicarẽtur, fuerint exolutæ. Nexũ enim dicamus arctũ, & colligatũ. Plau tus amph. id probat dicens. Vno ut labore exoluat erũnas di as. Remulcare dictũ eſt quaſi molli, & leni tractu ad pro greſſum mulcere. Siſenna hiſtor. lib. ij. Si quæ celeriter ſolui poterat in alium, remulcare trahit. Congenulare eſt genu repliçato cadere. Siſenna hiſt. li. iij. Multi plagis aduerſis icti, et cõgenulati Romanis præcipitatis ipſi ſupra uoluit in caput. Agilem ælerem ab agendo. Siſenna hiſt. li. iij. Agilem da ri, facilemq; uictoriã, neq; foſſas, aut bellum remoratum. Ex pediti, et ipediti ex una proprietate habẽt uocabuli cauſam, aut ex ſolutis pedibus, aut illigatis. Siſenna hiſt. li. iiij. Inermos armant ipeditos, expediti ſine ullo ſuorũ nullnere cunctos interficiũt. Teſtudines ſunt loca in ædificijs camerata ad ſimilitudinem aquatilium teſtudinum, quæ duris tergoribus ſunt, & incurui. Virg. æn li. i. In foribus diuæ media teſtu dine templi. Siſenna hiſt. li. iiij. Caius Titinnius quidam, cui minus proprietas metus ab natura tradita uideretur, primo an te teſtudinem conſtitit, deinde apud conſulem cauſam, atq; ex cuſationem præferre cœpit. Inſinuari eſt immiti quaſi ſi nu accipi. Siſenna hiſt. lib. iiij. Agmen perturbatum peditis inſi nuãt, ac loco commouent. A dolere uerbum proprie ſacra reddentium, quod ſignificat uotis, uel ſupplicationibus numen auctius facere ut eſt in hiſdem macte eſto, & intellige debet ab eo, quod ẽ adoleuit. ideſt creuit, et adultum, quod eſt auctum, & aucta ætate, ut aliqua cauſa maius ſolito factũ ducere, pro prietatem. Virg. æn. li. i. Cura penum ſtruere, & flãmis ado lere penates. Idem. yij Adolet cum altaria tedis. Et in bucoli cis, Verbenaq; adole pinguem, et maſcula thura, quod eſt ad de, cumula. & Geor. li. iiij. Pachæis adoleſcunt i gnibus aræ. Acenſi genus militiæ eſt adminiſtrantibus proximum. Varro rhetoricorum li. xx. ut conſules ac prætores, qui ſequũ tur in caſtra, acenſi dicti, quod ad neceſſarias res ſæpius accã tur, uelut acenſiti. Nefarij proprietatem li. i. de uita populi Ro. Varro patefecit, à farre quod adoreum eſt, quo ſcelerati uti non debeant non triticum, ſed far. hoc quoq; idem adſigni fiat, quod qui indigni ſunt qui uiuant, nefarij uocantur. Ado reũ quoq; dictum ab eo putat, quod cibi ora. ideſt principiũ ſit far. Propitium dicitur prorſus pium, aut proprie piũ ut apud Terentium adelph. Quàm ea quæ parẽtes propitij, aut certe porro pium quod eſt uehementer, & ualde apud eundẽ in prologo Andriæ, Debinc ut quieſcant porro, moneo, ut deſi nant maledicere, malefacta ne noſcant ſua. Impancrare eſt inuadere uerbum à græco tractum quaſi πᾶν κράτος cõ ſumere. 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. iij Et plauſæ ſonitum cerui ces amare. Et æn. li. yij Ille manum patiens, quoniam ſupra dixerat. Pectebatq; ferum, duroq; in fronte lauabat. Omnus eſt cõmuſio pluri morum. unde & concinnare dicitur. Cicero oratore. eſt autem quidam interiectus inter hos medius, & quaſi temperatus, nec acumine poſteriorum, nec flumine utens ſuperiorum, ut omnis amborum neutro excellens, utriuſq; particeps, uel utriuſq; ſi uerum quærimus, expers. Enucleate dicitur purgate, ex quiſite, & ſine aſperitate, aut diuitia, ab eo quod nucibus ſepa ratis ideſt tectis nucleorum utilis uſus habeatur. Cicero ora tore. Modo id eleganter, enucleatq; faciat eum ſolum attice di cere. Idẽ. thuſ. li. iiij. Habes ea, quæ de perturbationibus enu cleate diſputant. Rotundum à rota dictum, uel rota à ro tundo, & eſt rotundum collectum, & per omnem circuitũ ſi ne offenſione aſpere, aut anguli leue, quam ſignificantiam Ci cero oratore, etiam ad humani ingenij tranſtulit formam. Theodectes autem præfractior, nec ſatis (ut ita dicam) rotun dus primus inſtituit dilatare uerbis. Rabula à rabie dic tus eſt, quem nunc aduocatum, uel cauſarum patronum dici mus. Cicero oratore, Non enim declamatorem aliquem de lu do, aut rabulam de foro, ſed doctiſſimum, & perfectiſſimum quærimus. Inde & Salluſtius (ut ait Appius) facundia exer cebatur. Meridies manifeſte medius dies. Cicero Oratore. Iam uidetur neſcire dulcius ipſum meridiem, cur non medidi em? Inepti proprietatem Cicero de Oratore li. ij. patefecit. Quem enim nos ineptum uocamus, is mihi uidetur ab hoc no men habere ductum, quod non ſit aptus. Diuerſoria dic ta ſunt hoſpitia à diuertendo. Cicero de oratore libro ſecun do. Quieſcam in Cæſaris ſermone, quaſi in aliquo opportuno diuerſorio. Sanniones dicuntur à ſannijs, qui ſunt in dictis fatui, & in motibus, & in ſcenis, quos μωρὸς uocant græci. Terentius eunucho. ſolus ſannio ſeruat domum. Cicero de orat. libro ſecundo. Quid porro tam ridiculum, quàm ſannio eſt, qui ore, uultu, imitandis moribus, uoce, deniq; corpo re ridetur ipſo? Hæredij proprietatem indicat Varro de re ruſtica libro primo. Bina iugera, quod à Romulo primum di uiſa dicebant uiritim, quæ ad hæredem ſequerentur, hæredi um appellarunt. Legumina Varro de re ruſtica libro primo dicta exiſtimat, non qđ ſecentur, ſed quod uel lantur à terra, quæ quod ita leguntur legumina dicta.

Porcæ in agris quam dicamus ſignificantiã Varro deſignat de re ruſtica li. i. qua aratrũ uomere lacunã iſtriã facit ſulcus uocatur, qđ eſt inter duos ſulcos elata terra dicitur porca, quod ea ſeges frumentũ porrigit. Accius parergorum li. i. Bene proſcaſſas cõſſigerare ordine porcas bidenti ferro rectas deruere. Porcæ ſunt ſigna ſulcorũ, quæ ultra ſe iaci ſemina prohibeãt, Porcere. n. prohibere ſæpius legimus. Orationis proprietas his indicijs apitur. Varro de re ruſtica. li. i. Et poſtea occare. i. cõminuere ne ſit gleba, qđ ita occidũt occare dicunt. Serenus occatio occæcatio eſt. Pomorũ à Varrone proprietas explanata eſt de re ruſti. li. i. Aquã addi quotidie ueſperi, à quo qđ indigẽt potu poma dicta eſſe poſſunt. Praceſſere tanq; friari, et putrefieri uetuſtate. Varro de re ruſti. lib. i. Hæc, de qua fit oleũ cõgeri ſolet acernatim dies ſingulos in tabulata, ut ibi mediocriter fraceſſat. Lixarũ proprietas hæc eſt, qđ officium ſuſtineãt militibus aquæ uehendæ, lixã nanq; aquã ueteres uocauerũt. Vnde elixũ dicamus aqua coctũ. lix etiã cinis dicitur, uel humor cineri muſtus. Nã etiã nunc id genus lixiuium uocatur. Varro de uita populi Ro. li. i. Proïde & elixũ panẽ ex farre, & aqua frigida fingebant. Calonũ quoq; proprietas hæc habetur, quod ligna militibus ſubminiſtrent. κύλα enim græci ligna dicunt, ut Homerus. πόλλατε ξύλ' ἐπ' ἀλλήλοις Confluges locat, in quæriui diuerſi cõfluant. Liuius Andromeda. Confluge ubi conuentum campũ totũ inhumigant. Conſedo à cõſedendo, ut aſſedo, uel aſſeſſor. Caſſius hemina annaliũ li. iiij. Nemo uicinus cõſedo.

Cõticiniũ noctis primum tempus, quo omnia quieſcendi gratia cõticeſcunt. authores multi ſunt miri, ſed authoritate deficiunt. Delibratũ decorticatũ, uel deartuatũ per artus deciſſum. Virgil. geor. li. ij. udóq; docent inoleſcere libro. Extebrare eſt ui aliquid extorquere, & ſcrutari, aut curioſius quærere. Plau. aſtraba, cũ incurioſum locaretur, terebratũ quidem ptundis. Grumæ ſunt locat media, in quæ directæ quatuor congregantur, et cõueniãt uiæ. Eſt autẽ gruma menſura quædam, qua flexæ uiæ ad lineã diriguntur, ut eſt agrimenſorum, & taliũ. Ennius lib. xvij. Grumam dirigere dixit de grumari ferrũ. Lucilius lib. iij. uiamq; Degrumari uis, ut caſtris menſor facit olim. Luculentũ pulchrũ, & bonũ, & ſpicuum dictũ à luce. Licinnius Macer annali. lib. i. Auſpicia pulchra, & luculenta cõmemorat. Plautus Cornicula. Pulchrũ, & luculentũ hodie euenit præliũ. Logi à græco λόγοι. ſermones, uel dicta ridicula, & contemnenda. Cicero pro Gallio Egõ te certe ſcio omnes logos, qui ludis dicti ſunt, animaduertiſſe. Turpil. Canæphoro, teſtamentũ ergo calabis logi. Fulguratoris, ut extiſpicis, et artiſpicis, ita hi fulgurũ inſpectores. Cato de moribus Claudij Neronis. Haruſpicẽ fulguratorẽ ſiquis adducat. Moletrina à molendo, qđ piſtrinũ dicamus, ut feratrina, aut feutina. Cato i thermũ. Neruo atrere moletrina.

Panis proprietatem à paſcendo putant ueteres exiſtimandũ. Varro de uita popu. Ro. li. i. Paſtillos, & panes hæc uocabula paſtus, quod eſſe paſcere dicebant. Muſtulentum, & uino lentum, ut feculentum. Plau. aſtellar. Nã ita muſtulentus æſtus nares attigit, ut ſit odor muſti, aut muſto oblitus, ac madens.

Conuiti i dictũ eſt quaſi uitijs locum q ſecundum ignobilitatẽ loci maledictis, & dictis turpibus cauilletur. Proluuiũ eſt patere amicitiã & fidẽ. Accius Andromeda. Muliẽbre ingeniũ proluuiũ occaſio. Nouius collacc. Et uolo, & uereor, & facere in proluuio ẽ. Laberius cõpitalibus. Quo' qdẽ me à matrona li. pudore proluuium meretricis progredi cogit. Varro de lingua latina li. v. Proluuiem & proluuidinẽ dici ab eo, qđ lubeat, unde etiã lucus Veneri lubentinæ dicatur. Pedato poſitum pro repetitu, uel acceſſu, quaſi p pedem, ſicuti nunc uulgo dicitur tertio pedato. Cato originũ li. i. Igitur tertio pedato bellum nobis facerre. Idem in diſſuaſione de fœneratione. Tertio autẽ pedato. Item ex fœnore diſcordia excreſcebat. Præclauiũ pars ueſtis, quæ ante clauũ texitur. Afranius homne, tertiũ diẽ præclauiũ unũ texere. Idem fratribus, mea nutrix ſurge, ſi uis profer purpurã præclauiũ cõtextus. Propages eſt ſeries, & affixio continua, uel longe ducta. pages n compacto, unde compages, & propagare genus, ideſt longe mittere. Pacu. Antiopa. ſaluete gemini mea propages ſanguinis Ennius nouus. unde florent fructus, uitæq; propaginem. Trægreditur ante uenit dictũ à gradu. Pacu. Tãtalo. Extremũ intra canterem ipſum prægrediat parthenoreũ. Promœare extendere, & porro iacere. unde emœare. Næuius.

Siquidem loqui uis nõ pdocere multa longe promiando oratio eſt. Præuius dictus eſt antecedens. Cic. Alcon genuit claris delapſus ab aſtris, Præuius auroræ ſolis nocticq; ſatelles. Digladiari dictũ eſt diſſentire, & diſſidere dictum à gladijs. Cicero academicorũ li. i. Quid autẽ ſimachatur Muſarous? quid Antipater digladietur cũ Carneade tot uoluminibus? Idẽ. iij. Digladiari autẽ ſemper depugnare in furioroſis, & audacibus, quis nõ eũ miſerrimũ, tum etiã ſtultiſſimũ dixerit? Æquor ab æquo, & plano. Cicero achademicorum li. ij. Vocabulũ æcepiſſe cõfirmat, qđ tam planũ uidetur, q̃ mare. è quo etiã æquor illud poëtæ uocant. Lucre. lib. iij. Voluitur & plani raptim petit æquora cãpi. Mæniana ab inuentore eorũ Mœnio dicta ſunt. unde & colũna mœniana. Cicero academicorum lib. iij. Interim ille cũ æſtuaret, uenterũ, ut mœnianorũ, ſic Academicorũ uiam ſecutus eſt. Natrices dicuntur angues natantes. Cicero academicorũ lib. iiij. Sic enĩ multis tantã uim natricũ, ui parumq; fecerit. Lucilius ſatyrarũ li. ij. Si natibus natricẽ ipreſſit craſſam, & capitatã.

Exultare dictum eſt exilire. Cicero academicorũ li. iij. Et ut nos nunc ſedemus ad lucrinum, piſciculoſq; exultantes uideamus. Virgil. æn. li. iij. Exultantq; undanda, atq; æſtu nuſcentur arenæ. Exœrdes, cõœrdeſq; ex corde ſignifi ãtiã ducunt. Cicero thuſ. li. i. Aut unde magna diſſenſio eſt, aliis cor ipſum animus uidetur, ex quo exœrdes, uecœrdes, cœnœrdeſq; dicuntur.

Manum dicatur clarum, unde etiam mane poſt tenebras noctis diei pars prima, inde matuta, quæ græce ἀνυπόβια. 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? nonne ἀνυπόβια nominata à græcis, matuta habetur à noſtris? Inde immanes non boni, ut ſæpe. Fodicare eſt fodere à fodiendo dictũ. Cicero thuſ. lib. iij. Non enim in noſtra poteſtate fodicantibus eis rebus, quas malas opinantur diſſimulatio, uel obliuio.

Policones agrorum cultus diligentes, ut polita omnia dicimus exculta, & ad nitorem deducta. Ennius ſatyrarum li. iij. Teſtes ſunt lati campi, quos gerit Africa terra politos. Idem annalium libro octauo. Raſtros dente fabres capſit cauſa poliendi agri. Varro. Quid murum ſi ex agri depolitionibus ejiciuntur, cum hic in cœnaculo polito recipiuntur.

Præficæ dicebãtur apud ueteres quæ adhiberi ſolent funeri mercede cõductæ, ut & flerent, & fortia facta laudarent. Plau. friuolaria. Superboq; omnes argutando præficas. Idem truculento. Præficas, quæ alios collaudare, à ſe uero nõ pot. Lucili. xxij. Mercede quæ cõductæ flent alieno in funere præficæ multo, & capillos ſcindunt, & clamant magis. Varro de uita pop Ro Deũ næniã cãtoris ſolat. amat tibias, & fides, eorumq; ludiſtriacs curſitaſſent. Hæc mulier uocatata olim præfica uſq; ad punicum bellũ. Parectati hi q de pueritia ueniũt ad pubertatem, à græco uocabulũ ſumptũ. Lucil. li. uij. unde

parectato

parectato chlamydes, ac barbula pria. Idē li. xx. Tuū ephebū quēdam, quem uocant parectaton. Varro de cōpositione satyrarum. Parectatæ adsunt, mulierq;, mulier Venus caput.

Proletarij dicti sunt plebei, q nihil Reip. exhibeāt, sed tantū prolem sufficiant. Cato de tribunis militū. Expedito pauperem plebeiū, atq; proletarium. Cassius Hemina annali. li. ij. Tunc Marcus præco primum proletarios armauit. Varro de uita po pu. Ro. li. i. Quibus erant pecuniæ satis locupletis assiduos cōtrarios proletarios assiduo neminē uidicē 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. iij. existimat appellatos. referuntur Centurionibus adoptati, in cohortes subibāt, ut semp plenæ essent legiones à quo optiones ī turmis decurionū, et ī cohortibus cēturionū appellati.

NONIVS MARCELLVS DE VOCABVLIS AB A LITERA INCIPIENTIBVS.

Apud iuxta. Sisenna historiarū li. iiij. Dū pristinū uinum apud ignem p sudorē corpore exhauserūt. M. Tul. de offi. cuius focū mirari solitus Cato, apud quē ille sedēs Samnitum quōdā hospitū iā clientium suorū munera repudiauerat. Et de orat. li. ij. cū etiā tū in lecto Crassus esset, et apud eū Sulpitius sederet. Apisci inuenire. Sisenna hist. li. iiij. Itaq; postero deligato signinū redeūtus apiscitur. Abstemius qui no abstinet. Apu. In te fuisti quōdā Athenis parcus, atq; abstemius ī li. ludicrorum. Lucilius satyr. li. vi. Thaumomeno inqt, ualua sororē lanificā dia siccā, atq; abstemiā ubi audit. Varro de uita po. Ro. li. i. Quātopere abstemias mulieres uoluerit esse uel ex uno exemplo pōt uideri. Adipatū ueteres honeste pro pingui, & succulento, & opimo posuerūt. Cicē. de ora. Asciuerūt suis artibus opimū qđdā, & tanq̄ adipatæ dictionis genus. Adhamare obligare ab hamo nactū. Cicē. Acade micorū lib. ij. Qui. n. serius honores adhamauerunt, uix ad mittuntur ad eos, nec satis cōmendati multitudini possunt esse.

Adstipulari positū est assentiri. Cic. in academicis li. iiij. Falsum esse stoici dicūt, & eorū adstipulator Antiochus. Addictum est quasi deuotum, uel obnoxiū. Cic. Thus. li. ij. Qui certis q̄busdam, destinatisq; sententijs quasi addicti, & cōsecrati sunt. Aglex aquā colligens. Varro quinquatribus. An hoc præstat Hero filius Diogenis, qđ ille è uentre aquā mittit, ad hoc te iactas, at hoc pacto utilior te thuscus aglex. Aequmen tū positū est nō æquamentū, quasi parē uicē. s. merces pro eo, qđ dicitur admissum. Varro sexagesi. an si equā emisses quadrupedē, ut meo asino reatino admitteres, ǧtū poposcissem de disses æquimenti? Aerificium dictum quod fit ex ære. Varro ῥῶσι σταυρόν. Nihil sunt musæ politis, quasi ærificiæ dixi.

Apludas frumenti furfures dicūt rustica ueteres. Hoc in antiquis inuenitur, quorū in dubio est authoritas, quā q̄ et Plau. in astraba fabula ita dixerit, cuius incertū est, an sit eius Comœdia, atq; ideo uersus eos sē ponere supersedimus. Adulterio nē pro adultero. Laberius in primo, quē siquis legere uoluerit, ibi inueniet, & fidē nostrā sua diligēna aduuabit. Anticipare posuerunt ueteres præuenire, hoc est ante capere. Varro bimargo. p. sensistis dicte labdea, & uiuos cōtēnite uiui. Anticipate, atq; addite calcar, stultos contemnite docti. Auriga tur honeste positū pro moderatur, ac regit. Varro modio. Ad se unū esse pulmentariū secūdas, quo natura auriga tur, nō necessitudo. Architectari cōponere. Cicero de finibus bonorū & malorū li. ij. & Marcus an qđ ita classidas, ut optime possit architectari uoluptates. Aiat qđ est dicat. Cicero de finibus bonorum, & malorum. Et Marcus, quasi ego id curem, qđ ille aiat, aut neget. Anellus. Mar. Tul. de finibus bonorū, et malorū li. v. Nec tamen epicureū licet obliuisca, si cupiā, 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. iij. ijsdē tēporibus æsernini duplici fossa, uallōq; circundati, frumento adesō, qđ ex areis in oppidū portatū ē. Attendere pro intēdere, cogere. Cicerat. Nihil'ne uobis in mētē uenit qđ præterea à Crassō regratis? Idem. Hercules ipsum inquit, attendo. Accōmodat adiūgit applicat. Cicerat. li. ij. A fricano illi supiori cōronā sibi in cōuiuio ad caput accōmodāti, Virgil. æn. lib. ij. lateriq; arguū accōmodat ensem. Autumnitas pro autūno. Varro περὶ ἀρχαιρεσιῶν Serrāo. Retinet uiatorē meridie prætereūtē fontē, qđ autūnitas ianitetra ordo mensem præterierat. Idem qnquatribus. Care hāc caducā liberi mollē depende frondē Bromij autumnitatis, ubi olim neutro. Var. ephemeride nauali, etsiæ diutius, & uberius fluāt, & autūnū uentosum faciāt. Aritudinē pro ariditate. Varro metho. li. i. humanā quādā gentem sirpis inqt frigus, calore, atq; humore aritudinē miscet. Aboriatur pro abortu. Varro pro Callio, uel Fundanio de adnūrādis rebus. Vinū qđ ibi natum sit in quodam locō si prægnās biberit, fieri ut aboriatur.

Adolescentiaris pro luxuriaris. Varro ἐπὶ τῇ φαυῇ μύρου, περὶ ἀκτησίας. Actum qdē ut faciat cænseo, quoniā tu quoq; ad huc adolescentiaris. Ancillantur pro seruiūt. Titinnius prælia. uerū etiā dotibus delinit, ultro etiā uxoribus ancillantur. Accius Meleagro. Quam inuita ancillans dicto obediens uiri.

Absonum sine sono. Cicerat. sed sunt qdam aut ita lingua hæsitantes, aut ita uoce absoni. Algo pro algore. Accius andromeda. Misera obualla saxo, senio, pædore, algōq; & fame. Varro ethos. aut περὶ τύχης. Leges ruina ne iacentē sub dealbet algo dāti frigore. Lucil. Nā tā algo, atq; nigrore maius. Lucre. lib. iij. Morbus, algōq;, fameq;. Aetatē positum pro sæpe, ac diu. Plau. asina. Adeo ut ætatē ambo ambobus nobis sint obnoxij. Idē eadē, ætatē uelim seruire, libanū ut cōueniā modo. Altile nō solū pingue ab alendo, uerū etiā opulētum, Plau. castellaria. Prohibet diuitijs maximis dote altili, atq; opima. Assulatim, ut minutatī. Plau. Captiuis. Prius q̄ pulsando assulatim foribus exitiū dabo. Naeuius pullis escā, hic iure iops paulo da ad simile simul assulatim uis aias, sumt abū. 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. ij. Quartāq; anxitudo prona ad luctū, & mœrēs semperq; ipsa se sollicitās. Pacu. hermiona. tristitia, atq; animi intollerāda anxitudine.

Albitudinē pro albore. Plau. trinumo. ubi habitet item alterum ad ipsam cāpitis albitudinē. Adhæsum à cohærēdo dixit Lucre. li. iij. Nā neq; pulueris iterdum sentimus adhæsum. Item lib. iiij. Tenue locis quia non potis est affigere adhæsum.

Amolimini est recēdite, 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 uitiositas. Naeuius 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 cenomeo. Saxum id facit anguſtitatem, et ſub eo ſaxo exuberãs ſætebra fluuia erat dit rupem. Anguſtitatem dictum pro anguſtia. Accius Alpheſiboea. 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 neſaſtos, uel poſteros uocant. Afranius fratribus Septembris heri Calendæ, hodie atri dies. Aiutami zi pro aiutate Pacuuius chryſe. Aiutamni, & defendite.

Aera numeri nota. Lucilius lib. xxix. Hæc eſt ratio peruerſa aera ſumma & ſubductæ 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, & a pennis tremulum petere auxiliatũ.

Ardum pro aridum. Lucilius li. xxyij. Ardum miſerrimum, atq; infelix ſignum ſabucum uocat. Auerruncare euertere. Lucilius li. xxyi. Dij maluerunt meliora, atq; amenti am 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 affice re. Plautus bacchidibus. Tua flagitia, aut damna, aut diſpolia bula, quibus patrem, & me, Teq; amicos q; omnes affectas tuos. Adiugare adiungere. Pacuuius chryſe. Mater eſt terra, ea parit corpus, anima mater adiugat. Idem Iliona. Blandã hortatricem adiugat uoluntatem. Aedituor. i. ædem tueor Põponius. Aedituor, q poſtq ubi appareo, atq; ædituor in tẽplo, nec mortalibus, nec mortaliũ ullũ in terra miſerius eſt. Aeternare. Varro rerũ humanarum li. ij. literisq; ac laudibus æternare. Albicatur candidatur, exalbicaſſit. Varro. Caue canem ubi riuus præcipitatur in nemore deorſum rapitur, atq; offenſus aliquo a ſcopulo lapidoſo albicatus. Abſcondit pro abſcondidit. Cæcal. exulenã hic in tenebris intus ſeſe abſcondidit. Põponius macchis geminis. Derij nõ puellula eſt, nunqd abſcondiſti inter nates? Attigit contingit. Turpil. leucadia. Ne me attigat, atq; auſer manũ, cia q ferocula eſt. Accius erigonis. Age age amolire amitte, caue ueſtem attigas. Plau. bacchidibus. Ne attigas puerũ iſta cauſa, quãdo fecit ſtrenue. Augificat auget. Ennius andromacha. quid ſit ſeditio, tabes'ne an numeros augificat ſuos. Atrox crudũ. Næuius belli pœnici lib. iij. ſimul atrocia proiecerunt extra muniſtratores. Adquo pro in quãtũ. Afranius promo. ut ſcire poſſis adquo te expediat log. Idem priuigno, ne tm amarem talem tam merito patrẽ mirabatus eſſem adquo licere. Alternatim per uices. Quadrigarius annal. li. iij. Item gaudiũ, 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 quicq nisi ſeruus. Afranius auctione, adeſt ſi hac abſente nobis uenierit puer. Antiquari obſolefieri, & è memoria tolli. M. Tul. de offi. li. ij. Pernicioſe. n. Philippus in tribunatu, cum legem agrariã ferret, quã tamen antiquari facile paſſus eſt, in eo uehemẽter ſe moderatum præbuit.

Allectat illiat, delectat. Mar. Tul. de ſenectute. ad quẽ frudendum nõ modo retardat, uerum ẽt inuitat, atq; allectat ſenectus. Abuſa utendo, uel in uſum cõſumpta. Plau. aſinaria. ubi illæc, quæ dedi, ante abuſa ſunt, nam ſi ea durarent mihi mulier mitteretur ad te, nec te quicq poſcerem. Aſſa uoce, ſola uoce liguæ tm mõ, aut uocis hũanæ nõ admiſtis aliis uocibus eſſe uoluerunt. Varro de uita po. Ro. lib. ij. In conuiuijs pueri modeſti, ut cantarent carmina antiqua, in qbus laudes erant maiorũ, & aſſa uoce, & cũ 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 exiſtimandũ eſt, ut in obſonijs ſine pigmento ſaporis alieni quemadmodũ merũ dicitur ſolũ. Arci. Varro de uita populi Ro li. iiij. Eoq; pecuniã magnã cõſumpſiſſet, quod arci, quos ſummopere fecerat, feſſi põdere diu facti celeriter corruiſſent. Adminiculaui poſitum pro adiuui. Varro Cato, uel de liberis educandis. quod petiſti, ut eius educationis fierem tibi ſocius, quoad potui adminiculaui tuam uoluntatem ſcribendo.

B

Bibere eſt ire. Varro. ij. Aſſanos multos, qđ parere ea non poterat mulierem foras bibere iuſſit. Pacu. nyptris uos bibite defenſum patrĩ am in pugnã. Idem hedo, bibite ſi reſto, pergitur, eam ſi ire conor, prohibet bibere. Bellioris 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 obtuſe ſat. Pacuuius Hermiona. Et obnoxium eſſe, aut brutũ, aut elinguem putes. Bulga eſt folliculus omnis, quem & crumĩã ueteres appellarunt, & ẽ ſacculus ad brachium pẽdens. Lucil. ſat. li. iij. Cui neq; iumentum eſt, nec ſeruus, nec comes ullus, Bulgam, & qcqd habet nummorũ ſecum habet ipſe. Cũ bulga cœnat, dormit, lauit omnis in una Spes hominis bulga, hac denicta eſt cætera uita. Varro octogeſi. περὶ τοῦ μέτρου. In quo nobilius eſt philippeũ qđ accipimus, q qđ bibimus. Cũ alterũ addamus i bulgã, alterũ in ueſicã. Lucil. li. xxyi. Ita, ut q; noſtrũ e bulga eſt matris in lucẽ editus. Bacillũ. M. Tul. de ſupplicijs. Deniq; proximus lictorĩ Sextius, de quo ſæpe iã dixi cõuerſo bacillo oculos miſero tundere uehemẽtiſſime cœpit. Afranius. hoiem, bacillum deligatũ Corneolũ poſcit. Cicero de finibus bonorũ, & malorũ lib. ij. & bacillũ aliud eſt inflexũ, & icuruatũ, aliud ita natũ. Bacchari ueteres nõ ſolũ Bacchi nũine furere dicuoluerũt, uerũ ẽt locat, i qbus ſit debacchatũ bacchatu dixerũt. Virgil. georgi. ij. O ubi cãpi, Sperchiusq;, & uirginibus bacchata lacænis Taygeta. Nam & qcquid uehementius cõmouetur bacchari uoluerũt. Santra nũtijs bacchis. Ita obſoletum ſono ferentur ab omni parte bacchatur nemus. Blaterare eſt cõfingere pmẽdacia. Afranius augure. qd eſt iſtuc te blaterare, atq; oblog. Idem incendio. Illud memento, neq d iprimis blateres. Cæci. hymnis. deſine blaterare, nihil agit in amore inermus. Bount dictum a boum mugitibus Pacu. medea. clamore, & ſonitu reſonantes bount. Virgilius georgi. lib. iij. Reboant, ſyluæq;, & magnus olympus. Varro Parmenone exeunt cti, 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 Maricpore. Delime bipennis, ut leuis paſſerculus. Idem eodem. annos cadua nau fragij it. Cicero. Nec quarum bipennis plumas uapor perurſit alte mœſti in terram cecidimus. Idem Parmenone. Ferens ferream humero bipennem ſecurem.

Biuiras quas uſus uiduas appellat. Varro lege minia. Ad biuiram uinio, cum uellem oſtendere quid uellem, Metamelos in conſtantiæ filius me reprehendit. Bubulcitare. Varro autumedo. Meus quod apud Plotium rhetorē bubulcitare alteri dolori defuit. Plautus muſtellaria. Decet me amare, & te bubulcitare. Baſes. Varro. ἕτερος πρὸς λύραν. Primum eam eſſe fidicen, quod ſi item ſitus, ut ipſa uox baſis eius. Badius. Varro ἕτερος πρὸς λύραν. Equi colore diſpares. Item nati, hic badius, iſte giluus, ille murinus. Binum millium numero, pro binis millibus. Siſenna hiſt. li. iij. Ad binum millium numero ſaucijs utrinq; factis. Balbe obſcure. Varro rerum humanarum li. xx. Præterq; duobus in primis eſt ſcriptum ſpectare uelit potius quàm uolũtatem debeam non datum dicere magiſtratum. Baiulum. Cicero de oratore li. ij. Remigem ali quem, aut baiulum nobis oratorem deſcripſeritis. Balbutire eſt cum quadam linguæ hæſitatione, & confuſione trepidare. Cicero academicorum lib. iiij. Plane ut ſupradictus ſtoicus perpuncat balbutiens. Et Thuſ. lib. v. Me quidem authore etiã peripatetici, ueteresq; academici balbutire aliquando deſinãt.

Bura dicatur pars aratri poſterior decuruata. Virgil. geor. lib. i. Cõtinuo in ſyluis magna ui inflexa domatur In burim. Varro de re ruſti. lib. i. Et ſæpe fracta bura relinquunt uomerem in arua. Blitea inutilis a blito herba nullius uſus. Plautus Trucul. Blitea clautea ẽ meretrix. Laberius Tucat. Bi pedem blitean belluam. Bucerias boum greges. Lucretius li. ij. Lanigeræ pecudes, et equorum duellica proles, Bucériaq; greges. Baubare latrare a canum uoce. Lucretius lib. v. 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. viij. Cum umulentas diſceret uini, buas deſignauit.

C

Comeſt pro comedit. Varro Margopoli περὶ ἀρχῆς. Nam humanis omnia ſunt paria, qui te plus urget, piſceris ut ſæpe minutos magnus comeſt, ut aueris enecat accipiter. Titinius gemina libram aiebant ſatis eſſe ambobus farris nutrire, plus comeſt ſola uxor. Idem fullonibus ego me mandatum 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 ſumptui. Pomponius piſtore. Decapit uicinos, quod molendum conduxit comeſt. Nonius fullonibus feriatis uortit ſe in omneis beſtias, comeſt quicquid tetigit tantum. Idem agricola. Aedepol paternam qui comeſt pecuniam. Lucilius ſatyr. lib. iiij. Commanducatur totum complexa comeſtq;. Et xxx. confiat ipſe comeſtq;. M. Tul. in Hortenſio Sed ad extremũ pollicitur prolaturũ, quæ ſe ipſa comeſt quod efficat dialecticorum ratio. Cuia pro cuius. Lucilius libro xxx. Cuia opera troginus calix per caſtra cluebat. Contollere contra tollere. Plautus aulu. Contollam gradum. Claritudo pro claritas. Salluſtius Iugurtha. Cum præſertim tam multæ, variæq; ſint artes animi, quibus ſumma claritudo paretur. Siſenna hiſto. li. iij. Quod fortaſſe an ex uolũtate ſua ſumma cum claritudine celeriter confecaſſet. Colluuio labes ex immunditia. M. Tul. de ſenectute. Cumq; ex hac turba, & colluuione diſcedam. Commallaxare eſt exercere, ac mature facere. Varro flexabulis περὶ ἐπαρχιῶν. Nec dolore adiaphoron eſſe, quod philoſophia commallaxarem ea patrem, neq; irato mihi habenas dedi unquam, neq; cupiditas non impoſuit frenos.

Cætra obſtaculum ſcutum. Varro de uitis. περὶ φιλοπονίας quis rotundam facere cætram nequeat? Coracem noue poſitum pro coruo. Cicero de oratore lib. iij. Quare coracem iſtum neſtrum patiamur nos quidem pullos ſuos excludere. Canitudinem pro canicie. Varro aborigenum περὶ ἀνθρώπων φύσεως. Sed neque uetulus canterius quàm nouellus melior, nec canitudini comes uirtus. Condoreſcere. Cicero Thuſcu. li. v. Nemo eſt. n. qui eorum bonorum animum putet eſſe iudicem, eumq; condoreſciat, ut ea, quæ bona, mala ue uideantur poſſit contemnere. Conſcribellaui pro conſcripſi. Varro columna ἱρακλῆς. Itaq; eas in æram conſcribellauit Heraclis ad litem. Idem macropore. Aſtrologi non ſunt, qui cõſcribellarunt pingentes cœlum. Commictilis compoſiti. Pomponius præcone poſteriore. Si ſciam quid uelis, quaſi ſerui communi commictilis. Contente parce, & continenter. Plautus Aſinaria, quanquam illum mater arcte, contenteq; habet. Caries eſt uetuſtas. Varro Coſmotoria περὶ φθορὰς κόσμου. Singulos lectos ſtratos ubi habuimus, amſimus propter cariem, & tineam. Lucilius lib. xxx. Planta una eſt pedibus carioſis menſulibano. Chortes ſunt uillarum intra macriam ſpatia Varro papiapapæ περὶ ἐκκωμίων. Dum uixi promſcaris meis in chortibus pauit. Idem de re ruſtica li. i. Nec minus & a pabulo cum redierint anſeres, ſues, porci in chorte exteriore. Idẽ de uitæ pop. Ro. li. i. ad focum hyeme, ac frigoribus cœnitabant, æſtuo tempore in propatulo, rure in chorte, in urbe in tabulino, quod mœnianum poſſimus intelligere tabulis fabricatum. Cupas. Varro eſt modus matulæ περὶ μέτρων. cupas unarias ſirpare noli, adde, quia tum uini in uxorculæ opicillum. Idem ſeſquilyſſe. alterã uiam deformaſſe Carneadem uirtutis ſe cupis acris aceti. Comedim pro comedam. Plautus bacchidibus, Quod dem ſortis, quod'q; i luſtris comedim congreger pater. Cicero ad Varronem epiſtola, petiſſet, cura, ſi me amas, ut ualeas, ne ego te iacẽte bona tua comedim. Statui. n tibi ne 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. viij. Hiberã inſulam fomento omni colore colluſtra. Laberius uirgine, ſiquidem mea colluſtra fretus terris ſtudere feciſſet ſumere aquam ex fonte. Conquiniſcere, & ocquiniſcere inclinari ſignificat. Plautus Ciſtell. faciũdum eſt puerile officium, conquiniſcam ad ciſtulã. Idẽ, & doloſi, idem conquiniſcſi iſthæc ueto ſimul. Copi pro copioſo. Plau. pſeudulo, Atq; ego nunc me ut glorioſum faciam ẽ copi pectore. Turpilius Epiclero. Te quidam omnium iam pater copem cauſarem facat. 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, quã uehat grato tibi congenerat gentiũ, aut generũ affinitas. Cette ſignificat dicite, uel date, ab eo qđ eſt cedo'. Næuius lycurgo. Pro iduſtria ne te regem pro gnatum patre Lycurgum cette Ennius Medea. Saluete optima corpora, cette manus ue-

ſtras, meaſq; acipite. Accius Menalippo, Aeneum aliquis cette in conſpectum, aut nos ubi eſt ducite ad eum. Pacuuius Atalá ta. Is ueſtrorum uter ſit cui ſignum datum eſt, cette. Cuppedia cupiditas. Cicero Thuſc. lib. iiij. Ambitio, mulieroſitas, per uicacia, liguritio, uinulentia, cupedia. Caſtitudinem pro caſtitate. Accius phœniſſis. Ibi fis, ibi cúctã antiquã caſtitudinẽ.

Comitaſſet, pro cubuiſſet. Accius Erigona. Tum autem Aegyſtus ſi me eſſe eodem lecto comitaſſet patri. Cituma ſunt proxima cœlo millia. M. Tul. de Rep. lib. vi. Ex quibus erat ea minima, quæ ultima cœlo, cituma terris lucẽ lucebat aliẽa. Et li. i. Quare ſi placet, deduc orationem tuam de eo loco ad hæc cituma. Claret clara eſt, uel clareat. Turpilius Pedio. Cuius aduentu inſula hodie claret Cypros. Ennius Telamone. Nam itanunhi Telamonis patris, atq; facies prouai Iouis gratia eaẽ, 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 ibi. Coquina tum ad cœquendum. Plautus aulularia. Neq; ego unquam, niſi hodie ad bacchas ueni in bacchanal cœquinatum. Curio curioſus. Plautus aulu. 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 culatis, ac duabus toris plagulis cum ſtraſſet. Citrus. Varro γέροντος διδασκάλου. Inq; bus Libya citrus faſces cingit fores. Cæcutiunt. Varro γέροντος διδασκάλου. utrum oculi mihi cæcutiunt, an ego uidi ſeruos in armis contra dominos. Caballus. Lucilius lib. ij. Succuſſatori tetri, tardíq; caballi. Varro Parmenone. Alius caballum arboris ramo in humili alligatũ relinqt. Idem ſeſquiulyſſe. In caſtris permanſi, inde caballum reduxi ad cenſorẽ.

Coda. Varro παρ' μετάφρασιν, 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, et ſtulto. Varro ſexageſi. Senibus craſſis humuli non uidimus quid ficiat. Canum uetus, antiquum. Virg. li. i. Cana fides, & ueſta. Varro eudæmonibus. Et eare de iprouiſo ad nos accedit cana ueritas atticis filo prælumna. Ciſſium uehiculi biroti genus. M. Tullius philippicarum lib. ij. Deliuit in quadam caupona, atq; ibi ſe occultans perpotauit ad ueſperũ, inde ceſſit celeriter ad urbẽ. Celeratim celeriter. Siſenna hiſtoriarum li. v. quo magis celeratim poterant, in inſidijs ſuos diſponit. Copiantur à copia honeſtè poſitum, ut lignantur, & pabulantur, et aquantur. Cœlius lib. i. armis, & magno commeatu, ſed præda ingenti copiantur. Virg. geor. li. iiij. ſub mœnibus urbis aquantur. Confutare eſt confundere, uel comittere. Varro manio. Harum ædium ſumme atria confutabant architecti omnes. Idem li. i. hui ſedinia cocus magnus ahenum quando feruit, paulo confutat trua. Cõpluries frequẽter. Cato ſuaſionẽ in legem populi, qđ compluries uſu uenit, omni tempore ante uentum eſſe, Rẽpreddimus. 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 cõpluries. Cognomen eſt eiuſdem nominis. Afranius diuortio. Ietium genus cognominationis morborum cognominis. Clypeat. Pacuuius Hermiona. Currum ligt, chlamyde cõtorta clypeat brachium. ita & Galeare. Cnna in epigrammatis, miſeras audet galeare puellas. Connaſare dicatur furto omnia colligere. Terẽphor. Aliquid connaſaſſem, atq; hinc me conijcerem protinus in pedes. Cluet nominatur. Lucilius lib. iij. Quia opera Trogni calix per caſtra cluebat. Ennius Amphitryone. Per gentes eſſe cluebat oĩum miſerrimus. Pacuuius Ilio na, ſed hæc cluentur hoſpitum infideliſſimi. Varro ὅτος πρὸς λύραν. Pacuuius, diſcipulis dicor porro is fuit. Ennius, muſarum Pompilius clueor tibicidas. Lucilius libro. xxvij. Vigin ti 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 ſiligineum, et exeratato ſomnum ſuauem. Canicas ueteres furfures eſſe uoluerunt. Lucilius libro xxvij. Quanti uellet quam canicas apulte, & maconis manu. Concorditas pro Concordia. Pacuuius Hermiona. Concorditæ tem hoſpitio adiunctam perpetem probitatem conſeruetis. Commentum pro communitum. Plautus amph. ſic iam Amphitryonem aduenientem, ab ædibus ut abeat quouis pacto, ſic commentus ſies. Cribrum, Lucilius lib. xxvi. Cribrum, incerniculum, lucernam in laterem, in telam, liciam. Contemnificũ. Lucilius lib. xxvi. Ego eni contemnificus fieri, et fiſtidire Agamemnonis. Cordi eſt, honeſtè dictum animo ſedet. Lucilius libro xxvi. Et quod tibi magnopere cordi eſt, mihi uehementer diſplicet. Idem, ſi tibi porro iſtæc res idcirco eſt cordi, quod re utilem. Congenudare eſt flecti genibus. Cælius 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 quiſquã, ubi nullus eſt cauſandi locus? Afranius emancipato. uidet ſicun de cauſaris patrem. Pacuuius armorum iudicio. Qui ſeſe ad finem eſſe ad cauſandum uolunt. de uirtute is ego cernundi do poteſtatem omnibus. Celebreſcat celebris fiat. Accius Diomede. Et qualis fuerit fama celebreſcat tua. Cœpere incipere. Cælius peribœa. Raſtraria ære obſcuro. hercle deſinã 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 ecos unde certiſſent. Celebre non ſolum frequens, ſed etiã 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 noſtrã tam multi crebro commetant lupi. Afranius uirgine. Quo tu commetas? ubi conſixus deſides? Concalluit. M. Tul. lib. iiij. ad Atticum. locus ille animi noſtri, ſtomachus ubi habitat, olim concalluit. Et de deorum natura libro. iiij. Quorũ tanq; manus opere, ſic animus uſu concalluit.

Concere cum perturbatione commouere. Accius Medea. Ni ſi quas terreſtris pontus ſtrages concet. Afranius depoſito. Dij ſunt irati tibi, qui conciere cogites tantum mali. Ennius dulore ſte. 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 congermane ſcere ſcitis. Varro rerũ humanarũ li. iij. Poſtea cum his unã Remp. coniuncti, & congermanati tenuere. Collabella adiunge labra. Laberius annaliũ. Peranna collabella oſculum.

Cymbaliſſare cymbala quatere. Caſſius hemina li. iij. Mulier cantabat tibijs phrygijs, & altera cymbaliſſabat. Cõ cinnare confiere, uel colligere. Nouius belli pœnici li. iiij. Transfit melitam Romanus exercitus, inſulam integram urit, populatur, naſtat, rem hoſtium concinnat.

Catullire eſurire, uel libidinari. Laberius lacubalerna. Scinde unã exoleto impatienti catullientem lupam. Caduater præcipitanter.

ter præcipitanter. Varro Etratione· aut frigidos nimbos aqua iſta caduciter ruentis pertimuerunt aquatilæ querquetulæ nantes. Cupienter cupidiſſime. Accius philocteta. cui poteſtas detur tua cupienter malis membra diſcrepat ſuis. Eunius phœniæ. Stultus eſt qui cupida cupiens cupienter cupit. Comme morare cõmonefacere, in memoriam reducere. M. Tul. de ſenectute. Pithagoreorumq; more exercendæ memoriæ gratia, quid quoq; die dixerim, audiuerim, egerim cõmemoro ueſperi. Idem de finibus bonorum, et malorum lib. primo, Sed à te opportune mentio facta eſt. Sed eteni meluis audire. Cicero, quæ nam ſit iſtius ueteris, quam commemoras academicorum de finibus bonorũ peripateticorumq; ſententia. Coniectariũ effi cax, pfectum. M. Tul. de finibus bonorũ, et malorũ 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 ſuccedunt. Ciſtas. Siſenna hiſto. li. IIII. Ciſtaſq; quæ erant legum ferẽdarũ gratia porta defecerant.

Centones, & Cilicia. Siſenna hiſto. li. IIII. Toppis aceto madefactis centonibus integuntur, quos ſupra perpetua claſſi ſuſpenſa alicua obtendũtur. Crebritudinem pro crebritate Siſenna hiſt. lib. IIII. Nam clandeſtina celeriter trãſigi apud nos cognita dici decet, non explanari. Cæmenta lapides non magni modi, qbus ædificia conſurgunt. Siſenna hiſt. lib. IIII. Formidine oppreſſus, quod humilẽ cæmentis inſtructũ oppidi murum ſciebat. Varro bimargo. Non te pudet manicum domi tuæ uides commilitonũ tuorum. cohortis ſeruis tuis miniſtrare cæmenta. Eis poſitũ pro ultra. Salluſtius. Eis Rhenum, atq; inter mare noſtrum, & oceanum, niſi qua paludibus inuia fuit pdomita. Varro rhetoricorum li. XX. Eo die eis Tyberim redeundũ 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 locꝰ, in tempora, in res. Concal facere exercitare, uel incendere, uel hortari. Cicero de deorũ natura lib. II. Et ait idem, cum brachium concalfecerit, tum ſe ſolere pugnare. Idẽ ad Panſam li. III. Nos uẽtidianis rumoribus concalfeamus. Cauillantur, ut iocantur. Cicero de oratori. III. cauillantur, aut aliquid de oratoris arte paucis præcipiunt libellis. Catus pro ſapiente. Cicero Thuſ. lib. II. Sed homo catus nunq; terminat, nec magnitudinis, nec diuturnitatis modum. Contrahi dictum eſt honeſte quadam triſtitia libe rari, & ſolicitudine, aut mœrore. Cicero Thuſ. lib. IIII. hoc detracto, quod totum ẽ uoluntarium, ægritudo erit ſublata, illam mœrens morſus, tamen hæc contractiunculæ quædã animi relinquuntur. & lib. IIII. Itaq; hæc prima definitio ẽ, ut ægritudo ſit animi aduerſantis ratione cõtractio. Cicures. Cicero Thuſ. li. V. Partim ſoliuagas, ptim congregatas immanes quaſdam, alias autem cicures, nonnullas abditas, terraq; tectas. Cuiãs unde. Cicero Thuſ. lib. V. Socrates quidem cum rogaretur cuiatem ſe eſſe diceret, mundanum inquit. Cibarium, quod nunc aut de pane ſordido, aut de alio idigno dicatur. Varro modio. In cubiculo dormire mallem ſcilicet potius uinum meum cibarium, quàm ego dominus cubarem. Idẽ ἄνος 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 foliis. Varro. ex ſarmento cau

les qui nati ſunt de iis q plurimum ualent, primum, ac ſecundum, nonnunq; etiam tertium relinquere, reliquos decerpere. Continuare conuenire, concurrere. Siſenna hiſto. libro VI. Marius oſtio liri ſe uehitur, atq; æneariam ſuos continuare.

Cineſactum in cinerem diſſolutum, figuratio, ut tepeſactum, et labeſactum. Lucretius lib. III. At nos horritico cane factum te prope buſto. Coxendices, coxas. Lucilius. Caput collo ſuſtentatur, truncus ſuſtinetur à coxendicibus. Varro de re ruſtica li. I. Lata fronte, naribus ſimis, lato pectore, craſſis coxendicibus. Conditaneũ qđ condi, uel condiri poteſt recte dici. Varro de re ruſtica li. I. In agro craſſo et calido oleã cõditaneam, radium maiorem, ſalentinam horcitem, poſeam ſergi nam, colmineam albicerẽ. Cœnatus, ut pranſus, ut potus, ut lotus, ideſt confecta cœna. Varro de uita populi Ro. li. iij. ut eius conuiuium q triumpharet in capitolio, uidetur eſſe pro prium, ut ipſe potius domũ reduceretur cœnatus à conuiuio.

Cirros capitis crines. Varro Cato, uel de liberis educandis. Itaq; ambraciæ primum capillum puerilem demptum, itẽ cirros ad Apollinem ponere ſolent. Catellos. Varro Cato, uel de liberis educãdis. Quare meliuſculæ curæ cõſuetudinis puerilis illorum, qui ſuis catellis miniſtrant, quod edent.

D

Dextima pro dextra. Varro πρὶ λέξεων Porro ide ab uno quoq; compito ternæ uiæ oriuntur, e qbus ſingulæ extumæ exitum ad cœlos habẽt proprium primo compito dextimã uiam munit Epicurus. Deſueui illum prodeſueſeci illum. i. conſuetudinem ei abſtuli. Titinnius gemina. paraſitos amoui. Cenonem ædibus abſterrui, deſueui, nequid ad cœnam exiret extra conſilium meum. Dapalis cœna eſt amplis dapibus plena. Titinnius. Varro. Toto ſit in foco de ligni 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 aulu. Drome deſquama piſces. tu Machærio gongrum, murenam exdorſua, quantum potes. Lucilius ſatyrarum li. VII. ſador, ſubellor, deſquamor, punicor, ornor, expilor pingor. Dear tuare eſt quaſi per artus concadere. Plautus captiuis, tum igitur ego deunctus, deartuatus ſum miſer. Idem in eadem Deartuaſti dilacerauiſti, atq; opes confeciſti. Demoliri, diruere. Gallus hiſtoriarum li. IIII. Plureos 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, mõtes dſicis, diſpulueras. Differitas pro differentia. Lucretius lib. IIII. Tantaq; in his rebus diſtantia, differitasq; eſt.

Debilo, debilis. Ennius li. VIII. debilo homo. Domutionẽ. Pacuuius Hermiona. Nã ſolus danaps hic domutionẽ dedit. Lucilius lib. XXVI. Domutionis cupidi impium regis penè imminuimus. Diſſignare cum nota, & ignominia aliqd facere. Teren. adelph. Illa, quæ ante facta ſunt, omitto, modo quid diſſignauit? Deblaterare eſt obloqui, confingere. Lucilius li. XXX. Deblaterat, plenus, bonus, ruſticus concinit una.

Deletile non qđ deleatur, ſed qđ deleat. Varro modio, ſi di ſplicebit, tã ubi latũ mare partis, quantũ ſpongiam deletilem. Datatim, ideſt inuicem dando. Plautus Curculione. Tum iſti, qui ludunt ſerui ſcurrarum datatim uia. Afranius, hominẽ datatim uxorem ut ludas. Pomponius adelph. quod ille dicat cum datatim in lecto tecum luſi. Nonius exodio. In molis non

ludunt raptim, pilo datatim morſo. Diuidia eſt tædium. Accius armorum iudicio. Huius me diuidia cogit plus quàm ẽ par loqui. Turpilius Epiclero. Sperabam conſilia noſtra diuidiæ tibi, cum ætas acceſſet, non fore. Dulcatus, dulcitudo, pro dulcedo. Accius tereo, ſuauem linguæ ſonitum, o' dulcatas cõſpiritum animæ. Cæcilius Syracuſis. Tanta huic inuaſit in corda indulcatus. Cicero de deorũ natura li iij. Quin etiam guſtatus q eſt ſenſus ex omnibus maxime uoluptarius, quiq; dulcedine præter cæteros ſenſus cõmouetur. Diſcorditas pro diſcordia. Pacuuius Hermiona, quantamq; ex diſcorditate cladẽ importem familiæ. Deleto. Lucilius li. xxix. Deletionem noſtri ad unum exercitus. Depeculaſſere, ac deargentaſſere, & decalautiare. Lucilius lib. XXVI. Depeculaſſere aliqua ſperans me, ac deargentaſſere, decalautiare oburno ſpeculo depeculaſſere. Diffiare eſt flatu diſturbare. Plau. Cuius tu legiones diffiauiſti ſpiritu. Lucilius lib. XXVI. Pars diffiatur uento, pars autem obrigeſcit frigore. Danunt, dant. Pacuuius Iliona, dij me, etſi pdunt, tamen eſſe aduitam expetũt, quod prius quàm intereo, ſpatium ulciſcendi danunt. Plautus pſeudulo, cui ſeruitutem dij danunt leoniã. 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 pes ſumma, 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.

Delicat, explana, indicat. Accius Achille, Quare alia ex crimine inimicorum effugere poſſis, delicat. Cæcilius. obolio, iſta te, immo uero hæc ſol ante ſolitus ſum res delicat. Titinnius libro quinto. Quid iſtuc eſt? aut iſtic ſibi uult ſermo? Mater delicat.

Deuorare abſumere, eripere. Accius Aeneadis Patrio exemplo & me dicabo, atq; animam deuorabo hoſtibus.

Dignet, dignos putet. Pacuuius Iliona, quis deos infernos quibus cœleſteis dignet deorare hoſteis? Debiliter, debilitate. Pacuuius, miſeret me lachrymis lingua debiliter ſtupet.

Demãgis, ualde magis. Lucilius libro XVI. Rex eorus 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 ſullonibus, nec noctu, nec diu licet ſullonibus quieſcant. Plautus mercatore. Noctuq; & diu ut uiro ſubdolaſſis. Idem aululatia, Nec noctu, nec diu quietus unquam eam, nunc dormam.

Dubitatim, dubitanter. Cæcilius annalibus libro III. Imperator conclamat de medio ut uelites in ſiniſtro cornu remouearentur et gallis nõ dubitatim immutant. Siſenna hiſto. lib. iiij. Quod hoſtem nõ dubitatim cum pluteis, ac ſcalis iter facere cernebat. Diſcedere, hiare, diuidi, diſtendi. Mar. T. de offic. lib. III. hinc ille Gyges inducitur à Platone, qui cũ terra diſceſſiſſet magnis quibuſdam imbribus. Siſenna hiſt. li. 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. Dolium quod dolatum uſu dicitur q̃d eſt p cæſum, uel abraſum, uel effiſſum. Varro. Agathone, Num nam cælatus in manu dextra ſcyphus, cælo dolitus artem oſtentat Mentoris. Cicero dolatum Academicorũ li. IIII. Non enim eſt ex ſaxo, aut cultus è robore dolatus.

Deſcœbinatis, ſaucijs, & defectis. Varro mulea gris. Sin autem delectationis cauſa uenamini, quanto ſacius eſt ſaluis cruribus in circo expectare, quàm his deſcœbinatis in ſylua curare.

Dentarpagas, quas græci ὀδοντάρπαγας uocant, latine uoluit appellari Varro quinquatribus. Hic bipenſile forapem dentarpagæ. Deſubulare perfodere. Varro ſeſquiulyſſe. unam ueniam eſſe non amouiſſe duce uirtute hãc eſſe nobilẽ, Alteram Carneadem deſubulaſſe bona corporis ſecutum.

Dormitio. Varro Sexageſi. o' ſtulta noſtri pectoris dormitio, uigilabis & alio loco idem, quid mihi ſomno ſi dormitio tollitur?

Diſſentaneũ diſcors, & diſſentiens, ut conſentaneum contra. Nigidius, rum locum facit diſſentaneum. Decidua, quæ cadant, ut occidua, quæ occidant. Laberius finalium non ubi caput à foljs 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. et XX annos fuit Carthaginiẽſis ſextum de fœdere decernere.

Diurnare honeſtum uerbum pro diu uiuere, & apud ueterẽ prudentem authoritatis incognitæ. Neq; optimum quenq; in ſuos ſolent diurnare. Duritudo pro duritia, Cato in Vetu rium, q illius inquit, im prudentiam qui norat, & duritudinem. Delitiã numero ſingulari, quod aut rarum eſt, aut ſingulare. Plautus. Mea uoluptas, mea delitia. Diritas. M. Tul. de ſenectute. In altero diritas. Diriſſimum ſeuerũ. Varro bimargo. Scæna quem ſenem latina uidit puriſſimum?

Dijs diuinis, ac ingibus. Varro ὅσιος πρὸς λύραν. Quem nobilem diuium lyras ſol hermege quadam gubernans motibus diis uiget. Dicteria quaſi dicta non ſeria. Varro ὅσιος πρὸς λύραν. Quã mobile, neq; orto pſalticũ attulit pſalterium gbus 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 peroranda non dubitauit excitare reum conſularem, & eius diloricare tunicam, et iudicibus cicatricem aduerſam ſenis imperatoris oſtendere. Diuitior. Cicero de oratore lib. IIII. Inde ille licentior, & diuitior fluxit dithyrambus. Deturbare dejcere, demouere. Salluſtius libro. 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, deiungere, ſeparare, d. ſſociare, denaſci, decreſcere. Cæcilius. Nomen uirginis, niſi mirum eſt, deintegrauit. Pacuuius Chryſe. Perq; noſtram egregiam unanimitatem, quam memoria deintegrat. Caſſius Hemina annalium libro ſecundo, quæ nata ſunt ea omnia denaſci aiunt.

E

Evireſcat. Varro prometheo lib. XV. Atq; ex ſanguinibus dolore euireſcat oculos. Euallare dictum excludam, & quaſi extra nallum mittam. Titinnius prilia, qua ego hodie extorrem hãc domo faciam pilatricem pallia euallauit. o' pulchre. Varro ἐπιταφίων ἐπιστίσι περὶ ἐπιταφίων. Donec foras nos intus euallauerunt.

Exantare

Exantare ſignificat excludere. Plautus bacchidibus. Nã credo cuiuis exantare cor poteſt. Lucilius ſatyr. lib. ij. Quæ ego nunc æmilio, præcanto, atque exigo, atq; exanto. Varro eudæmonibus. Vbi uident ſe cantando ex ara exantare nõ poſſe, deripere incipiunt. Extundere eſt extorquere, uel inuenire. Afranius epiſtola. atq; adeo extundo exitio datur mihi cuſtodiendus. Virgil. geor. lib. ij. Vt narias uſus meditando extunderet artes paulatim. Exculpere eſt extorquere. Plautus aſtellaria. In quæſtione uix exculpſi, ut diceret. Lucilius ſatyr. li. ij. Nũc nomen, iamq; exteſtibus 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 Leucadia. Iam egoiſtam tibi triſtitiam exorbebo. Exgurgitem exhauriam ſignificat. Plautus epidico. Atq; exgurgitem domo 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 oculis ſeſe obuia noſtris Errabunda bouis ueſtigia. Exandeſcentia iracundia feruẽtia. Cicero Thuſcu. lib. iiij. Ludis ne ira, exandeſcentia, odium, inimicitiæ, diſcordia. Idem in eodẽ. exandeſcentia autem eſt ira naſcẽs, & ſine modo exiſtens. Emulgere ſine labore tollere. Terẽ. Phor. Emunxi argento ſenem. Effutire cum mendacio dicere. Teren. Phor. Ne uos forte imprudentes foris effuturetis. Cicero Thuſ. lib. v. Nec hæc ſic agit, & tempore quaſi effutire uideatur. Lucretius. Mata licet ſimilis ratione effutiat ore. Eleuit maculauit. Lucilius lib. vi. Si hic ueſtimenta eleuit luto ab eo riſum magnum ad cachinnum imprudens ſubijcat. Eleuiem purgationem. Lucilius lib. xxvi. Vt eleuiem facere per uentum uelis. Exponere pro exempla boni oſtentare. Cicero Academicas libro ij. 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 dabunt. 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. adit, qua genitrix, & omnis uocas 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 polte illam amare efflictim. Laberius bello. Inſtria domna 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 ſeris operis tractus. M. Tul. de offic. lib. ij. 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 equus. M. Tul. in Hortenſio dici uoluit. Vt igitur domitores equorum nõ uerbera ſolum adhibent ad domandum, ſed cibum etiam ſæpe ſubtrahunt, ut fame debilitetur equuleorum nimis effrenata uis. Varro eudæmonibus. Neq; furentem equuleũ damacrinum inſanus equiſo exhibebis morbi fluctibus educat unquã. Pomponius decuma ſullonis. ubi inſiluit inculenarum equule um, 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. iiij. pulchramq; uxorius urbem Extruis. Cicero Thuſc. li. ij. Modo eſt aliqua patientia, ſi nulla ẽ, quid exornamur philoſophia? Equiſo pro equite. Varro Triodite Trifili περὶ ἀρετῆς. Nam aut equus qui adue hẽdum eſt natus, tamen hic traditur magiſtro, ut equiſo doceat tolutim. Idem Marcipore. Quã nautilia 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 equam. Eſurigo fames. Varro παρὰ μικρὸν, ubi lubet, ire licet accubitum, accedo ſtremuoſus, ſilimus, qđ 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. Elucifiare dictum à lucẽ. Laberius. ſi cato fulgentis ſplendore pecuniæ uolo elucifiare exitum ætatis meæ. Exigor pro à me exigitur. Cæcilius exano. ego illud manus nihilo exigor portorium. Edulcare pro dulcius facere. Mactius, Quapropter edulcare conuenit uitam, Curaſq; acerbas ſenſibus guberaſſe. Equitem pro equo. Virgil. geor. li. iij. Atque equitem docuere ſub armis Inſultare ſolo, & greſſus glomerare ſuperbos. Ennius annali. li. vij. Annon 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 exequijs conuiuantur, & epulantur. Varro bimargo. Ipſum propter uix liberti ſemiatrati exequiantur. Exedra. M. Tul. de offi. & de finibus bonorum, & malorum lib. v. ſunt in ipſis locis indicta ſummorũ uirorũ, tamen ego illa moueor exedra. & de oratore libro. iij. Tunc dedita opera quieſcentibus aliis in eum iam exedram inueniſſe, in qua Craſſus poſito lectulo recubuiſſet. Ergô poſitum pro ea cauſa. Virgilius libro. vi. illius ergô Venimus, & magnos erebi tranſnauimus amnes. Siſenna hiſtoria. lib. iiij. Milites, ut lex æliſternia conceſſerat uirtutis ergô ciuitate donari. Enixim pro enixe. Siſenna hiſt. lib. iiij. Ergo illos malos, & audaces ſemper enixim contra fortunas, atque honores huius ordinis omnia feciſſe, ac dixiſſe ſentio. Exinanita euacuata. Siſenna hiſto. li. iiij. Deniq; exinanitas ab ſtris Romani, qui cluſo ſe loco potuerant expedire. Exanclare eſt perpeti, uel ſuperare. Cicero Academicorum li. iiij. Credoq; Clitomacho ita ſcribenti. ut Herculi quẽdam laborem exanclatum. & Thuſc. li. i. Quod cum exanclauiſſet omnes labores, tum incideret in mortis malum ſempiternum. Eugum media pars inter naturalia muliebria. Lucil. epodis Hymnis, ſine eugio ac deſtina. Laberius centenario. Quare tã arduum aſcendas, an concupiſti eugum ſcindere?

Exoticum aduentitium a' græco Plautus muſt. Non omnes poſſunt olere unguenta exotica. Ebriulare ebrium facere, & ebriacus ebrius. Laberius chære Ebriulati mentem hilariam arripiunt. Idem Aululatia. Homo ebriacus ſomno ſanari ſolet. Exfundare a' fundo euertere. Cœlius antipater lib. vij. Resp. amiſſo exfundato pulcherrimo oppido. Externauit, ut conſternauit. i. dementem fecit. Catullus, Ah miſera aſſiduis quã luctibus externauit Spinoſas Eryana ferens in pectore curas. Excaſſatum laniatum, uulneratum. Plautus caſtellaria. Capillo ſciſſo, atq; excaſſatis auribus. Eduſam, & Potinã deas præſides uult haberi puerorum. Varro Cato, uel de liberis educandis. Cum pro cibo, & potione initiarent pueros ſacrificabantur ab edulibus edulæ a' 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 fuſcis calciamenti, equus ſine ephippio, balneum non quotidianum, albeus rarus.

F

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. li. i. Habẽt æquabilitatem quandam, qua citrere 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 fica fallam. Ficitatem dictum, ut oliuitatem, ideſt fructus fici. Nouius, ficitores oẽs capiunt ficitatem ineis ẽ ſine moleſtia. Fimbriæ ſunt omnis extremitas. Nouius lycurgo. ut uideam Vulcani opera hæc flaminis fieri flora.

Famulitas eſt ſeruitus. Accius andromeda. Nam poſtquam paruos 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 aio 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. Anſceptra iam flaccent, ferat. Afranius diuortio. Diſperij, perturbata ſunt, iam flaccet fortitudo. Ennius thyeſte. Inflaccebunt conditiões, repudiato, et reddito. Fulgoriuit fulgorem fecit, uel fulmine afflauit. Nouius. ſane' a' ſuo ſonitu claro fulgoriuit Iupiter. Lucilius lib. xxyi. Luporum exaudi horem maluanum, & fulgoritatem arborũ.

Eriget frigidum eſt. Virgil. lib. yi. Corpusq; lauant frigentis, & ungunt. Ter. Phor. abi, tange, ſi non totus friget, me enecat. Fautorem fautorem, Lucilius lib. xxix. Fautorem me tibi amicum, amatorem putes. Folliculum Lucilius poſuit pro corpore libro xxyi. Ego, ſiquis ſum, & quo folliculo nunc ſum indutus, non queo. Fligi affligi. Liuius ægyſtho, Ipſe ſe in terram faucus fligit cadens. Accius Epinauſimache, Nec perdoleſcit fligi ſocios morte campos contingi. idem ægyſtho. Heu cuiatis ſtirpem ſunditus fligi ſtudet. Erageſcere frangi. Accius ægyſtho. Neque fera hominum pectora frageſcunt, donec uim perſenſerim imperij. Idem euryſace. Nunq; erit tam immanis, cum mea opera extinctum ſciat, qui frageſcat. Euam ſim uel fiam. Pacuuius duloreſte. Reſponſa explanat, mandat me mater fuat cognoſcendi unquam, aut cõtuendi copia. Titinnius fullonia. Perij hercle uero Tiberi, nũc tectum obſeero, ut mihi ſubuenias, ut Ego maialis fiam. Liuius Hermiona. Obſecro te Anticle matri nequid tuæ aduerſus ſuas. Afranius promo. Caue ne pendeas, ſi ſuas in quæſtione. Ennius Hectoris lytriſa. Ego omnipotens te expoſco, ut hoc cõſilium Achiuis auxilij fuat. Facul pro facile. Huic cõtrarium eſt difficul. Lucil. lib. yi. Peccare impune rati ſunt poſſe, & nolit a' te facul propellere iniquos. Pacuuius teucro. Nos illum interea perficiendo propitiaturos facul remur. Afranius auctiõe. Haud facul (ut ait Pacuuius) fœmina iuenietur bona. Accius Meleagro. Erat uirile iſtuc ferre aduorſam fortunam facul. Var. bimargo. Quod utrum ſit magnum an paruum facul, an difficul. Famulanter pro ſupplicater. 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 fruſta, ut minutatim. Pomponius Verre ægroto. Verum illi ualent, qui luctantur cum leonibus, & te obiectes fruſtatim paſſerinum prandium ſaturarum, non fruſtillatim, nec minutatim dari. Faſtidiliter faſtidioſe. Varro cras credo, hodie nihil, quibus inſtabilis animus ardens mutabiliter nõ habere faſtidiliter inconſtanti pectore. Fugere dictum eſt deterius fieri. M. Tul. de offi. lib. iij. ſiquis uinum fugiens nẽdat ſciens. Fatigare poſitum pro fatigari. Virgil. libro. yiij. Olli remigio noctem q; diemq; fatigant. Frauſus pro fraudatus. i. ad fraudis fructum niſi uenerit. Plau. aſinaria. non placet me tuo in commune nequam fraudem frauſus fiet. Fax pro face. Varro γέροντος διδασκάλου. Conſuit muliẽrum tota Roma, quæ noctu fieri initia ſolita etiam nunc pinea fax indicat. idem ſexageſi. Adeſt fax inuoluta incẽdio. idem de uita populi Romani li. ij. cum à noua nupta ignis in facie afferretur, ſuco eius ſumptus fax ex pinu ablata eſſet, ut eam puer innocuus 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, argentum q; eſſet, flatu, ſignata q; pecunia conderetur. Formidoloſum, et qđ ipſum, & quod ſit formidabile. Salluſtius in Catil. Non armatus hoſtis formidoloſus. Fruniſci pro frui. Lucilius lib. xyiij. Aeque fruniſcor eſo, ac tu. Cœlius lib. ij. 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 fallaciloquẽtiæ. Fabellæ. M. Tul. de finibus bonorũ, & malorum lib. y. Libenter q; ſe cum his congregant, dant q; ſe ad ludendum, fabellarum q; auditione

ducuntur. Ferabit poſitum pro agreſti. Siſenna hiſtoriarum li.iiij et partim ferabit, 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 ij. Tantam uim habet illa, quæ recte à bono poeta dicta eſt flexanima, atque omnium regina rerum oratio Pacuuius Hermona. Hoc flexanima, atq; omnium regina rerum oratio. Frons pro fronde. Virg. Geor. lib. ij. Frons tenera imprudenq; laborū. Varro de re ruſtica li. i. Quod Cato ait circùm fundum ulmos, et populos unde frons ouibus, & bubus ſit. Falæ turres ſunt lignea. Enni. li. 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 cœleos actis. Foriolus qui foria facile emittat. ſoluti ſcilicet uentris. Floces ſex uini. Cæcilius ad Pol. Ego neq; florem, neq; floces uolo mihi, uinum uolo. Februare poſitum pro purgare, & purificare. Varro de uita popu. Ro. lib. i. In eorum enim ſacris liba cum ſunt facta, incerni ſolent farris femine, ac dicere ſe ea februare. ideſt pura facere.

G

Grunnire dicuntur porci, quod eorum 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. Grunientem aſpexi ſcroſum. Grundulſis lares dicuntur Romæ, conſtituti ad honorem Porcæ, quæ triginta pepererat. Grandire eſt grandem facere. Varro rerum diuinarum lib. ij. Cum aut humus ſeminari incipere non poſſit, aut recepta non reddat, nat edita grandire nequeat. Plautus aulul. Teſtudineum iſtum tibi ego grandibo gradum. Lucretius lib ij. Quæ nunc uix noſtro grandeſcunt aucta labore. Idem li. i. Quæq; ſua de materia grădeſcere aliq; Accius me leagro. Eruges perhibet per grandeſcere Pacuuius duloreſte. Nec grandiri frugum ſecum poſſe, nec miteſcere. Granditatem maiorem ætatem. Siſenna hiſto. li. iiij. neq; ætatis granditatem, neq; ea merita, neq; ordinis honeſtatem, aut dignitatem ſibi eſſe excuſationi. Grauidinoſi. Cicero Thuſcu. lib. iiij. Itaq; dicimus grauidinoſos quoſdam terminoſos. Grallatores ſunt colobathatrari. grallaræ eni ſunt fuſtes, qui mittuntur. Varro murium muli ſcabunt. græce περὶ ἀφορισμῶν. Grallatores qui gradiuntur perticæ lignea ab homine iſto, q in iſta tangitantur ſicli animi noſtri ſunt. galeæ crura, ac pedes noſtri eſſiare ἀπιστοῦ, ſed ab animo mouentur. Grandiloqui. Cicero Orat. Nam & grădiloqui (ut ita dicam) fuerunt cum ampla & ſententiarū 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 inq lachrymæ guttatim cadunt. Gracilitudo, et gracilens pro gracilis, & gracilentū, pro gracili, & gracilium pro gracilitas Accius Amphitryone. Tamen & ſtatuæ gracilitudo, et pro pemodum luctus facit ne dubitem Ennius libro. VII. Deducunt habiles gladios filo gracilēto. Næuius proteſilao. Demia gracilentis colorem, dum ex hoc gracilens fit. Turpilius ane phoro. Noſti quàm ſit gracili corpore. Grandæuitas Accius Alcimacho. Ne quia nec uos, nec ille impune irrideret me am grandæuitatem. Idem bacchis. Quia neq; uetuſtas, neq; mores, neq; grandæuitas Pacuuius Hermõa 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. li. iiij. Diuerſa, uti ſolet, rebus pditis æpeſſiunt. Năq; alij fiducia gnaritatis locorū occultam fugam ſparſi globis eruptionē tentauere. Gallulare pubeſcere. Nouius exodio puerum muliĕri præſtare nemo ſcit quanto melior ſit, cuius uox gallulaſcit, cuius iã ramus roboraſcit. Gratulari, gratias agere. Ennius Hecuba. Iupiter tibi ſumme tandem male re geſta gratulor. Nouius belli pœnici li. iij. Eſq; 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 ij. Nam & ſeclis multis ante gymnaſia inuenta ſunt, quàm in his philoſophi garire cœperunt. Gargaridiare. Varro in epiſtola ad Fuſiū. Quin tiporis clodiant foriæ, ac poemata eius, gargaridiás dices ó fortuna, ó fors fortuna. Gallinas. Cicero academicorū li. iij. Quĭ gallinas alere permultas quæſtus cauſa ſolerent. Idem lib. ij. Cũ ouum inſpexerãt, quæ gallina peperiſſet, dicere ſolebant. Gabalum crucem dici ueteres uolunt. Varro περὶ ἀμέτου φιλοσοφίας. Nos barbari, quod innocentes in gabalum ſuſſiginus homines, uos non barbari, quod noxios abſoluitis? Genialis hoſpitalis. Santra de antiquitate uerborū lib. iiij. ſcit enim genialis homines ab antiquis appellatos, qui ad muitandum, & largus 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 præcadi oportere. Si ob eã rem gangrena non ſit ad Bacchium uentura. Idem de uita popu. Rom. lib. iij. Quo facilius animaduertatur per omnes artículos populi hanc mali gangrenam ſanguinolentam permeaſſe. Genium, parſimoniam. Teren. Phor. ſuum defraudans genium comperſit miſer. Lucilius li. XXVI. Curet ægrotum, ſumptum homini præbeat, genium ſuum defraudet, alij parcat. Genuæ guloſi. Lucilius lib. XXX. Illo quid fiat lamia, & pitto ixio dentes, quod ueniunt genuæ illæ uetulæ, improbæ, ineptæ. Gumam Varro folliculū grani frumentarij dici putat de re ruſtica libi. i. Granum dictum, qđ eſt in timum ſolidum, gluma, qui eſt folliculus eius ariſtæ, quæ ut a cus tenuis longa eminet è gluma. Gerdius. Lucilius lib. XXX. Curare domi ſint gerdius ancillæ, pueri, Sonarius tector. Grauidauit impleuit. Cæcilius. Titte per myſteria hic inhoneſte grauidauit probro. Germanius fideliter dictum à germanitate. Pomponius præfecto. Morum ut ſi quis eſt amicus amici gaudeat, ſicut qui boni euenit cuius amicus eſt germanitus. Generoſum nobile, uel forte. M. Tul. de offi. lib. iij. Cumq; de imperio certamen eſſet cum rege generoſo, ac potenti. Gratioſum multæ gratiæ. M. Tul. de offi. lib. iij. Quid eſſet, ut argentarius apud omnes ordines gratioſus. Gratificari gratum facere. M. Tul. in Hortenſio, Quæ re 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 cerdo 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 re tinebant ſtudio, eodem nanque uetuſtus hic eſt gallantibus.

Ganeones à ganeis dicti, ut popinones, et ſunt locæ uinulẽtiæ, ac libidini aptæ. Varro modio, & hoc intereſt iter Epicurũ, & ganeones noſtros, qbus modulus eſt uitæ culina. Mar. Tul. in Catilinã. 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 gliciadium rete ctos. Gramma pituitæ oculorum. Cæcilius. gramoſis oculis ipſa atra is dentibus. Gigeria inteſtina gallinarum cum his, & ita cocta. Lucil. lib. VIII. Gigerini ſunt ſiue adeo hepetia. Glis nomnatiuus ab eo, quod ſunt glires. Laberius in aquis caldis etiam hic me optimus ſomnus premit, opprimatur glis. Plautus genitiuo plurali glirium examina.

Genius generis deus. Laberius imagine. Genius generis noſtri parens.

H

Habẽtia, ut induſtria, ſapiẽtia, cõcordia. Claudius lib. VII. animos eorum habentia inſtarat, ab eo, quod eſt habere. Hora iunẽ tutis dea. Ennius annalium. li. i. Te Quirine pater ueneror, Horamq; Quirini. Halec genere neutro. Plautus Aulula. Qui mihi olera cruda ponũt, Halec danunt. Horat. lib. ij. ſermonum. Ego fecem primus, et halec Inueni. Halophantam, aut ſycophantam hominũ genus nequã, quod ob fuenda mendacia miſerrima mercede cõducatur. Plautus. Halophantam, aut ſycophantam magis eẽ dicam. & alius nobilitatis obſcuræ, halophantam mendacem uelit. Hippocampi equi marini à flexu caudarum, quæ piſcoſæ ſunt, & eſt græcum. Menander. uehutos hippocamptus in æternæ uſus ſcire nocatur delphino cinctis uehiculis, hippocamptiſq; aſperis. Lucilius, trãsuerſo ordine poſuit hippocampti elephanto camillos. Hara eſt porcorũ ſtrabulum. Varro prometheo lib. i. In tenebris, ac ſuilla uiuunt niſi non forũ, hara, atq; homines, qui nunc pleriq; ſues ſunt exiſtimandi. Cicero in Piſonem, ex hara productæ non ſchola. Hilaritudinẽ pro hilaritate. Plautus milite glorioſo. ſiue animo obſequere mecum, atque onera te hilaritudine.

Hiſcere eſt proprie loqui. Acius armorum iudicio. Item uereor plus quàm fas eſt captiuum hiſcere. Honeſtitudo pro honeſtas. Acius œnomao. Horrida honeſtitudo Europæ principium primo ex loco. Idẽ 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 cõprimere, retundere, dictum ab hoſtia. Pacuuius Teucro. Niſi cœruero proteruitatem, atq; hoſtio ferociam. Hoſtire offendere, cedere. Pacuuius crotopægnion 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 eandẽ certe uim uoluptatis Epicurum non noſſe, quàm cæteros, omnem enim iucundum motum, quo ſenſus hilaretur, græce ἱλαρὸν, latine uoluptatem uocant. Hebes poſitum pro obſcuro, aut obtuſo. Cicero Academicorum lib. ij. Quid lunæ, quæ liniamenta ſunt? poteſt'ne dicere, ne cuius & naſcentis aliàs hebetiora, aliàs acutiora uideãtur cornua? Himnos uel Hymnas ſub quo ſenſu accipere debeamus, Varro deſignat. Ait. n. ex equis, & mulis, qui naſcantur hymnos uocari. Hillas inteſtina ueteres eſſe dixerunt. Vnde Bohilla oppidum in Italia, quod eò bos inteſtina uulnere trahens aduenerit. Laberius, lambit item hillam cocus, ſi lumbum aduſſit flagris cæditur. Idem Catulario. Neue aliter hunc pædicabis, quomodo uti deo adoleſcenti noſtro cædit hilla. Himnibunde pro Hinniẽter ab eo, quod eſt hinno. Claudius annaliũ. XVI. equæ himnubunde inter ſe ſpargentes terram calabus.

I

Incuruiſcere. 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 eẽ, è qua omnia gignerentur. Inſanitas. Cicero Thuſc. li. i. Inſipientia autem quaſi inſanitas, quæ eſt inſania, eadẽq; dementia. Varro eudæmonibus. Apage in die rectum à domo noſtra iſtam inſanitatem. Infractionem torporem. Cicero Thuſc. lib. iij. In quem cadat ægritudo, cadere in eum timorem, & infractionem quidem animi. Inglandes agreſtes nuces. Cicero Thuſc. lib. V. Inſtituitq; ut candentibus inglandiũ putaminibus barbam ſibi, & capillũ adureret. Ingeneraretur, ut innaſceretur. Cic. Academicorum lib. iij. In tanta animalium uarietate homini ut ſoli cupiditas ingeneraretur cognitionis, & ſcientiæ. Iuuenilitas pro iuuentus. Varro tithonio περὶ γήρως. Qua de reliquit multicupida iuuenilitas. Itum pro inceſſu. Titinnius in ſecana, itum, geſtum, amictum qui uidebant eius. Ignauit. i. ignauũ fecit. Acci. æneadis decimo. Sed ſæpe ignauit fortem in ſpe expectatio. Impliare poſitum pro ornare. Afranius brunduſio. In parte inferiore hic implicabatur caput fateor. Inanis pro inanitate. Plautus aulul. Ita inanis ſunt opplebæ, atq; arentes. Incitas dicitur egeſtas. Plautus Trinumo. Alij exultatum abierunt, alij emortui, alij ſe ſuſpendere. Hem nunc hic cuius eſt, ut ad incitas redactus eſt? idẽ penulo profecto ad incitas leonẽ rediget, ſi eas abduxerit. Lucil. ſatyrarum lib. iij. Illud ad icitas cum rediit, atq; internecionem. Idem lib. XV. Villicum magis fograten, mediaſtinum, atq; bubulcum Commanducatus corrupit ad incita adegit. Incertat incertum facit. Pacuuius duloreſte. Sed ne incertet dictio, quam rem expẽdi. Plautus epidico. longa dies meũ incertat animum. Ici ſignificat percutit ab ictu. Plautus truculento. Frendit, icit femur. Idẽ aulul. Ibi ut piſcabar fiſcina icidulum. Pacu. armorũ iudicio. Nam canis quando eſt percuſſa lapide non tam illũ appetit, qui ſe icit quã illũ eum ipſum lapidem, q ipſa icta eſt, petit. Afranius. Simulantem offendit, regit, rumpit, icit poculo. Cæcilius de mandatis. Si unquam quisquã uidit, quem catapulta, aut baliſta icerit. Lucretius lib. iij. Eſſe animam cum animo coniunctam, quæ cum animi uis Percuſſa eſt, exinde propellit corpus, & icit. Turpilius demetrio. Nam ſi iceris me poſthac, credas mihi uelim inquit, tum quid cenſes dolebit ſolicet. Næuius dane, Quæ quandam fulmine icit Iupiter. Inuncare quaſi unco inuadere, & arripere. Lucilius lib. XV. Aut qui numos triſtis inuncat. Inſolum, inſolitum. Afranius crimine orbitatem ſenectuti tuæ

malam metui, quod in ſolum non uenit cæco, ac deme tibi. Idē uirgine. Ne ueniret, quod agitur in ſolum. Inibi proſic, & 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 inſciæ. Næuius lycurgo. Ignotæ iteris ſumus, tute ſcis. Iniurie dictum pro iniurioſe. Næuius lycurgo. Oderunt dij homines, iniurioſe ego'ne, an ille iniurie facimus? Incalare ē increpare, uel improbrare. Accius meleagro. Quiq; non me ſpernens, incalans probris, ſermone indecorans turpi fama differret. Idem clytemneſtra. Matre meo iure factum incalas, genitorē iniuſtum approbas. Pacuuius duloreſte. Siquis hac me oratione incalet, quid reſpōdeam? Lucilius libro. xxx. Nunc Cai quoniam incalans nos lædis uiciſſim. Innubere poſitum pro tranſire, quod hæ, quæ nubunt, ad domos maritorum tranſeunt. Lucilius ſatyr. li. vi. ſuam enim inuadere, atq; innubere cēnſent. Infeſtum mare haberet pro mare latrocinando infeſtaret. Mar. Tul. de repu. 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. Nunquam uiri fortiſſimi fortitudini impigritatis, patientiæ. Intolerabilis, ideſt qui tolerari nō poſſit. Afranius priuigno. Quod ſi feciſſem paulo ſæpius, dicaſſet is ferre, & non eſſe intolerabilis. Inconſulti quibus conſulentibus religio nihil diceret. Virgi. æn. lib. vi. Incon ſulti abeunt, ſedemq; odere ſibyllæ. Illuuies ſordes. Virgil. æn. li. iij. Reſpicamus dira illuuies. Lucilius lib. xx. illuuies ſcabies oculos huic deniq; ſpei conſcendere. Varro Manio, ac periret ſquale ſcabieq;, illuuie, & naſitudine. Lucilius li. xxxvi. Hic cruciatur fame, frigore, illuuie, inualnicie, impro fundie, incuria. Inuidioſum, quod ſit uitabile aduiden dum. Lucilius lib. xxvi. ſtultitiate 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. Eucone adoptato ientare nulla inuitat. Plautus Curcul. qd antepones Veneri ientaculi? Afranius crimine. Hæc ieiuna iē tauit. Varro Maracpore. Vt eat, ac rempu. adminiſtret, & qđ pulli ientent. Ignauit ignauum fecit. Accius æneadis de amo. Fateor, ſed ſæpe ignabat fortem in ſpe expectatio. In audire audire. Mar. Tul. ad Panſam lib. i. Quorum erupit illauox, de qua ego ex te primum quiddam inaudieram. Nouius maleuolo unde hoc tam repente iucundum inaudiui melū? Pacuuius armorum iudicio, quod ego inaudiui, accipite, & qd 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 nuptijs, æquum animum indignanti iniquat contumelia. Integrare redintegrare. Virgil. geor. lib. iiij. Ramoq; ſedens miſerabile carmen Integrat. Accius antenoridis. Nanq; huic inuenio, ut mea ope opes togæ integrum. Pacuuius chryſe. ſed æſſo inimicitiam integrare. Siſenna hiſto. lib. iiij. Vltro citroq; integrant in oppido cædem. Iraſcere pro iraſci. Cōponius, et Ariſta. Noli quæſo iraſcere, more fit, moriri ſuam quiſq; uxorem ut uelit. Nigidius commento grāmatico libro primo. Ita iraſcere quid nunc iraſcitur? Iandiu pro olim. Turpilius ethra. Rhodienſis eſt, ſed iſtuc commigrauit iandiu. Ennius Alchmeone. factum eſt iandiu. Cæcilius epinauſimacho liber eſſe iā diu habuiſſem tonamantores mihi. Liuius Aiace. Mirum uidetur quod ſit factum iandiu. Incurſim pro celeriter. Cæcilius fallacia. Nullus ſum, niſi meā rem iam omnem propero incurſim perdere. Indiſcrimmatim indifferenter. Varro de lingua latina lib. xyiij. Quibus nos in hoc libro, proinde ut nihil interſit, utemur indiſcrimmatim promiſcere. Inſanum pro inſane, ut immane pro immaniter. Plautus Neruo. Inſanum ualde uterq; deāmat. Salluſtius lib. ij. immane quantum animi exarſere. nomen poſitum pro aduerbio. Iuxtim pro iuxta. Siſenna ab urbe conditā. iuxtim numicum flumen obtruncatur. Liuius ægyſtho. in ſedes collocat ſe regias Clytemneſtra, iuxtim tertias natæ occupant.

Inanima ſine anima. Mar. Tul. de officijs li. ij. quæ ergo ad uitam hominum tuendam pertinent, partim ſunt inanima, ut aurum, argentum. Et in Hortenſio. Nā cum omnis ſolertia ad miranda eſt, tum ea quæ efficat, ut inanima quæ ſunt uiuere, & ſpirare uideantur. Indolentiā noue. Mar. Tul. quod ſine dolore ſit de offic. lib. ij. Vt qui rem expetendam uel uoluptate, uel indolentia metiuntur. Indicare promittere ad dicere. Marcus Tul. de officijs li. iij. Scæuola Publij filius cum poſtulaſſet ut ſibi fundus, cuius emptor erat, ſemel iudicaretur. Ineptitudo pro ineptia. Cæcilius harpazone, q̄ homo ineptitudinis cumulatus cultum oblitus eſt. Igitur poſitum pro poſtea. Plautus amph. Sin aliter eſſent animati, neq; dent, quæ petat ſeſe igitur ſumma ui eorum oppidum expugnaſſe. Inuolare irruere, euolare, uel inſilire, uel inuadere. Plautus amph. Cum clamore inuolant impetu alacri. Cicero de oratore lib. iij. iſta prudentia, doctrinaq; 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; imperture honoribus. Indipiſcere petere, uſurpare. Plautus aulul. nec ptem tibi adeo cui ſit indipiſces, neque furem excipies. Incruſtatum ornatum, cruſtis coptum. Varro τωῆ κδοίπτα pauimenta, & parietes cruſtatus. Impotens ualde potens. Cicero Thuſc. lib. v. qui nihil metuant, nihil agant, nihil concupiſcant, nulla impotentia efferantur. Inauditum, qđ 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 q̄ neſciat & cui quid ſit incognitum. Virgilius, Ignarum Laurēs habet ora Mimanta. Salluſtius iugurthino bello, amore humanæ cupiditatis ignara uſendi. Illatebrare à latebris honeſtiſſime dictum. Cæcilius annalium lib. ij. Arma plerique abijciunt, atq; inermes in latebras ſe illatebrāt. Inimicatia numero ſingulari. Ennius, Eo ego ingenio natus ſum, amicitiam atq; inimicitiam in frontem promptam gero. Impuno, quod eſt impudēs. Lucilius li. ij. Homo impuratus, & impuno eſt rapiſter. Infinitio quaſi ſine fine, & in definitio. Cicero de finibus bonorum, & malorum libro primo, quarum incurſionem non ſolum uideamus, ſed etiam cognitionis infinitio ipſa, quam ἀπειρίαν uocant. In populum pro ad populum. Siſenna hiſto. lib. iij. Cerunulum eius præmio libertatis inductum magno cum tumultu conuentum in populum perduxit armatum. Immiſſum pro demiſſum prominens, & longius pendens. Siſenna. hiſto. lib. iij. Sū complures menſes barba immiſſa, & intonſo capillo. Virgil.

æneidos libro tertio. Reſpicimus dira illuuies immiſſáq; 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. Incaſim quaſi ſi mul. Cicero oratore, hæc quidem duo binis pedibus incaſim, deinde membratim dicere ſolebas. Importatum pro illatum, quomodo exportatum ablatum. Cicero oratore, publicis rebus, quæ adiumenta per homines eloquentiſſimos importata. Idē libro ſecundo, Modo enim huic iſta ſunt importata. Inſignificatores ſunt falſi criminis obiectores. Cicero de oratore libro. i. Non intelligebat, ut ſi illi inſignificatores probaſſent iudici, antepetitam eſſe pecuniam, quàm eſſet cœpta deberi. Inſignite cum indicio notæ. Cicero de oratore lib ij. Nec improbum notari, ac uituperari inſignite poſſe. Inuitius 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.

L

LAter. Varro ἐκτόμβη περὶ θυσιῶν. Ludo fluens ſub ſardibus flumen tulit aurum later, quod conquadrauit religio. Idē Seſquiulyſſe. ubi educantur barbati innumerabiles latores aureos habuiſſe. Idem manio. Hic ut quadrato latere ſtipatæ ſtrues. Lutaui pro lui. Varro ἐκτόμβη περὶ θυσιῶν. Habes qui et cuius rei cauſa fecerim hecatomben, in quo ego (ut puto) quoniā eſt luere ſoluere, lutaui. Lucius. Varro periplū libro. ij. περὶ φιλοσοφίας, ac nulla ambracia, ac nectar, & non alium, & ſarde, ſed pannis pennia lucius abus q puriſſimus multo eſt. Idem ſciamachia περὶ τύφου. Vinum, rema lucius nihil adiuuat iſtam inſtrat. Afranius fratris piſtori nouat cur non ſcribitario, ut mittat fratris filio luculentulus. Longurio. ideſt lógus Varro, tripalo περὶ ἀρρήτων. Ego nihil narro adeo hic ita curat, qui ante me eſt neſcio q longurio. Latiolente dictum ueluti lutulente à latio. Titinnius, Varro latiolente flocifiet, & ciculator. 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 repoſitum in merentem repentino nuntio alacrem reddidiſti ad me hæſitaſti ex luctu in lætitudinem. Idē Bacchis, quáta iuuenando affectus eſt lætitudine. Largitus pro largitione Turpilius paratruſa. O dic mihi an oblita obſecro es eius crebras manſiones ad amicā et ſumpti largitatem? M. Tul. de Rep. libro tertio. Pyrrhi uidet largitus acos, aut Samnitium copia Curio defuerunt. Luminoſum poſitū pro claro. Cicero de oratore, tum ſunt maxime luminoſæ, & quaſi iactuoſæ partes duæ. Luſus, uel luſio, q ab omnibus ludus dicitur. 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, i quo laboretur. Cal lus poematis. Durum rus 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. Lamẽtas fletus facere compendi licet.

Lætare, & lætiſcere, et lætificare. Liuius ægyſtho. iam'ne oculos ſpecie lætauiſti obtabili? Accius pelopidis. et te ut tripli ci lætarem bono. Siſenna libro quarto. Vtrū ne uiri cultu ergà ſe mortaliū lætiſcant, an ſuperna agentes humana neglegant.

Literoſus, literatus. Caſſius hemina annalium libro quarto Homo mere literoſus. Latibulet, & latibuletur, pro latet. Nouius erotopecnion. Noſte ut opertus amictu latibuletur Accius putatoribus, progredere, & nequis latibuletur proſpice. Lupari ut ſcortari, uel proſtitui. Turpil. actā, atq ſcalis cum meretrice è noſtro ornatu p uias lupātur. Lucilius li. y. Et diuos thure precemur cōſilium fās ſi placent tu'ne impune ſuperbis. Luteſcat honeſte dictum in poematis, tametſi authoritatis ſit ignobilis. Sanguine diluitur tellus, cæna 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. Lacęſſere poſitum pro prouocare. Cicero in oratore, & Ariſtoteles Socratem lacęſſiuit, & è Xenophontis uoce muſas quaſi locutas ferunt. Et Thuſc. li. y. Impulſi ſumus ad philoſophiæ ſcriptionem, uerum etiam lacęſſiti. Lenitudinem pro lenitate. Cicero libro Thuſc. iiij. Eamq; quam lenitatem nos dicamus, uitioſo lenitudinis nomine appellant.

Leæ pro leænæ. Lucretius libro quinto. Irritatæ leæ iacie bant corpora ſaltu. Ligellum tuguriolum domicilium breue. Plautus aulul. de ſuo ligello fumus ſiqua exit foras.

Licitari cō gredi, pugnare. Ennius, pars ludicre ſaxa iactāt inter ſe licitantur. Cæcilius hymnide, quæ narrare ineptū ē ſcitas feruentis, qn machæra licituri aduerſum eum cœpiſti ſcians. Longiſcere longum fieri uel frangere. Ennius libro. xyij. Neq; corpora firma longiſcunt quicquam. Idem, Cū ſola eſt eadem faciunt longiſcere longe. Ligurire deguſtare. unde alligurire multa ſuide 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 ſuiſſet, ſtipendium acceptitaſſe. Ennius, Fortunas q; quas cœpe latrōes iterſerare. Lauerna dea, cui ſuppliciant fures. Plautus cornicularia. litauerā Lauernam in fures ſceleraſcit manus. Lucilius libro. xyij. Si meſſes facis muſas, ſi uendis lauernæ. Luculentitatem à luculento. Cæcilius hymnide. Vide luculentitatem eius, & magnificentiam. Lauerius tuera. Dominus noſter tua luculentitate captus.

Luſtratus, luxurioſus à luſtris abditis locis. Plautus caſſina, unde es, nihil ubi luſtretur ibi bibatur. Luſcioſi qui ad lucernam non uident, & μύωπες 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

MOllitudinem pro mollicie. Varro papia papæ περὶ ὑπωμίων. Sulla in mento impreſſa amoris digitulo ueſtigio demonſtrat mollitudi

uem. Cicero de oratore libro ſexto, in ipſo fictu modum & mollitudinis, & leuitatis. Mirius magis mirum. Varro γνῶθι σεαυτόν. Subſilis, ac plaudis, & ab aratro poſces aſtri cam oro, nunquid enim hoc mirius? Mandare poſitum pro commendare. Siſenna hiſtoriarum libro tertio. Poſtricipia pau latim recedunt, atq; inde cum pauca 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 uirum, uerum nouellum quicquid eſt, recte dicitur. Næuius gymnaſtico. utrum eſt melius uirginem, an uiduam uxorem du cere? uirginem ſi muſta eſt. Maximitas poſitum pro magnitudine Lucretius libro ſecundo. Ne quædam cogas animi maximitate. Multeſima pars noue poſita quantitas infi nita. Lucretius libro ſexto. Quàm paruula pars, & quàm multeſima conſtet. Miſeritudine pro miſeria, & miſeri cordia. Accius aſtyanacte. Troia eſt teſtis, quære ex alijs, qui il lius miſeritudinem nomen clarum in humili ſaxo multis me morant uocibus. Idem Alpheſibœa, cum ipſa ſum, & miſeri tudo eorum iſta eſt liberum. Mœſtitudo pro mœſtitia. Acci us thelepho. Quem ego ubi aſpexi uirum memorabilem intui uiderer, ui uiſtitus teter, mœſtitudo, uaſtitudo prædicarent ho minem eſſe. Plautus aulul. Qui tanta mala, mœſtitudóq; opti gat. Magnitate pro magnitudine Accius uacues. Nam quæ ſat fingi, neq; dici poteſt pro magnitate. Macellum di ctum pro macilentum Lucilius probat libro ſexto. Si noſti, nõ magnus homo eſt, naſutus, macellus. Macore pro macie. Pacuuius peribœa. corpus q; meum tali mœrore, errore, maco re ſenet. Varro ſereno περὶ ἀρχαιρεσιῶν. Atticus rivalis homo iturus in curiam cum macreſcebat. Matreſcam ma tris ſimilis fiã. Pacuuius duloreſte. Vtinam nunc matreſcam ingenio, ut meum patrem ulaſci queam. Munia officia. Salluſtius hiſtoriarum libro tertio. Actum maxime (uti ſolet in extremis rebus ſibi quiſq;) clariſſimũ dom recordaui, cunctiq; omnium ordinum munia ſequi. Plautus mercatore. Dicens pro meritis gratum me, & munia fore. Metare parare. un de & metatores. Virgilius georgico. libro. ij. Si pinguis agros metabere campi, Dẽſa ſere. Cœlius annalium libro iij. Omnes ſimul terrã cum claſſi accedunt nauibus, atq; ſcaphis egredi untur, caſtrametati ſigna ſtatuunt. unde hodieq; metatores dici mus. Mammeatam mammoſam. Plautus pœnulo, cuius ami cam mammeatam. Muſimones aſini, muli, aut equi bre ues. Lucilius libro ſexto. pretium emit, q uendit equum muſi monem. Cato deletorio. Aſinũ, aut muſimonem, aut ariẽtem. Mœſtas pro mœſtifices. Laberius thuſco. concitatam mobilitate mœſtas. Miclyris paupercula pulmentaria. Lucilius li bro. xx. Pulmentaria utentibus, aut aliquod genus herba, et ius menarum bene habet ſe miclyris hoc eſt meri. Mertaret pro merẽtem faceret. Accius myrmidonibus, quod ſicut decuit, iſta res mecum, aut meus mertaret dolor, iandu 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 infir marentur. Nam mœnia oppidi ſtagnabant redundãtibus cloa cis aduerſo æſtu maris. Mercatis pro mercantibus. Sallu ſtius hiſto libro quinto. Cæteri negotia ſequebantur ſimilia ria legatorũ, aut tribunorũ, et par ſua commeatibus mercatis. Macries eſt maceratio. Afranius excepto. Si ille hæc nunc ſen tit, facere illi ſatis uis quanta illius mors ſit, macries 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 expe diat è cœno cibum. Plautus menæchmis. Andudũ oportuit na ſum ademptum mordicus. Monſtrificabile. Lucilius lib. xxvi. Nunc ignobilitas his mirum, ac monſtrificabile. Mendi catrier pro mendicare, & mendicabulũ pro mendicatione. Lau tus uidularia, malim moriri meos, quàm mendicatrier, boni mi niſtrantur, 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 q in ea parte effrenata impudentia præſen tem præſens dictis mertare inſtitit. Muginari murmura re. Lucilius libro ſeptimo. Muginamur, molimus, ſubducamur actu qs ualdus, atq; ea muginantur hodie atque ego occluſero fonte me. Medullitus à medullis. Varro cras credo, hodie nihil. Atq; ut igni feruido medullitus aquiloniã intus ſeruat fri gedinem. Plautus truculento. Oſtendiſſe ſciam mihi medullitus infidelem nũquam dum uiuam fore. Ennius ſatyrarum libro tertio. Enni Poeta ſalue, q mortalibus Verſus propinas flam meos medullitus. Meritiſſimo Turpilius paraterunſa. Me ritiſſimo te magnifacio. Cæcilius Aſoto. Meritiſſimo hic me eie cit 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 la bellis morſicatim ludunt. Mutatiliter à mutando. Varro cras credo, hodie nihil. Quibus inſtabilis animus ardẽs muta tiliter habet habere, & non habere. Mordicibus, & mor dicus pro morſu, pro morſibus. Plautus aulul. Aſini me mordi cibus ſcindant, boues murſent cornibus. Cicero Academicorũ libro tertio. ſpicuitatem, quam mordicus tenere debemus, abes ſe dicamus. Mæander eſt picturæ genus à ſimili opere la byrinthorum ortum clauiculis illigatum. Varro ταφῇ μνήμης περὶ ἐχόντος παρηχέασ. Mihi ficas mæandratas, & uermiculatas, atq; etiam adeo ingens orbem terræ. Virgilius libro primo. Victori chlamydem auratam quamplurima circũm Purpura mæandro duplici melibœa cucurrit. Manſum, mandendum, aut manſatum. Varro γνῶθι σεαυτόν. Dein certe alij fluctu, ut ficum pareret manſum, quo uenarum ſanguine riuos compleret. Lucilius libro triceſimo ſperãs ætatem eandem hæc proferre poſſet manſum ex ore daturum. Mulierauit ut effœminauit. Varro γνῶθι σεαυτόν. & rex & miſellus ille pauper amat, habet q; ignem intus hic acrem, hic ephebetum mulierauit. hic ad me decat adoleſcentem cubi culum pudoris primus polluit. Memordi. pepoſci, pepu gi, ſpepondi in ueteribus lectis ſunt. Accius honilia. Atrice ur ſum ſe memordiſſe autumat. Laberius callis. de integro patri monio meo centum millia numũm memordi. Ennius non ut ſi me canis memorderit. Cætera in obſcurioribus inuenimus.

Metus noue, & eleganter poſitum. Salluſtius hiſtoriarum libro primo. ad bellum excitabat metus Pompeii uictoris, hoc eſt quod de Pompeio metueretur. Mendicamonium, & mœcamonium Laberius in libro, quem cropium inſcripſit, in eo uerba hæc inueniet, qui doctrinæ ſtudium putauerit adhi bendum. In eo libro quoq; manſtus quod eſt furatus inue niet. Medioximum medio acutum. Varro modio. quid ali ud eſt, quod delphicæ canat columna literis ſuis ἄγαν μέσον uiduam nos facere adit mortalem modum medioxime, ut quon dam patres noſtri loquebantur. Muſculum pro forti, ac uehementi. Varro ὄνος πρὸς λύραν. Si non plus teſticu lorum offenderis, quàm in caſtrato pecore in Appulia, uinor non eſſe maſculum ad rem. Mancum debilem. Marcus Tullius de finibus bonorum, & malorum libro tertio. ſed et

iam alteris tribus, qui manatm fore putauerunt ſine aliqua ac ceſſione 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.

Macéria paries. Siſenna hiſtoriarum libro tertio Poſt illa rum macerias, ac parietinas qnq; 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 p ulſtria, quæ erant & alte mu'tifariam confoſſa. Marſupium ſaccu lum. Varro, Cato uel de liberis educandis. Et qđ perſpicuum eſt maiorem curam habere nos marſupij, quàm uitæ noſtræ. Molimentũ pro conatu. Siſenna hiſtoriarum libro quarto. con tra magno cum molimento, ac perpetuo ſono procedunt.

Modi peratores quaſi modum imperantes. Varro rerum humanarum libro .xx. In conuiuijs qui ſunt inſtituti putandi modi peratores 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 qa 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. Mulieroſitas, cupiditas fœmineæ uoluptatis. Cicero thuſc. li. iiij ſimiliterq; cæteri morbi, ut gloriæ cupiditas, ut mulieroſitas, ut ita appellẽ eã, quæ græce φιλογυνία dicatur. Memoriam poſitum pro ueruſtate. Pacuuius chryſe, perq; noſtram egregiam unanimitatem, quam memoria deſiderat.

Murmurillum murmuratio. Plautus rudente. nolo ego murmurillum, neque ſuſurrum fieri. Idem, quid murmurillas tecum, & te diſcrutias? Mediaſtinos non ſolum balnearum, ſed ædium quoq; miniſtros, & curatores legimus. Lucilius libro .xvij. Villicum Ariſtocratem mediaſtinum, atque bubulcum. Cato in præceptis ad filium. Ille imperator, tu illi cæteris mediaſtinus.

N

NVPERVM 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 ſanctetat genus.

Nubere ueteres non ſolum mulierẽs, ſed etiam uiros dicebant, ut nunc Itali dicunt. Componius 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 nõ uult. Titinnius Setina. Ipſus quidem hercle dicere ſane neuult. Plautus trinumo. Filiam meam tibi deſponſa tam eſſe audio, niſi tu neuis. Nigret nigra facit. Pacuuius chryſe. Soliſq; exortu rapeſſit candorem, occaſu nigret. Accius bacchide. Splẽdet ſæpe, aſt idem nimbis interdum nigret.

Nitidant abluunt dictum à nitore. Ennius creſphõte. D'pie eam ſecum aduocant, eunt ad fontem, nitidant corpora. Accius thebaide. Quin id Circæo fonte aduenient mundulæ nitidantur uulgo, pripendantur ſoni. Nixurire niti uelle. Nigidius commento grammaticæ .xxx. Nixurit qui niti uult, & in conatu ſæpius aliqua re perpellitur. Notificem notæ faciam. Pomponius atreo. Nunc te obſecro ſirpem 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 dicit uoluit omnes eos, qui aliquid mulieribus uendant. Nã 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 peſſimus. Nocteſcere cæcari. Furius poematis, etſi eſt authoritatis incertæ. Omnia nocteſcunt tenebris calignis 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 necæ. Siſenna hiſtoriarum libro quarto. Quoniam neque mea nex, neque interceſſio poſſe uidetur illorum dementem reprimere audaciam. Nænia ineptum, & incondi tum carmen, quod adducta mulier, quæ præfica diceretur, ijs quibus propinqui non eſſent mortuis exhiberetur. Varro de uita populi Romani libro quarto. Ibi a' muliẽre, quæ obtutum a' nocæ eſſet per quam laudari, deinde næniam cantari ſolitam, ad tibias, & uides.

O

OBſCOENAVIT Quaſi ſcæuum. i. malum omen attulit. Plautus Aſinaria. me tuo quodillic obſcœnauit meæ falſæ fallaciæ. Optimitas ab optimo. Plautus aſinaria. Maximas optimitas, & gaudio eſfertiſſimas. Idem captiuis. Maximas optimitas, opiperasq; offert mihi. Obba poculi genus, quod nunc ubba dicitur. Varro eſt modus matulæ περὶ μίθης. Dolia, atque apothecas 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 lachrymarum, luctuũ, orbitudinis. Turpilius thraſeleone. Hoc te oro, ut illius commiſereſcas miſeræ orbitudinis. Pacuuius

doloreſte

doloreſte, uel cum illum uideas ſolicitum orbitudine.

Ocquiniſcere eſt proprie inclinare. Pomponius proſtibulo. ut nullum ciuem pædicatui per dolum, niſi ipſius orans ultro, q ocgniſceret. Idem piſtore. Niſi nũc aliquis ſubito obuiam occurrit mihi, q ocgniſcat, quo cõpingam terminum in tutum locum. Obliterare eſt obſcura facere, & in obliuionem dare. Acius Agamemnonidibus, inimicitias Pelopidarũ extinctas tam obliteratas memoria renouare. Offendo, offenſio. Afranius uopiſco, quoq; nũc offendo ſæpe procul noſtra ſit mala. Olat pro oleat. Afranius fratris. Non poteſt qui in illas tacta, longeq; & multis olat. Pomponius aleonibus. Aleo ludã ſane meæ male oleant manus. Obſorduit obſoleuit. Cæcilius hypouoliriſtraria. Obſorduit iam hæc ĩ me erumna miſeria. Obſtrigilare obſtare. Ennius ſatyr. li. ij. Reſtant, ocurrunt, obſtant, obſtrigillant, ouagitant. Varro manio. lex neq; innocenti propter ſimultatem obſtrigillat, neq; nocenti propter amicitiam ignoſcit. idem de re ruſtica li. i. Tu inquit inuides tanto ſcriptori, & obſtrigillandi cauſa figlinas reprehẽdis, cum præclara quædam, ne laudes, prætermittas. Idem de uita popu. Ro. li. iiij. Quod Curio cũ id feciſſet dicebat amicis ut illi renuntiaretur ſe obſtrigillaturum, ne triumphus decerneretur, aut ne iterum fieret conſul. Obuarare peruertere deprauare dictum à uaris. Ennius Achille. Nam conſilijs obuarant, quibus tam concedit hic ordo. Obſecundanter obſequenter. Nigidius de dijs lib. i. Cur autem id quid ſit quærimus, obſecundanter naturæ uiuerent. Oculitus ut animitus, medullitus. Plautus, corni qui amant ancillam meam fedulium oculitus. Oſſiculatim ut ſimulatim. Cæcilius fallacia. Oſſiculatim parmenonem deuia liceat legant. Officere obeſſe M. Tul. de officijs li. iij. Demoliri ea, quorum altitudo officeret auſpicijs. Oliuitatem fructus olei. Varro in gloperiton. Deniq; omnes cũ lucerna combuſta eſt ilucubrandi, oliuitasq; conſumpta eſt. Idẽ de repu. li. i. Non modo integra eximi, ſed etiam maior, quàm in arbore unquam pepẽderit de oliuitate: oleas eſui optime condi ſcribit Cato. Occpſo cœpero. Plautus amph. Ni ego illi puteo, ſi occpſo, animam omnem ĩtertraxero. Oſa ſum pro odi. Plau. amph. inimicos ſemper oſa ſum obtuerier. Orbitum dictum per orbem. Varro πῶ ϑι στωτόν. Vt ſydera Cœli diuum ea cum terrã, atq; axẽ, quæ uoluntur motu orbito. Opuliſcere ab opulento dictũ decore. Furius Poematis. Quo magis in comptis poſſint opuli ſcere campis. Occule occulte. Cicero de orat. li. ij. Inter uncta argumentorum plerunq; oculas, nequis ea numerare poſſit. Virg. Geor. li. ij. Quod ſupereſt, quæcunq; premes uirgulta pagros, ſparge fimo pingui, & multa memor occule terra.

Opinabile. Cicero Academicorum li. i. Utq; hanc omnem artem rerum opinabilem appellabat.

P

Penularium, quaſi theca, & uagina penulæ. Nouius ſullonico. 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. Lual. li. xij. Inſignis uarijs cruabus, & petilis. Plautus plocinona. Coloratum frontem habet petilis habris, petilis, teunis dicit, habris mollis dicit. Paces plurali numero noue poſitum. Varro de uita po. Ro li. iij. Animaduertẽdum primum quibus de cauſis, & quemadmodum conſtituerint paces. Secundũ, qua fide, & iuſtitia eas coluerint. Pondo mille octingentum noue Varro de uita po. Romani lib. iiij. Itaq; retulit auro pondo mille octingentũ ſeptuaginta quinq;, græci enim herona mille dixerunt. Panus tramæ inuolucrum, quem diminutiue panullam uocamus. Lucil. lib. ix Eoris ſubtẽgminis panus eſt. Tumor quoq; inguinum ex formæ ſimilitudine ſic uocatur. Afranius matertera. In quem plenam papulam panum tympanum. Nouius optione. qui me miſerũ 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. Peniculamentũ uere reprehendere noli. Cæcilius fœneratore. Volat ſanguis ſimul anhelat peniculamentũ, & pallio datur. Prognariter ſtrenue fortiter, & conſtanter. Plautus perſe. Corſcio hercle utrunq; uelle, age, indica prognariter. Ennius anali. li. 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 eodẽ. Et eo plectuntur poetæ quàm ſuo uitio ſæpius dictabilitate nimia ueſtra aut pperitudine. Præcox, & præcoci, quod eſt immatura. Ennius annalium li. viij. Præcox pugna eſt. Lucilius lib. iij. Anicula aſpera, atq; præcox eſt fuga. Nouius huic puellæ præcoquis libido ineſt. Populatim per populos. Pomponius, magnus poeta placuit populatim omnibus. Præmatores nocturni prædones. Næuius amna gremuntius. Nam in ſcena uos nocturnos cœpit præmiatores tollere. Populacia ut nugalia, uel puerilia. Laberius. Late loquentibus hœdũ populacia agimus per ludum. Poſſeſtrix à poſſidendo. Afranius. Aliber totius monilis poſſiſtricem, ita tonſtrix, ita ipulſatrix, ita curatrix, ita plauſtrix, ita aſſeſtrix.

Perpetuitas ſit perpetua, æterna. Ennius annali. li. ix. liber tatemq;, ut ppetuitas, 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 puluerulẽtũ. Cato originũ lib. v. Origine fluuiũ Naronẽ magnũ, pulchrũ piſculentũ. & lib. vij. fluuiũ hiberum, is oritur ex catinatis magnus, atq; pulcher piſculentus.

Paſceolus ex aluta ſaculus. Plau. rudente. petã cenũ denaria philippea in paſceolo ſeorſum. Lual. li. xiij. Adde Syracuſis ſola paſceolũ alutamẽ. Cato ĩ pãſam pueris ĩ ludos tellos paſceolos furare. Piem, colã cuſtodiã. Plau. aſina. ubi piem pietatẽ ſi iſtoc more morata tibi poſtulẽ placere, mater mihi quo pacto præcipis? Portiſculus proprie ẽ hortator remigũ. Idem q eãdẽ pticã tenet, quæ portiſculus dicatur, qua excurſum, & exhortamẽta moderatur. Plau. aſina. & meã partẽ loquendi, et tuã trado tibi ad loquẽdũ, atq; ad tacẽdũ tute ut habeas portiſculũ. Ennius lib. viij. annali. thus ante tenẽtes parerẽt, obſeruarẽt, portiſculus ſignũ cũ dare cœpiſſet. Laberius cythera. Nec palmarũ pulſus, nec portiſculi. Perplexabile figuratũ, qđ aliud audiatur, aliud ſentiatur. Plau. aſina. Nec ullum uerbũ faciat pplexabile. Præſegmina proprie. Plau. aulul. ea dici uoluit, quæ unguibus eminulis præſecãtur, qn ipſi pridẽ tonſor ungues dẽpſerat, collegit, omnia abſtulit præſegmina.

Cipulo pro cõuitio. Plau. aulul. Ita me bene amet Lauerna te iã niſi reddi mihi naſa iubes pipulo hic differã ante ædes. Picos ueteres eſſe uoluerunt, quos græci πέτας appellant. Plau. aululari. Pici diuites, qui aureos montes colunt, eos ſolus ſupero. Percellere euertere, percutere. Varro Parmenone. Alius teneram abietem ſolus percellit.

Pinſere tundere, uel molere. Varro ταφὴ πιστικὸν. Nec pictorem ullum noſſent, niſi eum, q̃ in piſtrino pinſeret fariná. Idem de uita populi Ro. li. i. Nec piſtoris nomen erat, qui niſi eius ruri far pinſebat nominatua, quod eo piſunt. Porcas. Varro ταφὴ μυϊκὸν. Non uides in publica nocte te tabernas, qua pupulus ambulando proïde, ut in arato porcas reddit. Putidum putre. Varro ταφὴ μυϊκὸν. Inde putidas uuas acinis electis, & comeſtis extẽdit in lectis quondam. Cato originum li. ij. Si inde ignauis putidas atq; ſenticoſas cõmeatu monere uolebãt. Cæcilius Andria. conduat nauẽ putidam. Afranius auguribus. Et fallaci aſpectu paries pictus putidus. Pœnitudinem Pacuuius teucro. quæ deſyderio alumnum pœnitudinis, quales, caueris q̃ iculæ uaſitudine. Præbitio à præbendo i. exhibẽdo. Varro Eudæmonibus. Quod ea die mea erat præbitio in Ianuam cauæ cænem inſcribi iubeo. Pueros pro ſeruis. Varro Eudæmonibus. Vix uulgus cõſtuit non fieriarum, ſed puerorum, atq; aucillarum. 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 Furiũ 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 piculũ, exitiũ. Lucil. xxix. Nunc tu contra uenis, uel q̃ in nuptiis, uel ſe ſeneces, nec ſine pernicie. Plau. aſina. pelle crebris pnicis. Parcuit peperat. Næuius quadrigeminis, ſuo labori, nullus parcuit. Peruitere perire. Pacu. peribœa. Nã me puitere illis opitulariter quouis exitio cupio, dũ proſim. Titin. ſullonia. Iampridẽ egreſſa, ut puiteris. Liuius Tereo. Ego puerũ interea ancillæ ſubdam lætantem meæ, ne fame peruitet. Ennius hecuba. Sed nunquam ſcripſiſti q̃s parentem, aut hoſpitem, nec aſſat quos quis cruciatur peruiteret. Pigrarere tinere. Accius erigois. Fateor, ſed cur propter te pigrẽ hæc aut huius dubitẽ parcere cæpi. Idẽ chryſippo. Melius pigraſſe, q̃ propaſſe eſt nefas. Prouidere mouere, & ferre. Pacu. teucro, aut me occide illa hinc ſine uſquam prouideam gradum. Puellaſcere effœminari, uel reuireſcere. Varro bais. Quod non ſolũ inubæ fiũt cõmunes, ſed etiã ueteres puellaſcunt. et, multi pueri puellaſcunt. Palæſtricos quaſi ex uſu palæſtræ. Afranius excepto, etiã depellis mihi manũ p palæſtricos. Populatim. Cæcil. obolaſtate. Ego pdidi te q̃ omnes ſeruos pdo populatim. quæſo ne ad malũ, hoc addas malũ. Præſente cora, uel præſentibus Pompo. ſyris. Quid eſt apud forũ præſente teſtibus mihi uendidit? Accius menalippo. Eſt res aliqua, quæ præſente hoſte prius matura inſtitit. Eneſtella annaliũ. li. ij. Et quædã extra præſente ſuis, quædam abſente proiecſſem. Nouius Mania. Mediaste uolumus dona donare pulchro præſente omnibus. Primiter pro prime, Et primutus pro primo. Pompo. Accius geminis. Quin bono animo es, uideo, eripis primiter dapes. Lucilius lib. v. Sicuti cum primiter ficos populare ſentis item pretio ingenti ad primitus paucos. Prognariter audaciter. Plautus perſa. Age, indica prognariter.

Properatim, & properiter. Celeriter properanter. Quadrigarius annali. li. ij. Eo cõſules propere exercitũ reducunt. Pompo. buccone adoptato, pgis properatim. Cæci. plotia. Properatim in tenebris tũc cõfectũ eſt opus. Pacu. teucro. Mihi Claſſem ipetrat Theſſalũ, noſtramq; in altum ut propiter deducerẽ. Accius telepho. Remiſq; nixi properiter nauẽ in fugam tradunt. Præfractum durũ, iflexibile. M. Tul. de offi. li. iij. Ego etiã cũ Catone meo ſæpe diſſenſi, nimis mihi præfractum uidebatur ærariũ, uectigaliaq; defendere, omnia publicanis negare. Et in hortẽſio. His cõtrarius Ariſtotius præfractus ferreus nihil bonũ, niſi qđ rectũ atq; honeſtũ ẽ. Pulchritas pro pulchritudo. Cæcil. arpaio. Me ne diï boni, qđ illud eſt pulchritatis? Proletarij cues dicebãtur q̃ in plebe tenuiſſima erant. & nõ amplius, q̃ mille, & q̃ngentos æris i cenſum deferebãt, Ennius ãuali. Proletarij, ut publicatus, ſcutaq; ferriq; ornatus.

Proſpica, & deſpicat intenta, & cõtempla. Næuius aſſitogiola. Ac ſibi proſpicat, ac deſpicat. Poteſt ergo proſpicus, ac deſpicus dici. Pollentia potentia à pollendo dicta. Plau. rudẽte. Ne ineptorum potior ſit pollentia. Pollere ergo cõmune eſt. Propiciabilis ad propiciandũ. Ennius cupiuncula. huic ẽ animus propiciabilis. Ita & adolabilis, ideſt ſine dolore. Pauxilliſper à pauxillo. Plau. truculento. Plus decẽ pondo amoris pauxilliſper pdidit. i. p particulas. Ponderitatem à pondere ut grauitatem. Accius pragmatico li. i. Et cuncta fieri cætera ĩ becillia, nõ qđ põderitatẽ, grauitatemq; hominis. Pueritia. i. puritas. Varro rerum diuinarũ. li. i. Quæ pueritia eſt infrequens polluta. Prælumbare lumbos pfringere. Næuius uindemiatoribus. Cœpit utrũque q; prælũbare fuſtibus. Puellæ pro puellæ. Varro de uictis περὶ φιλοτιμίας. Propera te uiuere pueræ, quas ſinit ætatula ludere, eſſe, amare, & uenerĩs tenere bigas. Idem de uita popu. Ro. li. ij. Sic ĩ priuatis domibus pueri liberi, & pueræ miniſtrabant. Pupæ & pupi. Varro aborigínibus περὶ ἀνθρώπων φύσεως. Itaq; breui tempore magna pars in deſyderiũ puparũ, & ſigillorũ uenibat. Idem tithonio περὶ γήρως. Mãmam lactis ſugentem pupũ paſcere. Pipare proprie gallinæ dicuntur. Varro ab originibus περὶ ἀνθρώπων φύσεως. Mugit bos, ouis balat, equi hinniũt, gallina pipat. Procudere dixit prolatare pro ducere. Varro περὶ τῆ φωνῆ μέρος περὶ ἀντρίας. legendo, & ſcribendo uitã procudito. Virg. Geor. li. i. Durũ procudit arator Vomeris obtũſi dentẽ. Præcox. i. præcoqua. Varro in eridebo περὶ ἐμμονῶς. Verere ne manu non mittat cũ octo medicarios honeſtos audiſſemus dare poſſis mittet qđ ſi nõ mittet, fugies ſi me audies, cũ tẽpus reuocat ea præcox ẽ fuga. Pauperauit. i. pauperẽ fecit. Plau. milite glorioſo. quæ improbaſtis pro mẽtis uitho domnũ pretio pauperat. Idem æri ſtudio, quã ego tantæ pauperaui p dolũ pecunia. Titinnius priuigna. Nam qd 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 li. xxx. Secus cum eo medio, ac ludo bene potus receſſit. Paucies pro raro dicit ueterũ authoritas docet. Titinius gemina. Poſtq̃ factus maritus hanc domũ abhorres, tuã etiã uxorẽ pauciesuideo. Idẽ in eadẽ. Tu autẽ iniq; in urbem pauciesuenire ſoles. Cœlius annali. li. VI. Cõſulto nõ pauciesarceſſitum. Pollinctores ſunt q̃ mortuos curant. Varro mutuum mulli ſcabunt περὶ χωρισμῶ. Itaq; ſi plures dies inter medicos diſceſſum, & aduentũ pollinctores interfuerũt, & id æſtate uideas. Varro Motorene περὶ φθορᾶς νόσων. Propter cunam cæpulum poſitum nutrix tradit pollinctori. Plautus aſinar. Ecqs currit pollinctorem accerſere? Putamina non ſolum arborum ſunt, uerum omnium rerum purgamenta. Nam qcquid ex quacunq; re proijcitur, putamen appellatur. Plau. Captiuis. Nucleũ amiſi reliq; pigneri putamĩa.

Peſtilitas peſtilẽtia. Lucilius libro ſexto. Atq; uis omnium morborum peſtilitas. Lucretius libro ſexto. Hæ igitur clades nouæ peſtilitas. Pœniturum. Accius epinauſimache. Quod ſi procedit neq; te, neq; quẽquam 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. Proferari impetrari. Lucilius libro .xxyi. Nec minimo, & proferatur pax, quod Caſſandram ſigno diripuit. Puellos pueros. Varro teſtamento τοὺ παιδιωῶν. Sic ille puellus ueneris repẽte nado cecidit cruentus olim. Lucilius ſatyrarum li.iiij. Cumq; hic tam formoſus tibi, ac te dignus puellus. Lucretius li.iiij. Et natæ poſſint tamen inde puellos Suſcipere, et partu poſſent diteſcere dulci. Ennius, Ille ſuos diuis mos ſacrificare puellos. Varro marcipore. Veliam me, & pmiſiſſe, ut ſeueluuium degluberet dum madore puellum. Idem ſaxageſi. 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 unidum rete ſine ſquamoſo pecu. Liuius ægyſtho. Tum autem laſciuum reiſſimum pecus. Virgilius Geor. libro .iiij. de Apibus. Et pecudum cuſtodia ſolers. Lucre. libro .ij. Cræterea genus humanum, mutæq; natantes Squamigerum pecudes. Lucilius ſatyrarum lib. V. Laſciuire pecus iuſſi, noſtriq; repandum. Peractum dictum eſt percuſſum. Plautus amph. Delirat uxor, atra bili patæ eſt. Pecua & Pecuda, ita ut pecora ueteres dixerunt. Næuius gymnaſtyco. Homines pecua, belluaſq; Idẽ lycurgo. Sine ferio pecuda manibus, ut ad mortem meant. Accius aſtyanacte. In cælſis montibus pecua, atq; inter colles paſcunt danai i Phrygia, & terminis. Idẽ medea, Vagent pauore pecuda in tumulis ſederunt, quis nos paſcet poſtea? M. Tullius de rep. libro quarto. Cum adhibent in pecuda paſtores. Accius Diomede. Paſſim quæ præda pecua balabant agris. Cæcilius umbris. Et homini, & pecudibus omnibus. Siſenna hiſtoriarum. li.iiij. Iumenta pecuda locis trepidare cõpluribus. Putret putridum eſt Pacuuius Teucro. Quanquam annisq; & ætate hoc cõrpus putret. Accius erigona. Quanquam exangue hoc cõrpus mihi annis putret.

Protollere eſt differre. Lucilius ſatyr. libro primo. Si non amplius ad luſtrum hoc protolleret unum. Prima ſignificat ſingula. Lucilius ſatyr. libro primo. Ad cœnam adducam, & primum miſce abdominat hymni aduenientibus prima dabo. Lucretius libro tertio. Quod ſi forte animas extrinſecus inſinuari Vermibus, et primas ſi cõrpore poſſe uenire Credis.

Prodigitas dicta profuſio. Lucilius ſatyrarum libro ſexto. Nequitia occupat hoc peculantia, prodigitasq;. Porcet ſignificat prohibet Pacuuius atalanta. Magna te ut uerear loqui porcet pudor. Accius erigona. Quibus oculis quiſquam noſtrũ poterit illorum obtui uultus. quod iam ab armis anni porcent. Ennius telamone. Deum me ſenſit facere pietas, ciuiũ porcet pudor. Varro manio. Hũc ceris tibi miniſtra frugibus ſuis porcet. Lucilius libro ſexto. Non te porro` procedere porcent.

Prolixitudinem à prolixo. Pacuuius duloreſte. Oro mi ne flectas findimi prolixitudinem. Perfice perficeris. Lucretius libro ſecundo. Deniq; ad extremum creſcendi perfice finem. Omnia pduxit rerum natura creatrix. Pediolus à pede diminutiue. Afranius excepto. atq; adeo nolo nudo pediolo es pus. Petigo genus morbi. Lucilius libro .xxx. Illuui es ſcabies oculos huc, deniq; petigo cõſcẽdere. Porrigo morbi genus. Lucilius libro .xxx. Triſte & corruptum ſcabie & porrignis plenum. Profligare uerbum paſſiuum ad uſum trahi cœptum eſt. Nam cum ſit profligatum perditum, & ad internetionem adductum, nũc perfectum ſolum, tum aut ædificium, aut aliquod utile inceptum dicendum putant. Cum affectum dici debeat non profligatum. M. Tullius. tamen thuſ. libro quinto. Profligata iam, & pene` ad exitum deducta quæ ſtio eſt. Idem de prouinciis conſularibus. Bellum adfectum uidemus, & infra. Nam ipſe Cæſar quid eſt quod in ea prouincia commemorari uelit, niſi ut ea, quæ per eum adfecta ſunt p fecta reipu. tradatur. & in œconomicis. Cũ uero affecta iam prope` ætate à ſole mutare tempus eſt. Patritum ut auitum. Varro manio. ſunere 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. Conceſſum non cõceſſum, & quod quidam pœſſum etiam uolunt. Popinones uel hi, quos nunc dicimus tabernarios à popinis, uel luxurioſos, qui ſe popinis dedunt. Varro modio. Quis poculis argenteum chorum introibit? popino. Lucilius libro primo. Infamem honeſtam, turpemq; odiſſe popinam. Putidum nõ 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 thuſ. libro quinto, propter animi multarum rerum percurſiones tempore breui. Præfeſtinatim. Siſenna hiſt. libro quarto. Idemq; perſeuerauerunt, uti lex perueniret ad quæ ſtorem, ac iudices, quos uellẽt inſtituerẽt præfeſtinatim, & cupide. Præſtolari eſt expectare uel manere. Siſenna hiſto. libro tertio. Occulte, tacitiq; aduenientium cohortium præſtolari accipiunt. Permittere, promittere, inatare uel præcipitare. Siſenna hiſto. libro tertio. Et inde equum concitatum primum ceps ad hoſtiũ pmittit 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 orat. libro ſecundo. Illud aſſequor, ut ſiquis mihi forte maledicat, petulans, aut ſane` inſanus eſſe uideatur. Preſſu quaſi cõpreſſione. Cicero de orat. lib. tertio. Valerium Soranum leuitate foris, atq; ipſo uocis preſſu, & ſono facile uincat. Pauptates noue poſitum numero plurali. Varro de uita populi Romani li. 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 iciter, occultiq; ſunt conſentanea, quod ſunt paupertina ſine elegantia, ac cum cæſtimonia. Plumarium à plumando. Varro Cato, uel de liberis educandis. Tenim nulla, quæ didicit pingere poteſt bene indicare, quid ſit bene pictum plumario, aut textore in puluinaribus plagis. Purpuraſcit? Cicero academicorum libro ſecundo. Quid mare, non' ne cæruleum? 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 poſitũ pro impedito, & inepto. Cicero academicorum libro quarto. Quod ipſi Antiocho pingue uidetur, & ſibi ipſum contrariũ probatur difficile. Cicero thuſ. libro quinto. Quod etſi difficile eſt probatu propter tam uaria multa tormenta fortunæ.

Palpo quaſi à palpando. Plautus mercatore Palpo ponit.

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 obliniſcant. Piſare frangere uel tundere. Varro de re ruſtic. libro primo. Promendũ diem, ut in piſtrino piſetur, ac torreatur. Præcidaneũ eſt præcidendũ. Varro de uita populi Romani libro tertio. Quod humatus non ſit hæredi porca præcidanea ſuſci pienda telluri, & cereri, aliter familia pura non eſt. Palangæ dicuntur fuſtes teretes, qui nauibus ſubjciuntur, cum attra-

huntur ad pelagus, uel cum ad litora ſubducũtur. unde etiam nunc palangarios dicamus, qui aliquid oneris fuſtibus tranſue hũt. Varro de uita populi Romani libro quarto. Cum pœnus in fretum obuiam ueniſſet noſtris, & quoſdam cepiſſet crude liſſime, pro palangis carnis ſubiecerat, quo metu debilitaret noſtros. Pondo ducentum noue Varro ſæpe de uita populi Romani. Delphos Apollini munera miſſa, corona aurea pondo ducentum.

R

Rotunde poſitum elegãter, concinne, uel cõlecte Cicero de finibus bonorum, & malorum libro quarto. Iſta ipſa, quæ tu breuiter Regem dictatorẽ diuitem ſolum eſſe ſapientem a te quidem apte, ac rotunde quippe. habes enim a rhetoribus. Ruta dicuntur diruta. Cicero de orat. libro ſecundo. Et dicis te cũ ædes uenderes ne in rutis quidem, & cæſis ſolum tibi patere num recepiſſe. Virgilius Geor. libro ſecundo. Cumulo q; ruit male pinguis arenæ. Rauum fuluum. Cicero Academicorum lib. iiij. Quia nobiſmet ipſis tum cœruleum, tum rauum uidetur, quod q; nunc a ſole cõlucet. Rauis eſt raucites. Plautus aulul. ubi ſiquid poſcamus, quæ ad rauim poſcam prius. Idem caſtellaria. expurgabo hercle omnia ad raucam rauim. Rurant pro ruſticantur. Plautus captiuis dum rurant homines, quos liguriant. Varro ſerano περὶ ἀγροτικῶν. Dum in agro ſtudioſius ruror aſpicio Triptolemum ſculpineã tum 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 uillicari, ſe dominari eſt mea ſententia. Ructus a 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 il le ringitur tu rideas. Riſcus locus in parietibus anguſta. Terẽtius eunucho. In riſco odioſa æſſas reciproca animum inquam odioſe. Ennius andromeda. Riſcus prorſus reciprocat fluctus feram. Repedare. Lucilius li. xxvi. Rediſſe, ac repedaſſe, ut Roma uitet gladiatoribus. Idem q; ſanctum ego a Metello Romam repedabam munere. Redandruare redire. Lucilius. ix. ut uulgus redandruet. Inde Pacuuius Chryſe. Græcos nihil mediocriter redandruare. Redoſſit redijt. Accius amphi. Quid hic redoſſit uiam cometet obtet facilius. Idem διδασκάλ. lib. i. Vt dum uelint breuitatem cõſequi uerborũ aliter relatum redoſſire ſponſum. Repueraſcere in puerũ redire. Iouius agricola. Quid ita? quia enim repueraſcis fingit has perſonas pater. M. Tullius de orat. li. ij. Eos q; in credibiliter repueraſcere eſſe ſolitos, cum rus ex urbe tanquam ex uinculis euolauiſſent, & de ſenectute. Et ſiquis deus mihi largiatur, ut ex hac ætate repueraſcam, & in cunabula quasi am. Et de orat. li ij. Cum Scipione ſolitum ruſticari, eosq; incredibiliter repueraſcere eſſe ſolitos. Rhetoriſſat rhetoricæ 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 tribodite περὶ ἀροτικῶν. Prius quàm in orcheſtra pythaules inſtet tibias domi ſuæ ramices rũpit. Lucili. ſatyr. li. ix. Quod deformis ſenex appetitus ac podagroſus eſt, quod mancus, miſerq; exilis ramice magno. Varro περὶ ἀγροτικῶν διδασκάλ. Rapta an neſcio quo mulione rapturis ramicis rumpit. Ruſpari eſt ſcrutari, Accius nyctereſia. Tu' ne nũc attentare, tu' ne nũc animo ruſpari phrygas? Idem meleagro. Vagent ruſpãtes ſyluas ſextam teſſeras. Regredere reuocare. Ennius Achille. Quo nũc incerta re, atq; inorata gradum regredere conare. Ruminare dictũ i memoriã reuocare. Varro tanagle. Nõ modo abſens quicquam de te ſequius cogitauit, ſed etiã ruminabitur humanitatem. Liuius ægyſtho. Nemo hæc noſter ruminabitur muliẽri. Ruſticatim pro ruſticè. Pomponius a leonibus, at ego ruſticatim tangam, urbanatim neſcio. Rumifera re dictum honeſte rumoribus ferre. Plautus amph. Quam q; adeo ciues thebani non rumiferant probam. Redurare aperire cõtra id qđ dicatur obturare. Varro agathone. Pueri obſcœnis uerbis nouæ nuptæ aures redurant. Rutuba pertur batio. Varro ſexageſi. Ergo tum Romæ parcè, pure q; pudentis 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 ἀναπεπαῦσθαι. Ac cius, Iã iá albicaſcit Phœbus, et recẽtatur cõmune lumẽ hominibus et uoluptas. Rapinatores pro raptoribus. Varro Marco. In inuidiã ueniãt in hoc ipſo rapinatores. Lucil. li. ij. Homo impudicus, et impune ẽ rapinator. Rheda uehiculũ. Varro epiſtola ad Varronem. Quod ſi tuam heri rhedam nõ habuiſſem, uaricẽs haberem. Recentiorum nouorum. M. Tullius de finibus bonorum & malorum li. 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. a quo ſubrumi etiam nũc dicuntur agni. Reiculas oues, aut ætate, aut morbo graues. Varro Cato, uel de liberis educandis. Et ut i grege opilio oues minus idoneas remouere ſolet, quas reiculas appellat. Iæpe. n. unus puer petulans, atq; ipurus ingnat gregẽ puerorũ.

S

Saltuatim, & uellicatim. Siſenna hiſt. li. i. Nos una ætate in Aſia & græcia geſtæ literis ideo continentia mandauimus, ne uellicatim, ac ſaltuatim ſcribendo lectorum animos impediremus. Scapum. Varro Maræ, mihiq; diuitum ſtylo noſtro papyrino leuij ſcapos capitio. nouo partus poeticon. Sutrinas a ſuendo. Varro Hercule ſocratico. Qui ſutrinas facere inſcius, nihil homo agis. Scabre. Varro manio. Derelinquere quàm perire, ſic uale ſcabre atq; illunie, & uaſtitudine. Strigoſus apud ueteres morbus dicitur iumentorum, qui corpora ſtringat, aut fame, aut alia uitij cauſa, quaſi ſtringoſus. Maſurius ſcabrius li. 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. Subijcis noue poſitum non a ſubijciendo, ſed altitudine. Ennius Achille.

Per ego

per ego deum ſublimas ſubicis humidas, unde oritur imber. Virg. geor. li. iiij. Quantũ ueue nouo uiridis ſe ſubicit alnus. ☞ Scraptas ſcrupedas ſtrictiuellas exprobratio lucio, aut de formitas meretricum. Plautus aulul. ſcraptæ, crupedæ ſtrictibilæ ſordidæ. ☞ Sabulum. Varro ταφῆ λθυίπτυ. Non uides in magnis periſtylis, qui cryptas domo non habent ſabulum iacere à pariẽte aut cryptis, ubi ambulare poſſint.

☞ Suctu. Varro γεῶθι σεαυτόν. Vt crementa corpora fierent maiora paruo ut ſuctu candida lactis. ☞ Super ualde uehementer. Virgl. æn. libro primo. His accenſa ſuper iactos æquore toto Troas. Et libro iij. O mihi ſola mei ſuper Aſtyanactis imago, ſic oculos, ſic ille manus, ſic ora gerebat.

Scapres pro ſcabres. Ennius Andromeda. ſcrupeo inueſtita ſaxo, atq; oſtreis, quam exaprent. Pacuuius teucro. Quæ de ſyderio alumnum penitudines quales ſcapres qua inculta uaſtitudine. ☞ Secundare proſperare. Virgilius libro ſexto. Diſ noſtra incepta ſecundent. Propertius elegiarum lib. iij. Iam ligdum nautis aura ſecundat iter. ☞ Sunat deprimit. Lucilius libro ſeptimo. Sunauit taxim ad nares delphinus ut olim.

☞ Scurrile quaſi uulgare à ſurris. Cicero de ora. li. 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 in ra 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. Regnum q; noſtrum ut ſoſpitent. ſuperſtitentq;. ☞ Septuoſe obſcure. Liuius antiopa. Ita ſeptuoſe dicto 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 ſimuliter. 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. ☞ Succidiam ſucceſſionem neceſſariam. M. Tullius de ſenectute. Iam ortum ipſius agricolæ ſuccidiam alteram uocant. Dicitur & ſuicidia, quod eſt laridum. ☞ Signatam integram uirginem uetuſtas uoluit dicere. Lucilius lib. xxix. Primam chryſicum negat ſignatam reddere. ☞ Superbos ueteres mortuos 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 ἀγρίσεων. ☞ Neq; in puluere mitico æquam carnem quibus ſatullem corpora, ac famem uentris. Singulum pro ſingulare. Plautus aſtellaria, & ad ſingulum uideo neſcium. Varro περὶ πόντου 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 dicatur pro ſpe. Varro aborigi nibus περὶ ἀνθρώπων φύσεως. ſublimis ſperibus iactato notio uolitantis altos niens trudito. Idem ἔνες πρὸς λύραν. Quibus ſuã delectet ipſe amaſiam, & habitatem ſperibus lactet ſuis. ☞ Scalpurire ſcalpere. Plautus aul. ubi erat hæc defoſſa cœpit ibi ſcalpurire unguibus. ☞ Somnorinas dixit quæ in ſomnis uideantur. Varro prometheo libro primo. Cibis menſum quam Somnorinas imagines affatur non umbra tur ſomno pupulæ. ☞ Satias pro ſacietas. Accius aſtyanacte. Quorum crudelitatem nunq; 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 iã omnium rerum tenet facta. Terentius eunucho, nam ubi me forte ſatias cepit, commuto locum. Lucretius libro ſecundo. Quã tibi iam nemo feſſus ſatiate uidendi. ☞ Squalam pro ſqualidam. Ennius telamone. Strata terra eluere lachrymis ueſtẽ ſtratam & ſordidam. ☞ Socienno pro ſocio. Plautus aulul. ibo intro atq; illi ſocienno tuo iam interſtringam gulam. ☞ Saturix. Varro eſt modus matulæ περὶ μέτρων. Manias hic theobogenes fluit ſaturex. ☞ Somniculoſus quod ad ſomnos uacet. Laberius ſororibus, æaſtor multum ſomniculoſum.

Sæuitudo pro ſæuitia. Plautus bacchidibus. Vincla uirgo molle ſæuitudo mala ſit peior. Sauitudo ſuauitas. Plautus bacchidibus. Cor meum ſpes mea, mel meum, ſuauitudo, cibus, gaudium. Turpilius leucadia. Interapedine interficior, deſyderio differor, tua mihi cupiditas, ſuauitudo, & mei animi expectatio. ☞ Seueritudine pro ſeueritate. Plautus epidico. quid illud eſt, quod illi æperat frons ſeueritudine? Sorditudine pro ſorde. Plautus pœnulo, ut mihi abſterſerunt omnes ſorditudinem. ☞ Sententia ſenſibilitas. Lucretius libro quarto. Internoſcere uerborũ ſententia quæ ſit. Lucr. li. ſatyrarũ. iiij. Vertitur œnophoris fundus ſententia nobis. ☞ Idem li. v. 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 nũc qd ſubiti mihi febris æſtuat mali? ☞ Sanctitudo pro ſanctitas. Accius tereo. Alia hic ſanctitudo eſt, aliud & nomen, & numẽ Iouis. Idẽ phœniſſis, delubra cœli tu maris ſanctitudines. Turpilius Leucadia. Miſeram terrent me omnia maris, ſcopuli, ſonitus, ſolitudo, ſanctitudo Apollinis. M. Tullius de repub. 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. ☞ Vulgóq; 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. Manq; ut dicam te metu, aut ſegnitate addubitare, aut meum eſt. Cicero de orat. libro primo. Et quoniam de imprudentia diximus, caſtigemus etiam ſegnitatem. Scæleroſi pro ſcelerati. Lucilius ſatyr. libro prima. Non uim ætatem tempeſtatem hanc ſcæleroſi merentur. Afranius diuortio. O diem ſcæleroſum, & indignum. Speratum, ideſt ſponſum. Afranius fratris, curre, & nuntia uenire, & mecum ſperatum adduce. Videat puellam curent, conformentiube. Idem in eadem, ſperatã non odi tuam. Screare expuere. Terẽ. ἐκπτυσιμοῤῥιγῶ. Gemitus, ſcreatus, tuſſis.

Sereſcit poſitũ pro ſicatur, qđ ſerenitas ſicca ſit. Lucr. li. i.

Deniq; fluctiuago ſuſpenſæ in littore ueſtes
Vueſcunt eædem diſpanſæ in ſole fereſcunt.
Vnde Virg. docte Geor. li. i. unde ſerenas Ventus agat nubes. hoc eſt ſiccas. Idem alio in loco. atq; arida differt Nubila.

Sucerdæ. Lucilius libro xxx. Hic in ſtercore humi, fabuliſq; fimo atq; ſucerdis. Simitu ſimul. Lucilius libro. xxx. Gratia habetur utriq; illis, quæ ſibi quæ ſimitu laud. amph. Non ego cum uino ſimitu ebibi imperium tuum. Idem merca tore. Ita tres ſonitu res agendæ ſunt, quando una accœperis.

Subſiciuum ſecundum, ſequens. Lucilius libro. xxviij Præ terea hæc ſubſiciua ſiquando uoles operam ſubſiciuum poſtu.

Sucædens ſucidaneum. Cicero de orat. libro ſecundo. An ſe hæc neſcire, quæ hero fero ſucædunt omnes, ut aiunt. Sup ploſionem plauſum, uel percuſſum. Cicero de orat. libro. iij. Et quo uereor, ne nihil ſint tui niſi ſupploſionem pedis imitatus. Superbiloquentia. Cicero thu. libro quarto. Animq; i potentiam, & ſuperbiloquentiam. Sarcinator ſutor. Lucilius libro. xxviij. Sarcinatorem eſſe ſummu fuere centone optume. Soſpitent, ſaluent. Ennius menalippa. Regnumq; noſtru ſoſpitent, ſuperſitentq;. Pacuuius Medo, populo qui ſiu ſtum ſempiterne ſoſpitent. Singulatim, & ſingillatim a ſin gulis. Cæcilius hypobolimaſtraria. Hos ſingulatim ſapere, uos minus arbitror. Cæcilius ænali libro primo. primu malo pu blico gratias ſingulatim nomina. Lucilius libro. xix. Sic ſin gillatim noſtrum unuſquiſq; mouetur. Solennitus pro ſale niter. Lucilius ægyſtho. Solennitus à declitali laudet lubens.

Scenatilis, uel ſcenaticus pro ſcenico. Varro modio. Sed ô Pe trulle ne meum taxis librum, ſi te pepigat hæc modo ſcenati lis. Idem ὄνος πρὸς λύραν. ut comica nitidi ſcenatici. Sa perdæ quaſi ſapientes, & elegantes. Varro modio, omnes ui demur nobis eſſe belli, feſtiui, ſaperdæ, cum ſimus κάπροι.

Surditatem. Cicero thuſ. li. v. In ſurditate uero quidnã eſt mali? Erat ſurdaſter Marcus Craſſus. Simplicitus ſimplici ter. Plautus merca tore. ſed eam ſimplicitus dicam, ſi opera eſt auribus. Suſcitabulum honeſte poſitum intitamentu. Var ro ὄνος πρὸς λύραν. Fornicia ſum uocis ſuſcitabulum, can tantiumq; gallus gallinaceus. Simlitas ſimlitudo. Cæcilius ſyracuſis. uide Demea hominis quid ferè morum ſimlitas.

Salebræ à ſaltu dictæ. M. Tullius de finibus bonorum, & malorum. Hic ſi definire, ſi diuidere potuiſſet, ſi loquẽdi uim ſi deniq; conſuetudinem uerborum teneret, nunquam in tan tas ſalebras incidiſſet. Idem libro quinto. Venit ad extremu, hæret in ſalebra. cupit enim dicere. Et de orat. Alter enim ſi ne ullis ſalebris, quaſi ſedatus amnis fluit. Subleſtum eſt le ue, friuolum. Plautus. Nam ubi ad paupertatem acceſſit, infa mia, paupertas grauior fit, fides ſubleſtior. Supellectiles. Cicero in orat. Verecundus erit uſus oratori, & quaſi ſupel lectiles ſupellex. Scurrile à ſcurris ridiculum cum turpi tudine. Cicero orat. Ridiculo ſic uſurum Oratorem, ut nec ni mis 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 ſecun do. E muris canes ſportis demittebant. Varro de uita popu. Romani. libro primo. Neque. n. obſonium in tota cœna cœ ptum ex uarijs rebus coniectum in una ſportam perſpicitur

Sodes non ut apud comicos, ſed ſi audes. Cicero orat. liben ter etiam copulãdo uerba iungebant, ut ſodes, prout ſi audes.

Scopas. Cicero orat. & ſi hoc illius dictum eſt, ſcopas (ut ita dicam) mihi uidentur diſſipare. Scauntur, pro cognita ſunt. Cicero de orat. libro ſecundo. Ars enim eorum eſt, quæ ſcauntur. Oratoris autem omnis actio opinionibus, non ſcien tia continetur.

T

Tetret fœdet, polluat, Pacuuius peribœa. Belluarum ac ferarum aduentus ne tetret loca. Tetinerit pro tenuerit. Pacuuius medo. Credo, quorſum itinet tetinuſſe a iunt? Accius clytemneſtra. ut quæ tum ab ſentem 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 bucone. Adoptatu clandeſtino tactus taxim perſpectaui peracutum. Temerius. Accius Διδασκάλῳ libro ſecundo. Sed Euripidis, qui toros temerius in fabulis.

Teſtatim minutim. Pomponius uerre ægroto. Iam iſtam o laphis comminuiſſem teſtatim tibi. Tractim, ut ſenſim ideſt diutine, longo tractu Plautus amph. Quid ſi ego illum tra ctim tangam, ut dormiat. Tudiculare commouere. Varro marcipore Hicine 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 e nubibus tortam indicat fore, ut tegillum paſtor ſibi ſumat. Terta 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 ad duxerit cœli temperatura, an terræ bonitas. Torto pro tor mento. Pacuuius dulorcſte. Nam te in tenebricis ſæpe lacera bo 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 fu neſta ueſte, tonſu lugubri. Tuburcinari ſignificat raptim manducare. Titinnius prælia. Tuburcinari ſine me ultis reli quias. Plau. perſa. Tuburcinari de ſuo ſiquid domſit. Turpili us bethonibus. Me lixa itus ceſſat, credo hercle helluo tuburci natur. Tabificabile uel tabificu. Accius medea. Par nec or bi ficor liberorum leto, et tabificabili. Cicæ thuſ. lib. iiij. Atq; ut hæ tabificæ mẽtis purbationę ſunt. Tuatim. tuo more. Plau. amph. Ecce rẽ iam tuatim facis. Tetritudo. Accius fliocteta. Quod te obſecro ne hæc aſpernabilẽ tetritudo mea i occulta fa xit. Temnere, cõtẽnere. Lucil. li. xxx. Quodq; adeo fue rint q temnere ſupbum. Virgil. li. vi. Diſcite iuſtitiã moniti, & non temnere diuos. Taxis pro tetigeris. Varro modio. Sed petule ne meum taxis liberũ. Tippula animal leuiſſi mum, quod aquas non nando, ſed gradiendo tranſeat. Var ro bimargo. Leuis tippula liniſica frigidos tranſit lacus. Plau. leuior es, q̃ tippula. Toneſcit pro tonat. Varro bimargo. Tunc repente cœlitum alium tonitribus templum toneſcit.

Tranſenna non (ut quidam putant) tranſitus, ſed eſt feneſtra. Cicero de orat. li. 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 tiro nem, ac rudem, nec peregrinum, & hoſpitem concedo eſſe de bere. 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 exami

nantur.

nantur. 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. Trichinum tardum, & quaſi impeditum, & ſiccum, uel ſine ſucco, ut ſunt capilli, qui græce ξήρες dicuntur. Varro eudæmonibus. Quod tunc quæſtus trichinus erat, nũc eſt uber, ut quæſtus ſit magnus. Tetrica eſt ſeuera. Varro τοῦ παροιμιώδους πρὶ ταδοποιΐας etiam audiſſet reddere potuiſſet mulier tetricæ horrentis ducat ad Appi am moribus bonis. Virgilius æn. libro ſeptimo. Qui tetricæ horrentis rupit, montemq; ſeuerum. Tarditudinem tarditatem pro tarditate. Plautus pœnulo. Quod eſtis agro ocleas tarditudine. Acius alcmene. Atq; ecos ſegnes ſomno, et tarditudine. Idem Diomede, multa mutuntur tarditæ, & ſecordia. Temeritudinem pro temeritate. Pacuuius duloreſte. En non tyranni noui temeritudinem. Tenta dictum pro extenſa. Lucretius libro ſecundo. Tympana tenta ſonant palmis, & cymbala circum. Idem libro ſexto. Duráq; 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 Atalante. Quis iſtic eſt nullus, alligata quæ triſtitias? Turpilius leucadia. Ante facta in ignem commito, triſtitias ante dortium. Torporauit pro torpeſcit. Turpilius etærijs, Stupidus adſtat, ita eius aſpectus 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 τιμωρούμενον. uerum illa nequid titubet. Tortor pro torqueor. Pomponius ſullonibus. Ducum & ubi inſilui in oleatum equuleum ubi totutim tortor. Tunicare pro ueſtire. Varro λογομαχίᾳ Illæc lanigeras detonderi docuit, tunicaremq; 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 ire uulgus dare, & quaſi multis audientibus, ac non tacituris dicere. Virgilius libro decimo: quid me alta ſilentia cogis Rumpere? & obductum uerbis uulgare dolorẽ. Enn. quæſcis In uulgum uulgas, artemq; ex promis inertem. Veget pro uegetat, uel erigit, uel uegetum eſt. Pomponius maiali. Animos uenus uoget uoluptatibus. Ennius ambrachia. Et æquora ſalſa uoges ingentibus uentis. Varro manio, nec natus eſt, nec morietur. uiget ueget ut pote 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 falſo' dici inſimulaturus eſt. nimis uerecunda es.

Venor circumuenior. Ennius nemea. Tenor conſepta, undiq; uenor. Vicaſſatim per uices. Næuius belli punici libro quarto. Vicaſſatim 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 obnuntiem.

Vtrasq; pro utrinq; uel utroſq;. Hemina hiſt. libro quarto. In Hiſpania pugnatũ uis, utrasq; noſtri loco moti cæde uſti. hæc atq; hercle, utrasque & cum ad nos uenis ſuffraginatam uidi. Viuum pro uehementi uel nouo. Virgilius æn. libro primo. paulatim abolere Sichæum incipit, & uiuo tentat præ uertere amore. Vegrande, ualde grande. Lucilius libro xxvi. Non icirco extollitur, nec uitæ uegrandi datur. Vanans dictum pro fallens. Acius 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 faxis, ni turpaſſis uanitudine ætatem tuam. Variãtia pro uarietas. Lucretius libro primo. Talibus in canis. 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. Ed'ne ægri ẽ magis an quod pane & uiſcere priuo, quod uiſcus dederas tuq; dem hoc ẽ uiſcera larg. Vagor dictum pro uagitus. Lucretius libro ſecundo. Et ſupantur item miſcetur funere uagor.

Veuſtas, & antiquitas, uel felix, uel ſapiens, uel manſuetæ eſt habita. Terentius ecyra. Quis me eſt fortunatior, uetuſtatisq; adeo plenior? Vaſtities, & uaſtitudo, & uaſtitas. horror, et deſertio, & cõtagium. Plautus, pſeudulo. Diſtractio diſcidium, uaſtities uenit. Acius euryſace. ſed ut ratuſta, & raueſte, & uaſtitudine tarde forma tuis. Idem meleagro. Quæ uaſtitudo hæc, aut unde inuaſit mihi? M. Tullius de offi. libro ſecundo. Qui collectis cæteris cauſis hellunionis, peſtilentiæ, uaſtitatis. Pacuuius Teucro. Quæ deſydero alumnum penitudine: quales ſcabres, qua inculta uaſtitudine. Vaſteſcant ſignificat inhorreſcant, uel deſyderantur. Acius phœniſſis. Iuſſit proficiſci exilium quouis gentium, ne ſcelere tuo Thebani uaſteſcant agri. M. Tullius de orat. libro ſecundo. Quid iã de hominum genere dicam, qui quaſi cultores terræ conſtituti, non patiuntur eam, nec immanitate beluarum efferari, nec ſtirpium aſperitate uaſtare? Salluſtius Iugurtha. Aberat mons fere mille paſſuũ. xx. tractu pari uaſtatus, & humano cultu. Varro manio. Aſperũ ualde, ſcabreq; illuuie, & uaſtitudine. Vicíſſitatem pro uiciſſitudine. Acius Phœniſſis. uiciſſitatemq; imperandi tradidit. Vllo pro ullus fuero. Acius epigone, q niſi genitores ullo, nullum meis dat finem miſeriis. Veruncent, ideſt uertant. Acius æneadis. Aut decio te ſancte uerans precibus. inuicte inuoco portenta, ut populo patriæ uer runcent bene. Pacuuius peribœa. Precor ueniã petens, ut quæ egi ago exin ueruncent bene. Afranius diuortio. Et puncto a' 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 uilliari, quò herus rarenter uenit. non uilliari, ſed dominari mea eſt ſententia. Afranius ſuſpecta. In arpinos iam quantum potes explodam hominem, ut uillicetur. Turpilius paraterusa. Ego non dumeti am hic uillicabar. Phædria. Idem Erra. Hic uillicor ante urbem, nunc rus eo. Vimulum ſenſilocum, ideſt illecebrum. Plautus aſinaria. Compellando blanditur oſculando oratione uinnula uenuſtula. Vitabũdus pro uitans. Salluſtius hiſt. libro tertio. duos quammaximos utres leui tabulæ ſubiecat, quam ſup omni corpore quietus inuicem tracto pede quas 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; sufficionibus uolentia plebi facturus habebatur. Valentia fortitudo. Næuius dane, omnes formidāt hominis eius ualentiam. Titinnius. sed in sapientia gubernator nauem torquet non ualentia. Vomica conuua loca uetusta te excesa. Lucilius libro xxix. Tyroneo, & non mortifero adfectus uomica, & uulnere. Viriatū dictū ē magnarū uirtū. Lucil. li. xxvi. Cōtra flagitiū nescire bello uinci à barbaro uiriato Annibale. Vescū minus obscurū. Lucil. li. xxvi. Quā 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. Vir gindemiam, uti uindemiam, hoc est uirgarum apparatum, uel dēptionem, uel decęptionem 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. Vulgo capacitas, uel sinus cum laxitate. Lucilius li. ij. In uulgum penetrare pilosam. Varro saxagesi. eo ut uiaticum ex arcula addere in uulgum. Verruncam positum pro loco edito. Cato libris originum. Censeo inquit, si rem seruare uis, faciūdum, ut quadringentos aliquos mulites ad uerruncam illam ire iubeas, eamq; uti occupent imperes. Vibices plagarū uulnera. Cato de falsis pugnis. ubi societas? ubi fides maiorum? signitas iniuriarum, plagæ, uerbera, uibices eis dolores, atq; carnificina per dedecus, atq; maximam contumeliam inspectantibus? Vellicatim, & saltuatim. Sisenna hist. li. i. Nos una æstate in græcia, & Asia gesta literis icirco continentia mandauimus, ne uellicatim, ac saltuatim scribendo lectorum animos impediremus. Victurus uictoriam potiturus an horitas prudentium putauit esse Pyrrhus' ne Rex, an Manius Curius prælio uicturus esset. Virescit maiorū uirium fit. Furius poematis. Crescunt animi, uirescit uulnere uirtus. Viro etiam pro uirtute naturali. Lucretius li. ij. Cō coctasq; suo seruare, & perdere uiro. Venerata pro uenerāda Virg. li. VI. Cursu q; dabit uenerata sacerdos. Uter pro utero. Cæcilius imbris. Nunc uter crescit non potest cælari. Viatim pro uicos. Sisenna hist. li. iij. Cū complures mœstes barba immissa, & tonso capillo lugūbri uestitu populum uiatim flens una cum liberis circumiret. Vultuosum tristem. Cicero orat. In quo cum efferueris, nequid ineptum sit, aut multuosum. Vermiculatum pro minuto. Cic. orat. lib. iiij. Quàm lepida synthesis composita, ut tesserulæ omnes arte pauimento, atq; emblemate uermiculato. Venalitij uenditores. Cicero oratione corneliana. l. ij. Neq; me diuitiæ mouent, quibus omnes Africanos, et Lælios multi uenalitij, mercatores q; superarunt. Vocare positū pro trahere, ducere. Cicero orat. Si de iure ciuili tecum feram, uocauit te hominē prudentissimum, his ipsis rebus, quas abs te didicerit, dicendi arte superauit. Verecundari uerecundia teneri. Cicero de orat li. iij. Alterum cunctantem, & quasi uerecundantem incitabat.

Versutiloquax. Cicero de orat. li. iij. an num non uis huius me uersutiloquax malitia. uidetis enim et uersutiloquax, & expectorat. ex coniunctione facta esse uerba non nata.

Vnanatum ab unus. Cicero Academicorum libro quarto. nec ut ille qui asperis, & leuibus, & hamatis, uncinatisq; corpusculis concreta hæc esse dicat. Venditationem ueteres pro ostentationem posuerunt. Cicero Thus. libro secundo. quineti am 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 pro purum. Varro de uita populi Romani libro primo. & à quibus dicitur esse uirginis fortunæ, adeo quod duobus undulatis togis est opertum, proinde ut non reges nostri undulatas & prætextatas togas solitas sint habere. Veruecem Varro de uita populi Romani libro primo. Aut bouem, aut ouem, aut ueruecem habet signū. Tonatim per gyrum. Lucilius libro sexto. Tonatum circùm impluuium aneraris cludebat.

NONII MARCELLI DE INDISCRETIS GENERIBVS PER ORDINEM LITERARVM.

Angiportus generis masculini, ut apud multos neutri. Plautus cistellaria, quæ quasi carnificis angiporta purgatoris. M. Tul. de diuinatione angiporta dixit. Ter. adelphis. Id quidem angiportum nō est perui um. idem eunucho, in angiportum quod illam desertum. Arbitrium generis neutri, sicut sæpe. masculini Plautus asinar. Hi quadriduo abalienarit qđ abs te argentum acceperit, tuus arbitrius sit comburas, si uelis, ne ulla sit æra ubi facere possit literas. Armenta genere neutro, plerunq; fœmnino. Ennius ipsius ad armentas, easdē 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 uetbam grauem, & castoreum leueq; robur? Aerarium neutri est generis, ut sæpe masculini Varro χρυσοῦς δι-δακτύλους. hoc est magnum censorem esse, ac non stridere multos ærarios facere. Admonitio usu genere dicitur fœmnino masculino Mar. Tul. de fi. bonorum & malorum libro quinto, ut acrius aliquanto, & attentius de claris uiris locorum admonitu cogitem. Auditus ē generis masculini, fœminini auditio. M. Tullius de finibus bonorum, & malorum libro quinto, lubenter q; se cum his congregant, dant q; se ad audiendum fabellarum q; auditione ducuntur. Artus masculino genere appellamus. Virgilius Geor. libro tertio. Micat auribus, & tremit artus. Arua neutro genere. Plautus menæchmis Ita mihi imperas, ut ego cuius membra, atq; ossa, atq; artua. Angues masculino genere dici Virgilius testis est. Cæe autem gemini a' Tenedo tranquilla per alta (Horresco referens) immensis orbibus angues. & libro quinto. Adytis cum lubricus anguis ab imis. Nonius lycurgo. Alte iugatos angues in sese gerunt. Lucilius libro xxvi. Nisi portenta, anguis, & uolucris, ac pinnatos scribitis. Angues fœminino Plautus amph. Deuolant angues iubatæ i compluuium duo. Varro Aennius. Cuius ut aspexit torta caput angue deuictum. Acherontem masculino genere dicunt ueteres. Virgilius libro sexto. Et te nebrosa palus Acheronte refuso. fœmi. Plautus captiuis. Verū enim uero nulla æque est Acherons, atq; ubi ego fui. Amnem masculino genere appellamus. Virgil. Geor. libro primo. Atq; alius latum fundā iam uerberat amnem. Fœminino Plautus mercatore. Neq; ulla mihi obstabit amnis, neq; mons, neq; adeo mare. Næuius lycurgo. Sed quasi amnis eis rapit, sed tamē iflexa flectitur. Accius epinausimacheumādria, mūdā salsō sanctā obtexus, sanguine, atq; acerbos alta in amni corpore expleui hostes. Idem epigono. Apud abundantem antiquam amnem, & rapidas undas Inachi. Varro περὶ πάντα libro primo, In hac ciuitate agros colunt arenosos, propter hos fluit amnis, quam olim albulam dicunt uocatam.

Araneæ

Araneæ & fœminini ſunt generis. Titinnius gemina Euerrite ædes, abſtergite araneas. Virgilius geor. li. iiij. Laxos in foribus ſuſpẽdit aranea caſſes. Ennius, buxus araneæ. maſcu. Plautus ſtycho. ut operam omnem araneorum tergam, & texturã improbem, deijciamq; eorum omneis telas. Idem Aſinaria. Iuſſin' columnis deijcio operas araneorum? Aetas fœminini eſt generis. Plautus menæchmis. ut ætas mala ẽ, merx mala eſt ergo ætas maſc. Plautus trinumo. 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 leui ſi prælia pugnas, ſed re ſunt perſectantes uſq; uolantes.

Arua neutri ſunt generis. Virgi. Arua aliena iugo premere. fœmnino Nonius lycurgo lib ij. Quæq; incœdunt omneis arua obterunt. Pacuuius poſtquam calamitas plures annos aruas aluitur. Anfractum maſculino genere dicta 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 inquã ſoles, cum rationem ad diſpẽſatorem accipis, ſi æra ſingula pro baſti, 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 acanus arebat. Autumnus generis maſcu. Fœmnini Varro ſerano περὶ ἀρκτουρικῶν. retinet uiatorem meridie prætereuntem fontem quod autũnitas in anni tetrachordo menſum præterierat. Aluus generis fœminini. Virgilius æneidos lib ij. In latus inq; feri curuam compagibus aluum Cõtorſit. 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

Bubo 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. Virgl. lib. xij humero cum apparuit alto Balteus. Neutro Varro rerum diuinarum lib. xi. Tragicat 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. lib. ij. et torno raſile buxum. Fœminini Ennius. Buxus uicta taxis tonſa. Blandimentum generis neutri, ut ſæpe fœmini. Cicero de Rep. libro iiij. In cæue excælſo, atque homine nobili blanditiam, oſtentationem, ambitionem meam eſſe leuitatis.

C

Cæcus generis maſcu. ut plerunque. Neutri apud Memmium inuenimus, cuius authoritas dubia eſt. Ne ardua nitens fortunæ ſcendere clina. Cato de tribunis militum. Locat ardua, & clina depreſſa.

Cyma neutro, ut Lucilius, aſparagi molles ſed uiride cyma. Fœmi. Cornelius Celſus, etſi minoris authoritatis, poſuit. Lætam formoſamq; cymam. Cõſitura genfœmi. Mar. Tul. de Rep. libro. i. Quæ uidelicet ille non ex agri conſitura, quam cernebat, ſed ex doctrinæ inditijs interpretabatur. Crux generis fœmi. ſæpe maſcu. Ennius annali. lib. xi. malo cruce ſatur, ut des Iuppiter. Culter, & cultelli generis ſunt maſc. Varro χόρτου διδασκάλου. Noctu cultro coquinari ſe traiecit. Nõ 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, recto q; cupreſſos. Carra neutri generis eſſe conſuetudine perſuaſum eſt. Maſcul. Siſenna hiſto. li. iiij. Impedimenta colloçant omnia, conſtruunt carros, & ſarracæ crebra diſponunt. Varro Cæi. lib. ij. Callicæ porta cãrros adcurat uſq; politos. Certamen generis eſt neutri. Fœmi. Siſenna hiſt. lib. iiij. Acoliis æleriter 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. Præmaq; ingentis pagos, & compita circũm. 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 omnis humana cõſortio. Titus Liuius. Quænam iſta ſuauitas? quænam conſortio eſt? Chartam generis Fœmi. maſcul. Lucilius libro. xxvij. Nec ſicubi græca ubi nunc ſocratica chartiquicquid quæritis petimus. Clypeus generis maſcul. Virgi. Ardẽtes clypeos, atq; æra micantia cerno. neutro Virgilius, et clypeum ſupernitonat ingens. Lianius, 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? Fœmnini Ennius. Labat labuntur ſaxa cementa cadit. Clunes fœminino. Horatius. Quod pulchræ clunes, breue q̃ caput, ardua ceruix. maſcu. Plautus Ambroico quas lupus ab armis ualeo clunes deſertos gero. Cœlum neutro. maſcu. Lucretius. Quis pariter cœlos amnis conuerterit omnis Ignibus ætherijs terras ſufferre feraces. Varro rerũ diuinarũ. ut deum ſignificat partem mundi, ſic pater magnus materna his eſt cœlus Ennius. Fortis romani quã quam cœlus profundus. Idem Saturno, quem cœlus genuit. Caſtitas, & caſtimonia generis fœmnini. Maſc. Varro rerum diuinarum libro. i. Noſtro ritu ſunt facienda quam ciuilibus græco caſtu. Idem, et religiones, & caſtus id poſſunt, ut ex periculo eripiant noſtro. Nonius carmine punica belli Res dinas ediat, prædiat 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 frequẽter. Culleus maſcu ſæpe. 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, &

frõdem iucundiſſimam miniſtrat ouibus. Cœlius Philumẽna. Qui panis ſoli corbulam. Quiſquis & generi fœm. attribui poſſe ueterum authoritas uoluit. Liuius. Mulier quiſ quis es, te uolumus. Cæcilius. Quæſo igitur quisquis es mea mulier. Pacuuius quisquis tu es mulier, quæ me inſueto nuncu paſti nomine Ennius, & quis illæc eſt quæ lugũbri ſuccincta eſt ſtola? Canalis maſc. Gadullius Gallicanus. Ego uero cõ fiteor certo canali cũcta decurrere. Lucilius hypocoriſticos cana liculam dixit. Cinis maſc. Virg. in bucolico. Cinis ipſe bonus ſit. Et georgi. li. i. néue Effœtos anerem immundũ iacta re per agros. Fœm. apud Cæſarẽ, & Catulum & Caulum le ctum eſt, quorum nacillat authoritas. Cum iã fulua cinis fue ris. 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. nu dus pes, ipſa horrida. Neutri Plautus muſtellaria. Vide capil lum ſatin' cõpoſitum ſit cõmode. Curſus omnium conſenſu maſc. genere dicitur. Virgil. Hic curſus fuit. Curſura fœ mi. Plautus Siſennaria. Non uides me ex curſura anhelitum eti am dicere? Idem caſtellaria. Pol accubituram mater magis ſum exercitatare, quàm à curſura ſum tardius cula. Curricu lũ neutro genere. Cic. timæo. Rare igitur & mente diuina ad originem temporis curris curriculum inuentum eſt Solis & Lunæ. Culeſt pro qualis eſt neutro poſitum pro maſc. Plau tus amph. Edepol cõdignum donum, culeſt, qui donũ dedit.

Contagio fœmin. genere appellatur. Salluſtius. Poſt ubi cõtagio quaſi peſtilentia inuaſit. Contagia neutro. Lucretius lib. iij. Quandoquidem penetrant in eum contagia morbi. Virg. Nec mala uicini pecoris contagia lædent. Catellæ dimi nutiuum eſt catenarum, & dicuntur genere fœm. Cæcilius plo cio. Catellæ neutrum à catellis ſimiliter diminutiuum. Plautus curculione. Deliratum te hodie faciam cum catello, ut accubes ferro ego dico. Corium neutri eſt generis. corius maſcu. Plau. pœnulo. Treis facile corios contriuiſti bubulos. Varro Eudæmonibus. Nunc corius ulmum tuus depſuit pergis hera.

Calx eſt generis fœm. Virgil. lib. xij. ferrata calce fatigat. calx. maſc. Plautus pœnulo. Quin prius diſpauit fixo, quàm unum calcem quærit. Varro bimargo. πόλι περὶ ἀρχῆς. Nemini fortuna currum à carcere intimo miſſum leui inoffen ſum per æquor candidum ad calcem ſibit. Cortex utri uſq; eſt generis. maſc. Varro prometheo libro. Tum uiſus ſuper nus cortex, aut cacumina morientum in quercu, & arborum aritudinem. Idem titone περὶ γήρως. Sic inuitatam matu ra anima corpoream corticem facile relinquit. Virgil. lib. vij. raptus de ſubere cortex. fœmn. uero in bucolicis. Tum phaëthontiadas muſco circundat amaræ Cortices. Lucretius lib. iiij. Quæ quaſi membrana, uel cortex nominitanda eſt.

Calor generis maſculini. Virgi. geor. lib. ij. Si non tanta qui es iret, frigúſq;, caloreḿq; 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. Pecu nia quid bonum, quid bonum reſpondi Sardis ueniens caſeum. Plautus medico Paraſito cum uirgis caſeum radi poteſt.

Collum neutri eſſe generis Virgilius docet. & colla cœnantia pectunt. collus maſc. Accius epigono. quid eſſo ire ad eam, hem præſto' eſt amo collum grauem. Lucilius ſatyr. lib. vij. Caldiſſima, ac bene plena iaſolorum, atq; anſeris collus. Idem lib. xxvij. Modo ſurſum modo deorſum, tanquam collus cerni. Cæca ſarpaco. Mane hunc collũ ludo præcipi iube. Idem ſæno phebis. cadretim res redit, imo collus nõ res, nã ille argentũ ha bet. Cato in ſercia, acripite ſi multis, hoc onus in ueſtros collos. Næuius. cor utrum ſcapulæ plus angulus colli habeat neſcio. Plautus Amph. male mentum, barba collus. Varro ſexageſi. ut nitens pauonis collus nihil extrinſecus umens. Caſtra ge neris ſunt neutri. Fœm. Accius æneadis. Aut Decio caſtra hæc ueſtra eſt optime eſſis meritus à nobis. Copulæ generis fœm. Accius ſinadis. Ab torque prorã, ac ſupra tortas copulas. Cepe generis neutri. Lucilius ſatyr. lib. v. flebile cæpe ſimul, lachrymoſæq; ordine talpæ. Idem lib. xvi. Hoc aliud longe eſt inquit qui cæpe ferebat. Varro bimargo. Aui, & Atiui no ſtri cum allium, ac cepe eorum uerba olerent. Tamen optume animati erant. Idem manio. Dulcem aquam bibat ſalũbrem, & flebile cæpe. Cepe fœmi. Lucilius ſatyrarum lib. v. Lippus edẽda, acria aſſidue cæparius cæpa lachrymoſa. Varro Eudæ monibus, In ſomnis uenit, iubet me cæpam eſſe, & feſſiminum. Idem Cato, uel de liberis educandis. at cibo utatur modico, & idoneo, ut uitet acria, ut eſt ſinapi. cæpa, allium. Cubitus maſc. generis. Neutri Lucilius ſatyra. lib. xvi. Liſippi, Iupiter iſte tranſiuit quadraginta cubita, altus Tarento. Coluber generis maſc. Virgilius æn li ij. coluber mala gramina paſtus. Colubra fœm. Lucilius ſatyr. lib xx. Iam diſrumpetur medi us, iam ut marſus colũbras Diſrumpit cantu, uenas cum exten derit omneis. Turpilius Leucadia. Arripuit colubram mor dicus. Varro Eudæmonibus. Quid dubitatis utrũ nũc ſitis cer copitheci an colubræ, an belluæ, an de albucibus labus a thenis. Contemptus generis maſc. Contemptio fœm. M. Tul. de Rep. lib. v. Quæ uirtus fortitudo uocatur, in qua eſt magnitudo ani mi, mortis, doloriśq; magna contemptio. Idem de offic lib. iiij. Millia quæ eſt dolorum, laborũ contemptio. & in Hortenſio. Magnitudo animi patientia laborum mortis, doloruḿq; con temptio. Ita & in Thuſc. libro. i. Compendium compen diaria. Varro ſciamachia περὶ ταφῆς. Hoc dico compen diaria ſine ulla ſolicitudine, ac modeſtia dicendi ad eãdem uo luptatem poſſe perueniri. Crocum generis neutri. Salluſtius libro. ij. Interuertit ad cæricum urbem inclytam, paſtiuſq; nemore, in quo crocum gignitur. Maſc. Virgil. geor. lib. iiij. Et glaucas ſalices, caſſiaḿq;, crocuḿq; rubentem. Conatus ma ſculino, neutro Accius atreo. Ego inapio conatu exequar.

Candelabrum generis neutri, ut ſæpe. maſc. Cæcilius. Ma letricem memini ibi candelabrum ligneum ardentem.

Cardo generis maſc. Virgilius æn. lib. ij & emoti procum bunt cardine poſtes. fœminini. Crains Pæliadibus. Sonat im pulſa regia cardo. Cenſus genere maſcu. Neutro, Cicero in conſulatu ſuo, quorum luxuries fortunatæ cenſa peperit.

Crines genere maſc. Virgilius æn. lib. iiij. Et crines flauos, maſc. Plautus muſtel. Gerũdũ morem cenſeo, & capiũdas cri nes tibi. Attæ epigrammatibus Præterea tu ſis diſſoluta crine capillus. Cummi generis neutri, ut eſt uſu monoptoton. Tamen fœmi. Cinna, alpináq; cummi, ut ſit genitiuus eius hu ius cummis, ut puppis, febris, peluis.

D

Dorſum neutri eſt generis. Virgilius libro primo. Dorſum immane mari ſummo. Dor ſus iterum maſc. Plautus milite, Timeo qd rerum geſſerim, ita dorſus totus prurit. Decorem generis maſc. decentiam. fœmini ni. Marcus Tullius de deorum natura li. ij. colorum etiam & figurarum tum uenuſtatem, atque ordinem (ut ita dicam) decentiam oculi iudicant. Deſpectum generis ma ſcul. 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 officijs lib. ij. Quorum est leuis fructus, incertus dominatus. Debitum generis est (ut manifestum ē) neutri. fœmi. Mar. Tul. pro Plantio. Nam alia est debitio pecuniæ, & gratiæ. Diluuium generis est (ut sæpius habetur) neutri. Virgilius lib. viij. Diluuio ex illo. Fœm. Lucretius lib. vi. Pars etiam glebarum ad diluuiem reuocatur imbribus. Horatius carminum libro. iiij. Horrendam q; cultus diluuiem munitatur agris.

E

EVENTVS Generis est masculi. Neutri Lucretius libro primo.
Nā quæcūq; cluent, aut his coniuncta duobus
Rebus ea inuenies, aut horum euenta uidebis.
Idem libro. i. Euentum dicī poterit quodcunq; erit actum. Mar. Tul. in Hortensio. Tu me & aliās nonnunquam, & paulo ante adhortatus es aliorum facta, et euenta cō quirerem. Idem cōsulatus sui lib. ij. atque animo pendens no ctu euenta timebat. Error masc. est generis. Virg. æne. lib. x. gratus q; parentibus error. fœmin. Accius neoptolemo. Satis iam dictum est, neq; ego errantia animi praue morigerabor. Neutri. Mar. Tul. ad Hirtium lib ij. Qua in re, si medio criter lapsus sum, defendes mecum intolerabile erratum. Epulum generis neutri est. fœmin. Lucilius satyr. lib. xiiij. Id epulo cibus, atq; epulatio Iouis omnipotentis. qui uersus utrūq; designat. Vir. li. vi. epulæq; ante ora paratæ Regifico luxu. Eruum generis neutri est, ut plerunq; fœm. Varro. Longe fugit, qui suos fugit, sed ut is erat hæc legumina arte parua, pauca acer, eruillam, ac parega alia spiria cæteris.

F

FRONTEM 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 inimica pessimi fronte hilaro, corde tristi. quos neq; ut apprehendas, neq; uitare scias. Plautus. nam coloratilē frōtem habet Petilis. Finem masc. genere dicimus. Vir. æn. li. 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. liiij. Qua fine omnis res, atq; omnes artes, humanitas quæ agun tur. 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. vj. 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 permisset frigus ad æstum. Nouius. Dubijs fidentem per fretum introcurrimus. Ennius crassa puluis oritur omnem peruolat cœli fretum. Lucilius serano. Cœli nomine, & salis fretus. Varro gallo, aut fundania. Inter Italiam, & Siciliam, qui est fretus inter Regum, & Messanam. Fauor est generis masc. fœmini. Accius œnomao. Augustam adhibeāt parētum parentiam more obscœna dictis se gregans. Fœtus masc. Virgi. Geor. libro tertio. Aut ouium fœtus, aut urentes culta capellas. Virgil. bucolico fœmi. At tu, si fœtura gregem suppleuerit, aureus Esto. Idē geor. libro tertio. Cætera nec fœturæ habilis, nec fortis aratris. Frenos masc. Virgil. libro tertio & stabulis frenos audire sonātes. 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 componius 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. Sufficat huic dum fulmētus quatuor addit. Plautus trinumo. Fulmentas iubeam supponi foco. Famulatio ut dominatio plerunque genere fœm. masc. Cicero de amicitia. aut in fabulis, qui aliquandiu propter ignorationem furtis, & generis i famulatu fuerint, cogniti sunt, & aut deorū, aut regum filij inuenti. Fluuius masc. generis, fœmi. ut amnis plerūq; Sisenna histo. libro quarto. Quod oppidum tumulo in excelso loco propter mare paruis mœnibus inter duas fluuias intra uestuium collocatum. Idem eodem. transgressus fluuiam, quæ secundum Herculanenſem ad mare pertinebat.
Flexus genere masc. Virgilius georgi. libro primo. Maximus hic flexu sinuoso elabitur anguis. Fœmin. Cicero oratore, cum alter alteri obijcat uocis inflexiones. Idem eodem Ipse se moderans ex uirili laterum flexione.

G

GVTTVR Neutri est generis. Virgil. libro sexto. Ille fame rabida tria guttura pandens. Masc. Plautus milite glorioso. Nam nimis æstuabat, adurebat gutturem. Lucilius. & uētrem, et gutturem eūdem. 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 uerticulis ad fixum in posteriore parte, atq; articulis, ut nouis talus, genusq; est. Gelu neutro genere Titus Liuius. Vicisti diæmatico foro præstatur uirtuti laus gelu, sed multo ocyus uenio tabescat. masc. Afranius epistola. Quis tu es uentoso in loco soleatus intempestæ noctu sub diuo, aperto capite silicem cum findat gelus. Accius prometheo. Cum profusus flamine hyberno gelus. Cato originum libro secundo. qui aquatum, & ligna tum uidentur ire securim, atque solum ferunt gelum crassum excadunt, eum loro colligatum auferunt. Grando generis fœmin. Virgilius georgicorum libro primo. Quam multa in tectis crepitans salit horrida grando. masc. Varro Triodite tripolito τῆς ἀρετῆς, καὶ φύσεως. Nec coruscus iber 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 acensum conicit amicæ. Grues genere fœmin.

Virgilius georgicorũ libro .i. strymoniaq; 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 duelliæ proles, Bucoriæq; greges.

H

Horrea 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

Intyba Generis neutri. Virgilius georgi. libro quarto. Quoq; modo potis gauderent intyba riuis. Masc. Lucilius satyr. li. v. Intybus præterea pedibus prætensus equinis. Idem li. xxx. Pulmentaria, ut intybus, aut aliqua id genus herba. Pomponius placenta. Rustica edunt libenter pedibus tristes, 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. In somnium generis neutri. fœm. Cæcilius plotio. Cõsequitur comes insomnia ea porro insaniam affert. Intestinum generis neutri. Lucretius libro quarto. Horum intestinum quoduis, quale eis utendum est. Masc. Varro bimargo ἀρχῆς. Sensus poriæ, uerro, hydragogiæ, claucat, intestini. Ingressus generis masc. ut sæpe Fœm. M. Tul. orat. Perfecta hac ui deo, 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 deserẽdus. neutro Næuius Protesilao. clàm ineunt, irruunt cachinnnos iocat dicteriis itatis. Sallustius Iugurthæ bello. Iocat, atque seria.

L

Lentem Consuetudo fœmin. genere dicit ulte. Virgil. georgi libro primo. Nec pelusia cæ curam aspernabere lentis. Masc. Titinnius. Lenti cælido duella trapula, romicæ.

Lux fœm. est generis. Virgilius buco. si mihi non hæc lux toto iam longior anno est. masc. Plautus aulu. Lucæ claro diripiamus aurum matronis palám. Varro bimargo. Nos ergo nihil egimus, quod legem lucæ claro latam scutulans. Idem ephebo ἀφ' ἑμερῶς die si possimus, quod debemus populo in foro medio luci claro decoquere. Mar. Tul. de offi. libro tertio. Et cum prior ire lucæ claro non queo. Lucrum secũdum consuetudinem neutri generis. Masc. Plautus persa. Ne ea narrabo, unde tu pgrandem lucrum faciás. 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 hominẽ 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 uigesimo secundo. Zopirion labias cædit utrinque secus. Lacerti generis masc. neutri. Accius atreo. Cõcoquit partem nu pore 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. Ducuntur duplices loci, uni rebus ipsis, alteri assumptis. Lapides & fœmininо genere dici possunt, ut apud Ennium. Tanto sublatæ sunt agmine tunc lapides, ad Homeri similitudinem, qui genere fœmanino lapides posuit. Luxuria generis fœm. masc. Varro manio, nec sumptibus finẽ lepidus statues, finemq;, modúq;. Lusus, uel ludus genere dicuntur masc. fœmi. Lusiones. Mar. Tul. de finibus bonorum, & malorum li. v. Cum hi uero paululum processerunt, lusionibus uel laboriosis delectantur. Idẽ 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 racemus. neutro Virgil. culicæ. Dẽsaq; uirgultis auide labrusca pertuntur. Liba generis neutri. Virgi. Bucolicis. sinum lactis, & hæc te liba priape quotannis. masculo. Nigidius de dijs. Deinde surgat, faciat libos quatuor, & intra libos duos a' dextra, & duos deuexos. Lupinum neutro. Varro de re rustica libro primo. locum esse oportet ubi maceretur lupinum. Lympha aqua genere fœmin. ut sæpe. masc. Lucilius in permistum lymphorem. Licentia fœm. masc. Laberius. In paupertatem licentiatus. Latrina genere fœmin. & est lauatrina. quod nunc balneum dicatur. Lucilius lib. xi. qui in latrina langue. Neutro Laberius compitalibus. Sequere in latrinum, ut aliquid gustus ex cyniæ hæresi. hic latrinum neutri finem locum dixit. Lucilius lib. vi. hoc tu aptè, credit quëq; latrina petisse. Lutum genere neutro, & apud Cicer. in epist. ad Hiraum lectum est plurali numero luta, & limum aggerebant. masculino Claudius annalium libro quarto. Pluuia imbri lutus erat multus. Lanitium genere neutro. Virgilius georg. libro tertio. Si tibi lanitium curæ. fœm. Laberius paupertate, nihil refert mollem è' lanitia attrita, an pecore ex hircorum uestium geras.

M

Mercatus Generis habetur masc. Serenus ruralibus. Ad mercatum eo uilliæ. Varro sexagesi. Sumptum comitia habebant. ibi nũc fit mercatus. Mercatura fœm. Plautus trinumo. Mercaturam eam uenalis habuit. Ubi rem perdidit, Næuius militibus. pomœrinensibus instant mercaturam spero, rem facies, frugi est homo. Lucilius satyr. li. vi. uerum & mercaturæ omnes, & quæsticuli instituti. Turpilius Lindia. cõsilium hoc cepi, literas mísi ad senem nostrũ pro desse nobis ex sententia mercaturam. M. Tul. de offic. lib. iij. ad quos, cum tanquam ad mercaturam bonarum artium sis profectus. Mercamonium neutri. Plautus amphit. Vt uos in uostris multis mercimonijs. Turpilius thrasileone. Videre cupio nostrum mercimonium. Melos genere neutro. Næuius lycurgo. Suaue summum melos. masc. Accius, Vacci acri, crepitantes melos. Pacuuius Peribœa. Thessiantem, fremitu conadi melum. Varro Parmenone. Pacuuius huius nascuntur pueri rhithmus, & melos. Idem Cato, uel de liberis educandis. Omnes enim, qui loquuntur habere debeant quosdam melos. Medimnum generis neutri. masc. Lucilius satyr. libro xv. præ-

terquam in 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 ἐρωμίων. Imperito nonnunq; concha uidetur margaritam, ut amiſſi » » margdos. M. Tul. in uerrinis de ſignis. ullam gemmam, aut margaritam. Varro maracpore. 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. M. Tul. ad Atticum lib. ij. Caſtricianum mendum non corrigeres. fœmin. M. Tul. in Verrinis, quæ mendoſa deniq; litera. 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 ſexageſi. 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. Neueri Laberius. Carcere homo frugi, quod tibi relictum eſt miſerimonium retines.

N

Nundinae Generis ſunt fœmin. Varro maracpore maiores ſunt pueri, hi puſilli nigri, qui expectant nundinas, ut magiſter dimittat ſuos. Maſc. Lucilius lib. xxyi. Paucorum atq; hoc pacto ſi nihil guſtat internundinum. Varro γέροντος διδασκάλου. Quoties priſcus homo, ac ruſticus romanus internundinum barbam radebat. Idem. παρὰ μεσίππου. Romam ipſam in arceſtice non qui in orbe internundinum calumniarentur. 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 li. 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 ὅρος πρὸς λύραν. ſcientia doceat, quem admodum in pſalterio eſt, tendamus neruias. neutri. Varro ὅρος πρὸς λύραν. & id dicunt ſuam Briſeidem producere, quæ eius neruia tractare ſolebat. Noualia genere neutro. Virgi. Bucolicis. Impius hæc tam culta noualia miles habebit fœm. Virgil. geor. lib. ij. Alternis tenſas ceſſare nouales.

O

Obsequium 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, gratiq; erant. Afranius priuigno. quàm mihi ſit grata illius obſequela. Oſtrea generis fœm. Lucilius ſatyr. lib. ij. Oſtrea nulla fuit, non purpura nulla pelori. Turpilius demetrio, in actu cooperta age moras oſtreas. Varro ἐπὶ τῆ φακῆ μύρον, περὶ θεττερίων. 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 ſexageſi. 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 qui oues duos, non duas dicunt, Homerũ ſecutos, q ait μῆλ' ὀίεστε. Idem Terentio, quando citatus neq; reſpondit, neq; excitatus eſt, eum ego unum ouem multam dico. Obſidio fœm. genere. Virgilius æn. lib ij. Cingiq; urbem obſidione uideret, Neutro Ennius, cum ſuo obſidio magnus titanum premebat.

P

Puteis 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 muris ſecundo de ſtatuis, aquis, ut ſunt lacus, et ſtagna, & putea, & maria. Piſcatio generis (ut ſæpe) fœminu Piſcatus maſc. Cicero de finibus bonorum, & malorum lib. ij. Iſtius generis aſſates iucunde putat uiuere mundos elegantes optimis cœis piſtoribus piſcatu, aucupio, uenatione.

Puluis generis maſc. ut ſæpe. fœm. Ennius libro octauo annalium. Iamq; fere puluis ad cœlum haſta uidetur. Idem libro octauo. Iamq; fere puluis ſulua uolat. Poſticam fœmi. genere conſuetudine appellamus. Lucilius ſatyrarum libro tertio. Non peperit uirum poſtica parte protundit. Varro παρὰ μεσίππου. Perrexit inferioris partis domus poſticæ (ut ait Plautus) penitiſſimæ. Titinnius neutro in ueliterno dicit 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 pro metheo lib. ij. retrimenta cibi, quæ exierunt per poſticum uallem fœa. Partus maſc. eſt generis. Virgil Quum idem uenerit 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 uenict in mentem tibi, quos miſera pertuliſti, ut partum proijceret pater. Plautus truculento. horeſco miſera, mentio quod fit partionis. Præſepia neutri ſunt generis. Virg. li. xi. Qualis ubi abruptis fugit præſepia uinclis. fœm. Plautus curculioe. Quin reciperet ſe huc ceſſum 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 cællam 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 panticas. Perdix et maſc genere dici poteſt. Varro admurandis. Perdices uehotios. Palpebrũ genere neutro cõſuetudo dicit mult

Palpebræ fœmini. Lucretius libro. iij. Brachia, palpebræq; cadunt, poplite q; cubanti. Varro papiapapæ περὶ ἐμῶν μίων. Quos calliblepharon naturali palpebræ tinctæ nallo mobilis ſeptos tenent. Marcus Tullius de orat. lib. ij. munitæq; ſunt palpebræ, quæ tanquam uallo pilorum.

Pănus uſu generis maſc. Neutro Næuius tabellaria. qui habet uxorem ſine dote, pannum poſitum in purpura eſt. Purpuriſſum genere neutro. Afranius homine, cedò purpuriſſum Ecmi. Næuius ſannionibus. In lico, cretă cæruſſam purpuriſſum. Pernicies generis fœm. Lucilius ſatyr. li. ij. Peſtem, perniciem q; 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. macros q; 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, obreſcit q; pigror, torpor q; ſetis. Pigne. Ennius li. 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 dici? Periculum generis neutri. Teren. Andria. At iſtuc periculum fieri in filia graue eſt. Periclitatio fœm. Mar. Tul. de deorum natura lib. ij. ſicut ex quibusdam ſtirpibus, & herbis, quarum 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 comparem 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, infrias ſene papauerē. Plautus aſinaria, formicas 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. Proſecta exta, quæ aris dantur ex fibris pecudum diſſecta, ſunt generis neutri. Licinius macer ornithogonia. Vulgari toſta uapore cum uirgis proſecta feriunt. fœm. Lucilius lib. xiiij. Cœnam inquit nullam, neq; diuo proſectam 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 quă q; 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 maſc. Nouius minia media, lachrymæ cadent, calet piſtillus. Idem fullonibus. teſtis peſtinas piſtillos mihi cantent. neutro Mutius. piſtillum grande eſt. Propago propagis (ut ſæpe) generis fœm Pacuuius antiopa. Saluete gemini mea propages ſanguinis. neutri Ennius Boni ſecunde forent fructus, ut æque propagnem. Patibulum genere neutro. maſc. Lucilius rerum humanarum lib. xxi. Deligata ad patibulos, deliguntur, & circunferuntur, cruci defiguntur. Plautus carbonaria. patibulum ferat per urbem, deinde affigat cruci.

R

RICTVS Generis eſt maſ. Titinnius. Caue exporge frontem habeat ſemper factos rictus. Picta neutri. Lucretius libro qnto. Mollia rictă tremunt duros nudantia dentes. Marcus Tul. de ſignis. ut rictum, mentum q; eius paulo ſit atritius. Rogus maſ. c. generis. Virgil. æn. lib. quarto. Hoc rogus iſte mihi, hoc ignes, aræq; parabăt. neutri Afranius epiſtola. Pulchre hoc incendi rogum ardet teneur, hoc ſepulchro ſepelietur. Rudens generis eſt maſc. Virgilius æn. lib. tertio. Excuſſoq; iubet laxare rudentes. 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, & Teren. neutro apud Cornelium Celſum. omnes raſtra & attollunt, & adigunt. Raptus generis maſc. fœm. Terē. adelphis. Diſperij Ctęſiphontem 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. Omnes Tarquinios eicerent, ne quam reditionis per gentilitatem ſpem haberent. Idem eodē. Ad milites facit reuerſionem.

S

SEXVS 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 muliēbre ſexus p uias, et tecta omnium uiſebantur. Siſenna hiſto. lib. iiij. tum in muro uirile, ac muliēbre ſexus populi multitudine omni collocata. Specus genere maſc. Varro rerum diuinarum libro iiij. Ibi cum ad amiſſam capram deſyderarem animaduertiſſet quendam ſpecum tenebricoſum. Ennius lytris. Inferū uaſtos ſpecus. Fœm Ennius Annalium lib. xvij. concaua ſub montes latæ ſpecus itus patebat. Accius niptris. Inde aduenio montem Oetam ſcrupoſam ſpecum. Striglim manifeſtum eſt eſſe generis fœmini. Neutri Varro bimargo κτενρίοις. eſt enim uera cauſa in candelabro pendet ſtriglis. 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 i aqua indideris ſalem. Neutro Varro commentario ueteri Fabij pictoris legimus Teſſit et ſale, quo ſale ſordidum uſtum eſt. & ollam rudem ſale abiectum eſt, & poſtea id ſal uirgines ueſtales ferra ferrea ſecant. Socrus & maſc. genere ueteres dicipoſſe uoluerunt. Næuius pellicę. 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. Virg. bucolicis. Nam neque me tantum uenientis ſibilus auſtri. Lucilius. Saxa & ſtridor ubi atq; erunt dum ſibilus inſtis. 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 o' q̃bus integer æui Sanguis ait. Neutro Ennius. Heu cuba. 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 ob duc contra in acie exercitum'ue patrum hoſtili fuſum ſanguen ſanguine. Varro coſmophthora περὶ φθορᾶς κόσμου. Afri ca terribilis contra cõcurrere ibis, atq; æneæ miſceri ſanguine ſanguen. Cicero de finibus bonorum, & malorum lib. v. quotusquiſq; eſt, cui mors cum appropinquet, non fugiat timido ſanguen, atque exalbeſcat metu. Succuboneum poſitum pro ſuccuba. Titinnius teſtis eſt in pſaltria. Contemplari ancillas quàm arbitror illarum ſuccuboneum eſſe. Simile eſt pro ſimulis 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. q̃a enim ad os fers quicquid nactus eſt. Schema fœm. genere dicta ueterum uſurpat authoritas. Plautus amph. quod ego huc proceſſi ſic cũ ſeruili ſchema. Pomponius proſtibulo. Si ualebit plus in buccã uetet ſi dicã ſchema. Neutro Næuius lycurgo. Pergite thyrſigere breche modo bacchico cum ſchemate. Lucilius li. 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 dicamus. 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, ferriq; creari. Idẽ li. v. Nõ ruere auulſos ſilices a' mõtibus altis.

Spicæ generis ſunt fœm. Varro ſexageſi. ſi canis ſit e' cattello ſic e' tritico ſpicam. Mar. Tul. de finibus bonorum, & malorum li. iiij. Non enim quod facit in frugibus uictum ad ſpicam perduxerit. Maſc. M. Tul. de ſenect. Calamoq; erecta genicolato 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. Pro' 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. Scibam hanc mihi ſupremam lucem, & ſeruitutis finem dari. Scutum generis neutri. maſc. Turpilius demiurgo. quia nõ minus res hominem quàm ſcutus tegit. Seplaſium generis neutri. Varro ἀνθρωπογονία ἢ περὶ γενεθλίων. Doti dato inſulam chium, agrum cæcubum, ſeplaſia Capuæ, macellum Romuli. ſeplaſia fœm. Varro ſyn ephebo περὶ ἐμμοσύνης. hic narium ſeplaſiæ, hic hedycus Neapolis. Pomponius quinquatribus. uenit mquit rogatum nos, quando noſtræ eſſent ſeplaſiæ. Stupor generis maſc. ſtupiditatem fœm. Accius epigona. Tu imperitus ſtupiditate erumpit ſe impos conſilij.

Statura generis fœm. Lucilius lib. xxyiij. 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. yij. Heu ſtirpem inuiſam, & fatis contraria noſtris Fatu Phrygũm. maſc. Ennius annaliũ li. v. Hominẽs Pyrrhus, uti memorant, a' ſtirpe ſupremo. Pacuuius atalanta. Dubito ad quam inſiſtam uiam, aut quod primordium accipiſſam ad ſtirpem exquirendum. Virgilius æn. lib. xij. Nãq; diu luctans, lentoq; in ſtirpe 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

TACTVS 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 adſpon ſum audaciter uirgo nulla eſt, tale etiam eſt. Tonitrus poſitum pro tonitru. Plautus amph. Strepitus, crepitus, ſonitus, tonitrus. Tergum neutro genere dicta, & conſuetudo, & uetera confirmat authoritas. Plautus pſeudulo. Nunquam edepol ueſtrum durum tergum erit, quàm hoc tergnum 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. Idẽ li. yi. 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 iſtæc tua auſer terricula, atq; animum iratum cõprime. 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 ar gẽto graui crebra fulgent. Claudius Quadrigarius deſcribẽs Manlij Torquati pugnam, ubi eam euertit, caput præcidit, torquem detraxit, eamq; ſanguinolẽtam ſibi in collum imponit. Varro de uita populi Romani li. i. Auri põdo duo millia, acceperint ex ædibus ſacris, & matronarum ornamentis. a' quibus poſtea id aurum, & torques aureæ multæ relatæ Romã, atq; conſecratæ. Timor generis maſc. fœm. Pacuuius peribœa. 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, et timiditate ingenua quadam refugiſti. In eodem. neq; illa mihi cautio, & timiditas incauti propter præſtantem prudẽtiam craſtinate legenda eſt. Tractus generis maſc. Varro manuum muli ſcabunt περὶ ἀποριῶν. Vt uenalem tunicula poneret quotidie, ut uideret totum deniq; etiam ſuis manibus lanea tracta miniſtraſſet infectori. Tribulæ Fœmi. Virgilius georgi. li. i. Tribulæq; traheæq; & iniquo pondere raſtri. Neutro Varro rerum ruſti. lib. i. quod ſit apud alios iumentis hic tribulo ſit. 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, & Cæalius. glabrum ta

pete.masc. Vir.pulchros q; 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 plerũq; lectum est, fœm. Varro quinquatribus. tu pleni contra caudes audes dicere cũ 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 uersũ tardor, ne prenet tarte cum priτymon certum. » » Tibia generis fœmi. masc. Varro medio. Quare meas lubidines, ac tibias bilingos. Tartara genere neutro. Virgil. lib. vi. Ac læua malorũ Exercet pœnas, et ad impia tartara mittit. masc. Virgilius libro. vi. Tum tartarus ipse Bis patet in præceps tantum.

V

VATERVS Masc. genere dicitur. neutro Plautus aulu. Perij mea nutrix, obsecro, uterum dolet. Turpilius philopatro. disperij misera. Vterũ cruciatur mihi. Afranius uopisco. sedit uterum, non ut omnino tamen. Venatus masc. est generis. Virgil. lib. viij. Venatu assiduo, & totum cognouimus amnem & geor. Sed rami atq; asper iuxta uenatus alebat. Venatura fœm. Plautus mulite glorioso. Vident uillam ocuiis uenaturam facere, atq; aucupium auribus. Vultus masc. genere appellatur. Virgil li. v. Me'ne salis placidi uultum, fluctusq; quietos. Neutro Lucretius li. iij. Vt patribus patri, sed quod utriusq; figuræ Esse uides iuxtim miscentes uultа parentum. Ennius. aduersabantur semper uiuos, uostraq; multa.

Vulgus neutro genere solum dici putat. Lucilius satyr. lib. xiiij. Dilectum uideo studiose uulgus habere. Masc. Sisenna historiarum li. iij. Imperitum contat uulgum. Virgil. æn. lib. ij. hinc spargere uoces In uulgum ambiguas. Accius euryscæ. Dissidam amantem odere turbat uulgum ambigua. Accius. Euitat mœros disicit. Idem epigono, & non'ne Argiuos fremere bellum, & uelle ui uulgum uidet. Varro crono περὶ τροφῆς. Quare Heraclides Pontificos plus sapit qui præcepit, ut cremarent, quàm Democritus, qui ut in melle seruarent, quem si uulgus secutus esset peream si centum denarijs caliœm mulsi emere possimus. Idem ὄνος πρὸς λύραν. Iurgare cœpit dicens, quæ facis atq; in uulgum uulgas. Vsus generis masculi. Cicero orato. li. ij. Adiungetur usus frequens, qui omnium magistrorum præcepta superaret. fœm. Plautus amph. usuramq; eius corporis cœpit sibi. Accius œnomao. Atque hanc postremo solit usuram capere. Varro τροφῆς μυρίπνου. Diogenem literas scisse dum uisioni quod satis esset. Vectis generis masculi. Lucilius satyr. lib. iiij. Ne agitarem manu tu pessulus, & hũc uectem possis cuneis ipso. Virgil. Cetum ærei claudunt uectes.

Vepres generis masc. Virgil. sparsi rorabant sanguine uepres. fœm. Pomponius portoperipocons. Vepra est ueprecula. Lucretius li. iiij. Nam sæpe uidemus Illorum spolijs uepres uolitantibus auctas. Vadum generis neutri. Virgil. æn. lib. i. In uada cæca tulit. Masc. Sallustius historiarum li. i. Et uox subpidius aduenies cum legionibus, postquam tantas 'spiras haud facilem pugnantibus uadum cuncta hosti quàm suis opportuniora uidet. Vespera fœm. optatum germanus meas uespera oriente clanculum ferri ad speciem delino. masc. Plautus amph. Hæc illis est pugnata pugna usque ad mane ad uesperum. Virg. geor. lib. iij cũ frigidus æthera uesper Temerat. Terent. heauton. Nunquam tam mane domo egredior, neq; tam uespere reuertor. Vtres usu generis masc. tantummodo deputantur. neutri Lucilius Andronius. flacci taget utria. Vigiliæ generis fœm. sunt ut plerũq;, 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 ad minicularem nostrum, quidet alium curuantem extrema nostis tempora. Victus pro uita positum genere masculi. M. Tul. de finibus bonorum, & malorum libro quinto. Perse cutus Aristoteles animantium omnium ortus, victus, figuras.

DE VARIA SIGNIFICATIONE SERMONVM PER A LITERAM.

ADVORSVM significat contra. Terentius Adelph. Neq; seruulorum quisquam, qui aduorsum ierat. Plautus asinaria, quæ illæc præda est? Ibo aduorsum, atq; electabo quicquid est. Aduorsum rursus apud significat. Titinnius gemina. Mulier credo aduorsum illũres suas conqueritur. Ter. andria. & id gratum fuisse aduorsum te habeo gratiam. Ennius thelepho. Teipsum hoc oportet profiteri, & proloqui aduorsum illam 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? Mar. Tul. de finibus bonorum, & malorum lib. iij. Nec uero pietas aduorsum deos, nec quãta ijs gratia debeatur sine explicatione naturæ intelligi potest. Anima est secundum consuetudinem spiritus, quo uiuimus. Virgil. geor. lib. iiij. animasq; in ulnera ponunt. Anima rursum halitus oris, & odor. Virgil. geor. lib. ij. animas & olentia medi Ora fouent illo, & senibus mediantur anhelis. Titinnius fullonibus. Interea fœtida anima nasum oppugnat. Plautus Asina. An fœtet anima tua uxori? Idẽ mercatore. Ieiunitatis plenus animam fœtidat. Cæcilius. quæ mihi, ubi domũ aduenj, Assedi extemplo, sanũ dat ieiuna anima. Anima aqua. Plau. amph. Ni ego illi puteo, si occepsã, 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 motus, temere ut hosti me animato 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 consilio pulsũ 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. ij. Quos animosi euri assidue frãgunt q;, ferunt q;. Et æn. lib. xi. Pone animos & pulsus abi. Lucilius lib. xxx. Atq; animosam Thessaliam & indomitam frenis subigant q;, dominat q;. Anima uentus. Virgilius æneidos lib. viij. Quãtum ignes, animaq; ualent. Lucretius lib. v. Aurarumq; leues animæ, calidiq; uapores. Varro margopoli περὶ ἀρχῶν. noctilucam tollo, ad focum fero instillo, anima reuiuiscit. Idem cosmopthorine περὶ φθορᾶς κόσμου. Detis habenas animæ leui, dũ uentus uos flamine fundo suauè ad patriã perducat. Accius myrmidonibus, lassis trahere in salum, & uela uẽtorum animæ immittere. Plautus aulul. Neq; quid emittat animæ dormiens. Aptum necessariam. M. Tullius de Rep. lib. iiij. Eademq; obiectum uino, atq; umbram, noctemq; efficiat, cũ

ad numerum dierum aptum ad laborum quietem. Aptum eleganter ac neceſſarie poſitum. M. Tul. de offi. lib. i. ut enim pulchritudo corporis, aptæ compoſitione membrorũ mouet oculos, & delectat. Idemq; ſed facile iudicabimus, quid eorũ apte fiat, quid ab officio, naturaq; diſcrepet. M. Tul. de finibus bonorum, & malorum, li. iiij. Itaq; natura, ſumus apti ad cœtus conſilia ciuitatis. Aptus ſignificat adeptus. Accius menalippo. Obuia mens, idq; aduorſum aptus alteri i prompru occupat. Pacuuius hermiona. Quod ego in acie obiectans uitam, bellando aptus ſum. Lucilius li. xxix. Vt ſi id, quod concupiſſet, nõ aptus. Aptũ cõpoſitum, paratũ. Virg. æn. li. iij. Interea claſſem uelis aptare iubebat Anchiſes. Idem li. x. proiectum dũ pede læuo Aptat ſe pugnæ Pomponius. Eius aptare puer'mũde, atq; ampliter conuiuia. Aptum rurſum connexum, & colligatũ ſignificat. Virg. geor. li. iij. ipſis è torquibus aptos Iunge pares Accius Demetrio Hinc cœlemena lege munus aptũ cornibus. Lucilius ſatyr. li x. Conſellas quoq; uadidis in finibus aptas. Idem li. xyi. Erat forte aries inqt iam qđ genus quantis reſtibus uix uno filo hæc ſe hærere putares. Pellicula extrema exaptum pendere onus ingens. Varro mutuũ muli ſæbunem ἀπ' 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 ullã ineſſe rationem? Salluſtius hiſt. li. iij. Quod ubi fruſtra tentatum eſt ſocordius ire miles obrepere nõ aptis armis, ut in principio laxiore agmine. Lucil. li. xxx. Vnus conſternit nouis uetus peſtibus aptus. M. Tul. i Hortenſio. Altera eſt nexa cum ſuperiore, et inde aptéq; pendens. Et thuſ. li. V Fulgentẽ gladium è lacunari ſitæ equi aptum dimitti iuſſit. Aequales ſunt ſimiles, & ex æquo. Afranius uopiſco. Et quidem te nunquam mihi paraſitum, uerum amicum æqualem, atq; hoſpitẽ quotidianum, & lautum conuiuium dom. Aequales rurſum æquæui. Vir. æn. li. x. Necnon Euantem Phrygium, Paridũq; Minãtæ Aequalem. Lucilius ſatyr. li. V. Aeterũ unũ cædiſſe tamen ſenem Tireſiam æqualem cõſtat. Afranius prius gno. Noui amicum, atq; æqualem meum. Virgi. li. V. Aſt illum fidi æquales. Ter. eunucho Patris cognatum, atq; æqualẽ Archimenidem noſtin? M. Tul. de offi. li. iij. P. Scipionem. M. filium eum, qui primo Africanus appellatus ſit, dicere ſolitũ ſcripſit Cato, qui fuit fere è eius æqualis. Et de ſenectute. Ego uero propter ſermonis delectationem tempeſtiuus quoq; conuiuijs delector, nec cum æqualibus ſolum, qui pauci admodum reſtant, ſed cum ueſtra etiam ætate. Apertum purum, ſereno. Virg. æn. li. i. Scandit ſe nubes, & i æthera purgat apertũ. Aptum dicitur pateſactum. Virg. li. yiij. Iamq; adeo exiens portis eqtatus apertis. Teren. adelphis. Abi præſtrenue, ac fores aperi. Aperit mingat. placat. Virg. æn. li i. Et naſtas aperit ſyrtes, & temperat æquor. Apertum, nudatum. Turpilius demurgo. Apertæ ſuræ, brachia autem procera horrorem mihi ex corde exſuſcitabant. Salluſt. hiſt. li. V. Quibus de cauſis Syllam in victoria dictatorem ſibi equo deſcendere, ſurgere de ſella, caput aperire ſolitum. M. Tul. de offi. li. ij. Verentur enim, ne ſiquo caſu euenerit, ut corporis partes quædã aperiantur, aſpiciantur non decõre. Virg. li. yi Aperit ramũ, qui ueſte latebat. Varro eudæmonibus. Capite aperto eſſe iubet ante lucem ſuſcitat. Siſenna. hiſt. li. iiij. adoriuntur aduerſos, ut apertis lateribus. Varro de uita popu. Ro. lib. i. Minoris natu capite apto erant, capillo pexo, utiq; innexis crinibus.

Aperire erigere, oſtendere. Vir. æn. lib. iij. Quarto terra die primum ſe attollere tandẽ Viſa aperire procul. Idem æn. li. yiij. patriumq; aperitur uerticæ ſydus. Varro meleag. non modo ſuris apertis, ſed penè natibus apertis ambulans. Antumare 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. xxyiij. Socrati ut quid dante tyranno miſiſſe Ariſtippum autumant. Plautus amph. Niſi hoc ita factum eſt perinde, ut factum eſſe autumo, non cauſam dico, uerũ non ſimules probari. Autumare eſt ſperare Pacuuius duloreſte, aut hic eſt, aut hic adfore actutum autumo. Altum non ſolum aeriũ, uel profundum ſicuti plerunq; Altum ab alendo dictum. Varro manio. Habens antepoſitam alimoniã ſedens altus alieno ſumptu. Altum magnum uel glorioſum. Virg. geor. li. iij Te ſine nil altum mens inchoat Altum uetus, antiquum. Vir. geor. lib. iiij. altius omnem Expediam prima repetens ab origine fãmam. Et li. yiij Quid cauſas petis ex alto. Accius armorum iudicio. Cur ueterata ex alto appetis diſſidia Agamẽnõ Altum preſſum, obſcurum. Virg. li. xi quid me alta ſilentia cogis Rumpere? Idem i eodem. ſin altior iſtis Sub precibus uenia ulla latet. Aditus interpellatio. Ter. andria. Aliquot me adierũt, ex te auditum qui aiebant. Virg. li. x Regem adit, & regi me morat, nomenq; genuſq;. Lucilius li. xxyij. Cum pacem peto, cum placo, cum adeo, et cum appello meam. Aditus ingreſſus. Vir. li. ix. huc turbidus, atq; huc, Luſtrat equo muros, aditumq; per auia quærit. M. Tul. de ſupplicijs. In ipſo aditu, atq; opere portus. Aditus rurſum aduẽtus. Accius medea. Tũc Diomedes & cuius aditum expectant, peruixi uſque adhuc. M. Tul. ad Cæſarem iuniorem li. i Et aut ad conſules, aut ad te, aut ad Brutum adiſſent his fãdi ne eſſent, quod cum Antonio fuiſſent. Attendere eſt intendere. M. Tul. de offi. lib. iij. Et ſi cum animum attenderis, turpitudinem uideas aduna tam. Accius Diomede. Simul aurem attendo, ut qui rem exaudire amplius. Lucilius li. xxix Præterea ut noſtros animos attendere dictis, atq; adhibere uelis. Idem li. xxyij Rem cognoſcas ſimul, & dictis animum attendas poſtula Pacuuius Antiopa. Sed cum animum attendo ad quærẽdum 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. xxyij. Cum mei me adeunt ſeruuli, non dominam ego appellem meam? Appellare eſt appliare. Afranius excepto. Habitu appellant huc ad molem noſtram nauiculam. Lucilius li. xxyi. aggere in iaciendo ſiquod eſt in uineis actis opus, primum id dant operam, & quamprimum appellant. Appellare, nominare. M. Tul. de offi. libro tertio. P. Scipionem. M. filiũ, q primus Africanus appellatus ſit. Aemulus eſt imitator. Virgi. æn. lib. y. amula nec dum Temporibus geminis canebat ſparſa ſenectus. Et li. yi. Aemulus exceptum triton. Aemulus eſt ſectator, uel imitator. Mar. Tul. pro. M. Marcello. Illo æmulo, atq; imitatore ſtudiorum meorũ, ac laborum. Salluſtius hiſt. li. iij. ſed Pompeius a' prima adoleſcentia ſermone fautorum, ſimilem ſore ſe credens Alexandro regi, facta, conſultaq; eius quidẽ æmulatus erat. Virgi. æn. li. x. Spemq; meam patriæ, quæ nunc ſubit æmula laudi Aemulus ſimilitudinem uitæ, uel inſtituti ſequens. M. Tul. de repu. lib. i. Quæ enĩ iudicatur iſte optimus doctrina, artibus, ſtudijs, audio quãdo. Argutũ ſignificat ſonãs. Virgilius huc. Forte ſub arguta cõſederat ilice Daphnis. et multa huiuſmodi Argutũ audax malitioſum. Lucil. li. xxyiij Agite agite fures mẽdacia argutamini Plau. muſtellaria. Exi è culina, ſi foras maſtigia, q mihi iter patinas exhibes argutias. Argutum paruum, ac lætum Vir. geor. li. iij Argutumq; caput, breuis aluus, obeſaq; terga.

Accipere tractare, ícrepare. M. Tul. i uerrinarũ actione ſecũda Male accipit uerbis. & ad Cæſarẽ iuniorẽ. li. i. Rogo ipſum, quẽ admodũ eũ ego, armis acceperit. Accipere ẽ datum ſumere. Virg. æn. li. iij. Accipe, & hæc manuũ, tibi quæ monimenta meárũ ſint puer. Accipere ſentire. Ter. ἐαυτοῦ. Cliníia aliter tuum amorẽ, atq; eſt, accipis. Accipere uidere. Virg. li. viij. ut te fortiſſime teucrũ Accipio, agnoſcóq; libens. Varro de re ruſtica li. iij. Cũ dicéret, ſe nullã acceptiſſe uillã, qua magis delectatus eſſet. Accipere cõcipere. Virg. li. viij. alij nẽtoſis follibus auras Accipiũt, reddũtq; Accipere audire. M. Tull. Accipite nũc aliud eius facinus nobile. Lucul. li. xxx. Hoc ẽt accipe qđ diœ, nã pũnet adrẽ. Virg. æn. li. ij. Accipe nunc Danaũ ſtudias, & crimine ab uno Diſce omnes. Accipere poſcere. Ter. eun. Accipit hominẽ nemo melius prorſus, neq; prolixius. Accipe decipere. Lucul. li. xxix. ſi inquã ueteratorẽ illum uetulũ lupũ Annibalẽ acceptũ. Accipere admittere. Plau. aul. Iul. opumus tu cõditionẽ hanc accipe. Ardere eſt ignoſcere cõcremari. Virg. ænei. V. Nanq; uolãs liquis in nubibus arſit arũdo. Idẽ li. ij. iã proximus ardet Ucalegon. Ardere feſtinare. Virg. æn. li. i. Inſtãt ardẽtes tyrij, pars ducere muros, Molíriq; arcem, et manibus ſubuoluere ſaxa. Idẽ li. xij. Ardet in arma magis. Ardere fulgorẽ, et ſplẽdorẽ emittere. Virg. æn. li. iiij. tyrioq; ardebat muriœ læna. li. xi. Ardet apex capiti, cæſtriſq; à uerticẽ flamma Funditur. Ardere dolere, uel iraſci. Vir. libro. x. Proxima quæq; metit gladio, latumq; p agmen Ardẽs limtẽ agit ferro te Turne ſupbũ Cæde noua quærẽs.

Acre ſignificat celer, uelox. Virg. geor. li. iij. calidumq; animis, & curſibus acrẽ. Idẽ æn. li. iiij. At puer Aſcanius medijs in nallibus acri Gaudet equo. Acrẽ auſterũ, acerbũ aſperũ. M. Tul. i hortenſio. qđ alterius igeniũ, ſicut actũ ægyptiũ alterius, ſic acrius mel hymettiũ dicimus. Varro Parmenone. Dimittis q; acri pectore curas tantũ, cãtáſq; poeſim. Acre ſeuerũ. M. Tul. de offi. li. i. Suũ q; q; igitur noſcat igeniũ, acremq; ſe & bonorũ, & malorũ ſuorũ iudicẽ præbeat. Idem eodẽ. Vtendũ ẽ fortaſſe uocis cõtentione maiore, & uerborũ grauitate acriore. Acrẽ fortem. Vir. æn. li. vij. Aut acrem dubites i prælia poſcere Turnũ. Cic. thuſ. li. V. An rebus gerũdis uerũ, acrẽ, & idſtrium, eũdẽ tamen meleficũ natura. Acre uehemẽs ſæuũ. M. Tul. i hortenſio. Aut Philippo breuius, aut Theopõpo acrius. Virg geor. li. iij. acremq; moloſſum Paſce ſero pingui. Idem æn li. V. Acrior ad pugnam redit, acuim ſuſcitat ira. M. Tul. uerrinarũ actiõe de ſignis. Acre, prouidũ, diligẽs. Virg. geor. li. ij. Iãtũ aer curas uenientẽ extendit i annũ Ruſticus. Aer eſt mediũ ſpatiũ, qđ inter cœlũ ẽ, & terrã. Vir. æn. li. v. Aera dimouit tenebroſum, & diſpulit umbras. Aer altitudo. uir. æn. li. i. V. ubi aẽrã uincere ſummũ Arboris aut ullæ iactu potuere ſagittæ. Aër ſonus. Varro andabatis. Anima, ut cõcluſa i ueſica quãdo eſt arcte ligata, ſi pauderis, aera reddet. Amarũ dicitur aſperum. Virg. geor. li. ij. Et amara pauſia baca. Lucre. li. iiij. interea ppotet amarũ Abſynthij laticem. Amarũ acerbũ. Vir. æn li. iiij. Iſq; amens animi, & rumore acenſus amaro. Admonere cõmoneſacere. M. Tul. in Verrẽ de ſignis. Recte admones, Polycletum eſſe dicẽbãt. Admonere pũtere. Vir. li. x. Lucagus, ut pronus pẽdens in uerbera telo Admonuit bijugos. Ambire ſignificat circuire, & cõcludere. Vir. li. iij. Q uæ rapidus flãms ambit torrentibus amnis. Idẽ li. x. atq; oras ambijt auro. Ambire ambitionibus appetere. Vir. li. vij. ne cõnubijs ambire Latinũ Aeneadæ poſſint. Ter. andria. Niſi uides, niſi ſenis amicos oras, ambis. Ambire interpellare. Vir. æn. li. iiij. quonam Regnum ambire ſuperbum Audeat affatu. Agere gerere. Varro bimargu. Non hercules potes q agebas, ſed cenopron. Audacia conſuetudine temeritas dicitur. Sal. Catilinæ bello. Audacia pro muro habetur. Audacia fiducia. Virg. li. V. Q uiq; pedum curſu ualet, et q uiribus audax. Atrum dicitur nigrũ. Vir. li. V. Q uin quaginta atris immanis hiatibus hydra. Et. geor. li. iij. hic piſcibus atrã Improbus iglnuiem. Varro eudæmonibus. Vix nullus cõſtituit nõ furiarũ, ſed puerorũ, atq; ancillarũ, q omnes mobilem atrã agitare clamitantes. Alumnos cõſuetudo quos alas, uel educes, uel eos qui aluntur, dicimus. Vir. lib. vi. nec Romula quondam Vllo ſe tãtũ tellus iactabit alũno. M. T. in Verrẽ de ſupplicijs. Italia autẽ alũnũ ſuũ ſeruitutis extremo, ſummóq; ſupplicio fixũ uideret. Varro ſeſqulyſſe. Vbi quod lupã alũni feſellerunt olim. Idẽ eudæmonibus. Et ecce de ipro uiſo ad nos accedit cana ueritas atticæ philoſophiæ alumna. Alũnũ filiũ. Virg. li. vi. Nec nõ & tityon terræ omnipotentis alũnũ Pacu. teucro. Q uæ deſyderia alumnũ penitudines quales ſcabreſq; iicultas uaſtitudines. Alumnũ domnũ. Virg. li. xi. æro datus ibat alumno. Agere leto dare. Virg. æn. li. i. tum unlgus in omne Miſcet agens telis. Actũ rotatũ. Vir. æn. li. ix. Ipſe ter adducta circũ caput egit habena. Agere loqui. Ter. adelph. Sed eſt'ne ipſus, de quo agebã? Actũ dicitur p fectũ. Virg. li. vi. His actis, propere exegtur præceptu ſibyllæ. Agere perſeq; Vir. æn. li. iiij. Q uã procul incauta nemora iter creſia fixit Paſtor agens telis, & æn. li. viij. Q uos illi bello profugos egere ſupbo. Actum appulſum. Vir. li. vj. Siue errore uiæ, ſeu tẽpeſtatibus acti. Varro lege menia. Nõ hos pactolus aureas undas agẽs eripiet unq; è miſeriis. Actũ ifixũ. Vir. li. ix. ſed uiribus enſis adactus Tranſadigit coſtas. Varro πρῶτα ἐαυτόν. Non uidetis unus ut paruulus Amor ardiſœta lãpade arida agat amantis æſtuantis. Actum coactũ territũ. Virg. li. vi. Prodigijs acti cœleſtibus oſſa piabũt. Agere fugare. Virg. geor. li ij. & mẽbris agit atra uenena. Actum admotum. Vir. li. viij. Accelerant acta pariter teſtudine Volſci. Lucul. li. xxvi. Agere in iaciendo ſiquoſt in uineis actis opus. Aſperum ſignificat inſuaue. Teren. ἐαυτοῦ. Aſperum pater hoc eſt, aliud lenius ſodes uide. Virg. geor. li. ii. Aſper in ore ſopor. Aſperum nocens. Virg. æn. li. iiij. ſæuit agris, aſperq; ſiti atq; exterritus æſtu. Aſperum exaſperatum non leue. Virg. li. ix. Bina dabo argento perfecta, atq; aſpera ſignis Pocula. Aequare eſt cum æquitate diuidere. Virg. æn. li. x. operum q; laberem Partibus æquabat iuſtis. Aequare cõtinuare. Vir. li. viij. felix ſi protinus illũ Aequaſſet noctis ludum. Accommodatum dicitur adiunctũ. Virgil. æn. li. ij. lateriq; arguum accõmodat enſem. M. Tul. in Verrem in frumentaria. Flagitia lubidiniſq; accommodat Acrus bacchidib. Tnuc ſyluestres exuuias ſæuo pictas lateri accommodant. Idem de offi. li. i. Q ui ſe ad rẽpu. & ad magnas res gerẽdas accõmodauerunt. Et de rep. li. i. Expoſitumq; 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, potuſq; ad ullam uim, aut tumultũ accõmodati. Accõmodare adhibere. M. Tul. de of. li. iij. Tãtũ dabit amicitiæ, ut ueram amici cauſam eſſe malit, ut orãdæ litis tẽpus, quoad p leges liceat, accõmodet. Et de ſene cute. Cæterũ et tẽpora metẽdis frugibus, et capiendis accommodata ſunt. Aridũ dicitur ſiccũ. Vir. æn. li. i. atq; aridacir cũ Nutrimenta dedit. Aridũ horrificũ, acutũ. Virg. geor. li. i. et aridus altis Mõtibus audiri fragor. Lucre. aridus unde auris & ſonus. aridum purum lucidum. Plau. rudente, argento arido. Anceps eſt dubium. Virg. æn. li. x. Anceps pugna diu. Anceps duplex. Lucul. li. xxix. Nemo hos ancipites ferro

effringat

effringat cardines. Virg. æn. li. iij. Agnouit prolem ambiguã, geminosq; parentes. Varro de uita populi Romani. li. iiij. Cæ sar reuersionem fecit, ne post occipitium in Hispania exeratus qui erant, relinquerent, quò se cõijceret Pompeius, ut anapiti urgeretur bello. Anceps acutũ ex utraq; parte. Lual. li. xxix. Vecte, atq; anapiti ferro effringam cardines. Aura est uen torũ uis. Virg. geor. li. iiij. at illi Dulcis compositis spirauit cri nibus aura. Idem æn. li. vi. Discolor unde auri per ramos au ra refulsit. Aura adactus. Varro eudæmonibus. Simul ac lan quido corpore solis calidior uisa est aura. Argutari dicitur loquaciter prolocq; Ennius, quẽ incertũ tu isti credere, atq; exer ce lingua, ut argutariter possis. Næuius exordio. Quãdo ad lu dos uenit, alij cum tacerent, totum diem argutatur, quasi cica da. Argutari exilire. Titinnius fullonia, Terra hæc est noua, quasi ubi tu solitus argutari pedibus, cretam dum cõpescis, ue stimentaq; leuas. Attollere significat erigere, fundere. Vir gi. 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 ali quando optantibus ætas. Auscultare est obsequi. Pacuuius Quis se magis audiendum, quàm auscultandum censeo. En nius menalippa. Mihi auscultanate, pueros cremari iube. Cæ cil. embono. Audire ignoti quod imperant, soleo, non auscul tare. Auscultare audire. Afranius. Simul ante ne ego illos uel tantis ausculto lubens. Pompo. Asia. Atq; auscultare disce, si ne scis loqui. Auscultare uidere, spectare. Afranius priuigno. Vi det ludos, hic auscultaui procul. Agere porrigere. M. Tul. de offi. li. ij. Vera gloria radices agit, atq; etiam propagatur. Agere intendere, ingrere. Virgil. bucolicis. Id quidem ago, & tacitus Lycida mecum ipse uoluto. Agere urgere, impellere. M. Tul. in Verrem actione. ij. Agunt enim præcipitem pœnæ cui um Romanorum. Adducere ducere. Ter. ἐπάγειν. Ad ducamus ad te tuam Bacchidem. Adduci cogi. M. Tul. de sene ctute, Nullo ĩbri, nullo frigore adduci, ut capite operto sit. Ad ducere intorquere, rotare. Virg. li. ix. Ipse ter adducta circũ caput egit habena. Adducere, producere. Virg. lib. ix. Oeyus adducto torquens hastile lacerto. Aequor campus. Virg. li. xij. Illi æquore aperto, Ante notos Zephirũq; uolãt. Aequor mare. Virg. æneidos li. i. Et uastas aperit syrtes, & temperat æquor. Aequor fluuius. Virg. li. viiij. Virides q; secant placido æquore syluas. Aduenire uenire. Cæcilius plotio. Aedepol senectus, si nihil aliud apportes tecum, cum aduenis, unum id sat est. Aduenire ĩcipere. Plau. amph. Quæso aduenienti mor boiure mediabis. Aestus solis, & æstui temporis flagran tia. Virg. geor. li. iij. Aestibus, & medius umbrosam exquire re uallem. Aestus marini impetus, uel commotiones. Lucre. li. iiij. Frigus ut à pluuijs, calor ab sole, æstus ab undis. Aequo ris. Plau. asinaria. Quo magis te in altum capessis, æstus te in portum refert. Virg. fundoq; exæstuat imo. Acerbum, hor rendum, infandum, immite. Vir. æn. li. iiij. & li. vi. Et fune re mersit acerbo. Acerbũ, incoctum, præcocum, ut de pomis frequentius dicitur. Varro agathone. Virgo de conuiuio abdica tur. Ideo quod maiores nostri Virginis acerbæ aureus ueneris uocabulis imbui noluerunt. Album significatione manife sta est. ut Virg. geor. lib. iij. color deterrimus albis, Et giuo. Album mite, uel placidum. Varro sesquiulysse. Aduersi uen ti cecidêrunt, quod si pergunt diutius mare uoluere, uereor, ne me quoq; cum damum abilio cessi reuertero, præter canem co gnoscat nemo. Adolere ẽ urere. Vir. bucolicis. Verbenasq; adole pingues, & masculathura. Adolere augere, honorare, propitiare, & est uerbũ sacratum, ut macte magis aucte. Virg. æn. lib. i. Quinquaginta intus famulæ, quibus ordine longo Cura penum struere, & flammis adolere penates. & li vij. Præterea castis adolet cum altaria tedis. Adolescere crescere. unde adolescentẽ dicat. Lucr. li. ij. Deniq; adolescẽdi sum mũ tetigere acumẽ. Laberius sororibus. Laus nomine gloria adolescit.

B

Bellum est ut plerunq; pugna. Bellum ele gans. melius, prudens Lual. li. xxix. Ac tatem istuc tibi lauram, & bellum, si hoc bellum putas. Varro παρὰ μετάφρασιν. Diogenem literas scisse. Dum uisioni quod satis esset, nunc quod etiam acta bellorum hominum. Idẽ eodẽ. In certeo stadio ἐπιταφίων lego, à quo qui certasset animo bellus homo magis delectatus stoicorũ Pacratio, quàm athletarũ. Idẽ de sesquiulysse. Quid. n. ẽ, quod homo masculus lubẽtius uidere debeat bellã uxorem? Idẽ bi margo, socius ex hostibus, socius bellũ ita geris, ut bella omnia domum asseras.

C

Committere effigiare. Pacuuius niptris. Barbaricã pestem Sabinus nostris obtulit nouã figuram factam cõmissam infabre. Cõmittere cõiungere, sociare. Lucilius lib. xxviij. Quid me fiet siqdem nõ iuste ipro bis cõmittere. Virg. æn. li. iij. Delphinum caudas utero cõmissa luporũ. Cõmittere donare, derelinquere M. Tul. i Verrẽ actióe. ij. Is calũniatores ex sinu suo opposuit, q illam hæreditatẽ ueneri erycinæ commissã dicerẽt. Cõmitte re facere. M. Tul. in Verrẽ actione. iij. Ego etiã quæ tu sine Ver re cõmisisti, Verri crimini daturus sum. Virg. æn. li. i. Quid meus Aeneas i te cõmittere tãtũ? Lucili. li. xxvij. Cõmouet se nusquã, neq; cõmittet ut peat sibi. Idẽ li. xxvi. At. n. dicis clã destino tibi q̃d cõmissum foret, ne mutires q̃cq̃, nec mysteria hæc feras foras. Cõmittere dicitur initiare. Virg. æn li. v. Et tuba cõmissos medio canit aggere ludos. Varro endymonibus. Discũbimus multitudo munus mature cœnã cõmittitis. Cõmit tere, credere, pmittere. Virg. li. ix. Portã, quæ ducis iperio cõ missa recludunt. Ter. eunucho. Ouẽ cõmisisti Lupo. Lucil. li. xxx. Quod sua cõmittunt mortali claustra camœnæ. M. Tul. de offi. li. ij. Quãdiu resp. p eos gerebatur, q̃bus se ipsa cõm-serat. Cõsutare cõmouere. Titinius setina. Cocus magnum ahenũ, quãdo feruit, paula cõsutat trua. Cõsutare opprimere, cõuincere. Ter. phor. Cõsutauit uerbis admodũ iratũ patrẽ.

Capere implicare, ipedire. Vir. geor. li. i. Aut oculos capti fodere cubilia talpæ. M. Tul. In Verrẽ de supplicijs. Nõ cepe rũt, sed abduxerunt onere suo plane` captam, atq; depressam. Cõdere significat abscõdere. Virg. æn. li. ij. Scãdũt rursus equũ, & nota cõdũtur i aluo. Cõdere, cõstituere. Sallu. i Catili næ bello. Vrbẽ Romã (sicuti ego accepi) cõdidere, atq; habuere initio Troiani. Cõdere cõsecrare. Virg. æn. li. iij. animamq; se pulchro Cõd mus. Cõdere potiri. Virg. li. vij. optato condũtur tybridis alueo. Colere est uenerari. Virg. li. ix. Sume deũ sancti custos soractis Apollo, Quẽ primi colimus. Colere exer cere, ut rustici. Vir. geor. li. i. fructusq; feros mollite colendo. Colere ihabitare. Vir. æn. li. iij. Hic mater cultrix Cybele. Et rursum. quas dira celæno`, Harpyiæq; colũt aliæ. Plau. asi na. ac Athenarũ colonæ. & aulul. Hãc domũ iã multos ãnos est ut possideo, & colo. Var. endymionibus, ut Mercuriũ arca dũ colonũ. Idẽ eudæmonibus, ut naiades undicolæ. Colere dili

gere. Virg. bucolicis. Ille colit terras, illi mea carmina curæ. Idem æn. li. iiij. ſolam nam perfidus ille Te colere. Ter. ἐαυτοῦ. quippe forma impulſi noſtra, nos amatores colũt. Cu alius li. xxvi. Quare hoc colere eſt ſatius, quàm illic ſtudium omne conſumere. Colere ornare. Varro τοῦ μετ' ἄλλα At in ſegetibus poſt meſſem colligebant ſtramenta qui domicilia colerent. Colere pati. Ter. ἐαυτοῦ. Dum ille uitã illã colet inopem atrens patria. Cedere ſignificat ſecundũ conſuetudinem abire ſuperatum, & locum uictori dare. Virgi. li. x. Conuenit Euandri uictos diſcedere ad urbẽ. Et li. v. Cede deo. Lucil. li. xxx. Quãdoq; pudor ex pectore cæſſit. M. Tul. de offi. li. ij. Cui qdem exercitus noſtri, imperatoresq; cæſſerũt. Cedere ſuccedere Vir. li. xij. Ceſſerit auſonio ſi fors uictoria Turno. Cedere dare. Vir. l. xi. Hæc omnis regio, & cælſi plagæ pineæ montis Cedat amicitiæ Teucrorũ. et li. xi. Aut abeat uictus cedat Lauinia cõiux. Cedere, recedere. Luc. li. xxyiij. Vel ſi aliqua opus ſit forte, ſi hinc aliquo cæſſeris. Cedere ob ſeq. Virgi. æn. lib. iij. Cedamus Phœbo, & moniti meliora ſequamur Et li. ij. Veſtrũ hoc auguriũ, noſtroq; i numine Troia eſt. Cedo eqdem, nec nate tibi cõmes ire recuſo. Cedere euitare. Virgi. lib. y. cæleriq; elapſus corpore cæſſit. Cedere incedere. Plau. aulul. In hoſte abſolutus cædis. Cedunt petunt. Varro p menone. 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. yi. Eſte duces o(ſi qua uia eſt) curſum q; per auras Dirigite in lucos Et bucolicas quo curſu deſerta petiuerit. Curſus nauigatio. Vir. æn. li. iij. Sed tibi q curſum uenti, quæ fata dederet? M. Tul. de repu. li. iij. Quæ curſu frumẽto onuſtas petẽtibus Rhodum uiderit.

Caſtigare ĩcrepare uel reprehendere. Vir. li. v. His grauis Entellũ dictis caſtigat Acæſtes. Ter. ἐαυτοῦ ſeruas caſtigas, mones. Ci. de orat. li. i. Et quoniã de iprudentia diximus, caſtigemus etiã ſegnitatẽ. & thuſ. li. y. Sed hoc in me ipſe ca ſtigo, qđ ex aliorum, & ex noſtra fortaſſe mollicia nõ ex ipſa uirtute de uirtutis robore exiſtimo. Caſtigare uindicare, punire. Virg. yi. Caſtigat q; audit q; dolos, ſubigit q; fateri. Caſtigare expedire. Virg. æn. li. iiij. Caſtigat q; moras, o pe omnis ſemita feruet. Carpe attenuare, aperire. Virg geor. li. i. Nec nocturna qdẽ carpentes pẽſa puellæ Neſciuere hyemẽ Et li. iiij eam circũ mileſia uellera nymphæ Carpebãt hyali ſaturo fucata colore. Carpere auferre, decerpere. Virg. bucolicis. In ſere Daphni piros carpent tua poma nepotes. Lucre. li. iiij. iuuat q; nouos decerpe flores. Virg. li. iij. Carpit. n. uires paulatim, urit q; uidẽdo Fœmina. carpe celeriter præterire. Virgeor li. iij Et acri carpere prata fuga Idem eodem, Carpere mox gyrũ ĩcipiat. Lucil. li. xxix. Hyemẽ unãquanq; carpã. carpe paſcere. Virg. geor. li. iij. Carpamus dũ mane nouum, dum gramina canẽt. Cũctari ẽ dubitare, diſſipare. Virgi. æn. li. yiij. Cũctantẽ amplexu molli fouet. M. Tul. ad Cæſarẽ iuniorẽ li. i. ſed cato pœnituit, domũ rediit. cæteri cũctabãtur. Cũctari eſt manere. Virg geor. li. iiij. Nõ illis q; q; cũctãntibus altũ Ire iter, aut caſtris audebit uellere ſigna Et æn. li. iiij. Regiñ thalamo cũctantẽ. Cũctari curationẽ differre. Virg. li. yi. quibus nobis cũctãdo reſtituit rẽ. Capi propitiari. Lucre. li. ij Nec bene pro meritis capitur, nec tãgitur ira. Capere facere. Ter. andr. Nõ ſi capiũdos mihi ſcio eſſe inimicos omneis homines. Capere perpeti. Ter. ἐαυτοῦ. Dũ abs te abſum, omnes mihi labores fuere, quos cepi, leues. Capere eſt tollere, tenere. Virg. geor. li. iij. cape ſaxa manu, cape robora paſtor. Et li. iiij. Hic tibi nate prius uinclis capiundus. Varro melea gro. Quẽ icirco terra nõ cepit, & cœlũ recepit. Idẽ eudæmonibus. Stolã, calceoſq; mulieribus propter poſitas capio. Capere eligere. Ter. ecyra. Cũ illũ generũ cepimus. Virg. geor. li. ij. Ante locum capies oculos. M. Tul. de offi. li. iij. Quod inſte aliqd probri, qđ capiat ignaro. Cape delectare. Vir. geor. lib. iiij. Carmine quo captæ. Et li. yiij. Aeneas capitur q; locis. M. Tul. philippicis li. i. Nõ poſſum adduci, & ſuſcipere pecuniæ captũ. Lucil. li. xxyi. Nũc itidẽ populũ iſtũ ſcriptoribus uolumus capere animũ illorũ. Cape ſuſtinere habere. Vir. li. yiij. hæc illũ regia cepit. Ter. heauten. Oij boni qd turbæ eſt? ædes noſtræ uix capiẽt ſcio. M. Tul. de ſignis. Tot domos locupletiſſimas domus iſtius una capiet. Cape decipe circumuenire. Vir. æn. li. ij. Captiq; dolis lachrymiſq; coactis. Lucil. li. xxyij. At metuis ne aſpectu, et forma capiare altera. M. T. in Hortẽſio, Captũ me fortaſſe ingr'tu putas? Et id qđ nollẽ cõfiteri, coactũ. Capere occupare, detinere. Virg. æn. li ij. certant q; illudere capto. M. Tul. i Verrẽ de ſupplicis. Nauẽ quãdã piraturum præda refertã nõ ceperũt, ſed abduxerũt. Varro meleagro. Quid hic uenator nõ cepit? Cape ſatiare. Virgi. geor. li. iiij. Tãta meæ ſi te ceperũt tædia laudis. Capere accipere. Virg. æn. li. ij. Tu genitor cape ſacra manu, patrioq; penates. Et li. iij. cape dona extrema tuorũ. Ter. phor. Nã ex his prædijs talẽta argẽti bina ſtatim capiebat. Lucil. li. xxyi. Malis neceſſe luctu e mẽſa pure capturus cibũ. M. T. in Hortẽſio Deinde boni mores, & modeſtiores, et ad capiẽda præcepta molliores. Plau. aulul. Nam tua gnata pepit decimo menſe, poſt numerũ cape. Varro quinquatribus. Cape hãc caducã liberi mollẽ da pẽ. cape complecti. Varro maricapore. Propontis unda, quã liquãti cærulea natãtẽ ſfundat cape. Capere iuenire. Ter. he auton. rationẽ cepi, ut neq; tu egeres, neq; ut hæc poſſes pdere. M. T. i uerrẽ actiõe. ij. Reiecti à chelidone capiũt cõſiliũ neceſſariũ. & de offi. li. iij. Cũ autẽ cõſiliũ hoc princeps cepiſſet.

Corripe cõprehẽdere. Vir. geor. li. iiij. Verũ ubi correptũ manibus uiciſ'ue tenebis. Corripe contorquere. Virg. æn. li. i. Turbine corripuit. Corripere excutere. Vir. æn. li. iij. Corripio e ſtratis corpus. Quaſſum, eſt cõuulſum, et non itegrũ Vir. æn. li. iiij. Quaſſatæq; rates. Quaſſare eſt mouere. Vir. li. yi. & lãpada quaſſans p graiũ populos Plau. mlite. q ſuã undãtẽ chlamydẽ quaſſando fecit. Certare ſignificat contendere. Vir. bucolicis. Certẽt & cygnis ululæ. Certare, præuenire. Virg. æn lib. i. officio nec te certaſſe priorem Pœniteat.

Cõponere finire. Vir. æn. li. i. Ante diem clauſo cõponet ueſper olympo. & bucolicis. Nõ noſtrũ iter uos tãtas compone reliteis. Cõponere reficere, recreare. Vir. geor. li. iiij. Vix defeſſa ſenẽ paſſus cõponere mẽbra Idẽ æn. li. i. Nũc placida cõpoſtus pace quieſcit. Cõponere lenire. Virg. æn. li. i. ſed motos præſtat cõponere fluctus. Cõponere diſponere cõſtituere. Vir. æn. li. iij. Quam tuta poſſit urbẽ cõponere terra. M. Tul. de offi. li. iiij. Atq; qđ cõmuniter cõpoſitũ fuerat, ſolus duxit. Siſenna. hiſt. li. iiij. Exercatũ diſpartiunt, ad cõſtigendum cõparant. Cõponere rurſus ſignificat cõparare. Acius armorũ iudicio. Quid ẽ cur cõponere auſis mihi te, aut me tibi? Lucil. ſatyr. lib. iiij. Samnis, ſpurcus homo uita iſta dignus, locoq;. Cum Pacidiano cõponier, optimus multo Poſt homines natos gladiator q fuit unus. Sal. iugurtha, ubi Metelli dicta cum factis cõpoſuit. Virg. geor. lib. iiij. Non aliter ſi parua licet cõponere magnis. Cõponere ornare. Virg. geor. li. iiij. Dulcis cõpoſitis ſpirauit crinibus aura. Cõponere colligere. M. T. i uerrinis i diuinatione. Si ab iſto libro, quem tibi magiſter ludi ne ſcio q ex alienis orationibus compoſitum dedit. Componere ſimulare uel fingere. Acius 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 cõiũgere. Virg. li. viij. Componens manibusq; manus, atq; oribus ora. Lucil. satyr. li. viij. Cũ plotio eodem obuio amplector. labra labellis compono. hoc est cum ipso duos pœnias. Idem eodem. Tuum latus compone lateri, & cum pectore pectus. Sallustius hist. li. iiij. Suspectusq; fuit. Certum uero, ac per negligentiam societatem prædare cum latronibus composuisset. Componere pro redimere. Sallustius hist. li. i. Quin lenones, & unarij, laniiq;, quorum præterea uulgus i dies usum habet pretio cõ posito. Crepare sonare. Plau. menæchmis. Dic mihi, en um quam intestina crepant, qđ sentias? uerũ ubi satur sum, nulla crepitant, quando esurio, tũc crepant. Virg. geor. li. i. Atq; leuem stipulam crepitantibus urere flãmis. Ter. phor. Sed ostium concrepuit, nihil ad te. M. Tull. i Verrẽ de supplicijs. Locum illum litoris percrepare totũ muliebribus uocibus. cantuq; symphoniæ. Lucilius. li. xxvi. Percrepa pugnam Põpili factam Corneli cane. Varro eudæmonibus, propter crepas uocabus uolitans aureis uulgi. Sisenna hist. li. iiij. Conglobati, et 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. Virg. li. v. & acuto i muricẽ remi. Obnixi crepuere. Crepare ferire. Ennius thyeste. Sed sonitus aureis meas pedũ pulsu increpat. M. Tul. de of. li. iij. Itemq; uir bonus habeat hanc uim, ut si dignus concrepuerit, possit in locupletum testamenta nomen eius irrepere. Comparare est sociare, coniungere. Accius amph. Qui meum senium cum dolore tuo coniungã, & 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. li. iiij. eos, qui hoc malum publi cum clandestinis consilijs comparauerunt. Comparare ueteres confirmare, & constituere dixerunt. Teren. eunucho. An potius ita me comparem, non perpeti meretricum contumelias? Idẽ andria. Aut malis gaudeant, atq; ex incommodis alterius sua ut comparent commoda. Titinnius gemina. Ergo ut sua seruet dona nobis facundum est ita, ut cum ea primum blanditer cõparemus colloqa. Accius euryſace. Nihil est, si autẽ ad te retar dat 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. li. VI. Quamobrem se comparet hic ciuis, ita nec est ut si contra hæc, quæ statum ciuitatis permouẽt semper armatos. Afranius epistola. Nam proba & pudica qđ sum, consulo, & parce mihi, quoniam comparatum est, uno ut simus contentæ uiro. Cicero de finibus bonorum, & malorum li. v. Omnis authoritas philosophiæ consistit in beata uita cõparanda. Comparare emere. Te. heauthon. argentum dabitur illi, ut uestem, atq; alia, quæ opus sunt, comparet. Compara re iterum æstimare. Accius epinausimache. Proin tu id cui fiat, non qui facias compara. Comparare apparare. M. Tul. in Verrẽ actione. ij. ut erat inter suos copiosus conuiuium cõparat. 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 sãt. hoc est callidate, quæ est urbana scientia. Accius ægistho. Melius quàm uiri callent mulie res. Afranius abducta. Nescis, num Heri mei omnẽ melius callent rem quàm uolo Pacuuius atalanta. Omnes, q 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. li. iiij. Lucilium Mẽmium socerum Cai. Scribonij tribunum plebis, quẽ Marcellini consiliarium fuisse callebant, & tunc Curionis oratorem. Callet etiam dictum a callositate. Cælius 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. li. i. Homines'ne feræ ne Quærere cõstituit. Constituere retinere, firmare. M. Tul. de offi. lib. i. Ineuntis enim ætatis insciti a senum constituenda, exercendaq; est prudentia. Constituere instituere. M. Tul. de senectute. Constitutiones modo delectant, sed etiam institutiones. Constituere parare. M. Tul. i Verrẽ actione. ij. Quod ubi erat Philodemo nuntiatum, tametsi erat ignarus quãtum sibi a liberis suis iam tum mali constitueretur. Cõstituere erigere. Virg. li. vi. Et feralet ante cupressos Constituunt. Cõtendere festinare. Virg. æn. li. i. quæ proxima littora cursu Cõtendunt petere. Contentio est perseuerantia, uel elatio. M. Tul. de offi. li. i. Ex contentione uocis & summissione, & cæteris similibus facile iudicabimus. Sallustius hist. li. iiij. Rursus iumenta nacti ad oppidum ire contendũt. Contendere astringere. intorquere. Virg. geor. li. iiij. Tanto nate magis contende tenacia uincla. Sisenna hist. li. iiij. Simul & tormenta contenduntur. Contendere significat comparare. Plautus uidularia. Signum rectẽ comparabat huius contendi annulum. Lucilius satyr. li. i. Vt contendere possem thesi adus. Redæ, atq; Ixiones Alchilochio. Idem libro septimo. Hunc i ego unquam hyacintho hominem cortinipotentis delitijs contendi. Cæcilius tyche. Egen uitam meam atticam contendam cum istic rusticana syra? Licinius. Macer i epistola ad senatum. Illi suam uitam me cum contendũt, quorum in corpore ita crebra sunt uulnera uitæ, nouæ cicatrici ut locus non sit. Næuius lycurgo. Caue sis tuam contendas iram contra cũ ira laberi. 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 offi. 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 spe rabat armis contendere. Cicero Thus. libro secundo. Vt onera contendis corporibus facilius feruntur, remissis opprimunt. Cõtendere continuare. Cicero de orat. libro secundo. Id qđ eius scripta declarant, & contentiones uocis, & remissiones cõtinuarentur. Et libro tertio. Nihil perniciosius quàm & infusa sine intermissione contentio. Contendere iterum significat extorquere. Cicero in epistola Casij hoc ait, ita contendo, ut in eo fortunas meas positas putem. Accius euryſace. Iam potero incipiam, & sine, qui diu contendam ut hic comportet texum solaminem habeam. Turpilius lemnijs habet potestatem, nisi potestatem senis pretio contendas, ut redempto Phædria liceat redire antiquã i consuetudinem. Varro serano περὶ ἀρχαιοτήτων. Et petere impiũ populi, & contẽdere honores. M. 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 p̃ forum ſe in capitolium contendit. Turpilius philopatro. Cere meas fortunas mater, hem qua cauſa hoc opere maximo contenditur. Pa cuuius duloreſte. Nihil coniectura quiui interpretarier quor ſum flexiuice contenderet. M. 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 M. Tul. in Verrinis actione .ij. Hæc ubi filio nuntiata ſunt, ſtatim exanimatus ad ædes contendit, ut & uitæ patris, & pudicitiæ ſororis ſuæ curreret. Contendere itendere. M. Tul. in hortenſio. Magna etiam animi contentio adhibenda eſt explicando Ariſtotelẽ, ſi leges. Cernere ſignificat uidere. Virg. æn. libro tertio. Cernimus aſtantes nequicquã lumine toruo. Cernere rurſum diſponere. Lucilius ſaty. libro quinto. Poſtquam præſidium caſtris educere creuit. Cernere amittere. Varro γέροντος διδασκάλου. Non uides apud Enniũ eſſe ſcriptũ, ter ſub armis mali uitã cernere, quàm ſemel modo parere. Cernere audire. Accius Chryſippo. Quid agam? uox illius eſt certe, idem omnes cernimus. Cernere iudicare. Pacuuius armorum iudicio. Et æquum, & rectum eſt, quod poſtulas iurati cernant. Ennius thyeſte. Impetrem facile ab animo, ut cernat uitalem Bæbiũ. Cernere rurſum diuicare, uel contendere. Accius epinauſimache. Primores procerum reuocarint 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 pmitti 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 circumtulit unda. Cõfidẽtia eſt fiducia. Virg. æn. libro primo. & afflictis melius confidere rebus. Cõfidentia duritia, patientia. Plautus aſinar. ſcapularum confidentia, uirtute ulmorum freti. Cõfidentia rurſum temeritas audacia. Pacuuius atalanta. grandem, atq; atrocem coercæ 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 infrenis obſtes, animis reprimas confidentiã. Afranius uopiſco. Excludat uxor tam confidenter uirum, nõ faciet. Virg. georgi libro quarto. Nam quis te iuuenum confidentiſſime noſtras Iuſſit adire domos? Terentius andria. Neſcio quis ſenex modo uenit ellum confidens. Confidentia conſtantia. M. Tul. de repu. libro tertio. Duas ſibi res quominus in uulgus, et 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 peribœa. Cõſternare animum ex pectore hac & uoluere conſilium, ſubit omnes. quod de nata eſt modo, q̃ pacto inimicis mortem, & huic uitam efferas. Idem duloreſte. unde exoritur, quo præſidio fretus, auxilijs quibus, quo conſilio conſternatur, qua ui, cuius opijs.

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 cõtuli propere pedes. Calumnia eſt malitioſa, & mendax iſtimatio. Calũnia rurſum callidĩtas. M. Tullius de re pu. libro ſecundo. ut Carneadi reſpondeatis, qui ſæpe optimas cauſas ingenij calumnia ludificari ſolet. Conuenire placare, conſtituere. Siſenna hiſt. libro quarto. Signum nactus a 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 aduenientem 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. Cõueniri colligi, cõire. Virgi. æn. libro primo. Conueniunt qbus aut odium crudele tyranni. M. Tullius philippicis libro quarto. Cui quidem hodierno die P. C. nunc enim primum ita conuenimus. Conuenire conſtare. Ter. phor. conuenit numerus quantum debuit. Conuenire ſimulem eſſe. Varro. Longe fugit, qui nos fugit ſolus Rex, ſolus rhetor, ſolus formoſus, fortis ſecus, uel ad ædilicium modius, purus, putis, ſi adhuc characterа Cleophantus conueniet, caue attigeris hominem. Conuenire placere, certum fieri. Vir. li. xij. Ceſſerit auſonio ſi fors uictoria Turno, Conuenit Euandri uictos diſcedere ad urbem. M. T. de finibus bonorũ & malorum. li. 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 Verrẽ conueniſſet, æquitate cauſæ, authoritate ſua commouere hominem poſſit. Lucil. li xxix. Hæc tui conuentus, tela inſidijſq; locaui. Calidum eſt feruens. Virg. æn. li. ix. Voluitur ille uno mens calidum de pectore flumen. Calidum ferox, & conſultum. M. Tul. de offi. li. i. Sic reperias multos, quibus periculoſa, & calida conſilia. Calidum. catatum, & uelox. Varro ἀβὶ ὀρχαιρεσιῶν. Cum dixiſſet Vitulus, cæe calidis pedibus quidam nauicularius ſeminſtulatus irrupit ſe in curiam.

Cœlum eſt deorum domicilium. Virgi. æn lib. iij. cœlum qui uertice fulcat. Cœlum rurſus aer. M. Tul de deorum natura li .ij. Altiora eorum, q̃ terras incolunt eas, in quibus aer ſit rurſus, ac tenuis, quàm illorum, qui utãtur craſſo cœlo atq; concreto. Cõtentus dicitur cui res etiam parua abunde eſt. Virg. æn. li. xij. patriis ſed non et filius armis Cõtentus. Ter. eunucho. Quia neq; tu uno eras contenta, neq; ſolus dedit. Lucilius li. xxx. & his te uerſibus iterea cõtentus teneto. M. Tul. ad Brutum. Sic igitur facies, & me aut amabis, aut, quod contenti ſumus, diliges. Idem de offi. li. ij. Breuitatis cauſa ſæmlia contenti erimus una. Contentum dicitur extenſum. Virg. æn. li. V. Tum rapidus iandudum arcu contenta parato Tela tenens. Lucilius li. xxx. Hic ut muſcipula contenta, atq; ſorpios cauda ſublata. Contentum colligatum, coniunctum. Vir. geor. li. iij. Contenta ceruice trahunt ſtridentia plauſtra. Contentum continuum, perſeuerãs. Cicero thuſ. li. V. Socratẽ ferũt cum uſq; ad Peiræeum cõtentius ambularet, quæſitum q̃ eſſet ex eo, cur id faceret. Cogere corradere. Varro eudæmonibus, Eurunculo tamen, ac morbo ſtimulatus eodẽ Ex ſeſe ipſe aliquid quærat, cogatq; peculi. Cogere urgere. M. Tul. de offi. libro tertio. Diogenes contra nimium temere coegit, qui ne hortatus quidem eſt. Terentius eunucho. Iubes ne? iubeo, ĩmo cogo, atq; ipero. Cogere. mollire ſubigere. Varro uirgula diuina.

Sed pa.ca

sed paucæ oño coacto libamenta legens cæduca 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 cœgi. M. Tul. ad .M. Catonem. Coactoq; in unũ exercitu, castra in Lycaonia apud Iconium fœceret. Virgi. bucolicis. Cogere donec oues stabulis. Lucil. libro. xxvi. 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. vij. Quadrifidam quercum cuneis ut forte coactis Scindebant. Claudere significat includere. Virgilius. geor. libro tertio. Aut intus clausos satura ad præsepia seruant. Claudere rursus obsistere. Virgi. æn. lib. ix. Eæ maris magna claudit nos obice pontus. Claudere circumuenire. Idem bucolicis. claudite Nymphæ, Dictææ Nymphæ nemorum iã claudite saltus, Siqua forte ferant oculis sese obuia nostris Errabunda bouis uestigia.

Citum cælere Sall. Catilinæ bello. Modo citus, modo tardus incessus eius. citum diuisum, uel separatum, unde & oscitare dictum est. Virg. li. viij. At procul inde citæ Metium in diuersa quadrigæ Distulerant. Citare est uocare. M. Tul. i Verrem. Citat reum, non respondet. Citat accusatorem. Citare in citare, prouocare. M. Tul. de diuinatione. Quorum studium legendi non scribendi studium uehementius in dies citant. Citare laudare. M. Tul. de offi. li. i. Citeturq; psalmis clarissimæ testis uictoriæ, quæ anteponatur consilio Solonis. Cadere est ruere. Virg. geor. li. i. illa cadens raucum p leuia murmur Saxa ciet. Cadere occidere. Virg. æn. li. ij. cadit & Ripheus iustissimus unus Qui fuit i teucris. Cadere euenire. M. Tul. de offi. li. iij Et, ut ijdem dicũt, ob numeros habet, nec præter sapientem cadere in quenquam potest. Capessere perficere. Virg. æn. li. i. mihi iussa capessere fas est. Plau. aulul. In herum matura in se sera concedet capessere. Capessere immittere. Plautus asinaria. Quo magis te in altũ capessis, æstus te in portum refert. Capessere recipere. Plautus amph. Nũc tamen heri imperium persequar, & me domũ capessam. Cõmodum sicuti plerunq; utile, commodum aptum, conueniens. Virgi. lib. xij. accommoda fraudi. Commodum integrum. totum. Lucilius Bisquin octogenta uidebis commoda de Capua quinquaginta atq; octo. Plautus asinaria. Vigenti argenti commoda minas, eius quas dem matri. Candet ignitum est. M. Tul. de offi. li. ij. Cãdente carbone adurebat capillum. Candet candidum est. Virgi. æn. lib. iiij. Candentis uaccæ media inter cornua fundit. Varro γῦμνοι σκωπτόν. Candens corpore Taurus triuio lumine lunæ. Castũ sine libidinis & turpitudinis nota. Virgi. geor. li. ij. Casta pudicitiã fernat domus. Castum religiosum. Virg. li. vi. 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 a furtis, & rapinis abstinens. Varro andabatis. Nec manus uisco tenaci tinxerat uiri casta. Castum suauc, iucundum. Varro parmenone. Demittis acres pectore luctus cantu, castaq; poesi. Censere significat existimare arbitrari. Accius euryſace. Nam ea oblectat spes erũ sum hospitem dum id quod miser est clàm esse censet alteros. Næuius pœnici belli li. VI. Cẽset eo uenturum obuiam pœnum. Cassius hemina hist. li. ij. Censuit sese Regem Porsennam occidere. Quadrigarius annali. li. vij. Ne nos ad certationem censeas hæc incepisse. Censere sucœnsere. Varro cæprino prælio πρὶ μέσης. Ne uobis cœnseam, si ad me referretis. Conijcere est iacere. Virg. æn. iib. ij. telumq; imbelle sine ictu Conjcit. A franius simul aut uellem interuenisse ante, nam ut signa indicãt, hi conicere uerba inter se acrius. Cõijcere 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 iurari, aut ferre. Afranius incẽdio, seruus est mihi in castio scleratus curiosus. is cum filio ei cõijcere ad nescio quicquid de latracuncula. Lucilius libro secundo. Quid dicis? Cur est factum, quod conjcis istuc? Contingere est tangere. Virgilius æn. lib. secundo. Funemq; manu cõtingere 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, iraq; monstrat. Conferre cõparare. M. Tul. de offi. libro secundo. Quæ conferri cum corũ studijs potest? Conferre transferre. M. Tullius de offi. libro secundo, ad hoc nos studium potissimum contulisse mus. Confectum dicitur occisum, exanimatum. Virgili libro xi. Hactenus Acta soror potui, nunc uulnus acerbum Conficat. M. Tul. de supplicijs Plagis confectum dica à lictoribus tuis pater ante oculos tuos occidisse. Confectum defessum. Virgilius libro. xi. Dicatur infelix æuo confectus Acetes. Lucilius libro. xxvi. Tum doloribus confectum corpus animo obsistere. Mar. Tul. de offi. libro secundo. Nec me angoribus dedi quibus essem confectus. Conficere frangere. Lucilius li. xxviij. Malo hercle uestro confectores cardinum. Conficere colligere. Ter. phor. id ut conficerem confecta affero. M. Tul. ad Cæsarem iuniorem. lib. i. in singulis tegulis impositis sexcentis sexcenties confecta posse. Et in Verrem actione. ij. Permagnam dices ex illa re pecuniam confici posse. Licius lib xxvi. Non te multitudinem tuorũ, quàm in album inclytæ dextra confici sibi. Conficere facere. Ter. phor. Bonas me absente hic confecisti nuptias. M. Tul. in Hortẽsio. Ea facultas maioribus nostris erat, qui confectis senatusconsultis. Et thus. li. vi. Nihil est eni apud istos, quod non eorum turba conficiat. Conficere explicare. M. Tul. de offi. libro secundo. Honestatis pars confecta est, quam tibi cupio esse notissimam. Conficere consumere, finire. Terentius phor. Cum hic non uideant, me credant conficere argẽtum suum. M. Tul. ad Cæsarem iuniorem libro. ij. Bellum (ut opinio mea fert) et consensu ciuitatis confectum iam habemus. Lucil. libro. xxx. Confecit ipse, omesq; . Mar. 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 antiquã genitor Calydona Dianæ. Terentius adelphis. Hui metuisti ne si de tuo iure concessisses paululum. Lucilius libro. xxix. Concedat homini id quod uelit deliniat. M. Tullius de offi. libro tertio. Si negligent omnia turpia per se ipsa fugienda esse concedant. Concedere credere uel consentire. Terentius phor. Nunquam'ne hodie concedes mihi, neq; intelliges? Lucilius lib. xxij. Concedere unum, atq; in eo dicere, quo supatur 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 cœssere. Cicero thusc. libro quarto. Vt cum magnitudine medianæ doloris magnitudo cœnæderet.

Consequi significat sequi. Virg. li. v. Quem deinde Cloanthus cõsequitur. M. Tul. de offi. li. iiij. Ex quo itelligi debet, illum mentis agitatione, inuestigatione q; earum rerum, quas cogitando cõsequebatur, neq; otiosum, nec solum unquam fuisse. Consequi adipisci. M. Tullius in epistola ad Cæsarem libro primo. Tunc cum ea, quæ es ab senatu summo cum honore consecutus. Idẽ in Verrẽ actione prima. quod ego meo labore, & uigilijs consecutus sum. Consequi exprimere, definire. M. Tullius ad Cæsarem. Extrema uero nec quanta, nec qualia sunt, uerbis consequi possum. Conserere dictum est misscere. Virgilius æn. libro secundo. Multaq; per cæcam cõgressi prælia noctem Cõserimus. Conserere inserere. Virgilius geor. libro secundo. iuuat ismara baccho Conserere. Cædere ẽ uerberibus dedere. Terentius and. uerberibus cæsum te in pistrinum Daue dedam. M. Tul. de supplicijs, Cædebatur uirgis medio i foro messanæ causa. Cædere excidere. Virg. geor. li. i. Cæditur & tilia ante ingo leuis. Lucilius. li. xxvij. lignũ cædat, pensum faciat, ædes uerrat, napulet. M. Tul. in hortensio. Aut tibi idipsum peruertendum fuit, quod tu ne attigisti quidem, aut eius partes, quasi membra quædam cædenda. Cædere, occidere, uel mactare. Virgilius geor. li. ij. Non aliã ob culpam Baccho caper omnibus aris Cæditur. & æn. li. ij. Cæduntur uigiles. Varro eudæmonibus. Maximum cædit ferro, sed cædere Vlyssẽ, Cum baca syluam cædit, porcosq; trucidat. Cædere imolare. Plau. aulular. cædendum conduxi ego illum. Virg. æn. lib. iiij. cædunt quinas de more bidentes. Cædere frangere. Virg. geor. li. iij. cædunt q; securibus humida uina. M. Tul. in Verrẽ actione. ij. Cædere Ianuam saxis, instare ferro. Lucilius li. xxix. Cæde ostium grato urgere istam perimus. Cædere consumere. Lucilius li. xxx. Lana opus omne perit, squalor tineæ omnia cædunt. Quatere significat percutere. Virg. li. viij. Quadrupedante putrem sonitu quatit ungula campum. Quatit infestat. Virg. lib. viij. Aut rastris terram domat, aut quatit oppida bello. Quatit excludit. Terentius Eunucho, nimirum homo quatietur certe cum dono foras. quatit mouet. Virg. li. x. At uero ingentem quatiens Mezentius hastam. Corstat ualet consisht. Lucilius li. xxvij. Trado ergo alias minimo, porro quod mihi constat asarius. Cicero thus. li. i. Animus, q si est quatuor horum generum, unde omnia constare dicuntur. Constat compositum est. Lucilius li. xxvi. Principio Physici omnes homines ex anima, et corpore constare dicunt. Sisenna hist. li. iiij. Multitudinem procul hostium constare uiderunt. Constat conuenit manifestum est. M. Tul. ad Cæsarem iuniorem li. ij. Cum constet Cæsarem Iupercis id uectigal dedisse, qui ante poterat id constare. Et thuli. i. Siue quod à grauioribus leuiora natura repellãtur, quæ cõstent. Cõstitit dicitur stetit. Vir. æn. li. iiij. Hic primũ paribus nitens Cyllenius alis Cõstitit. Cõstitit erectus ẽ. Plau. amphi. fremitu uirũm, et spiritu anhelitu nebula constat. Virg. li. v. Cõstitit in digitos. Cicero Thus. li. i. Vbi rigida cõstat crassa caligo inferum. Colligere in unum redigere. Virg. æn. lib. VI. Colligere arma iubet, ualidisq; incumbere remis. M. Tul. philippicis li. VI. Succurrẽdum est de Bruto, omnes undiq; cæpere colligere. Colligere reficere. Cicero i Verrẽ actione. ij. sed manifesto furto perturbatus, ubi se collegit. Colligere cælare, supprimere. Virg. li. xij. Substitit Æneas, & se collegit in arma Poplite si bsidẽs. Colligere auferre. Lucilius. li. xxx. Ruis hæc & colligis omnia furtim. Plautus aululatia, quin ipse pridem tonsor unguers 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. Cõtinens cõiunctum continuum. M. T. in epistola ad senatum. Itaq; cum exercitum p Cappadociæ partem eam, quæ cum Silicia continens est, iter faceret. Idem in Hortensio. In continentibus quidem terris uestrum nomen dilaturi potest. Curatũ est natum. Curatum post laborẽ refectum. Virg. Corpora curamus, fessos sopor irrigat artus. Curatum cum delectu apparatum. Lucilius libro. xxx. Et circum uolitant ficedulæ, tardi curatis oci. Cõducere emere. Plautus aulul. cædendũ conduxi ego illum. conducere est sicuti usu. Lucilius libro. xxix. Magno non magna mercede magno quidem conduxeris. M. Tullius de offi. libro. ij. Vt sæpe in nostra repu. uidemus mercede conducti. Conducere colligere conuocare. Varro manio. Manius mane suscitat nostrum in rostra adfert populum i 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. li. i. Stulte liber. i. R. P. conducebat. potest autem quod reipu. inutile sit, id cui q; utile esse Idem de Rep. li. i. facillimum autem in ea rep. esse posse concordiam, in qua idem conducat omnibus. Sisenna hist. li. iiij. Quid i rẽp. suam maxime conducere uideretur. Concelebrare dicitur commouere. Lucretius libro primo. Quæ mare nauigerum, quæ terras frugiferentes Cõcelebras. Concelebrare diu amare, dictum à celebritate. Lucilius li. xxx. Multis inductis sermonibus concelebrarunt. Credere est fidem habere dictis, uel factis. Lucilius li. xxvij Hymnis uelim te id, quod uerũ est, credere. Virgilius. æn. li. ij. Ora dei iussu non unquam credita teucris. Credere, fidei committere. Lucilius li. xxviij. Vitam, ac fortunas cui cum crediderim meas. Credere est seruandum commendare. Plautus aulul. ubi is obijt mortem, qui mihi id aurum credidit. Commodare est mutare. Lucilius li. xxvij. Certæ sunt sine detrimento, quæ inter se cõmodent. M. Tullius de offi. li. ij. Atq; ut dando, & accipiendo, mutandis q; facultatibus, & commodandis, nulla re egeremus. Commodare cum cõmodo dare. M. Tull. ad filium. li. ij. Cui ego, quibuscunq; rebus potero, libentissime commodabo. Captare capere. Lucilius li. xxvij. Quod si pauliſper captare, atq; obseruare hæc uoluerit. Cognoscere est audire æstimare. Lucilius li. xxvi. Rem cognoscat simul, & dictis animum attendat postulo. Pomponius pansa papipolæ, magis curabo ubi cognouit, omnes una assentiant. Terentius andria. Eo pacto & gnati uitam, & cõsiliũ meũ cognosces. Virgilius Geor. li. i. Ni refugis, tenuisq; piget cognoscere curas. Cognoscere nosse, uel perspicere. Virgilius li. ix. Venatu assiduo, & totum cognouimus amnem. Idem Geor. li. ij. Nunc quo quanq; modo possis cognoscere dicam. M. Tullius in hortensio. Vnde autem facilius, quàm ex annalium monimentis, aut bellicæres, aut omnis reip. disciplina cognoscitur? Idẽ de senectute. Neq; uero eos ipse cognoui, sed illos etiam, de quibus & audiui, & legi, & ipse conscripsi. Cognoscere agnoscere. Virgilius bucolicis. Inape parue puerĩ fu cognoscere matrem. M. Tullius de rep. lib. i. Cognoscere me hercle inquit consuetudinem istam, et studiũ, sermonem q;. Varro sesquiulysse. Vereor, ne me quoq; cum domum ab Ilio cæsus reuertero, præter canem cognoscat nemo. Competere significat honorem uel coniugum, uel quiduis aliud aduersus alium petere. Vnde competitores, ut sæpe. Competere par esse, uel simile, Inde in æstimatione rerum, hoc illi competit dicamus. Competere, rei cuiusq; meminisse, aut constanter ualere. Sallustius hist. libro primo. Sic uero quasi formidine attonitus, neq; animo, neq; auribus, aut ligua cõpetere.

Damnare

D

DAMNARE Eſt damno afficere, unde & condemnare dictum eſt, contrario nullo damno affectum indenem probamus. Damnare eſt exhæredare. Lucilius ſatyrarum libro xi. Caſſius Caius hic operarius, quem Cephalonem dicimus ſectorem, furiumq; hunc Tullius quem index hæredem facit, & dānati alij omnes. Damnare neceſſitate conſtringi. Teren. phor. Tuus eſt damnatus gnatus non tu. Damnare eſt & morti dare. Virgilius æneidos libro quarto.

Non dum illi flauum Proſerpina uertice crinem
Abſtulerat, ſtygioq; caput damnauerat orco.

Acius armorum iudico. Maior erit luctus cum me dānatum audiet. Mar. Tul. in Verrem actione. i. Reus in iudicium adductus eſt Verres homo uitæ, atq; factis omnium iam opinione dānatus. Damnare, & condemnare pro liberare poſitum eſt. Titinnius ueliterna. Fortaſſe notum fuiſſe, quo die liber foret, nūc 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. v. 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 aues, defende hoſtes, cum potes defendere. Deliat eſt aperi, uel explana. Titinnius lib. v. quid iſtuc eſt? aut quid iſtic ſibi uult ſermo, mater deliat. Idem prælia. Tibi'ne cœnædiam, quam ſciā non delicem? Cæcilius obolo ſtate, ſi linguas de te habeam, uix habeam ſatis te qui laudē ache, immo uero hic ante ſolitus ſum deliat. Acius Achille. Quare alia ex crimine inimicorum effugere poſſis deliat. Lucilius lib. xxx. Nemo iſtum uentrem pertundet, deliet uti, atq; uidebis. Delinitus ad noſtram conſuetudinem placet tus. Turpilius Demetrio. uide murum ingenium, ac delenificat muliēre, commorat hominem lachrymis. Delinitus delectatus. Mar. Tul. ad Caſſium li. i. iam biennium eſt, cum uirtuti nuntium remiſiſti, delinitus illecebris uoluptatis. Lucilius lib. xxx. Præferuit, labra deliat, delinit amore. Delinitus eſt mente alienatus. Plautus amph. delinitus ſum profecto, ita, ut me qui ſim neſciam. Lucilius libro. xxviij. Concedat homini id quod uult, delinat, corrumpat prorſus ac neruos omnes. Delinit deligat. Titinnius præli. a. 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, & dimi nuam tibi. Degere eſt detrahere. Plautus epidico. Degitur corĭū de tergo meo. Dare eſt exhibere. Mar. Tul. de ſignis. En. Pompeius cum filio, qui fuit in Tyndaritano, cœnam iſti dabat apud uillam. Teren. heauton. Manq; ei unam cœnam, atq; eius comitibus dedi. Dare facere. Virg. æn. lib. i. tu das epulis accumbere diuūm. Et lib. iiij. Immotamq; coli dedit, & contemnere uentos. Da ſignificantiam habet manifeſtam, ideſt dic. Virgil. æn. li. iij. Da propriam thymbræe domum. Da dic. Virgil. bucolicis. Sed tamen iſte deus qui ſit, da Tityre nobis. & libro. vi. tu quoque ó ſanctiſſima uates Præſcia uenturi da, non indebita poſco. Ter. heauton. Nunc quamobrem has partes dicerem, paucis dabo. Lucilius lib. xxx. Si licet facere etiam hoc uerſibus reddere quod do. & li. xxviij. Perſuade, & trā ſi, uel da quamobrem tranſeas. Dare adſcribere. Mar. Tul. in Verrē diuinatione. Ego etiā quæ tu ſine Verre cōmniſiſti, Verri crimini daturus ſum. Dare oſtendere. Lucilius lib. xxvi. animoq; ægrotat, uidimus corpore hunc ſignum dare. Dare petere. Lucilius lib. v. Sicuti cum primus ficos propalàm recentes 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. Acius erigona. Hoſpitem depoſita interimes. Afranius epiſtola. Amare, habere puerū 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 affectat uiam. Deponere eſt deſperare, unde & depoſiti deſperati dicuntur. Lucilius ſatyrarum libro tertio. Symmachus præterea iam tum depoſitus bubulcus Exhalans animam pulmonibus æger agebat. Virg. libro xij. Ille ut depoſiti proferret fata parentis. Acius Tereo. Tereus indomito more, atq; animo barbarico conſpexit in eam amore uecors, flammeus & depoſitus, facinus peſſimum ex dementia confingit. Idem Alphesibea. 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, & propè 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. Acius Alpheſibœa. Aduereor cum te eſſe Alcmenonis fratrem factis dedicat. Cæcilius annalium li. i. Legati quò miſſi ſunt ueniunt, dedicant mandata. Dicere conſtituere. Terandria. Placuit, deſpōdit, hic nuptijs dictus eſt dies. Dicere denuntiare. Lucilius lib. xxviij. Minitari aperte capitis dicturū diem. Ter. andria. Dico tibi ne temere facias. Dicere eſt iudicare. Virgil. bucolicis Dic mihi Damœta, cuium pecus? Dicere dicare. Virg. lib. vi. Iunoni infernæ dictus ſacer. Dicere deſtinare. Mar. Tul. de offic. lib. iij. Et is, qui morti addictus eſſet, paucos ſibi dies commendandorum ſuorum cauſa poſtulauiſſet. Dicere eſt promittere. Pomponius piſtoribus. numos certos dicas, dico quinquaginta millia. Salluſtius hiſtoriarum libro. ij. Eodem anno in Macedonia Caius Curio principio ueris cum exercitu profectus in Dardaniam, quibus potuit pecunias dictas 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 datæ ē, quàm tibi dari dicta, aut quàm reditum eſt pergamo. Varro myſterijs. In id uirgo dos à fœmina ut auferatur, quæ mihi poſteaquam ad cōcordiam dicta eſt. Dicere dare. Mar. Tul. de offic. libro. ij. Commode autem quicunq; dixit pecuniam. Dignatus ſignificat dignus habitus. Virgilius æneidos libro tertio. Coniugo Anchiſa Veneris dignate ſuperbo. Acius neoptolemo, Sed quē mihi iungent cuique tu illo fuerint, dignabor dari. Idem atreo, Egó'ne arguūm imperium attingam? aut Pelopis digner domo? quò me oſtendam? quod templum adeam? quo more 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, gentemq; togatam Dominus rursum appellatur omniuij exhibitor. unde & domini dominia. Lucilius satyrarum lib. sexto. Qui te bonus Iuppiter inquit Crasso Mutium cum cœnabat dominum fortem. Idem lib. xiij. Primum domina, atq; sodalitia omnia tolluntur. Turpilius philopatro. Forte eo die meretrices ad me de leuitate atticæ, ut cũ uenerat, quidã dixerat quæ cœnam apud me Thais, atq; Erotium Antiphila. Pythias ego extra ostium domina. Varro papiapapæ πρὸς ἐγκωμίων. Dominum cõuiuij unum aliud'ue qd mi laudato. Sallustius historiarum libro tertio. Alteri scribam, & cœnas in imo medius inter Tarquinium, & dominum perpẽa. Mar. Tul. in Verrem frumentaria argento dominos uestræ. Varro endymionibus. Discumbimus mussat, dominus mandare, nam committit. Domini & mulierum amatores. Dominus maritus. Virgilius æn. lib. iiij. connubia nostra Reppulit, ac dominum Aenean in regna recepit. Deliberare est dubitare. Teren. phor. Ego amplius deliberandum censeo. Deliberatum expletum, defunctum, uel definitum. Turpilius philopatro. Certum, ac deliberatum est, me illis obsequi. Discrimen diuisio separatio. Cicero de finibus bonorum, & malorum. Homo & acutus, & diligens Chrysippus non contemnit, totumq; 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 & discriminaculum 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 catonum corpora ad medium, quasi deinsuper astantium manibus in murum attollitur. Virg. æn. lib. i. Tros, tyriusq; mihi nullo discrimine agetur. Mar. Tul. in philippicas libro secũdo. Hetruriam discriminat Cassius. Lucilius li. xxix. Et amabat omnes, nam discrimen non facit, neq; signat linea alba. Discrimen certamen. Virgilius libro quinto. post hos æquo discrimine pistris, Centaurusq; locum tendunt superare priorem.

Duci delectari uel aduocari. Mar. Tul. de finibus bonorum, & malorum libro quinto. Danq; se ad ludendum, fibellarumq; 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 Virg. æn. lib. xij. Ducatur infelix æuo confectus Alethes, et 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 uirtutem studia ducuntur. Ducere struere, erigere. Virgilius æn. libro primo. pars ducere muros, Moliriq; arcem. Ducere existimare, iudicare. Varro sexagesi. Auidus iudex reum ducebat esse nonnõ hoc modo. Virgilius libro. x. tanton' me crimine dignum Duxisti? Mar. Tul. in Verrem diuinatione. Clarissimi uiri nostræ ciuitatis temporibus optimis hoc sibi amplissimum, pulcherrimumq; ducebant. Lucilius lib. xxx. Non datur admittit nemo nec uiuere ducunt. orco spondent 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, rebarq; futurum. Lucilius libro. xxix. Age nunc summam sumptus, ducatq; æri si uul, atq; alieni. Ducere fabricare. Varro πῶϛ σταυτόν.

Nihil sunt musæ polliciæ nostræ quas erificæ duxti. Ducere trahere differre. Mar. Tul. ad Cæsarem iuniorem libro. i. Ne res duceretur feramus, ut Hercules Antianus in alium locum transferretur. Idem de officiis libro tertio. Apud prætorem crimina tus est Balbum illum ducere. Ducere proprium pro temporibus seruare. Virgilius bucolicis.

Astrum, quo segetes gauderent frugibus, & quo
Duceret apricas in collibus uua colorem.

Ducere dimittere descendere. Plautus aulul. Vbi ille abijt, ego me duco ferium 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 seram commissa piacula mortem. Differre, diffamare, diuulgare. Lucilius lib. xxx. gaudes cũ de meis 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. Virgil. libro vij. At procul inde catæ Metium in diuersa quadrigæ Distulerant. Lucilius lib. xxx. Et maledicendo multis sermonibus differs. Plautus aulul. Nisi reddi mihi uasa iubes pipulo te differam ante ædes. Differre in ordinem ponere. Virgil georgi. libro quarto. Ille etiam seras inuersum distulit ulmos. Differre distare. Mar. Tul. in Verrem diuinatione. Accuide quid differa inter meam opinionem, ac tuam. Lucilius li. xxvij. Tamen aliti uerruca, aut cicatrix medius papulæ differunt. Mar. Tul. in Hortensio. quantum inter se homines studentes moribus omnium uitæ ratione differant. Durum solidum. Virg. æn. lib. iiij. sed duris genuit te cautibus horrẽs Caucasus. Durus nocens. Idem georgi libro quarto. Aut durum tineæ genus. Lucilius libro. xxx. Et sæuo, & duro in bello multo optimus hostis. Durum patiens, & perseuerans. Virgilius geor. lib. ij. Sapiadas duros bello. & æn. lib. i. Durate, & uosmet rebus seruate secundis. Terẽ. adelphis. Non hercle hic quidem durare quisquam (si sic si) potest. Durum immite. Virgil. georgi. libro secundo. Quid iuuenis, magnum cui uersat in ossibus ignem Durus amor? Ter. heauton. & quod illum insimulat, durum 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. Decreuit'q; 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, ipsumq; iubet decernere ferro. Idem geor. libro tertio. Cornibus inter se subigunt decernere amantes. Mar. Tul. philippicarum libro tertio. Quam ne seruiam animis, armisq; decernere.

Demissum abiectum. Mar. Tul. de officijs libro tertio. Perspicuum est enim ea, quæ timido animo, humili, demisso unus accipit affert. Demissum humile miserandum, abiectum. Virgil. æn. libro tertio. Deiecit multum, & demissa uoce locuta est. Lucilius libro. xxvij. Re in secunda tollere animos, & in mala demittere. Cicero Thusc. libro quinto. Non est ausus elate, & ample loqui humiliter, demisseq; sentire. Dimittere permittere, in potestatem dare. Mar. Tul. de Rep. lib. i. Tum annui consules, tum dimissi populo fasces. Dimittere derelinquere. Mar. 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. dimissæq; ab Ioue gentis Nomina. Dimittere mittere. Idē æn. li. i. equidem per littora certos Dimittam. Discere est ignotam rem meditando assequi. Lucilius libro. ix Discere labora, ne res te ipsa, ac ratio ipsa refellat. Virgil libro. xij Discæ puer uirtutem ex me Discere tentare. Virgilius li. y. et fractis discentem currere remis. Defunctum dicamus consuetudine mortuum. Virgilius lib. y. defunctaq; corpore uita Defuncti liberati Idem libro sexto. O' tandem magnis pelagi defuncte periclis. Distrahere est uendere. Lucil. li. xxix Diuidant, dissēt, dissipent, distrahant Distrahere separare. Ter. phor. quod si eo' mcæ fortunæ redierunt, Phāniū abs te ut distrahat. Mar. Tul. philip. li. ij. Quid primum hæc natura cohærētia opinione distraxissent. Varro de uita populi Romani libro primo. Distractione ciuium elanguescāt bonum proprium ciuitatis, atq; ægrotare incipit, & consenescere, distrahere, diuidere, diffundere. Virgilius lib. vij. Turbatis distractus equis. Varro de uita populi Romani lib. i. Metium supetium propter perfidiam interemit pene' 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 Cæsarē libro primo. Balbum quanti faciam, quamq; ei me totum dicauerim, ex ipso scies. Lucilius li. xxx. Curatum se uni cui sit data adæq; dicata. Dicare indicare nuntiare. Lucilius lib. xxx. sic ubi ad aures 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, socos detrahunt. Virg. geor libro tertio. Obseruans nido implumes detraxit. Mar. Tul. de frumentaria in Verrem. Postremo sicuti ciuitati socię tantum detraxit, quantum commodum fuit. Idem de offi. li. iij. Nunquam committit, ut alienum appetat, & id, quod alteri detraxerit, sibi assumat. Et in Hortensio, ut ea sibi ratio uera restituat, quæ cō suetudo uitiosa detraxerit. Detrahere extrahere. Lucilius lib. xxix. Cum ipsi in locum descendant, cum alios detrahant. Despicere est pro nihilo habere. Mar. Tul. in Verrē actione. ij. Quemadmodum tenuissimum quenq; contempserit, despexerit, liberum esse nunquam duxerit. Virgilius bucolicas. Despectus tibi sum, nec quis sim quæris Alexi. Mar. Tul. de officijs libro secundo. Despiciunt autem eos, et condemnant, in quibus nihil uirtutis, nihil animi, nihil neruorum putant. Despicere de super aspicere. Virg. geor. libro. ij. Qualem sæpe cana montis conualle solemus Despicere. Mar. Tul. in Hortensio. Consolabitur eam magnitudo animi, & humanarū opinionum alta quædam despectio. Deijcere elidere. Mar. Tul. ad Cæsarem iuniorem libro secūdo. Adest alba nescio cuius clodij, quam cū 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 prope' ad ostium aspirauerint. Deijcere præcipitare. Marcus Tul. in Verrem actione ij. si me ædilitate deiecissent. Lucilius libro. xxix. Detrusus tota ui deiectáq; Italia. Deijcere auertere. Mar. Tul. philippicas. Nec uero usq; nec à' Rep. deijciebam oculos. Deductum dicitur molle, suaue. Virgilius bucolicas. Pascere oportet oues deductū dicere carmen. Deducere uocare. Mar. Tul. de Rep. lib. primo. Quare si placet deducere rationem tuam de cœlo ad hæc exteriora. deductum delectatiōe ductum. Virgilius bucolicas. Carmina uel cœlo possunt deducere lunam. Lucilius libro. xxyi. 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 hūc uocē Leo. Cur tu ipsa uenire non uis huc? Deducere depranare, transuertere à' recto. Mar. Tul. in Hortensio. Habet enim ipsa mœrtam definitam uiam, & ex ea multis uitijs, & erroribus depranata deducitur. Virgil geor. li. i. riuos deducere nulla Religio uetuit.

Deferre abducere. Virg. æneidos libro. yi Defer in Italiam. Deferre est afferre. Virg. æneidos libro quarto. celeris mandata per auras Dettulit. Deferre cælatum prodere. Lucilius lib. xxyiij. Quapropter certum est facere contra, ac prosequi, & nomen deferre hominis. Destinare dicitur parare. destinare emere. Lucilius li. xxyiij. Facio ab lenone uenio, tribus in libertatem millibus destinet. Docere significat disciplinam, uel artem quampiam 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 Accperis, ne doce. Diligere manifestam habet significationem, ut plerunq; diligit diuidit. Plautus curculione. Clypeatus elephantum ibi machæra diligit. Titinnius prælia. Pernam totam diligit. Dextrum dicitur dexteræ partis. Virgilius libro. y. Quo' tantum mihi dexter abis? Dextrum dicitur felix, propitium. Virgilius libro octauo. Et nos, & tua dexter adi pede sacra secundo. Deprecor amolior, depello, propulsō. Mar. Tul. de Rep. libro. yi. Non modo inuidia pari non erant, sed etiam Claudij inuidiam Gracchi charitas deprecabatur. Ennius. Eripite o' cui nunc erumnam, à' libertate para quibus seruitutem meam miseram deprecor. Diuortium est rerum omnium separatio. Cicero de orat. libro tertio. Sic è' communis sapientiæ iugo sunt doctrinarum facta diuortia. Diuortium deflexus de uia à' diuertendo. Virg. libro. ix. Obijciunt equites sese ad diuortia nota.

E

EXIGERE 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, sociisq; exacta referre. Exigere est excludere. Plautus aulul. Itaq; omnes exigit foras. Ter. andria. Spectandæ an exigendæ sint nobis prius. Afranius fratris. Retinebitur uir ut uoluntate una probabili prægnantem quod non exigat. Næuius Dane. Indigne exigor patria innocēs. Mar. Tul. philippicis lib. ij. Claues ademit, forasq; exegit. Lucilius libro xxyi. Vestimentis frigus, atq; horrorem exacturum putet. Exigere debitum repetere. Mar. Tul. epistola ad Cassium. Sed nō urgeo longiores enim spectabo, uel potius exigam, quando hercle ego temere exigam. Exigere facere, cogere. Virg. 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. Omnes ut tecum meritis pro talibus annos Exigat. Ter. Eeyra. Illiq; exopto ut reliquam uitam exigat. Lucilius lib. xxyiij. cum cognoueris, uitam sine cura exigas. Exigere definire constituere. Virg. æn. lib. quarto. Decreuit q; mori, tempus secum ipsa, modumq; Exigit. Exactū transcursum, præteritum. Virg. geor. lib. tertio. At tribus exactis, ubi quarta accesserit ætas. & eodem. Exactis grauidæ cū

mensibus errant. Elidere excludere significat. Vir. lib. viij. Elisos oculos, & siccum sanguine guttur lautus rudente. Iubeo oculos elidere, idem ut sæpius faciunt oci. Lucilius satyrarum libro secundo. Iniuriarum hunc in fauces inuolasse, animamq; elisisse illi. Elidere suffocare, uel occidere. Virgilius libro octauo gemmaq; premens el ferit angues. Elidere colligere. 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 exãclatum merum sciti ssime. Exanclari perfici. Pacuuius peribœa. Non potest Menalippe hic sine tua opera exanclari clauos. Exanclari etiam significat perpeti. Ennius andromacha. Malo torquetis cum erumnas illum exanclari diem. Accius Diomede. Ere exanclauimus tyranni sæuum ingenium, atq; execrabile. Idem amphi. Pertolerarem uitam, cladeq; exanclarem impatibiles. Lucilius lib. xxx. Quantasq; modo erumnas, quantosq; labores exanclaris. Exanclare effundere. Ennius eumenidibus. Ni si patrem materno sanguine exanclando ulciscerer.

Eliminare est exire. Ennius Medea. Exule antiqua ædilis fida custos corporis, quid sic extra ædes exanimata elimnat. Accius phœnissis. Egredere, exi, effer te, elimina urbe. Idẽ Meleagro. Timide eliminor clamore simul agnita uox ad aures accuit. 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 ædes coniugem. Euadere exire, tendere. Terẽphor. quid hic cœptat, aut quò euadet hodie? Lucilius libro xxvi. Euadat saltem aliquid aliqua, quod conatus sum. Plautus Asinaria. Demiror quid sit, et quò euadat, sum in metu. Euadere fieri, præduci. Mar. Tul. philippicarum lib. ij. An uerebare, ne non putaremus naturã te potuisse non improbum euadere? Euadere est liberare. Sallustius Iugurthæ bello. At ni Marius signa inferre, atque euadere oppido properauisset profecto cuncti, aut magna pars sicœnsium fidem mutauisse. Virgilius libro. ix. Nostras ne euadere demens Speraſti te posse manus? Lucilius lib. xxv. Icirco omnes euasuros censent ægritudinem. Sisenna histo. libro. iiij. Cohors una post concitata, 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 seperare. Virgilius libro nono. ipsum illum clypeum, cristasq; rubentes Excipiam sorti.

Excipere excusare uel cælare. Plautus aulul. Neque partem tibi ab eo cui uis indipiscãs, neque furem excipias. Excipere est suscipere. Virgilius æn. lib. iij. Heu quis te casus deiectam coniuge tanto Excipit? Mar. Tul. in Verrem de supplicijs. Filiorum suorum postremum spiritum ore excipere liceret. Excipit opprimit, uel circunuenit. Virgilius æn. lib. ij. et scelerum furijs agitatus Orestes Excipit incautum. Mar. Tul. ad Pompeium libro quarto. Quod si est, non modo iter meum interclusum, sed ne ipsum planè exceptum putabat. & rursum, admoniti sumus, ut cauere mus, ne excipere mur 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. Virg. bucolicas. Non ego te uidi Damonis pessime caprum Excipere insidijs? Excipere manere, habere. Virgilius geor. libro quarto. Ergo ipsas quamuis angusti terminus æui Excipiat. Excipere capere: Cicero orat. libro tertio. Quædam dari ex hac uita ad pertractandos animos hominum, & ad excapiẽdas eorum uoluntates.

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 nemnem unquam suspicaturum. Explorare ueru 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 sco esse ut dicas. Nam mihi erant de illo explorata omnia. Marcus Tul. de senectute. Quis est tam stultus, quamuis adolescens, cui sit exploratum se ad uesperum esse uicturum? Explorare sicare. Virgilius geor lib i. Et suspensa focis explorat robora fumus. Exercere fatigare. Teren. adelphis. I, sanè ego te exercebo hod. e, ut dignus sis, siliceruũ. Exercere exagitare. Mar. Tul. de offic. lib. i. Exercenda etiam est facilitas, et altitudo animi. Virgilius æneidos libro quinto. nate iliacis exercite fatis. Exercere insequi. Virgilius æneidos libro quarto. Tũ uos o 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. Virg. geor. lib. ij. tunc deniq; dura Exercæ imperia, & ramos compescere fluctus. Plautus amph. si in me exeraturus, quæso in pariẽtem prius domes. Exercere in meliorem usum, & fructum formare. Virg. geor. libro i. Exercetq; 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. effusumq; equitem super ipse secutus. Equites Virgil. geor. libro tertio. equos dici uoluit, Impositi dorso, atq; equitem docuere sub armis Insultare solo, & gressus glomerare superbos. Exterritum pauefactum significat. Virg. lib. v. plausumq; 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, asperq; siti, atque exterritus æstu. Experiri est pati, sentire. Virg. libro. i. uos & cyclopea saxa Experti. Ter. ecyra. Nam fuisse ergo me mero 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. Hu contraria, atq; parata ut esse soleat, expertus sum. Virg. lib. ix. experto credite quantus Inclypeum insurgat. Exire manifestum habet significationem. ut Ter. Eunucho. Exi foras scelestè, at etiã restitas fugitiue? Exire euadere, liberari. Lucilius lib. xxviij. Ne hoc fiat, 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, & uitæ 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. Terẽ. phor. Atq; id si potes uerbo expẽdi uno. Expedire liberari. Virgilius æn. li. ij. Flammam

inter & hoſtes expedior. Terẽ. ecyra. Teq; hoc crimine expedi. Siſerna hiſtoriarum libro quarto. Funes expediunt clauſtra foribus impoſita periclitantur. Expedire proferre. Virg. æn. lib. i. cereremq; cæniſtris 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 efferent. 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 ſimulac paulo uehementius aura Inflarit fluctus, erexerit, extulerit q; Efferre edere, prouehere. Virg. georgi. libro iij. Extulit hæc Decios, Marios. Lucilius lib. xxvi. Non idcirco extollitur, uel iræ, uel gaudij dator. Mar. Tul. in Hortenſio. Præter cæteros noſtra extulit ciuitas. Efferre extollere. M. Tul. de ſignis. Nimirum forſitan hæc illi mirentur, atq; efferant. Idem de offic. lib. ij. Itaq; eos uiros ſuſcipiunt, maximis q; efferunt laudibus. Lucilius lib. xxx. Omnia alia, in quibus efferimur rebus, ne ego multis loquar. Extollere differre. Cæcilius plotio. ibi intro, atq; iſta hæc auſer. tamen hodie extollat nuptias.

Explere dicitur implere. Lucretius libro tertio. Atq; explere bonis rebus, ſatiareq; nunquam. Virgilius geor. libro tertio. Improbus ingluuiem, ramis q; loquacibus explet. Explere minuere. Virgilius libro ſexto. Diſcedam, explebo numerũ reddar q; tenebris. Educere erigere. Virgil. libro. vi. aram q; ſepulchri Congerere arboribus, cæloq; educere certant. Educere dicitur exuere. Virgilius libro decimo. hoc dicens, eduxit corpore telum. Educere, educare. Teren. adelphis. eduxi a' paruulo, habui, amaui pro meo. Expedire colligere. Marcus Tul. ad Cæſarem iuniorem lib. i. Ex cæteris autem generibus tunc pecunia expedietur, cum legibus uictricibus erunt, quæ ſpopondimus perſoluenda. Excutere dicitur commouere. Virgilius lib. xij. gaudet q; comantes 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. Virg. æn. libro quarto. Excutimur curſu, & cæcas erramus in undas. Lucilius lib. xxx. Ipſo cum domino calce omnes excutiamus. Excutere, eligere. Mar. Tul. philippicarum libro. xij. Iuuentutem omnem ex tota Italia excuſſimus. Exponere oſtendere. Mar. Tul. de ſignis. Vocat ad cœnam. deinde ipſe prætorem, exponit ſuas copias omnes. Exponere deponere. Virg. libro xi. ſocios de puppibus altis Pontibus exponunt. Exponere diſſerere. Mar. Tul. in philippicas lib. i. Exponam uobis breuiter cõſilium profectionis, & regreſſionis meæ. Exponere abijcere. Ter. heauton. Erat hic corinthia anus haud impura. ei dedi exponendam. Expoſitum ſubiectum. Mar. Tul in Verrem 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 Verrẽ de ſignis. Ornat ample, magnifice q; 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. M. Tul. in Verrem de ſignis. Vitam alterius totam explicare. Idem de offic. li. iij. Vt quædam ſibi concedantur, quo facilius, quæ uolunt, explicent. Explicare emittere, extendere. Virgil. geor. lib. ij. Sed trudit gemmas, & frondes explicat. Mar. Tul. de Rep. libro ſecundo. Quæ uirtus præter cæteras, totam ſe ad alienas utilitates porrigit, atq; explicat. Varro de 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 ſecũdo. Suſtulit exutas uinclis ad ſydera palmas. Exui nudari. Virgil. lib. v. magna oſſa, lacertoſq; Exuit. Exuere deponere. Virgil. æn. libro quarto. & ſiquis precibus locus, exue mentem. Exui liberari. Lucilius libro. xxix. Vnde domum uix redeat, uix q; hoc exuat ſe.

Excidere cedere. Mar. Tul. philipp. libro ſecundo. Excident gladij cruẽtæ arma de manibus. Excidere in obliuionem dare. Virgilius æn. libro i. Nec dum 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, quam primum & perdere amorẽ. Eiectum extenſum. Virgilius libro decimo. eiecto q; incumbit cernuus armo.

Exultare ſæuire. M. Tul. de Rep. libro ſecundo. Quæ ſanguine alitur, quæ in omni crudelitate ſic exultat, ut uix hominum acerbis funeribus ſatietur. Exultare eſt geſtu, uel dicto iniuriam facere. Lucilius libro trigeſimo. Quin totum purges, debellas me, atq;, deauras, exultes, ſolicites. Virgilius libro quinto. exultantia q; 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 immaniter exultantem patientia ſua mollichat. Exultare ſupra modum exilire, & efferri. Mar. Tul. de Rep. Eſt igitur quoddam turbulentum in hominibus ſingulis, quod uel exultat uoluptate, uel moleſtia frangitur. Eligere ſignificationem habet apertam. Eligere defatigare. Lucilius libro. xxix. Corrumpat prorſus ad neruos omnes eligat. Excludere liberare. Lucilius lib. xxvij. Primum qua uirtute ſeruitutem excluſerit. Excludere dicitur eijcere. Teren. Eunucho. Excluſit, reuocat, redeam? Exadere diſſentire. Lucilius libro. xxvij. Metuo ut fieri poſſit. ego ab Archilocho excido. Expectare dicitur manere, obſeruare. Terẽ. 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 a' 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

FELIX Dicitur fortunatus, beatus. Virgilius æn. li. iii. O' felix una ante alias priameia uirgo. Felix propitius. Vir. æn. libro primo. An Phœbi ſoror, an nympharum ſanguinis una, Sis felix. Felix fructuoſus, ferax. Virgi. geor. lib. ij. Exijt ad cœlum ramus felicibus arbos. Varro de uita populi Romani lib. ii. Contra nouo marito cum item e' foco inuito

ne ex felici arbore, & inæquali aqua allata eſſet. Faſtigium ima altitudo. Virgil. geor. li. ij. Forſitan & ſcrobibus quæ ſint faſtigia quæras. Varro de re ruſtica. lib. i. Foſſa ita idonea fiat, ut omnẽ aquam, quæ de cœlo uenit, recipere poſſit, aut faſtigium habeat, ut exeat è fundo aggeris. Ferre oſtentare. Virgil. li. xi. captiuo ſiue ut ſe ferret in auro Venatrix. Ferre conſuetudine portare dicimus. Virgilius lib. y. Vix illam fa muli Phegeus, Sabarisq; ferebant. Ferre habere. Virg. lib. y. in magno munere Cyſſeus Ferre ſui dederat monimentum, et pignus amoris, cum filius nomen ſuũ ferre uoluiſſet. Ferre pati. Virg. æn. lib. ij. miſerere animi non digna ferentis. Lucilius lib. xxvj. 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, uerrant q; per auras. & libro ſecundo. alij rapiunt incenſa feruntq; Per gema. ferre dicere, nominare. Virg. æn. lib. ij. & ſcelus expendiſſe merentem Laocoonta ferunt. & libro tertio. quæ nũc 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 li. xxix. Colligere auxiliũ, tametſi eſt indigna, ut feram. Ferre dirigere, ducere. Virgl. libro ſexto. Hinc uia tartarei, quæ fert Acheruntis 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. Virgl. 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 danaũm. Fluere latius, ac liberius excreſcere. Virgeor. lib. ij. tum deniq; dura Exercæ 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 diuũ, proleſq; uirilis Nulla fuit. Fatigare, percutere. Virgilius libro nono. Verſaq; iuuencum terga fatigamus haſta. Fatigare excitare, uel increpare, uel hortari. Virgil. æn. lib. 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 qnto. Velocers 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. auerſiq; refugit Fœda miniſteria. Factio dicitur malorum conſenſus, & conſpiratio. Salluſtius Iugurthino bello, Inter bonos amicitia, inter malos factio. Factio item ſignificat opulentiam, abundantiam, et 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 trinumo. Voſtras cum nouis 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 ẽ ferox. Acius. Neq; ui tanta quiſquam eſt, neq; tam abundans fortunis ferox. Mar. Tul. epiſtola ad Cæſarem lib. i. Itaq; uereor, ne ferociorationem faciãt tutam præclara iudicia telo. Ferox ſignificat cordatus, uel facetus. Plautus milite glorioſo. Nã tu, quamuis potis ſis facere, ut fluat facetijs. & quia tecum eram propterea animo eram ferocior. Fama eſt opinio ſecundum conſuetudinem. Virgilius æn. li. iij. Fama uolat, pulſum regni ceſſiſſe paternis Idomenea ducem. Fama ſpes profuturi nuncupatis. Virg. æneidos libro quarto. nos munera tẽplis Quippe tuis ferimus, famamq; fouemus inanem. Famoſum infamem. Cicero de orat. lib. ij. Non pol ingt audeo, nam me ad famoſas uetuit mater accedere. Fama eſt rurſus infamia. Virg. ænei. lib. iiij. Neq; enim ſpecie, fama'ue 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 dare ctius ſeſe. Turpilius pedio. Quæſo omittite, ac deſerite hanc meretricem, quæ te ſemel nacta eſt, ſemper ſtuduit perdere, detegere, deſpoliare, opplercq; 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, deſubito famam tollunt, ſiquam ſolam uidemus in uia. Fortis eſt celer. Lucretius libro tertio. Aut quid nam tremulis facere arubus hœdi 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 dicitur. Plautus trinumo. Eum ſororem diſpõdiſſe ſuam in tam forte familiam, ideſt diuitem, & opioſam. Afranius fratris, formoſa uirgo eſt, dotis dimidium uocant iſti, qui doteꝛ negligunt uxorias. præterea fortis. Lucilius lib. xxx. Omnes formoſi fortes tibi ergo improbus eſto. Fortis magnarum uirium. Virgilius æneidos libro primo. fortemq; Cloanthum. Faceſſere eſt facere. Ennius 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. dicto uicinſſe 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 dicto faceſſi. Item faceſſite hinc omnes, parumper tu mane. Cicero de legibus li. i. Pauliſper faceſſant rogemus. Afranius liberto. Nolo hic te uideat, dominus eſt, puer faceſſe hinc. Plautus rudente. Siquidem ſis pudicus, hinc faceſſas. Mar. Tul. in Hortenſio. Faceſſant igitur omnes, qui docere nihil poſſunt, quo melius, ſapientius q; uiuamus. Fatiſcere eſt aperire, rurſum deficere. Accius epinauſimache. Tamen ante fatiſcar, qui tuam implorem fidem. Pacuuius duloreſte, Vt ſi ita ſunt promerita ueſtra, æquiparare ut queam uereor niſi nunquam fatiſcar facere, quod qui boni. Ferus ſignificat ſeuerus. Virg. ænei. libro. ij. ferus omnia Iuppiter argos Tranſtulit. ferus ſignificat equum non ſolum fictum, ſed etiam uerum. Idem eodem. inq; feri curuam compagibus alnum Cõtorſit. Accius Medea.

perite in ſtabulis frenos immittentes feris. Ferus item ſignifi
cat Cervum. Virgilius æn. li. viij. Pectebat́q; ferum, puroq; in
fonte lauabat. Fuga ſignificatur citus curſus. Virgilius
æn. li. i. uel qualis equos Threiſſa fatigat Harpaliæ, uolucrẽq;
fuga præuertitur hebrum. Fuga item uolatum ſignificat. Vir
gilius libro tertio celeríq; fuga ſub ſydera lapſæ Semeſam præ
dam, & ueſtigia fœda relinquunt. Fuga item dicitur naui
gatio. Acius Telepho. Remíq; nixi properiter nauem in fu
gam 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 ſpumã
tibus undis. Plautus Aſinaria. Remigio, uelóq; quantum po
tes feſtina, & fuge. Fuga uehemens affatus. Virg. geor. li-
bro tertio. Ille uolat ſimul arua fuga, ſimul æquora uerrens.

Frigit correpta prima ſyllaba ſignificat erigit. Acius Me-
leagro. Frigit friantem corpus aërium occulte abſtruſo in flu
mine. Idem eadem. Frigit æſtas rubore ex oculis fulgens flam
meo. Frigere et frigutire eſt cũ ſono ſubſilire. Plautus Aſſina.
Nam quid frigutis? Nam quid iſtuc tam cupide petis? Afra
nius priuigno. Occaſione certa mulier inuolat in collum, plorat,
orat, occurrit nepos pauſillus, neptis porro de lecto frigit.

Fingere eſt iungere. Lucilius lib. ix. Eodem poculo bibo, eo-
dem amplector labra labellis fingens compono. Fingere compo
nere. Virg. geor. li. ij. Perſequitur uitem attondens, fingíq; pu
tando. Mar. Tul. de finibus bonorum, & malorum lib. v. Ve
aliam in primo ortu perficere, alia progrediente ætate fingere.
Lucilius lib. xxvij. Item populis ſalute, & fictis uerſibus qui
bus poteſt, impertit. Marcus Tullius de offic. lib. iij. Fictam, &
commentitiam fabulam prolatam dicunt a Platone. Fingere
parare. Lucilius lib. xxviij. Sed fuga fingitur, timido uadit pe
de pericus. Varro Cato, uel de liberis educandis. Magnum eſt
enim, ut Ariſton ſcribit in primordio pueruli quemadmodum
incapiat fingat id quaſi euadat. Fingere effigiare, uel forma-
re, & facere. Mar. Tul. de Rep. libro quarto. Ego uero eodem,
quo ille Homerum redimitum coronis, & dilibutum unguẽtis
emittit ex ea urbe, quam ſibi ipſe fingit. Idem de deorum na
tura libro ſecundo. Deinde in ore ſit aliena lingua finita denti
bus, & uocem immoderate profuſam fingit, & terminat. Vir
gilius æneidos libro ij. Nec ſi miſerum fortuna Sinonem Finxit,
vanum etiam, mendacemq; improba finget. Mar. Tul. de offi-
cijs libro ſecundo. Virum bonum fingimus de eius liberatio-
ne, et conſultatione qui primus. Salluſtius Catilinæ bello. quæ
natura prona, atq; uentri obedientia finxit. Plautus Aſinaria.
Nam neq; fictum uſquam eſt, neq; pictum, neque ſcriptum in
poëmatis. Varro περὶ μιμήπου. Vt hirundines figulis
oblitis luto tegulas fingebant. Fingere ſimulare mendacũ.
Afranius fratru. Nunc uide, hoc quo pacto eo aurum in medi
um proferã, tu caſtalia cogita, tu finge, fabricare, uti libet. Vir
gilius georgi. li. 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 fin-
git. Artifex ſcelus. Mar. Tul. de finibus bonorũ, & malorum
lib. v. Talibus exemplis non fictæ ſolum fabulæ, ſed etiam
hiſtoriæ refertæ. Facinus factum. Salluſtius Catilinæ
bello. Qui aliquo negotio intenti præclari facinoris, aut bonæ
artis famam quærũt. Teren. heauton. Non fit ſine periculo faci
nus magnum, & memorabile. Mar. Tul. de officijs libro ter-
tio. Promiſſum potius non faciendum, quàm tetrum facinus eſ
ſe, ad quod ſuſcipiendum non libido uoluptatis impelleret. et
de ſenectute. Nullum deniq; ſcelus, nullum malum eſſe facĩ-
nus. Facinus rurſum ſcelus. Plautus aulul. hoc ẽ ſerui facinus.
Salluſtius Catilinæ bello. Sed in ea coniuratione fuit Quintus
Curtius natus haud obſcuro loco, flagitijs, atq; facinoribus co-
opertus. Mar. Tul. de offic. libro tertio. Ad hoc nulla fraus abe
rit, nullum facinus. Furtum eſt occulta ſubreptio. Virg.
geor. libro tertio. Vulcani, Martíſq; dolos, & dulcia furta. Fur
tum inſidiæ. Salluſtius libro primo. illo profectus uicos, caſtel
laq; incendere, & fuga cultorum deſerta igni uaſtare, neq; ela
ta, aut ſecuriſſimus metu gentis ad furta belli peridonea. Vir
gilius 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 fa
ciant, audent cum talia fures? Fiducia confidentia. Virgil.
æn. lib. ix. Cernus quæ Rutulos habeat fiducia rerum. Fidu-
cia eſt audacia. Salluſtius libro ſecũdo. Ita fiducia, quam argu
mentis purgationes dimittunt. Fatigare cohibere compri
mere. Mar. Tul. de offic. lib. iij. Qui non uerbis ſunt, & diſpu
tatione philoſophorum, ſed umculis, & carcere fatigandi. Fa-
tigare, commouere, perturbare. Virgilius æn. lib. i. Quæ ma
re nunc, terraſq; metu, cœlumq; fatigat. Frigoris quæ
ſit ſignificatio manifeſtum eſt. Virgil. geor. lib. i. frigusq;, cœlo
rẽq; Inter et Lucretius. Frigus ut a fluuijs, calor ab ſole, æſtus
ab undis Aequoris. Frigus metus. Virgilius æneidos libro prima.
Extemplo Aeneæ ſoluuntur frigore membra. Frigus aëris natu
ra. Virg. geor. libro iij. at ſceleratum exquirere frigus Difficile
eſt. Frigidum Venenatum. Virgilius bucolicis. Frigidus in pra
tis cantando rumpitur anguis. Frigidus mortuus. Virg. æn. li-
bro ix. Voluitur ille uomens calidum de pectore flumen Frigi
dus. Frigidum ſegne, imbecille. Virgilius libro undecimo. Lar
gus opum, & lingua melior, ſed frigida bello Dextera.

Ferire uſu ſignificat percutere. Virgilius bucolicis. cornu fe-
rit ille caueto. Mar. Tul. de ſupplicijs. Feriuntur ſecuri, Lætã
ris tu in omnium gemitu, & triumphas. Ferire ſanare, firma
re. Virgilius æn. li. x. haud mora Tarcon Iũgit opes, fœduſq;
ferit. Fouere eſt nutrire, prouehere. Virg. geor. libro ter
tio. hinc neſcio qua dulcedine læti, Progeniem, nidoſq; fouent.
& æneidos lib. i. iam tum tendit́q;, fouetq;. Lucilius li. xxix.
Ventrem alienum tum fouere ex molito ordeo, uti cataplaſmo.
Fouere aſpergere. Virg. lib. xij. Fouit ea uulnus lympha lon-
gævus Iapix. Fouere conſtituere. Virg. geor. libro iij. Sub ter-
ra fouere larem. Virg. libro. i. & interdum gremio fouet in-
ſcia Dido, Inſideat quantus miſeræ deus. Fouere tueri. Virg.
æneidos libro nono. Non obuia ferre arma uiros, ſed caſtra fo
uere. Fœtum ſignificat plenum. Virg. æn. lib. i. locat fœta
furentibus auſtris. & libro. ij. ſcandit equus fatalis machina
muros Fœta armis. Varro περὶ ἀγωγῆς. Non uidetis unus
ut parunlus Amor ardi fœta lampade. Fœtum onere leuatum.
Virg. libro nono. Fecerat et uiridi fœtum Maurortis in antro.
& geor. libro iij. nec tibi fœtæ More patrum niuea implebunt
mulctaria nacce. Varro de uita popu. Romani libro ij.
Menſæ anteponebantur eum culina ac uno, in quo quæ ue-
niebant ad fœtum amicæ gratulatum, dijs mactabant.

Faſces quam habeant ſignificationem, manifeſtum eſt. Virg.
geor. lib. ij. Illum non populi faſces, non purpura regum Fle-
xit. 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. ultróq; animas ſub faſce dedere.

Fundere eſt liquorem de fundere. Virg. geor. li. iij. Hic duo
rite mero libans carcheſia baccho Fundit humi. Fundere pro-
ſternere, iacere. Virg. æneidos 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, cæſum q; 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 æquiſtor funerato fundit. Fundere fugare. Virgilius æn. libro ſecundo.

Illi etiam, ſiquos obſcura nocte per umbram
Fudimus inſidijs, totaq; agitauimus urbe.

Apparent. Fundere demittere. Virgilius geor. li. iiij. ruũt q; effuſi carcere currus. & lib. x. criſtiſq; à uertice flamma Fundit. Filum oris liniamentum lib. xxix. Surge mulier, ducito filum non malum. Filum dicitur ductare quæq; ad tenuitatem. Virgilius libro. x. extremaq; Lauſo parcæ fila legunt. Flagitium periculum. Lucilius lib. xxix. Quiete poſcente minus, & præbent rectius multo, & ſine flagitio. Flagitium ueteres uitium, quod uirgini infertur, dicta uoluerũt. Fides quid ſit manifeſtum eſt. ut Virgil æn. lib. i. Cana fides, & Veſta ut plerunq; fides chordæ appellantur. Mar. Tul in Hortenſio. Ponendæ ſunt fides, & tibiæ. & Virgilius lib. vi. Threicia fretus cithara, fidibuſq; canoris. Facere apertam habet ſignificantiam. Facere rem diuinam religionibus exhibere. Plautus: aulul. mulſi congalem plenam facam tibi fideliam. Virgilius bucolicis. Cum faciam uitulam pro frugibus, ipſe uenito.

G

GRAVE Grauidum. Virgil. æn. lib. primo. donec Regina ſacerdos Marte grauis. Graue plenum. Virgilius bucolicis. Non inſuetæ graues 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. Georg. lib iij. Quid labor, aut benefacta iuuant? quid uomere terras Inuertiſſe graues? Graue ſecũdũ conſuetudinem ponderoſum. Virgilius geor. li. i. Vomis, & in flexi primum graue robur aratri. Ter. heauton. Hui tam graues 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 gnatula erat aut 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 infœcũditate bienni proximi graue pretiũ fructibus eſſet. Mar. Tul de offic. lib. i. Nec uero audiendi, graues uiter, qui inimicis iraſcendum putant. Lucretius lib. i. Humana ante oculos fœde cum uita iaceret In terris oppreſſa graui ſub religione. Varro ἱέροντος διδασκάλου. Vbi graues paſcantur, atq; alantur pauonum greges. Graue grandæuũ. Virgil. lib. v. Hic grauis Entellum dictis caſtigat Acheſes. Graue moleſtum. Mar. Tul. de ſenectute. Quod nunquam ſenectutẽ tibi grauem eſſe ſenſerim. In eodẽ, Facilius morbos inca dunt, adoleſcentes grauius ægrotant, triſtius curantur. Salluſtius libro ſecundo. & continetur grauis. Graue nocens. Virg. georgi. libro quarto. Galbaneoq; agitare graui. M. Tul. de offi cijs libro tertio. Magnum illi bellum perfugum hominum, & grauem aduerſarium imperij ſuſtuliſſet. Graue triſte. Accius erigona. Sed ubi in finem uitium eſt, in quo illum ſors expectabat locꝰ, ad quem Oreſtes grauis ſacerdos ferro prompto adſtituere. Virgilius libro. xij. grauior ne nuntius aures Vulneret. Graue forte. Virgilius libro. xij. ferit enſe grauem Tymbræus Oſyrim. Graue utile. Mar. Tul. de offic. libro. i. Vt iam ſint alia grauiora, atq; meliora, tamen nos ſtudia noſtra requla metimur. Graue ſolidum, & firmum. Accius Adamante. Veneficijs, & egreſia hoſtium deperiſti, & graue. Idem nicte egreſia. Id quod facis, gratum, & graue eſt. Marcus Tul. in Hortenſio. Vnde ad agendum, aut ad dicendum copia deprompti maior grauiſſimorum exemplorum, quaſi incorruptorum teſtimoniorum poteſt. Graue ſapiens cum authoritate. Mar. Tul. de offic. lib. i. Quæ grauis & fortis, cuius & in Rep. dignus principatu, fugiet, atque oderit. & in Hortenſio. Quid enim aut Herodoto dulcius, aut Thucydide grauius? Graue ne ceſſarium. Lucilius libro. xxix. Habeas q; 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 hac 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 cui cùm Ludere pendẽtes 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. et nos aliquod nomen q; decusq; Geſſimus. Gerere ferre. Virg. lib. vij. Bella manu, letum q; gero. & idem eodem, læua q; 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

HERBA Eſt uiride pecorum pabulum. Virgilius geor. lib. i. et ſulcis frumenti quæreret herbam. Herbam ueteres palmam, uel victoriam dici uoluunt. Virgilius geor. libro tertio. atq; immemor herbæ Victor equus Accius Meleagro. Gaudent, currunt, celebrant, herbã conferunt. donãt tenent pro ſe quiſq; cum corona clarum conſtat caput Afranius excepto. Fit opus luculentum, hoc dicta herbam det. Habere ſatis eſſe. Virgilius lib. xij. Hoc habet, hæc melior magnis data victima diuis. Habere planum eſt quid ſignificet. ut Virg æn. lib iiij Habeat ſecum, ſeruetq; ſepulchro. Terẽ. 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 omnẽ Appuliam. Plautus aulularia. Poſtremo hunc iam perſcruta ui, nihil habet. Terentius andria. Certe cæptus 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 meſcis 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 inſe tranſmouet, qui habet ſalem, quod in te eſt. Habere facere ſæpe. Varro taphemenippo. ſaltem infernus tenebroſus κηποδύμορος tenet, atq; habet homines ſolicitos, qđ cum peius formidant, quàm ſullo ulula. Marcus Tullius de Rep. libro tertio. Nam cum quæreretur ex eo, quo ſcelere ĩpulſum mare haberet ifeſtum uno mioparone, eodem (inquit) 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 apertum eſſe. Salluſtius hiſt. libro quarto. Atq; hiauit humus multa ualla, & profunda. Hiare mirari, ſtupere. Virgi. georgi. libro ſecundo. hunc plauſus hiantem Per cuneos geminatus enim plebis q; patrumq;. Et æneidos libro ſexto. incertus clamor fruſtratur hiantes. Varro maracapore, quicquid euidẽter circũſtante non rident credo videre hiantes, uideo hiantes, non audio. Horrendum ſignificat uitabile, & terribile. Virgilius libro ſexto. Horrẽdas canit ambages, antro q; remugit. Horrẽdum nouum, & admirandum. Virgilius æneidos libro tertio. Horrendum dictu, uideo mirabile monſtrum. Idẽ libro octauo. Naſcenti cui tres animas feronia mater (Horrendum dictu) dederat. Horrendum ridiculum. Virgil. geor. libro ſecundo. Ora q; corticibus ſumunt horrenda cauatis.

Haurire ſignificat exhaurire, uel implere. Lucretius libro quarto. inuat integros, & cædere fontes, 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, ardentius q; ſitientem. Virgilius libro primo. ille impiger hauſit Spumantem pateram, & pleno ſe proluit auro. Haurire defãgere. Virg. Geor. libro tertio. exultantia q; 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. Vocem q; his auribus hauſi. Haurire tenere. Virg. georgi. libro quarto. Et me diu ſol igneus orbem Hauſerat. Honor eſt dignitas. Marcus Tullius epiſtolarum ad Cæſarẽ libro primo, Tu cum ea, quæ es ab ſenatu ſummo cum honore cõſecutus. honor gratia & pulchritudo. Virgi. geor. libro ſecundo. Frigidus & ſyluis aquilo decuſſit honorem. Et libro primo. lumen q; 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, diuiſq; ferebat. Plautus aulularia. Et quidem maiorẽ 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. Virg. libro quinto. Ipſis præcipue ductoribus addit honores. Lucilius lib. xxx. cuius Cum multu, ac facie, ludo, ac ſermonibus noſtris, Virginis hoc pretium, atq; hunc reddamus honorem. Honor ſepultura. Virgilius libro ſexto. Cernit ibi mœſtos, & mortis honore carẽtes. Lucilius lib. xxy ij. Nullo honore diſpletu, nullo funere.

I

Inuitare apertam habet ſignificantiã. Virgilius libro quinto. celeri certare ſagitta Inuitant q forte 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. li. xxx. Contra hæc mutaſſe, aut inſtigaſſe uidentur. M. Tul. de ſenectute. Ad quẽ fruendum nõ modo nõ retardat, uerum ẽt inuitat, atq; allectat ſenectus. Inuitari eſt delectari. Virg. geor. li. i. Inuitat genialis hyems, curaſq; reſoluit. Turpili. traſileone. onera, menſam, talos uinum in hæc huiuſmodi, qbus rebus uitã amat tũ inuitari ſolem. Idẽ philopatro. Locus ipſe inuitat hercle hic Veneris. M. Tul. in Hortenſio. Voluptates autẽ nulla adres neceſſarias inuitamẽta afferũt ſenibus. Idẽ de Rep. Idq; ipſa natura nõ inuitaret ſolũ, ſed etiã cogeret. Inuitare ſignificat repleri. Plau. amph. Mirũ ſi inuitauit ſeſe in cœna pluſculũ. Lucalpulchre inuitati, acceptiq; benigne. Turpilius epiclero. Non inuitat pluſculũ hic ſeſe, ut ſolet. Idem Leucadia. Inuitauit pluſculum hic ſeſe in prandio. Sall. hiſt. li. iiij. Et uerſi poſtero die, multiq; properantes deſeruerant in caſtris nacti cum ſe ibi cibo, uinoq; læti inuitarent. Lucil. li. 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. Virg. æneli. iij. humlis uolat æquora iuxta. Iuxta eſt coniunctim. Varro de uita popu. Ro. li. i. Cum interea lucubrando faceret iuxta ancillas lanã. Iuxta rurſum ſimiliter. Sall. Iugurtho bello. Hyemẽ, atq; æſtatem iuxta pati. Plau. trinumo. Iuxtaq; eam curo cum mea. Varro παρὰ πάππῳ περὶ ὑπομιώρων. Qui poteſt laus uideri uerſa cum motus ſæpe furaces eſſemus, atq; nequiſſimus ibis iuxta, ac P. Afranius. Plautus aulula. Dixi tibi mater iuxta mecum rem tenes. Inſolens impudens, & audax dicitur conſuetudine. M. Tul. ad Cæſarem iuniorem li. ij. Inſolens, arrogans, iactans. Idẽ de ſenectute. Nec certe uerendũ ne uera prædicãs de ſe nimis uideatur aut inſolens, aut loquax. Inſolens rurſum nõ ſolens. Ter. andria. Quid tu Athenas iſolens? 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 carni fex. Accius Diomede. Ita e' fletu, & tenebris obſtinatus ſpecẽ amiſſi luminis conſpiciunt inſolentiam. Salluſtius Catilina.

Quæ tametſi animus aſpernabatur inſolens malarum artium. Cicero orat. Sed mehercule iſtius diſputationis inſolentia, atq; earum rerum, quæ quaſi in arte traduntur inſcitia.

Ingenium eſt naturalis ſapientia. Salluſtius Catilinæ bel lo. Ingenium nemo ſine corpore exercebat. Ingenium ueteres dixerunt & ſua ſponte, uel natura. Næuius Lycurgo. Vos q 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 androme da. Immane te habet templum obuallatum oſſibus. Immane rurſum minime bonum, & nocens. Accius Medea prima ex immani uictum ad manſuetum applicans. Virgilius geor. li bro quarto. Immane ante pedes hydrum moritura puella. Accius philocteta. Phrygam minorem eſſe immanem Græci am. Marcus Tullius de de Rep. libro quarto. Quid Perieta ſen ſit, 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 omneſq. Varro Meleagro. Adde hy dram Lernæam, & draconem heſperidum, quod beſtiæ fuerunt immanes. Inteſtatus eſt qui ſine teſtamento perit.

Inteſtatus eſt rurſum, cuius uerbis fides non habetur. Pomponius pictoribus. Ipſius cum uno ſeruo ſenex inteſtato proficiſcitur. Inuadere eſt appetenter capere. Virgilius libro duodecimo. Aut pugnam, aut aliquid iandudum in uadere 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 li bro undecimo. ac Niſum dicere iuſſit. Iubere eſt uelle. Lucilius ſatyrarum libro ſexto. Saluere iubere. Iubere, ſalutem mittere amico. Terentius audria. iubeo Chremetem. Virgilius æneidos libro tertio. Sed uocis, precibuſq; iubent expoſcere pacem. Impurus eſt aliquo uitio maculatus. Mar cus Tullius in Verrem actione .ij. Quàm multis illum inge nuis, quàm multis matribus familias in illa terra, atq; impu ra legatione uim attuliſſe exiſtimatis? Lucilius libro uigeſimo ſexto. Coniugem infidamq;, ſlagitium familiam, impuram domum. Impurus improbus. Marcus Tullius de Re pu. libro quarto. Sed menti utiq; noſtræ minime audien dus. quippe ſi ita ſenſit, ut loquitur, eſt homo impurus. Te rentius eunucho. Mei loci, atq; mei ordinis hominem haud im purum. Imbuere eſt initiare Varro ephebo περὶ ἐμμενῶν. Quid te facere oportet litteris imbutum ſolis Mi neruæ. Marcus Tullius de officijs libro primo, pleriq; autem parentum præceptis imbuti ad eorum cõſuetudinem, moreſq; deducimur. Virg. libro ſeptimo. Iromſi dea facta potens, ubi ſanguine bellum Imbuit. Imbuere eſt inficere. Accius phi loctetæ. Cum ex uiperino morſu bene uiſcerum ueneno imbu tæ 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 im butus, quietus eſſe unquam poteſt. Ilico ſignificat ſta tim mox. Pacuuius Medo Repudio auſpicium regrediundum eſt ilico. Cæcilius notoni caſſione. Ilico ante oſtium hic eri mus. 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 hemina libro primo. Et quia quo 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 ſarent ſi ignoſcere manes. Ignoſcite rurſum neſcite, uel diſcite. Varro ἀπορροήτων περὶ φόνου, Voſq; in theatro, qui uoluntatem au ribus huc aucupatum conuerriſtis domo, adeſte, ideſt a me, quæ feram, ignoſcite, domum ut feratis e theatro litteras.

Iter eſt uia. Virgilius libro ſexto. Hac iter elyſium no bis. Iter nauigatio. Terentius ecyra. Adeon tu tibi hoc incommo dum euenijſſe iter? Non hercle uerbis Parmeno dici poteſt tan tum, quantum re ipſa nauigare incommodum eſt.

Innocentia eſt bonum, & nulli nocens. Virgilius ænei dos libro tertio, littuſq; rogamus Innocuum. Innocens rurſus integer, & incorruptus. Salluſtius Iugurtha. Vbi q; Metellus agebat ex nuntijs acceptis, ſimul de innocentia eius certior Ro ma factus, diffidere ſuis rebus, ac tum demum ueram deditio nem facere conatus eſt. Indulgere augere. Lucilius li bro uigeſimo nono. Tu qui iram indulges numis, manus abſti nere a muliere melius eſt. Indulgere ueniam dare. Virg. libro decimo. Tolle fugæ Turnum, atq; inſtantibus eripe fatis, Hactenus indulſiſſe uacat. Indulgere dare, detinere. Virg. æneidos libro quarto. Indulge hoſpitio, cauſaſq; innecte mo randi. Et in eodem. Indulgent uino, & uertunt crate ras aheneas. Indulgere, ſpatium maius dare. Virgilius geor gicorum libro ſecundo. Sin tumulis accline ſolum, colleſq; ſu pini. Indulge ordinibus. Indulgere temperare clementem eſſe. Virgilius geor. libro ſecundo. Si non tanta quies iret, frigusq;, calorem q; 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 ter tio. Atq; illis iam ſæpe rotæ ducantur inanes. Inane cõcauum. Virgilius libro quinto. galeam ante pedes proiecit inanem. Inane uacuum, ſiue leue. Virgilius geor. libro quarto. Inſtabi les animos ludo prohibebis inani. Et æneidos libro quarto. & inania murmura miſcent. Iacet ſignificantiam ha bet manifeſtam. Vt Virgilius bucolica Silenum pueri ſomno uidere iacentem. & Strata iacent paſſim ſua quæq; ſub arbo re 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 reli cta 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 re gio iacit arte ſalutem. Marcus Tullius philippicarum libro pri mo. In quo templo quantum in me fuit, ieci fundamenta pa cis. Iacit fecit. Lucilius lib. xxyi. Aggere in iacendo, ſiquo eſt uineis actis opus. Improbum, ſicuti eſt manifeſtum, eſt minime probum. Cicero epiſtola ad Cæſarem libro primo. De bes odiſſe improbitatem eius, quia impudentiſſimum nomen delegerit. Improbum ſæuum. Virg. li. x. Iauit improba tetr Ora cruor. Et geor. li. iij. tum piſcibus atris Improbus inglu uiem, raniſq; loquacibus explet. Lucilius lib. xxx. Improbior multo,

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 talẽs iactãtem 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 iacturq; odijs Iunonis iniquæ. Iactare ambitiosius gloriari. Virgilius libro sexto. Quẽ iuxta sequitur iactantior Ancus, Nunc quoq; iam nimium gaudens popularibus auris. Idem libro decimo. eæ paro, uoces dum iactat inertes. Lucilius libro .xyij. In re iactanda ipsa ridicula id atq; adsederet. Iactare iactitare. Virgilius æneidos libro tertio. & flammas ac lumina iactant. Iactare excutere, cõmouere. Varro eudæmonibus. Tibi nunc semiuiui teretem comam uolantem iactant tibi galli.

Inuoluere significat uolutum superimponere. Virgil. geor. libro primo. Scilicet atq; ossæ frondosum inuoluere olym pum. Inuoluere tegere. Virgi. 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. Involutum, 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. Virg. æneidos libro quarto. Vidit thuricremis cum dona imponeret aris. Imponere dare. Virgil. æneidos libro quarto. finemq; imponere curis. Intentum solicitum suspensum solicite, diligenter intuentem. Virgilius libro qnto. Intenti expectant signum. Intentum extensum. Idem in eodem. Considunt transtris, intentaq; brachia remis. Intendere innectere illigare. Virgilius æneidos libro secundo. et stupea uincula collo Intẽdunt. M. Tullius i hortensio. Quæro enim non quibus intendam rebus animum, sed quibus relaxem. Idem de supplicijs. Tabernacula carbaseis intenta uelis collocabat. Et de senectute. Intentum enim animum tanquam arcum habebat, nec languens succumbebat senectuti.

Imago dicitur similitudo. Virgilius æneidos libro secundo. atq; ipsius umbra Creusæ Visa mihi ante oculos, & nota maior imago. Imago magna. Virgilius libro septimo. curuam seruani sub imagine falcem. Increpitat, & increpat paria sunt. Et est aut incusare, aut insultare. Virg Geor. lib. quarto. Aestatem increpitans seram. & libro decimo. Hostis amare qd 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. Virgi. libro octauo. iterum, atq; iterum fragor increpat ingens. Et libro nono. At tuba terribilẽ sonitum procul ære canoro Increpuit. Inuehi dicitur uehi. Virgilius libro quinto Centauro inuehitur magna. Inuehi aggredi, increpare. M. 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, immisaq; barba. Inducere fingere immittere. M. Tullius de offi. libro tertio. Hinc ille Gyges inducitur à Platone. Inducere persuadere. Lucilius libro .xxyiij. Hymnis ego animum sic induco, quod tu ab insano auferas. Inducere instituere, confirmare. Lucilius li. xxyij. Aut quod animum induxit semel, & ut ille omnino putat. Induci delectari. Lucilius libro .xxyi. Verterem historiam inductus studio scribis ad amores tuos. Inducti est aliqbus 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 ijsdemq; quæ nocent interficiuntur. Interficere perdere, concremare. Virgilius geor. libro quarto. Ferstabulis inimicum ignem, atq; interfice messes. Interficere cõsumere, finire. Lucilius li. xxyiij Piscium magnã atq; altilium uim interfecisti, ut nego. Interpellare dicere ducere. Lucilius libro .xxyiij. Verum tu quid agis? interpella me, ut sciam. Interpellare adire, commouere. Ire est ambulare. Virgilius geor. libro tertio. it triste arator. Ire accumbere. Lucilius libro .xxyiij. Chremes i medium in summum ire addemeneus. Insigne dicitur magnum, uel præstans. Virgilius æneidos libro primo. Insignem pietate uirum. Insigne utile, necessarium. Lucilius. yxyij Cocus non curat caudam insignem esse illã, dum pinguis fiet, 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 canes, q domi uxorem meam impudicitia impediunt.

L

Laeuum aduersum. Virgilius bucolicis. Sæpe malum hoc nobis, si mens non læua fuisset læua prospera. Virgilius geor. libro quarto. siquem Numina læua sinunt, auditq; uocatus Apollo. Lac succus maternus, quo animalia nutriuntur. Virgilius bucolicis. Et lac subducatur agnis. Lactes dicuntur intestina. Titinnius psaltria. Ferticula, cerebellum, lactes agninas. Plautus curculione. Ita ubi nacuitate uenio lassis lactibus. Idem pseudulo. Una opera alligem fugitiuum canem agninis lactibus. Legere sicut est in consuetudine, significat oculis scripta perrrere. Virgilius Bucolicis. At simul heroum laudes, & facta parentis Iã legere. Legere accedere. Virgilius geor. libro secundo. ades & primi lege littoris oram: Et æneidos libro undecimo. Impliciuere 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 panarpineo cibo cacto libamenta legens caduca uictus. Legere præterire Virgilio authore dicimus æneidos libro tertio. & libro quinto. Littoraq; Epeiri legimus. &, fractosq; 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; æqssimũ, qua cũ ætas uegeta, & iubendũ esse tibi. M. Tul de offi. li. iij. Cætera

autem, quæ ſecundum naturam eſſe in uita legere, ſi ea uirtuti non repugnare deligentius intendentes inuenimus. Legere ſurripere ſignificat. Vnde & ſacrilegum dicitur, ideſt de ſacro furtum. Virgilius bucolicis. Nam quæ ſublegi tacitus tibi carmina nuper. Turpilius bœotambus. Qui uerba uenatur mea, peſtis ars cædat, & ſermonem hinc ſublegam. Lucilius libro .xxyiij. Omnia uiſcatis manibus leget. Plautus aululariа. 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 iter deſerta ferarum Luſtra, domosq; traho. Luſtra etiã lupanaria dicuntur. Plautus aſinaria. Luſtris ſtudet. Idẽ. Apud ſortum corruptelæ, & liberis luſtris ſtudet. Turpilius limpidia. Quibus ſenem rebus deſpoliaſti fœdum, in luſtris latet. Afranius priuigno. Vxorem quærit firmamentum familiæ, ſcias abeſſe ab ijs luſtris ingenium procul. Cicero philippicis libro ſecundo. Cum omnes impuritates impudicæ in domo quotidie ſuſceperis uino luſtriſq; confectus. Linquere eſt dimittere. Virgilius æneidos libro tertio. Linquimus Orthigiæ portus, pelagoq; uolamus. Et libro nono. Inq; ſalutatã linquo. Varro ταφῆ μιν'πνν. Ille nobiles quondã canes hic liquit homines omnes in terra pila. Virg. georgi. libro tertio. canis cum montibus humor Liquitur. ideſt deſluit. Idem æn. libro .iij. Nam quæ prima ſolo ruptis radicibus arbos Vellitur, huic atro liquuntur ſanguine guttæ. Limari exquirere, & delinire, ſecũdũ conſuetudinem aliã dictum. Plautus menæchmis. Iamũ 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 quicquã limares caput. Idem ſœmatico. Nam pater tuus nunquam cũ 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 purũ. Virgilius libro ſexto. liquidumq; per aëra lapſæ. Varro ſerano περὶ ἀρχαιρεσιῶν. Hũc 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 ĩ ſortiendo ſors deliquerit. Varro diuinarum rerum libro tertio. Lucii 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 liquẽtia mella Stipant. Næuius lycurgo. iam ſolis æſtu candor cũ liqueſceret. Liquerit ſignificat reliquerit. Accius ſtaſia, ſtucum ſubidæ delio de lore hoc animo corpus liquerit. Næuius belli pœnici libro ſecundo. Blãde, et docte pœnctaris, quo pacto Troiam urbem liquerit. Laudare eſt uerbis efferre. Virgilius laudato ingentia rura. Laudare etiam ſignificat nominare. Virgilius georgi. libro ſecundo. Aut illudati 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 ſatyr. libro ſecundo. Luſtratus piatus. Luſtrare circunſpicere. 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. Virgil. libro octauo. Luſtrat auentini montem. Næuius ægyſtho. Tum laſciuum ne reiſſimum pecus ludens ad cantum clauſum luſtratur. Luſtrare ſequi. Virgilius bucolicis. At mecum raucas tua dum ueſtigia luſtro. Luſtrare pateſacere. Salluſtius Catilina libro primo. Si luſtrantur, ſi erumpunt omnia, muta iam iſtam mentem. Virgilius æneidi. libro quarto. Poſtera phœbea luſtrabat lampade terras. Luſtrare dicamus & ſortari 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 auditu, 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 indabilis. Limen non ſolum quod ſub pedibus eſt dicitur, ſed etiam quod ſuperius eſt ingreſſus. Nouius in acto. Exule limen ſuperum, quod mihi miſero ſæpe confregit caput, inferum autem ubi ego omneis digitos defregi meos. Leuare ſoluere. Virg. æneidos libro ſecundo. atq; arcta leuari Vincla iubet Priamus. Leuare rurſum releuare. Cicero Thuſculan. libro quinto. Alia nulla potuit inuenri 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 peribœa. Neq; tunc te ingenium moderare, 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 nycteregeſia, illos ſuapte induxit uirtus, tu laudem illorum leuas. Varro περὶ διαγωγῆς. Quemnam te eſſe dicam feram, qui manu corporis feruidos aperis lacus ſanguinis, teq; uita leuas ferreo en ſe. Virgilius georg. libro ſecundo. omne leuandum Prodimus. Turpilius Demetrio. Nunc me ex aliorum ingenijs iudicat interæpedo, quorum amicitias leuat. Varro quinquatribus. Abſynthium uti bibã grauem, & caſtoreum, leuemq; robur. Lautum ſignificat lotum. Terentius phor. Te' ne ad ſymbolum uenire unctum, atq; lautum è balneis? Lautum nudum. Lucilius libro. xxyi. Malis neceſſe eſt lautum è menſa pure capturus cibum. Lautum abundans competens. Varro χόρτος διδασκάλου. Video quod habeat ſatis, ſi uix putant lautum. Lautum etiam inquinatum uel maculatum. Virgilius georgi. libro tertio. lauit ater uulnera ſanguis. Accius ſteſiaſi. 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 elegantem magnifice

tem magnifice neq; minus, quàm deceret, colere inſtituiſſe ne-

Lentum ſignificat tardũ. M. Tullius de Repu. libro quinto. Marcellus ut taceret 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 patiẽs placidũ. M. Tul. in Hortenſio, qui, cum publicas iniurias lente tuliſſet, ſuam non tulit. Lentum ficale. Lucilius ſatyrarum lib. xi. Cotta ſenex Craſſi pater huius patrem magnus tritico fuit numarius ſoluere nulli lentus. Lentum tenax. Plautus menæchmis, nimis lenta ſunt uincula. Virgilius geor. libro quarto. Et uiſco, & Phrygiæ ſeruant picè lentus idæ. Lentum frigidum. Virgilius geor. libro primo. Nocte leues melius ſtipulæ, nocte arida prata Tõdentur. noctis lẽtus non deſicat 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. Virg. æn. li. iij. Hæc loca ui quõdam. et, Hic locus urbis erit. Locus genus, nobilitas, dignitas. Accius euryſacæ. Atq; ut uides non tenui de loco. Salluſtius Catilina. Natus haud obſcuro loco. Langor eſt torpor, & inertia. M. Tullius de officijs lib. i. Nihil autem magis cauendum eſt ſenectuti, quàm ne langori ſe deſidiæq; dedat. Langor defectio, & diſſolutio. Virg. æn. lib. 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 altũer, ectum. Virg. æn. li. ix. Stant longis innixi haſtis, & ſcuta tenentes. Longum diuturnum, perſeuerans. Virgilius æn. li. iij. & longum Andromache teſtatur amorem. Longe etiam ualde. Virgilius æne. libro quinto. Ante omnes ſtupet ipſe Dares, longéq; recuſat. Mar. Tul. in Verrẽ de prætura Sicilienſi. Hic lõge primus ciuitatis eſt Epicrates. & de offi. lib. i. In' his & nobiliſſimi philoſophi longe principes. Lucilius li. xxx. Cui ubi deciminutia 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 perniciоſum. Virgilius æneï. libro primo. Infelix Dido, longumq; bibebat amorem. Lunge etiam ſignificat aut temporis prolixitatẽ, ut Virgilius geor. libro ſecundo. nec longum tempus & ingens Exiet ad cœlum ramis felicibus arbos. aut ſpatij exiſtimationem. M. Tul. in Clodiũ, & Curionem. Credo poſtquam tibi ſpeculum allatũ eſt longe, & a' pulchris abeſſe ſenſiſti. Virgilius lib. xij. Longe illi dea mater erit, quæ nube fugacem Fœminea tegat. Luxuria eſt contra pudorẽ & ſupra modum profuſio. M. Tull. de offi. li. i. Intelligimus, quàm ſit turpe diſſuere luxuria, delicate, ac molliter uiuere. Luxuria intempeſtiua abundantia. Virgilius geor. libro. i. Luxuriem ſegetum tenera depaſcit in herba. M. Tul. de orat. libro primo. Et omnis luxuries ſtilo depaſcenda. Virg. geor. libro primo. Aut ſi luxuria foliorum exuberat umbra. Cicero de orat. Gemmare uites, ſitire agros, lætas segetes, luxurio ſa frumenta. Laxum liberum, & remiſſum. Virg. æn. li. i. Et premere, & laxas ſcaret dare iuſſus habenas. Idem geor. libro ſecundo. et cum ſe lætus ad auras Palmes agit laxis p purum immiſſus habenis. Laxum non anguſtum, ſed ſpatij maioris. Virg. geor. lib. iij. Et primũ laxos tenui de uimine circlos Ceruici ſubnecte. M. Tul. de offi. li. 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 Cæſarẽ li. ij. uel quod locatio ipſa pretioſa. Idem in Verrẽ frumentaria, ac Senonis mnoni nobiliſſimi hominis uxoris, fũdus erat colono locatus. Locare conſtituere. Virgi. æn. li i. hinc altæ theatri Fundamẽta locãt alij. Lucilius li. xxx. Virtutis hæc tuæ artis monimẽta locantur. Locare marito dare. Plau. aulul. Virginem habeo grandem dote caſſam, atq; illocabilem. Locare parare. Lucilius lib. xxyiij. Hæc tamen conuentus tela, inſidiæq; locaui.

Lætum hilarum ſecuti conſuetudine. Virgil. geor. li. i. Et læta pecudes, & ouantes gutture corui. Lætum ferax. Virg. geor. libro primo. Lætus ager nullo tantum ſe Mæſia cultu Iactat. Lætum pingue. Virgilius geor libro ſecundo Glande ſues læti redeunt. Lætum gratia plenum. Virgilius æn. libro primo. lumenq; iuuentæ Purpureum, & lætos oculis efflarat honores. lætum plenum, diſtentum. Virgilius geor. libro tertio. Læta magis preſſis manabunt ubera mammis.

Laſſum dicatur fatigatum. Lucilius lib. xxx. Leonem ægrotum ac laſſum. Laſſum marcẽs, grauatum. Virgilius libro nono. laſſo' ue papauera collo Demiſere caput.

M

Mactare præcipitare. Accius antenoridis. Qui aut illorum copias fundam in campo aut nauis uram, aut caſtra mactabo in mare. Mactare honorare. Accius didaſcalico libro primo. Sapientiæq; inuictæ gratia, atq; honoris pater honeſte rem mactauit aurea. Mactare eſt imolare. Virgilius geor. libro quarto. Et nigram mactabis ouem, lucumq; reuiſes. Lucretius libro quinto. Et nigras mactãt pecudes, & ignibus diui. Accius erigona. Quod utinam me ſuis arcitenens telis mactaſſet dea. Varro de uita populi Romani libro primo. Quod Calendis Iuniis & 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. Potui, ut dixi macte his, armiſq; macte uirtutẽ patris. Lucilius ſatyrarum libro quinto. Macte inquam uirtute ſimulq; his uerſibus eſto. Turpilius bœotinbus. Macte uirtute eſto. Pacuuius duloreſte. Macte eſto uirtute, operaq;, omnẽq; 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 ualue mactaſſint malo. Accius epigono maneas adhiſante exilio macte pelopis externis. & Ennius telepho. Qui illum dij, deæq; magno mactaſſint malo. Afranius priuigno. Aſulica pene' periſti, dij te mactaſſint malo.

Modicum in conſuetudine pauxillum uolumus ſignificare. Modicum ueteres moderatum, & commodum dicuolũt. Plautus bacchidibus. Quibus ingens in animo utibile eſt modicum, & ſine uernilitate. Idem Perſa. Modice & modiſte 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. Turpilius demiurgo. Ego ædepol docta dico, quæ

mulier uolet ſibi ſummam amicam eſſe indulgentem, & diu tinum modicæ, atq; parcæ eius ſerui ad cupidines. M. Tullius de Rep. libro ſecundo. Statue eſſe optume conſtitutam Rempu. quæ ex tribus generibus illis regali, & optumati, & populari confuſa modicæ, nec puniendæ 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. M. Tullius in Hortenſio. Aut Theopompo acrius, aut Thophraſto mitius inueneri poteſt? Mitis eſt maturus. Plautus militi. Mitiſſime quidem fuſtibus. Virgilius bucolicis. ſunt nobis mitia poma. Turpilius India. Miſero mihi mitigabat ſandalio caput. Pacuuius doloreſte. Nec grandiri frugum fœtum poſſe, nec imteſcere. Marcus Tullius de Rep. libro quarto. Cumq; autumno terras ad concipiendas fruges pateſceret, hyeme ad concipiendas relaxarit, a' fiſtula maturitate alia mitigauerit, alia torruerit. Idem de ſenectute. Facit perſæpe ipſa ſibi audientiam diſerti ſenis compta, & mitis oratio. Mater eſt, quæ quoduis animal partu edit. Virgilius georgicorum libro quarto. Mater Cyrene mater. Matrem ueteres etiam nutricem dicã 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 παρὸς 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 omneciſſe mera miracula, neſcio quæ. Cicero de orat. 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 perüſſe ita de Rep. merentem conſulem doleo. Lucilius libro xxx. Publicæ lege ut mereas, præſtò 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 xy. 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 uitæ popu. Romani libro tertio. Qui in exercitu donati eſſent, & equo publico merecrent. 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, doloreſte. Qui merita hominem, & ſeruum facit, unde, et mercenarij, & meretrices dicuntur. Idem eudæmonibus, primum iſte, qui meret feſtertios uicenos. Medicamentum eſt, quo homines, uel animalia cætera curantur. Mar. Tullius de offi. libro tertio. Siquis medicamentum cuipiam dederit ad aquam intercutem. Medicamentũ rurſus uenenum, ut græce φάρμακον, uel producta eius uerbi prima ſyllaba, quod apud medos uenefica ſint plurimi, ſecundum Virgilium geor. libro ſecundo. Media fert treſtes ſucos, tardumq; ſaporem Felias mali. & in ſequentibus. Pocula ſiquando ſæuæ infecere nouercæ, Miſcuerunt q; 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 a' græcis dicitur λεπτομερές. Cicero de finibus bonorum, & malorum libro primo. Ecce autem mali minuti, & anguſti, & omnia ſemper deſperantes, aut maleuoli, inuidi, difficiles. Lucilius ſatyr. libro. xxx. Fugi maledici monſtruoſi. Malignum ſignificat conſuetudine maleuolum. Malignũ obſcurum. Virgilius libro ſexto. Quale per incertam lunam ſub luce maligna Eſt iter in ſyluis. Maligum gracile, munus ferax. Virgil. Geor. libro ſecundo. Difficiles primum terræ, colleſq; maligni. Moliri eſt facere. Virgilius æneidos libro primo. Moliri ue 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. Cæcius Pergamo. Itaq; quod letiſale me mobilitat mœror molitur metu. Lucilius libro ſeptimo. Mutilamur, molimur, ſubducimur. Moliri extruere dictum a' molibus. Virgilius æneidos libro primo. Moliriq; arcem, & manibus ſubuoluere ſaxa. Accius Philoctete. Vbi horriferæ & ſoni ſtridor gelidas moliter niues. Vnde demoliri dictum eſt deſtruere. Marcus Tullius de offi. 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 offi ceret auſpiciis. Molle eſt non durum. Virgilius libro octauo. Mollibus e' 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 molles aditus, & tempora noras. Idē. & quæ molliſſima fandi Tempora. Molle leue, contemnēdum. Virgilius georgicorum libro tertio tua Mecœnas haud mollia iuſſa. Marcus Tullius de ſenectute. Quod ferendum eſt molliter ſapienti. Molle non arduum, nec erectum. Virgilius bucolicas. qua ſe ſubducere colles Incipiunt, mollíq; iugum demittere cliuo. Molle dulce, iucundum. Virgilius georgicor. 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. Virgi. æneidos libro primo. Artificumq; manus inter ſe, operumq; laborem Miratur. Mirari delectari, accẽdi. Virg. geor. li. iij. Seu qs olympiacæ miratus præmia palmæ Paſcite equos. Mirari mentiri. Virg. li. yiij. Ille operũ cuſtos illũ admiratur, & omnes Circunſtãt.

Micare eſt ſortiri digitis. M. Tul. de offi. li. iij. Dignum eſſe dicunt,

dicunt, qui cum in tenebris micet, & eos quas ipse quasi sorte, aut micando uictus alteri cedit. Varro Parmenone. Micandum erit cum græco, utrum ego illius numerum, an ille meũ sequatur. Micare per uices sine ordine mouere. Virg. geor. li. iij. micat auribus, & tremit artus. Idem li. x. semianimúq; micant digiti, ferrumq; retractant. & geor. li. iiij. & linguis micant ore trisulcis. Lucilius li. xxx. Omnia tumendo mucro uideas feruẽte micare. Micare fulgere. Vir. æn. li i. micat ignibus æther. & li. vj. Ardentes clypeos, atq; æra micantia cerno. Mittere manifestam habet significationem. Virg. libro yij. Mittitur & magni Venulus Diomedis ad urbem. & Geor. iij. In saltus utrunq; gregem, atq; in pascua mittes. & mittẽ in Venerẽ pecuaria primus. Mittere est excludere. Virg. æn. li. i. mœstumq; timorem Mittit. Sisenna hist. li. iij. Mulierem missa fide, ac pietate propter amoris nefarij lubidinem exinisse. Mittere. Vir. bucolicis. Hos illi (quod nec bene uertat) mittimus hœdos. Mittere omittere. Terentius adelphis. Heralachrymas mitte. Virgil. li. xi. Mitto ea, quæ muris bellando exhausta sub altis. Lucil. lib. xxx. Hoc missum facit illo metutere libenter. Mar. Tullius de offi. lib. tertio. Manilium mussũ factum temporibus, uel iusiurandum ualebat. Plautus aululariã. Iam scrutari mitto, redde huc. Mandare significationem habet notam. Virgilius libro. yiij. Multa patri mãdata 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 rem gíq; hæc dicite uestro. Accius menalippo. Est res aliqua præsentẽ his prius mature, instituit. Mar. Tullius de offi. lib. tertio. Venit ipse mature salmum nullum uidet. Varro endymionibus. Qui ut uiglarem matura cepisti. in eo retinueris. Maturum graue sapiens. Virgilius libro quinto. Hoc Helymus facit hoc æui maturus Aceste. M. 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 uno 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 locũ insistere. Virgilius libro decimo. manet im perterritus ipse Hostem magnanimum opperiens. M. Tullius in Verrem. Qui iudicia manere apud ordinẽ senatorium uolunt. Idem de offi. Cyrillum quendam suadentem, ut in urbẽ manerent. Manere imminere, debere. Virgilius libro septimo. te Turne nefas, te triste manebit Supplicium. M. Tullius philipp. libro. xiij. Sin autem me aliud fatum manet. Manere expectare. Terentius Eunucho. Quàm mox ir ruimus, mane, Omnia prius, experiri consilio, quàm armis sapientem decet. Manet, inhæret, infixum est. Virgilius æneid. 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. M. Tullius in Verrem actione. ij. Cuius ut adolescentiæ maculas ignominiasq; præteream. Lucilius libro. xxx. Quem scis scire tuas omnes maculasq;, notasq;. Macula in retibus plagæ. M. Tullius de suppliciis in Verrem actione. ij. Reticulumq; admones sibi admouebat tenuissimo lino, minutis maculis, plenum roseæ. Metiri est transmeare. Lucilius libro. xxx. Vir mare metitur magnum fluctibus tradidit. Virgilius georgicorum libro quarto. Et iuncto bipedum curru metitur equorum. Manicæ dicuntur uestium. Virgil. libro. xi. Et tunicæ manicas, & habent redimicula mitræ. Manicæ, quibus manus uincuntur. Lucilius libro. xxx. si laqueis, manicis, pedicis 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 sẽ Albinus. Mœstum enectum fame. Luci. lib. xxix. Ventrem alienum mœstum fouere ex molito ordeo, uti cataplasma. Mutare derelinquere. Lucilius libro xxyi. Mihi quidem non persuadetur, publice ut mutem meos. Mutare transferre. Lucilius libro. xxyiij. Doctior cæteris isa samitis mutes aliquò tecum sacra sacta. Mutare aliud pro alio accipere. Lucilius libro. xxyi. Publicanus uero ut Asiæ fiam scripturarius pro Lucilio, id ego nolo & in uno hoc nõ muto omnia. Mouere manifestum est, quam habeat significationem. Mouere excludere. M. Tullius de 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. Terẽtius andria. Venit meditatus alicunde 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. yij. Phryne nobilis ille ubi amatorem improbius quem. Varro περὶ λέξεων. Cum contremula aq; lenta apud alta litora oriris, ac nobilis omnibus reluces. Accius Diomede. Me Argos referam, nam hic fiã nobilis, necui cognoscar noto. Teren. heauton. mea est potens magnifica, sumptuosa, nobilis. Vir. lib. iij. Est locus, Italiæ medio sub montibus altis Nobilis. M. Tul. in Verrem actione. ij. Oppidum est in Hellespõto Lampsacum, id i primis Asiæ prouinciæ clarũ, & nobile. Lucilius li. 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. Hicine is est, quem famæ gratia ante omneis nobilitat uiros? Numerum ordinem. M. Tul. de deorũ natura. li. ij. Nihil est enim ut oratione numero moueri possit sine consilio, in quo nihil est temerarium. Vir. æn. li. iij. Degerit in numerum. Numero signo. Accius œnomao. Numero te expurgasti. Idẽ antigona. Ne istũ numerum amittas subitum oblatum. Turpilius Demetrio. Nũquam nimis numero quenq; 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 ἐφαγωγῆς. Quid puer rogasset, & petasatus capite annuisset, ac discedẽs nũero uenire ait adolescẽtẽ. Afranius priui gno. Nũero iepti primisti cassam terriculam aduersarij. Plau. amph. Numero mihi in mentem fuit. Varro Cato, uel de liberis educandis. Vi

qui contra æleriter erãt nati ferè muneraríjs præmuniebãt, quàm qui cito facturum quic̃ue oſtẽdere uolebat, dicebat numero id fore, quod etiam in partu precabãtur nũeri, & quam deam ſolent indigetare etiã põtifices. Numeros modos. Virg. bucolicas. numeros memini, ſi uerba tenerem. M. Tul. de offi. li. iij Perfectum, atq; abſolutum eſt, et, ut ijdem dicunt, omnes numeros habet. Niti eſt cõnari ſub onere. Virgi. geor. lib. iij. Poſt ualido nitens ſub pondere fagnus axis Increpat. Cicero thuſ. li. ij. Tum illud, quod Siſyphus uerſat ſaxum ſudãs, nitendo, neq; proficit hilũ. Niti fultum eſſe. Lucil. li. xxvi. Summis 10 niti naturæ opibus. at ego contra, ut diſſimilis ſiem. Niti eſt in cumbere. Virg. li. vi. Ille uides pura iuuenis qui nititur haſta. Niti rurſum ambulare. Pacu. peribœa. Ardua per loca grẽſtia, ac trepidante gradu nititur. Virg. æne. li. j. Preſſit humi nitens. Varro prãſo parato. Contra coactus ſeruus latratu canũ fertur biſulcas ungulis nitẽs humo. Niti uolare. Virgilius æn. li. iij. Hic primum paribus nitẽs Cyllenius alis Conſtitit.

Nare eſt natare. Virg. li. viiij. Et fluuium uinclis innaret Chlœlia ruptis. Nare rurſum uolare. Virgi geor. li. iiij Hic ubi iam emiſſum cæueis ad ſydera cœli Nare per æſtatem liquidã ſuſpexeris agmen. Nauri iterũ trepidare. Virg. geor. lib. iiij. cõditq; natantia lumina ſomnus. Neceſſitudo pro neceſſitas. Salluſtius Iugurthæ bello. et iam ante Iugurthæ filia Bocchoni 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. li. 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 cõiuncti neceſſarij appellantur. C. Cæſar, cum Plautiam ſuaſit rogationem, equidem mihi uideor pro noſtra neceſſitate non labore, nõ opera, non induſtria defuiſſe. Nomen eſt proprium uocabulũ ſingulorum. Virgilius. li. vij. cui nomina mille, Mille nocendi artes. & ut, Nomen aui referens Priamus. Nomen decus, dignitas. Vir. æn. li. ij. Auulſumq; humeris caput & ſine nomine corpus. Nomen etiã debitum dicitur.

Nota dicitur probrum. Lucilius lib. xxx. Quẽ ſcis ſcire tu as omneis maculaſq; notaſq; Nota ſignũ. Virgilius geor. libro iij. Continuoq; notas, & nomina gentis inurunt. Nota diſtinctio. Virgilius lib. v. Cœruleæ cui tergæ notæ. Nudum cõſuetudine ſine tegmine dicitur. Virg. li. v. Nudatosq; humeros oleo pfuſa niteſcit. Nudũ inſepultum. Virgilius libro quinto. Nudus in ignota Palinure iacebis arena.

O

Occupatus impeditus, ut græce dicitur ἄσχολος. ideſt uacuus nõ eſt. Plau. amph. Herus Amphitryo occupatus. Cice. thuſ. li. i. Vt ſi occupati profuimus aliquid cui bus noſtris, proſimus etiam, ſi poſſumus, otioſi. Occupare eſt proprie præuenire. Cicero thuſ. li. v. Quod idem melioribus etiam uerbis Metrodorus occupauit. Titinnius ueliterna. Ergo occupa foras exire, ut præſit linteum. Virg. li. xij. et uenienti Ebyſo, plagamq; ferenti Occupat os flammis. Accius euryſace. Quemadmodum impetum occupemus facere ultro in regem fidem per eos & ni ſi clamoris regem, aut ferre ab regina occupo puerũ. Turpilius Traſyleone. Ceſſo occupare & me in colloquium conferre horum? Ennius Hectoris luſtris. Hectoreæ ſumma armatos educat in foras, caſtriſq; caſtra ultro iam ferre occupat. Pacuuius duloreſte. Is quis eſt? qui tunc ſi tu illum occupas, leto dabis. Varro ephebo περὶ ἐμμενῶν. Crede mihi plures dominos ſerui cõmedere, quàm canes, quod ſi Actæon occupaſſet, & ipſe prius ſuos canes cõmediſſet, & non negaſſet ſaltatoribus in theatro fieret. Idem eudæmonibus. Prius quàm reſpondeam foris neſcio quis occupat res indicare. Occupare detinere. Plautus epidico. Atq; id non dicet, occupatum tibi erit argentum. Pacuuius atalanta. Super ſatis agere, ne i mare animum occupes. M. Tul. de offi. li. i. Et in ea funditus delenda occupati ſunt, & fuerunt. Virgi. geor. li. iiij. manicisq; iacentem Occupat. Varro eudæmonibus. Cum ĩ eo eſſet occupatus, atq; in ſchola curaret. ut ſcribit Scantius homo per dionyſia. Occupare etiam inuenire tenere, uel poſſidere. Plautus trinumo. Familiam optimam occupauit. M. Tul in Hortenſio, & Paulũ Marcelli occupauiſſe. Virgi. æn. li. vi. Occupat Aeneas aditum cuſtode ſepulto. M. Tul. philipp. xiij. Agri lucani poſſeſſione occupauit. Occupare cõlocare. Põponius pictoribus. Quæ tulerã mecum nulla deinde victoria tam græca meræ de iliæ curaui, ut occuparẽ. Mar Tul. ĩ Verrẽ actione. ij Præterea pecunias occupauerat apud populos, & ſyngraphas fecerat. Opinio eſt fama. Mar. Tul. ad Cæſarẽ iuniorẽ li. i. Erat opinio bona de Plantio bona de Lepido. Opinio ſuſpicio. Varro eudæmonibus. Qui omnes me bimatram agitare clamantes, opinionẽ mihi inſaniæ meæ cõfirmant. Accius euryſace. Opinione factum eſt, quãto minus ſtirpem educabant, tanto uereremur magis eos eſſe. M. Tul. de offi. lib. iij. Qui primũ hæc natura cõhærẽtia opinione diſtraxiſſent. Opinio ſpes, opinatio. M. Tul. ad Cæſarẽ iuniorem. Poſthac quod uoles à me fieri ſcripto, uincam opinionem tuam. Idem de offi. li. ij. Opinionem afferunt populo eorum ſimiles fore, quos ſibi delegerint ad imitandum. Varro eudæmonibus. Sic ad uos otius opinionibus uertilabũdus miſer decidi. Siſenna hiſt. li. iiij. Popedius opinione fruſtratus. Obſcœnum eſt immundum. Virg. æn. li. iij. Obſcœnas pelagi ferro fœdare uolũcres. M. Tul. de offi. li. i. Alternæ libero quidem, ſi rerum turpitudini adhibetur uerborũ obſcœnitas. Varro agathone Pueri obſcœnis uerbis nouæ nuptulæ aureis reſtaurant. Obſcœnum uitæ bile. Virg. æn. li. iij. Obſcœnamq; famem, quæ prima pericula uito. Idẽ. xij. ne me terrete timentem Obſcœne uolũcres. Accius aſtyanacte. Hunc aiacis pinẽ regionum fic, ac deſiſſet exercitũ morari, nec me ab domitione marcereturobſcœno homine. Cicero thuſ. li. ij. Vna & obſcœnas uoluntates, de quibus multa ab illis habetur oratio. Obſcœnũ ſignificat maledicũ. Accius œnomao. Vos ite actutum, atq; opere magno edicite p urbem, ut omnes, qui arcana, aſteumq; acolũt caues, omnibus fauſtis auguſtam adhibent fauentiam, ore obſcœna dicta ſegregene. Lucilius libro. xxix. Deum rixa uertat uerba obſcœna.

Obitus ſignificat mors, uel occaſus. Virg. geor. li. i. Nec fruſtra ſignorum obitus ſpeculamur, & ortus. Obitus rurſum adueniens. Accius antigona, At at, niſi me fallit in obitum ſonitus. Turpilius epiclero. Ecquis eſt, qui interrumpit ſermonem meum obitu ſuo? Omen dicitur auſpicium proſperum. Virg. geor. li. iiij. Omine, quo firmans animum ſic incipit ipſa. Omen ſignificat aduerſa. Virg. li. xij. Neue omne tanto Perſequere. Olim trinam habet ſignificationem temporum. præteriti Virg. buc. Meos olim ſi fiſtula dicat amores. Olim temporis futuri. Virg. æn. li. i. Hunc tu olim cœloſpolijs orientis onuſtum Accipies ſecura. Lucilius ſatyr. li. 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 olim defenſorem per eum uolet.

Optare

Optare eſt precibus aliquid à diis poſtulare. Virgilius æn. lib. vij. Et reor, & ſiquid ueri mens augurat, opto. Optare elige re. Lucilius ſatyrarum lib. xix. Aurum uis hominem habeas, hominem quid ad aurum? qua re (ut dicamus) non uideo hic qd nam magnopere optem. Salluſtius hiſtoriarum libro. iij. Atq; cum 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 eſſe ueris, quoduis præmium à me optato. Varro maraſpore. Et Dio genes qui amicos, qui ab Alexãdro rege iuſſus optare, quid uel let ſe facturum. Offendere eſt percutere. Turpilius paraterusa. Caput ut offendit ad limen pol. Lucilius lib. xxix. Crus lapide nihil eſt, credam ſi te offenderit. Varro maraſpore. Deinde mittit uirile ueretrum in flumen, offendit bucam bolumnio. Offendere lædere. Mar. Tul. de ſupplicijs libro tertio. Cum iſte cum pallio purpureo, pariq; tunica uerſaretur in cõuiuijs cum mulieribus, non offendebantur homines in eo, neq; moleſte ferebant. Lucilius libro xxvij. Nam hic quidem reditum ſuũ 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 offendã. Quadrigarius annali. lib. ij. Inde poſtquam aliquantum receſſit, offendit montem locat munitu, reiq; omnes habere, quæ militibus opus ſunt, ligna, aquã, pabulũ. Et Ter. eunucho. Offendi aduenienẽs quẽdã mei loci, atq; ordinis hoiem. Mar. Tul. de ſignis. Quod non dum perfectum templum offenderent, neq; ponere potuere. Lucilius libro xxvi. Siquod uerum inuſitatum, aut ſetematium 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, aduenies tenebroſum offendi dominum. Varro ſexageſimo Romam regreſſus, ibi nihil offendi, quod ante annos qnquaginta, cum primum dormire cœpi, reliqui. Obſcurum eſt ſine lumine. Virgil. geor. lib. primo. Si nigrum obſcuro comprenderit aëra cornu. Obſcurũ ignobile. Mar. Tul. de offi. lib. ij. Qui magna ſibi proponunt obſcuris ortu maioribus. Obſcurum abſconditum, latens. Virg. nono. Vidimus obſcuris primum ſub mallibus urbem. Obſeruare ſuſpicere, magnificare. Mar. Tul. de offi. lib. i. ſicut aliquo honore, aut imperio affectos obſeruare, & colere debemus. Obſeruare cælare, & intus tegere. Plautus aulul. 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 circumſpicere. 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 implumes detraxit. Lucilius lib. xxvij. Quod ſi obſeruas hominem, qui pro commodo, & regno gaudeat. Ter. andria. Perterreficias 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. æn. libro. vi. Hic illi occurrit Tydeus. Occurrere ſubuenire, commouere. Mar. Tul. de ſupplicijs. Occurrebat illa ratio. Offerre inuenire. Lucilius libro. xxvi. 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. vi 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, et orare, ne eos ſupplices aſpernetur. orare agere. Mar. Tul. de offi. lib. iij. Vt ueram amica cauſam eſſe malit, ut oran dæ litis tempus, quoad per leges licèat, accommodet. Oppĩdo ualde. Plautus amph. Oppido interij obſecro hercle quantus, & quàm ualidus eſt. Oppetere occumbere, mori. Virgilius æn. li. i. Quem ante ora patrum Troiæ ſub mœnibus altis Contigit oppetere. oppetere incidere. Plautus Aſinaria. Atq; illa uina uiuus ut peſtem oppetas. Obeſum pro uberi, & craſſo ſæpius ponitur. Virgil. geor. lib. iij. Argutumq; caput, breuis aluus, obeſaq; terga. Obeſum gracile, & exile. Nævius armine. Corpore, pectoreq; undiq; obeſo, ac merito exeſo tardi ingenio ſenis.

P

PROPRIVM Diuturnum. Siſenna hiſtoriarum libro tertio. Cum ſubito tacuit, atque metu, & ſuſpicione propriam capere non poterat quietem. Proprium eſt ſuũ uniuſcuiuſq;. Virgi. libro. vij. Hunc mihi da proprium uir go ſatu nocte laborem. Varro caprino prælio. Nam uirtutem propriam mortalibus fecit, cætera promiſcue uoluit communia habere. Proprium ſignificat rurſum perpetuum. Siſenna hiſtoriarum libro quarto. Victoribus proprie ſpem, uictis aduerſæ fortunæ maiorem formidinem obiecit. Plautus caſtellaria. Atq; illum amatorem tibi proprium futurum in uita. Virgilius libro ſexto. propria hæc ſi dona fuiſſent. Idem libro tertio. Da propriam Tymbræe domum. Ter. andria. Ego deorum uitam propterea ſempiternam arbitror, quod uoluptates eorum propriæ ſunt. Accius armorum iudicio. Nam non facile ſine deũm opera propria humana ſunt bona. Idem Medea. Fors dominatur, neq; uita ulli propria in uita eſt. Lucilius ſatyraum lib. xvij. Cætera contemnit, & in uſura omnia ponit non magna. proprium uero nihil nemnem 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 uopiſco. Dij tibi dent propria quæcunq; exoptes bona. Lucilius lib. xxvij. cum ſciam nihil eſſe in uita proprium mortali datum. Prævertere præterire. Virgil. æn. lib. iiij. uolucremq; fuga prævertitur Hebrum. Prævertit, uocat. Plautus amph. Vbi me inclamat Alcmena, iam ea res horrore afficat, herilis prævertit metus, accurro, ut ſciam, qd uelit. Prævertere iterum ſignificat anteponere. Plautus in eodem, illuc redeundum eſt mihi, ne me uxorem prævertiſſe dicat præ repu. Promittere eſt pollicæri. 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 rudẽte. Capillum promittam optimum eſt, incipiamq; ariolari. Virgil. æn. lib. iij. promiſſaq; barba. Varro modio. qui cũ erant in Græcia coma promiſſa, raſa barba, pallia trahentes. Protelare eſt percutere, perturbare. Teren. phor. Neu te iratus ſuis ſæuis dictis protelet. Siſenna hiſtoriarum libro tertio. Romanos impetu ſuo protelant prolectus perſequuntur. Protelare rurſus adiuuare. Lucilius ſatyrarum lib. ſexto. Quẽ neq; lucanis oriundi montibus tauri Ducere protelo ualidis ceruicibus poſſent. Idem lib. xij. Hunc iuga multorũ protelo ducere centum Nõ poſſunt. Cato originum lib. v. 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 uocē ſua quēquam, 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. v. Poſſis'ne elabi an prodenda dies? Teren. andria. Aliquot ſaltem nuptijs prodat dies. Prodere etiam protendere, uel edere. Virgilius æn lib ĭij. Italiam regeret, genus alto à ſanguine teucri Proderet. Mar. Tul. de ſupplicijs in Verrem. Iuſſi magnis ad memoriam, poſteritatemq; prodendā. & 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, multaq; genera machinamentorū. Mar. Tul. de Rep. libro tertio. Sed ut ipſis, ſeu animum periclitentur, ſeu uident 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 pœpimus. Lucilius lib. xxix. Cuius ſi in periculo fœderis periculū. 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, & anceps adhibere coguntur. Preſſum ſubtile. Mar. Tul. in Hortenſio. Quis te autem eſt, aut fuit unquam in parcendis rebus, in definiendis, in explanādis preſſior? Preſſum onuſtum, grauatum. Virg. geor. lib. i. Ceu preſſæ cum iam portum tetigere carinæ Puppibus. Premere defodere. Virgilius libro x. ſulcumq; ſibi premat ipſa carina. Premere claudere. Virgilius lib. xi. preſſi'ue oculos, aut uulnera lauit 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 cervum. Et libro ſexto. Eumq; premunt te iuſſa parentis. Premere ſignificat inniti cum pondere. Virgil. geor. lib. quarto. & ſpumantia cogere preſſis Mella fauis. Idem æn. lib. x. et læuo preſſit pede talia fatus Exanimem rapiens immania pondere baltei. Premere rurſum refrenare, uel cohibere. Virgilius æneidos libro. i. Imperio premit, & uinclis, & carcere frenat. Idem Et premere, & laxas ſcīret 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 uacatis liuei facē ut langore flatili uiridis premit. Premere etiam remouere, uel excindere. Virgil. geor. libro. i. et ruris opaci Falce premes umbram. Premere, occidere. Virg. lib. xi. Armigerum'q; remi premit. Premere aduerſari. Virgilius libro. x. Numina nulla premunt, mortali urgemur ab hoſte Mortales. Premere calcare. Virgil. 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 dictum, quod re empta datur. Virgilius æn. li. quarto. urbem Exiguam pretio poſuit. Ter. Eunucho. Pretium ſperās, iliæ producit, ac uendit. M. Tul. Verrinarū actione. ij. Et parētis pretiū proſepultura liberū poſceret. Luci. li. xxyiij. Nec par uocat ullo pretio. Pretiū pro præmio. Salluſtius Iugurthæ bello. uicit tamen in ſenatu pars illa, quæ nō pretiū 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. y. Et palmæ pretium uictoribus. Lucilius li. xxxx. Cuius multu, ac facie ludis, ac ſermonibus noſtris uirginis hoc pretium, atq; hunc reddemus honorem. Patibulum eſt crux. Salluſtius hiſtoriarum libro quarto. Inqueris notiſſimus quisq; & malo dependens uerberabatur, aut immutilato corpore improbi patibulo eminens affigebatur. Patibulum fera, qua hoſtia obcludūtur, 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. li. yiij. Mittitur & magni Venulus Diomedis ad urbem, Qui petat auxilium. Lucilius li. xxyi. Ferritātum, ſiroget me, non dem quantum auri petit. Petere cōmemorare. Virgilius æn. lib. yiij. Quid cauſas petis ex alto? Petere percutere, ferire. Virg. bucolicis. Iam cornu petat, et pedibus qui ſpargat arenam. Petere appetere. Virgil. lib. yiij. notumq; petiuit Coniugis infuſus gremo per membra ſoporem. Petere ſequi. Virgilius lib. y. Quem petit & ſummis annixus uiribus urget. Lucilius lib. xxyij. rerum expliçatorem mittam miſerum mendicum petam. Petere abducere. Virgilius libro. yi. Tartareum ille manu cuſtodem in uincla petiuit. Petere inquirere. Virgilius lib. yiij. Euandrum petimus. Petere cupere, appetere. Virgil. geor. libro. iij pulchramq; petunt per uulnera mortem. Lucilius lib. xxyi. Iin autem hoc uident bona ſemper petere ſapientem, & putant. Petere eligere. Virg. geor. libro quarto. Principio ſedes apibus, ſtatioq; petenda. Petere obtinere. Virg. æn. libro primo. quæ proxima littora curſu Contendunt petere. Petere manere, expectare. Virgil. libro. yiij. Troianos hæc monſtra petunt. Petere tenere. Virg. æn. lib. i. Cumminſi petimus terram, & uox fertur ad aures. Propter ſignificat eius cauſa. Virgil æn. libro quarto. Te propter libycæ gentes, nomadumq; 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. Atteſtatus eſt fortunam, propter cuius aram mea hoſtia erat cæſa, id quod poſtea uirū eſſe. Terē. adelphis. Nim. um iſtuc abiſti. hic propter hunc aſſiſte. Mar. Tul. de ſenectute. Sic adoleſcentiæ uoluptates propter intuens magis fortaſſe lætatur, ſed delectatur etiam ſenectus procul eas aſpiciēs. Idē 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 eā porticum ſitum erat dolium. Siſenna hiſtoriarum libro tertio. Partem cohortiū propter mare collocat in litore. Ponere eſt deponere. Virgilius æn. lib. i. ponunt'q; ferocia Pœni Corda uolente deo. Ponere 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. li. iij. Aut paruo ſale contingunt, hyemq; reponunt. Et æn. lib. i. manet alta mente repoſtum Iudicium Paridis. Ponere deſinere. Virgilius lib. yiij. cum uenti poſuere, omniq; repente reſedit Flatus. Pernix ſignificat celer. Virgilius geor. lib. iij. Falsi & ipſe iubam ceruice effudit equina Coniugis aduentu pernix Saturnus. Lucilius lib. xxyij. Fuimus pernices æternum id nobis ſperantes fore. Pernix per-

ſeuērans. Virgilius geor. libro. iij. & inter Dura iacet pernix inſtrato 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 offiana 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 Plagiſq; peremptō Tōſa per integram ſoluuntur uiſcera pellem. Mar. Tul. de ſupplicijs. plagis confectum dico à lictoribus tuis pater ante oculos tuos conciſſe. Plagæ uulnera. Virgilius libro. xij. et uenienti Ebiſo, plagamq; ferenti Occupat os flammis. Idem geor. lib. iij. Multa gemens ignominiam, plagasq; ſuperbi Victoris. Mar. Tul. de ſupplicijs. Atque etiam ipſi adoleſcentes cum Sextio de plagæ, & de uno illo ictu loquebantur. Plagæ ſpatiū immenſum. Virgilius æneidos lib. i. Aetheria quos lapſa plagæ Iouis ales aperto Turbabat cœlo. Varro lege meniados admeniados admirantes, quod ſereno inde temuiſſet oculis cœli rimari plagas. Plagæ ſunt retia, quibus capta implicantur. Virgil. æn. libro octauo Retia rara plagæ. Mar. Tul. de offi. lib. tertio. ſunt'ne igitur inſidiæ tendere plagas, etiam ſi excitaturus nō ſis? Plagæ ſpatium ampliſſimum uel cœli, uel agri. Virgilius geor. lib. iiij. in medio dirimit plaga ſolis iniqui. Plagæ rurſum maculæ retiales. Virg. æn. lib. iiij. Retia rara plagæ, Lato uenabula ferro Maſſilij quærunt equites. Plagæ aliquando pars lecti, aliquando amnis Pacuuius atalanta. Et ſi metuo pietate plagæ palàm, ut ſit plagæ, quæ nunc dicitur clauum. Varro prometheo Eburneis lectis, & plagis ſigillatis. Afranius, Palàm facto 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. finxitq; putando. Putare aptare. Titinnius fullonibus. Da penſam lanam, qui non reddet tempori putatam recte facte, ut multetur malo. Putare animo diſputare. Virgil. æn. lib. vi. Multa putans, ſortemq; animo miſeratus inquā. Ennius Thyeſte. Ubi 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 fac, dignam me ut uobis putem. Piare dicitur impiare, contaminare. Virgilius libro ſexto. Diſtulit in ſeram cōmiſſa piacula mortem. Piare expiare, purefacere. Virgilius libro ſexto. Duc nigras pecudes ea prima piacula ſunto. Piare cōdere, conſecrare. Virgil. lib. vij. Prodigijs acti cœleſtibus oſſa piabunt. Paſſum perpeſſum. Virgil. æn. li. i. O paſſi grauiora. Paſſum dicitur genus liquoris, quod ex uua paſſa cogitur. Virgilius geor. lib. ij. & Paſſo pſithia utilior. Paſſum diſperſum ſolutum. Virg. æn. libro. i. Crinibus Iliades paſſis. Teren. phor. Capillus paſſus, nudus pes, ipſa horrida. Cæalius ariſtoſis. heri uero proſpexiſſe eum expaſſum domi. Paſſum extenſum patens. unde & paſſus dicamus, quod greſſibus mutuis pedes pateſcunt. Ennius annali. li. x. Aegro corde, omis paſſis late palmis pater, paſſis palmis ait pro patentibus, & extenſis. Næuius ephigenia. Paſſo uel hoc uicinum aquilone hortum ſeruas. 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 talēta Natis parcæ tuis. Lucilius lib. xxvij. Parat illi maius cui poſſit, cui fidem eſſe eximent. Pax ſignificantiam habet notam. Virgi. lib. vij. Pars mihi pacis erit dextram tetigiſſe tyranni. Pax uenia. Virgilius æn. lib. iij. Sed uotis, precibuſq; iuuent expoſcere pacem. Pax propitiatio. Virgilius æn. lib. iij. Exorat pacē diuū. Præſtare facere. Mar. Tul. de officijs libro. iij. Emptorem indemnem dāno præſtari oportere. Præſtare dicitur conſuetudine beneficiū 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. Omnes homines, qui ſtudent ſeſe præſtare cæteris animantibus. Ter. Eunucho Dij immortales homo homini qd præſtat. Mar. Tul. in Verrem. Siculenſi 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 immortales optabilius ſapientia? qd præſtabilius? Et in Hortenſio. Itaq; nec in philoſophia cuiquā eſſit, & uitæ grauitate præſtitit. Varro quinquatribus. An hoc præſtat hero filius Diogene. Præſtat utile eſt. Virgil. æn. libro tertio. Præſtat trinacrij metas luſtrare Pachyni. Lucilius libro. xxx. Vti pecudem tu aſinumq; 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 numerumq;, modūq; canis Præcipiunt. Et lib. ix. Nāq; ita diſcedens præcepat optimus armis Aeneas. Terē. adelphis. Nam quid tu hic agas, ubi ſiquid bene præcipias, nemo obtemperat. Lucilius libro. xxvi. Porrò amici eſt bene præcipere, tueri, bene prædicare. Mar. Tul. de offic. libro tertio. Nec omnino quicq; de eo genere præciendum fuiſſet. & in Hortenſio. Præcipiunt hæc iſtis, & fiat nemo Præcipere præuenire. Virgilius libro. xi. Exultatq; animis, & ſpe iam præcipit hoſtem. & libro ſexto. Omnia præcepi, atque animo mecum ante peregi. Pulſatum ſignificat percuſſum. Virg. li. vi. Pulſatus ue parens, aut fraus innexa clienti. Mar. Tullius de ſupplicijs. Lictores circunſiſtunt ualentiſſimi, & ad pulſandos, uerberandoſq; homines exercitatiſſimi. Pulſatum uiolatum. Virg. libro. xij. Pulſatos referens infecto fœdere diuos. Producere dicitur longius ducere. Virgil. æn. libro ſecundo. Abnegat exciſa uitam producere Troia. Lucilius li. xxix. Et ſi retinere hunc uoles, ſi longius te producturum, & diutius. Mar. Tul. de ſenectute. Conuiuiumq; uicinorum quotidie completo, 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 ſæclus. 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 uorum 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 uenturis Proluuies. & Reſpicimus dira illuuies. Teren. heauton. Pannis obſita, neglecta immunda illuuies. Proluuiū profuſio. Ter. adelphis. Quod proluuium? quæ hæc ſubito largitas?

Proiectum dicitur dimiſſum, derelictum. Virgilius lib. vi. Proiæ tela manu. Idem bucolias. Non ego uos poſthac uirid

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. Mar. Tul. de Rep. lib. ij. Iuſtitia foras expectat, & proiecta tota eſt, atq; emunet. & de orat. libro. iij. brachium procerius proiectum, quaſi quoddam telum orationis. Proiectum ſubtractum Mar. Tul philippicarum lib. quarto. Quid hoc, ſicut fiat 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 nõ ſinit. Præſtringere radere. Mar. Tul. philippicarum libro tertio. Cuius quidem uomere portam Capuæ pene præſtrinxiſti. Poſcere accipere. Varro Parmenone. In argumentis Cæcilius poſcit palmam, in etheſin Terẽtius, in ſermonibus Plautus. Poſcere ſignificat petere. Virgilius lib. xij. Poſcit equos, gaudetq; tuens ante ora frementis. Plautus aulul. Vbi ſiquid poſcas uſq; adrabim poſcas prius. Varro πῶς. σεωτέρ. 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. y. equidem ſic poſcere uentos Iandudum, & fruſtra cerno te tendere contra. Proferre, palàm facere. Lucilius lib. xxyij. 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 trinumo. Quo illic homo fortaſſe penetrauit ædibus. Pariter ex æquo. Næuius decuma. quid profanari modo ſi tres 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 ergà illum uideo, ut illum te ergà ſcio. Plautus aulul. Is ex ſe hunc reliquit, qui hic habitat, filium pariter moratum, ut pater, atq; auus eius fuit. Poſteri us dicitur tardius uel ſecundo. Poſterius minus. Plautus Aſinaria. Poſterius iſtuc dici, quàm credo tibi. Poſtulare intelligitur apertiſſime quam habeat ſignificationem, ut eſt poſcere. Teren. andria. Alios mores poſtulat, debinc poſtulo et ſi æquum eſt, te oro Daue. Poſtulare uelle. Plautus Aſinaria. Vbi piem pietatem, ſi iſtoc more morata tibi poſtulem placere mater mihi quo pacto præcipis? Idem aulul. Nam qui heri ex ſententia ſeruire ſeruus poſtulat. Paret obſequitur. Virgil. æn. lib. i. Paret amor dictis cara genitricis. Paret uidetur, oſtenditur. Virgilius lib. x. Cui pecudum fibræ, cœli cui ſydera parent. Portenta dicuntur, quæ aliquid portendunt, ut ſæpe. Portenta inania quædam, & irrideuda. Cicero Thuſc. lib. 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 interminſſione, continuoq; uictum. Tenus eius ſignificantiam confirmat aduerbij. Virgilius nanq; in quocunq; loco poſuit protinus, ſub hoc ſenſu intelligendum reliquit. Et quoniam nonnulli ueterum pro eo, quod protinus eſt, protinam uel protinis conuerterunt, exempla de his neceſſaria decerpenda ſunt. Afranius epiſtola commiſſa. Tum protinis recta domum digredimur. Plautus aſtrauata. Dare pedibus protinam ſeſe ab his regionibus. Idem curculione præpoſitione addita. Officium ubi proſpexi exinde me illico protenam dedi quaſi in longam fugam. Næuius ælacæ. Vbi ui di exanimabiliter timidis pedibus protinam me dedi. i. pedibus longus fugi. Varro etiam de lingua latina lib. yi. Vel protinam, uel protinus cõtinuatione, uel præteritæ, uel futuræ lõgitudinis dicat, & 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 fatacum abſcondimus arces. Protinus iugiter, & continue. Liſenna hiſtoriarum libro primo Nocte conſumpta poſtero die per incertas uias Eſerniam, inde Romam protinus profugerane. Idẽ libro quarto. Caſtra de Paniæ conuertit in montes, ut crebro ferculis protinus procedundo poſſet intra fines Aeſculapiorũ peruenire. Tubero hiſtoriarum lib. i. Siquid à parentibus acceptum protinus antiquæ memoriæ tradiderunt. Virgil. lib. x.

Huic frater ſubit Alcanor, fratrem'q; ruentem
Suſtentat dextra traiecto miſſa lacerto
Protinus haſta fugit, ſeruat'q; 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 lucem'q; tuliſſet. Protinus ſtatim. Virgilius æneidos libro quarto.
Protinus ad regem curſum detorquet Hiarbam.
Protinus longe porrò. Virgilius libro ſeptimo.
Cornu'q; recuruo
Tartaream intendit uocem, qua protinus omne
Intonuit nemus, & ſyluae intonuere profundæ. Idem li. yiij.
Nam memini Heſionæ uiſentem regna ſororis
Laomedontiaden 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 lõge porrò ago. Adipſum hactenus licet ut præpoſitionem acceperit, & ut præpoſitionem uariet, tamen maxime finem, 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.
Pulſus'q; parumper
Corde dolor, triſti gaudet cognomine terræ. Ennius annalium libro primo.
Tenunc ſenecta precor Venus, & genitrix patris noſtri,
Vt me de cœlo uiſas cognata parumper. Idem eodem.
Inde tuetur ibi lupus fœmina conſpicat amnes.
In campo celeri paſſu premens parumper.
Conjcit in ſyluam ſeſe.

RESTARE Diatur ſupereſſe. Teren. andria. Reſtat Chremes, qui mihi exorãdus 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. li. quarto. Hoc ſolum nomen quoniam de coniuge reſtat. Mar. Tul. de finibus bonorum, & malorum. Nullam quærentes uoluptatem ſtuicã reſtant. Religio eſt deorum cultura. Virg. æn. libro ſeptimo. Relligione patrum multos ſeruata per annos. Religioſos quoq; dies infames, uel infauſtos libro undecimo commentariorum grammaticorũ 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 ἀνθρωπινωτάτην, ἣ δεισιδαιμονίαν. Non ſit 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. xxyiij. Anno uertente dies tetri miſeri, ac religioſi. Mar. Tul. de offi. libro ſecundo. Item eſt habendum religioni nocentem aliquando modo nefarium, impiumq; defendere. Rarum conſuetudine infrequens ſignificat. Virgilius æn. libro ix. Qua rara eſt acies, interluceq; corona. Mar. Tul. de offic. lib. i. Si ad hoc genus caſtigandi raro, inuitiq; ueniamus. Rarum electum. Virgil. geor. 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 Rempublicam. 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. Quo moriture ruis, maioráq; uiribus audes? Lucilius lib. xxx. Ruis hæc, & colligis omnia furtim. Ruere erue re, leuare. Virgil. lib. xi. & confuſa ruebant Oſſa foci. Idem æneidos libro primo totum q; à ſedibus imis Vna eurusq; notuſq; ruunt. Ruere diruere, complanare. Virg. geor. libro i.

Quid dicam iacto qui ſemine cum minus arua
Inſequitur, cumuloſq; ruit male pinguis arenæ.

Terẽ. adelphis. Cæteros ruerem, agerem, raperem, tunderem, et proſternerem. Ruere, erigere, extollere. Virgilius geor. libro. ij. et ruit atram Ad cœlum picea craſſus caligine nubem. Idem æn. lib. ij. Vertitur interea cœlum, & ruit oceano nox. Ruere diuidere. Virgil. æn. libro. i. et ſpumas ſalis ære ruebant. Rigidum, frigidum. Virgilius geor. lib. ij. Vellurem 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 durũ. Virgilius geor. lib. iij. ueſtesq; rigeſcunt Indutæ, cædunt q; ſe curibus 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 Ret tulit in melius. Reddere reponere. Plautus muſtel. Tempeſtas uenit, confringat tegulas, imbricesq; ibi dominus indili gens reddere alias neuult. Reddere dicitur acceptum reſtituere. Terẽ. phor. Siquis quid reddit magna habenda eſt gratia. Reddere facere. Lucilius libro. xxix. Pluteos exutit, tecta q; & teſtudines reddet. Reddere aduehi. Virg. æn. libro. vi. Reddite 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 Cloãthus Conſequitur melior remis, ſed pondere pinus Tarda tenet. Referre recenſere. Virgilius bucolicis. Cogere donec oues ſtabulis, numerum q; referre Iuſſit. Referre aſcribere. Varro eumenidibus. Coreſes decernũt, ut exiſtimatio nomen meum in ſanorum numerum referat. Referre perferre, indicare. Virgilius æn lib ij. referes ergo hæc, & nuntius ibis Pelidæ genitori. Lucilius lib. xxxyi. Quod is intelligebat poſſe haud pauca retuli. Referre oſtendere. Lucretius li. i. Vnde refert nobis uictor quid poſſit oriri Quid nequeat. Referre reuocare. Virgil. lib. xi. Ille pedem referens, & inutilis, in q; ligatos Cædebat. Mar. Tul. de ſignis. Cum iam ſatis perſpexiſſe uideretur, tollere incipiunt, ut referrent. Idem de offic. li. ij. Vt eo, unde digreſſa eſt, referat. Plautus Aſinaria. Quo magis te in altum æpeſſis, æſtus te in portum refert. Referre reddere. Virgilius libro octauo. O mihi præteritos referat ſi Iuppiter annos, Qualis erã Lucilius lib. xxix. Quod te intromiſi grata referat mihi. Rimari dicitur ſcrutari, quærere. Virgil. libro. xi. et parteſq; 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 locat. Varro lege minia. Admirantes quod ſereno lumine conniuiſſet oculis, cœli rimari plagas. Rimari expleri. Virgilius libro. vi. rimatur q; oculis, habitat q; ſub alto Pectore. Rimari inhabitare. Virgilius geor. li. i. Oulabus in ſtagnis rimantur prata cayſtri. Rumpere ſignificantiam habet manifeſtam. Virg. libro. vij. Rumpimus muite tua uincula, ut plerunq; Rumpere defatigare. Terẽ. Ecyra. Vt me ambulando rumperet. Afranius epiſtola. Ego miſera riſu clandeſtino rumpier. Lucilius lib. xxx. Quæ quondam populi oris aures pectora rumpit. Idem libro. xxyij. Cõtemptum cum me ruperint ſumma omnia fecerim. Rumpere diſsijcere. Virg. Bucolicis. Frigidus in pratis cantando rumpitur anguis. Rumpere retentum proferre, diu tacita dicere. Virgilius libro. x. quid me alta ſilentia cogis Rumpere? Terẽ. Eunucho. Iam me rumpere hoc mihi licet gaudium? Rumpere in troire. Idem in eadem. Ceſſo huc introrumpere. Rogare poſcere. Lucilius lib. xxyi. Ferri tantum ſi roget me, non dem, quantum auri petit, ſi ſe tubit. etſi quoque à me, quæ roget non impetret. Plautus Aſinaria. Spectandũ necui 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. Littus q; rogamus Innocuum. Rogare quærere, ſuſcitari. Mar. Tul. ad Cæſarem iuniorẽ libro primo. Rogo ipſum, quẽadmodum ego eum Arimini acceperim. Teren. andria. Acedo 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. xxyij. Conſilium patriæ, legum q; oriundus rogator. Remiſſum lætum. Mar. Tul. de orat. Quis unquam leges præter hunc tragicas penè comicæ, triſtes 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 nõ quibus intendam animum rebus ſed quibus relaxem, ac remittam. Idẽ de ſenect. ſed tamen eſt ſenis ſermo quietus, ac remiſſus.

Recipere promittere, polliceri. Varro bimargo. ebrius es Mar
ce, ἐδυάρατ enim Homeri ruminari incipis, cum πρὶν
προπάτωρ scripturum te scio receperis. Recipere extinguere, pro
sternere. Virgilius libro nono.
Pectore in aduerso totum cui comminus ensem
Condidit assurgenti, & multa morte recepit.
Recipere dictum est datum accipere. Recipere acipere. Mar.
Tul. de offic. libro tertio. Cyrillum quendam suadentem, ut in
urbe manerent, Xerxem q; reciperent, lapidibus obruerunt.
Varro Meleagris. quem idarco terra non cepit, & cœlum re
cepit. Recipere reuocare. Lucilius lib. xxix. Primum ex aduor
so, siquod est cœnaculum, quo recipiat te. Virg. æn. libro. ij. sic
ore effata recepit Ad sese. M. Tul. de offi. li. iij. Qui cum ad di
em se recepisset, admiratus eorum fidem tyrannus. Recipe-
re exceptum ficere. Plautus trinumo. Vbi nunc adolescens ha
bet posticulum? hoc recepit, cum ædes uenderet. Cicero de ora
tore lib. ij. Et dicas te, cum ædes uenderes, ne imputes quidem
& cæsi, solum tibi paternum recepisse. Redundare re-
dire. Redundare abundare. Lucilius lib. xxyiij. Primo redun
dat aurum, ac thesauri patent. Redire manifestam ha-
bet 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 re-
tro. Virgil. geor. libro tertio. Rursus cura patrum cadere. Var
ro 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 declinādo corrumpebant.
Rumor fauor, auxiliatio. Virgilius libro octauo. Ergo iter ince
ptum peragunt rumore secundo, idest prospero fauore, & auxi
lio 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. Lentulo
consuli parenti iam iter cogitare, secundo qdem populi rumo-
re cœpit. Ennius annalium libro septimo. Legio reditu rumore
ruinas Mox auferre domos populi rumore secundo.

S

SVBLATVM Susceptum. Virgilius libro
nono. Troiaq; labores Sublatū erudijt. Sub
latum dicamus remotum. Virgilius li. xij. sine
me hæc haud mollia fatu Sublatis aperire do
lis. M. Tul. philippicarum libro primo. Non
modo regno, sed etiam regni timore sublato. Lucilius li. xxx.
Sublatus pudor omnis licentia fœnus refertur. Mar. Tul. de offi
ciis libro tertio. Sustulit quos obstare intelligebat. Sublatum ere
ctum. Virgilius libro sexto. sublataq; dextra coruscat. Teren.
ecyra. Quia nobis paululum accessit pecuniæ, sublati animi
sunt. Lucilius libro. xxx. Hic ut muscipulæ tantæ, atq; ut scor
pius auida sublata. Mar. Tul. in Hortensio. Eloquentia tueri,
quam tu in cœlum Hortensi credo, ut ipse cum ea simul ascen-
deris, sustulisses. Sufficat significat consuetudine sat est.
Virg. ænei. libro. xij. Idq; dudum dum terga dabant pallan-
tia teucri Sufficiat. Sufficat submministrat. Virgil. æn. lib. ij. Ipse
pater Danais animos, uiresq; secundas Sufficit. Sufficit durat.
Virgilius li y. Nec nos obniti contra, nec tendere tantum Suffici
mus. Idem lib. ix. Nec sufficit umbo Ictibus. Sufficere ab inij-
ciendo. Mar. Tul. in Hortensio. Vt ij, qui conuiuij purpuram
tuo sufficiunt prius sane me medicamentis quibusdam.

Suspensum placidum, silens. Teren. phor. Hæc ubi ego au-
diui, ad fores suspenso gradu placide ire perrexi. Suspensum
dicatur alte ligatum. Mar. Tul. in Verrem. Caput obnubito ar
bore infelici suspēditur. Virgilius li. y. Quo tendit ferrum ma
lo suspendit ab alto. Suspensum solicitum. Virg. æn. lib. ij. Su-
spensi Eurypylum scitatum oracula Phœbi Mittimus. M. Tul.
philippicarum libro. vij. Aberat a sententia suspensus a curis
maioribus. Species dicatur effigies, facies. Liuius Aegystho.
Iam ne oculis specie lætauiri optabili. Species factum spectā-
culum. Virgilius æn li. ij. Non tulit hanc speciem furiata men
te Corœbus. Species imago. Mar. Tul. de offi. lib. iij. Tum scitis
quia his bonum iudicat quod honestum, quæ autem huic repu
gnent specie quadam utilitatis. Species, pulchritudo. Varro eu-
menidibus. Quæ casta ætas, quæ uestis adolescentium, quæ te-
neris species. Segne tardum. Virgilius geor libro tertio.
en age segnes Rumpe moras, & segne dissimle. Virgil. æn. li.
tertio. haud illo segnior ibat Aeneas. Saltus consuetudi
ne à saliendo dicitur. Virgilius lib. yiij. Tum demum saltu præ
ceps sese omnibus armis In fluuium dedit. Saltus campi spati
um. Virgilius geor. lib. iij. Saltibus in uacuis pascunt, & ple-
na secundum Flumina. Subjcere est suptus iacere suppo
nere. Virgilius geor. li. quarto. et ramea cœstis Subjcunt frag
menta. & lib. xi. caudam q; remulcens, Subiecit pauitantem
utero. Mar. Tul. philipp. lib. ij. Ceruicesq; suas ei subiecit se cu
ri, qui multi minoribus in pecatis occiderūt. Subjcere sursum
iacere, excrescere. Virgilius bucolicas. Quantum uere nouo uī
ridis se subjcit alnus. Idem geor. lib. iiij. Ter flamma ad sum
mum tecti subiecta reluxit & lib. xij. aut corpora saltu Subji
ciunt in equos. Seruare liberare. Virgilius æneidos lib. iij.
Seruatum ex undis strophadū me in littora primum Accipiunt.
Seruare dicitur custodire, tueri. Virgilius æn. lib. ij. seruate do-
num, seruate nepotem. Idem lib. nono. Sola domum, & tan-
tas seruabat filia sedes. Seruare soliate, & suspicioſe obserua-
re. Lucilius lib. xxx. Quid seruas quo eam, quid agam, qd id
attinet ad te. Plautus Asina. tuus sermo seruet, ueneri ne eas det.
Virgil. geor. lib. i. Hoc metuens cœli menses, & sydera serua,
Quod est Menandri. τηρῶ τὸν ὕλιον τὰ ἄστρα. Seruare in
habitare possidere. Virgil. geor. libro quarto. Centum quæ syl
uas, centum quæ flumina seruant. Idem Immanem ante pedes
hydrum moritura puella Seruantem ripas. Seruare tenere. Vir
gilius libro septimo. curuam seruans sub imagine falcem.

Supremum significat extremum. Virgil. lib. xi. qui supre
mum comitentur honorem. Supremum sursum altum. Virgli
us geor lib. iiij. clamore supremos Implerunt montes. Terē.
adelphis. Prò supreme Iuppiter. Plautus amph. Vt Iouis supre
mi uultis hostes pacem expetam. Sæuum iratum. Virgi-
lius æn. li. i. & sæuum ambobus Achillem. Sæuum dicatur
immutte. Virg. æn. libro. i. sæuæ memorem Iunonis ob iram.
Lucilius lib. xxx Et sæuo, ac duro in bello multo optimus ho
stis. 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, sæuumq; triden-
tem, Sed mihi sorte datum. Sæuum durum. Virgilius libro. y.
cum sæuo, scopulo multa uix arte reuulsus. Lucilius lib. xxx.
Idq; tuis factis sæuis, & tristibus dictis. Superare est uin-
cere. Ter. Eunucho. Superat ipsam Thaidem. Virgilius bucoli-
cis. Quid si idem certet Phœbum superare canendo? superare
abundare. Virgil. geor. li. i. Si superant fœtus, pariter frumē
ta sequentur. Superare uiuere, supereſſe. Virgil. æn. lib. tertio.

Quid puer Aſcanius ſuperat'ne,& uehitur aura? Idem li.ij. ſatis una ſuperq; Vidimus excidia,& captæ ſuperauimus urbi. Superare ſupereſſe. Virg.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. Et àm ferro incautum ſuperat. Stratum ſignificat iacens. Virgilius geor.libro quarto. Sternunt ſe ſomno diuerſo in littore phocæ. Stratum deiectum. Virgilius lib.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, filicum'q; maniplis. Sternere ſubter.& æn.li.yiij. Sternitur omne ſolum telis. Stratum compoſitum extructum. Virgil.æn.lib.i. Miratur portas, ſtrepitum'q;,& ſtrata uiarum. Secundum eſt numero, aut ordine ſecundum. Secundum iuxta. Virgilius geor.libro.iij. Saltibus in uacuis paſcunt,& plena ſecundum Flumina. Secundum proſperum. Virgilius libro.x. Et ſeruare modum rebus ſublata ſecundis. Mar.Tul.de officijs lib.i. Sic homines ſecundis rebus effrenatos. Terent.heauton. Si mihi ſecundæ res de amore meo eſſent. Mar.Tul.ad Cæſarem iunio rem lib.ij. ſcriptum erat equeſtre prælium ualde ſecundum, in his potius aduerſum. Secundum leue, placidum. Virgilius geor.libro quarto. merſus'q; ſecundo deſtituit amni. Summiſſum ſignificat humile. Mar.Tul.de offi.lib.i. Neq; ſummiſſum & tale,& neq; ſe efferentem. Virgilius æneidos libro tertio. Summiſſi petimus terram,& uox fertur ad aures. 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 fluctuãti intonſa coma, ſordido ueſtitu, ore ſeuero. Seuerum graue, cenſorium. Virgilius li.yij. Romulidis, Tatioq; ſeni, curibusq; ſeueris. Seuerũ aſperum truculentum. Mar.Tul.in Hortenſio. Aliud ex ſyluis ſeuerum,& triſte. Virgil.lib.yij. Qui tetricæ horrentes rupes, montem'q; ſeuerum. Seuerum ſæuum, implacabum, uitabile. Virgilius geor.libro.iij. Inuidia infelix furias, amnem'q; ſeuerum Cocyti metuet. Mar.Tul.de offic.libro tertio.& qui perindulgens in patrem, idem acerbe ſeuerus inquit in filium. Soluere uſu ſignificat enodare. Virgilius lib.vij. Soluite crinales uittas, capite orgia mecum. Soluere debitum reddere. Salluſtius Catilinæ bello. Argentum ære ſolutum eſt. Mar.Tul.in Verrem diuinatione. Pro quo frumento pecunia omnis ſoluta non eſt. Soluere dimittere. Virgil.geor.libro.ij. Solue mares mitte in uenerem pecuaria primus. Soluere à curis liberum eſſe. Virgilius geor.lib.ij. riſu'q; ſoluto. Idem æn.libro.i. Soluite corde metum teucri. Soluere contemnere, deſpicere. Virgilius æn.lib.iiij. ſoluit'q; pudorem. Soluere excipere. Idem libro decimo. Nec populos ſoluo.

Superbum arrogans truculentum, aſperum. Virgil.æn.libro tertio. Stirpis achilleæ factus, iuuenem'q; ſuperbum. Idem libro.x. te Turne ſuperbum Cæde noua quærens. Superbum uitabile. Virgil.lib.yiij. foribusq; affixa ſuperbis Ora uirũm triſti pendebant pallida tabo. Superbum elatum, altum. Virgil.geor.libro.iij. et greſſus glomerare ſuperbos. Idem libro ſeptimo. Atina potẽs, Tyburq; ſuperbum. Superbum ornatum. Virg.æn.lib.ij. Barbaricæ poſtes auro, ſpolijsq; ſuperbi Procubuere. Superbum opulentum. Virg.libro.ix. ſimul enſe ſuperbum Ramnetem aggreditur, qui forte tapetibus altis Extructus. Superbum iniquum. Virgil.lib.ix. Quos illi bello profugos egere ſuperbo. Stare conſiſtere omnium conſenſu dicatur. Virgil.lib.iij. Stare loco neſcat. Plautus amph. Ita ſtatim ſtant ad ſigna omnes. Stare iterum horrere ſignificat. Titinnius ueliterna. Atque illud ante partum comedet, ſundi ſtabunt ſentibus. Cæcilius Syracuſi. Hic amet, familiæ fame pereant, agger autem ſtet ſentibus. Virgil.æn.lib.xij iam puluere cœlum Stare uidet. Stare erigi, prominere. Lucilius li.xxix. Hic corpus ſolidum inuenies, hic ſtare papillas Pectore marmoreo. Stare fidem habere. Mar.Tul.de offic.lib.ij. Facere promiſſa ſtare conuentis, reddere depoſita. Stare ualere,& conſtare,& fixum eſſe. Varro ſexabulis περὶ ἱππικῶν. Atq; ſi addam quanta miſericordia mea hæredibus meis ſtet, quod miſeros ſubleuauerim. Virgil.lib.x. Stat ſua cuiq; dies. Idem libij. Stat caſus renouare omnes. 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 ſimulatus eodem,
Ex ſeſe ipſe aliquid quærat, cogat'q; peculi.

Siſenna libro nono. Cœlum caligine ſtat. Spiſſum denſum dicamus. Virgil.geor.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 fiat. 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 deſeſſa expectando domi ſedi, quod ſpiſſo uenire uiſum eſt mihi. Plautus pœnulo. Eheu quos ego habui ariolos aruſpices, qui, ſiquid boni promittunt, proſpiſſo uenit, id quod mali, præſentarium eſt. Næuius gymnaſtico. At enim nu mnus ſpiſſe, atq; tarde mœdis. Turpilius canephoro. Ita eſt, uerũ aut facile eſt uenire illi ubi ſpiſſa eſt ſapietia. Spiſſum eſt iter adipiſci aut poſſe, niſi cũ 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 cõfiteri.

Statim mox dicatur. Cicero Verrinis. Statim Meſſanam litteras 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 dicamus, qui ſuperſint mortuis. Superſtites ueteres ponebant inœlumes. Teren.andria. Deos quæſo, ut ſit ſuperſtes. Plautus Aſinaria. Sicuti tuum uis unicum gnatum tuæ ſupereſſe uitæ ſoſpitem,& ſuperſtitem. Virgilius lib.x. liceat ſupereſſe nepotẽ. Accius Alcmeone. Suos deſeruit liberos, ſuperſtites ſunt.

Spurcum ſæuum, uel ſanguinarium. Afranius diuortio. Muler nouercæ nomen huc adde impium ſpuræ gremio ue ſtigia haud dicã poteſt. Lucilius ſatyrarum libro quarto.

Enſerninus fuit flacco ore una equidem
Samnis, ſpurcus homo, uita illa dignus, locoq;
Cum Pacidiano componier, optimus multo
Poſt homines natos gladiator qui fuit unus

Afranius fratribus. Commemorabo, oſtendam illius facta, & ſpurca improbi. Idem diuortio, o' dignum facinus adoleſcentis, optumas bene conuenientes, concordes eum uires repente uiduas faciat ſpuratia patru. 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 ſpuraſſima. Varro eumenidibus. Nunc de te inquit meliuſculam ſpem habeo, qui rem ſpuraſſimam guſtare uoluerim. Spurcum ſignificat obſcœnum, impurum, luculentum. Plautus Aſinaria. Tot noctes reddat ſpuratas, quot puras habuerit. Pomponius proſtibulo. Quæ pedibus nubere poterant, equites ſperant ſpurcæ. Spurcum etiam fœtidum. Plautus menæchmis. Nec iſto loco ſpuratur naſum odore inlutibili. Lucretius li. vi. Deinde uidere licet, quàm multæ homini res
Acriter infeſtant ſenſum, ſpurcæq; , grauesq;. Idem in eodem. At contra nobis cœnum terrima cum ſit Spuricies. Lucilius libro undecimo.
Prætor noſter adhuc, quàm ſpurcus eſt ore, quod omnes.
Extra caſtra, ut ſtercus foras eiecat ad unum. Idem libro xxviij. Quæq; aſpectu ſunt ſpurca & odore. Siccum dicatur aridum, & ſine humore. Virgilius lib. y. Summa petit ſcopuli, ſiccaq; in rupe reſedit. Siccum exeratum. Lucilius lib. xxvi. Cum ſtudio in gymnaſio in duplici corpus ſiccaſſem pila. Siccum dicitur & ſobrium, inauditum. Plautus Aſinaria. Siccum, frugi continentem, amantem uxoris maxime. Idē pſeudulo. Vino modo cupide eſtis, eo uos, ueſtroſq; adeo pătices macie factatis, cum ego ſim hic siccus. Cicero academicorum lib. ij. Alius adultis, alius ſenibus, alius ægris, alius ſicis, alius uino lentis. Varro Cato uel de liberis educandis. Perſæ propter exercitationes puerileis modicas eam ſunt conſecuti corpore ſiccitatem, ut neq; ſpuerentur, neq; emungerentur, ſuffiatoq; corpore eſſent. Siccum firmum. Mar. Tul. de ſenectute. Nullo imbri, nullo frigore adduci, ut capite operto ſit, ſummam eſſe in eo corporis ſiccitatem. Seges eſt frumenti fructus. Virgilius æn. li. 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 dicamus Virg. geor. libro. iiij. Nec pecori opportuna ſeges, nec commoda baccho. Idem æneidos libro tertio.
Arebant herbæ, et uictum ſeges ægra negabat. Plautus aulul. Tibi ego rationem reddam famulorum, ſeges, idſt in qua ſtimuli eripi poſſunt. Accius œnomao. Ferte ante auroram radiorum ardentem indicem cum ſomno in ſegetem agreſtis cornuto ſcient, ut rorulentas terras ferro fidus proſcindant glebas, quæ aruo ex molli excitent. Idem andromeda. Quod beneficium aut ſterili in ſegete rex te obeſſe intelligis. Lucilius ſatyrarum libro. vij. Solem auram aduerſam ſegetem immutaſſe, ſtatumq;. Varro ἀμυμμαθὴς τῶν φιλαγρίων. Etenim quibus ſeges præbeat domum, eſcam, potionem qd 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. xxvij. Omnia uiſatis manibus leget, omnia ſumit. Crede mihi preſſe auferet omnis. & Plautus aulul. Non equidem ego qua uoluptate ſum pſi, neq; tetigi. Sumere ſuſcipere. Lucilius lib. xxvi. 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 craſſis 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 iudicem tragicorum, ut ſumam, qui forte mihi deſunt. Sumere conducere. Mar. Tul. de offi. li. iij. Quoad enim peruentum eſt eò, quo ſumpta uis eſt non domini nauis, ſed nauigantium.

Sufferre eſt ſuſtinere. Virg. æn. lib. ij. nec clauſtra, nec ipſi Cuſtodes ſufferre ualent. Accius myrmidonibus, Ego me 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 cœrium 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. Aſcaniũ ſurgentem, & ſpes hæredis Iuli Reſpice. Surgere erigi. Salluſtius hiſtoriarum libro quinto. Bella ſurgere, caput aperire ſolitum. Terent. adelphis. Vt triduo hoc perpetuo prorſum è lecto neque ant ſurgere. Virgilius libro octauo. Surgit & ætherij ſpectans orientia ſolis Lumina. Sacrum eſt ſacratum, uel religioſum. Virgilius lib. vi. Cereriq; ſacrum Polybetem. Et lib. vij. ſceptrumq; ſacerq; tiaras. Sacrum etiam ſceleſtum & deteſtabile, ita et conſecratum. Afranius fratribus. O' ſacrum ſcuram & 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. xv. Adde iſtos ſacer illoto colfo ſax ſyro fenix, quid ficere eſt ſolitus. Turpilius demetrio, & iam me irridens peſſime, ac ſacerrume. Idem lyndia. Ab hinc triẽnium ſacerrumum domicilium hoc quidem contulit leno. Varro lege munia. Signata ſacra eſſe deſierunt, poſte aquam 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. Auidiśq; ita, promptiſq; ducibus, ut Metellus ictus tragulæ ſauciaretur. Virgilius æn libro ij. Qualis mugitus fuit cum ſaucius aram Taurus. Idem libro ſeptimo. Saucius at quadrupes nota intra tecta refugit. Varro de uita populi Roma. lib. iiij. Ita multis ciuibus ex utraque parte ſaucijs, multis cæſis fugatur.

Supplicium dicebatur damnatio, uel pœna. Virgilius æneidos libro quarto. medijs (ſiquid pia numina poſſunt) ſupplicia hauſurum ſcopulis. Supplicium rurſum ſuppliciatio. 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 ne quicquam defatigarem. Samium eſt teſta. Lucilius ſatyrarum libro xiiij. Et non pauper me uti Samio, certoq; catino. Mar. Tul. de Rep. lib. vi. Læli quàm omnes habemus in manibus, quam ſi imperia pontificum dijs immortalibus grata ſine ſamio, quæ ut his ſcribit capedines. Samium rurſum acutum, unde & ſamiare dicimus acuere, quod in Samo hoc genus artis polleat. Lucilius ſatyrarum lib. vij. Hanc ubi

uult male

uult male habere ulaſci proœllæ eius teſtam ſumit homo ſamiam. Ubi an uno telo inquit præceſſit caulem teſtis, quæ una amputat ambo. Spernere faſtidire. Virg. æn. lib. iiij. Comitém ne ſororem Spreuiſti moriens? Ter. Andria. Quot modis contemptus, ſpretus, facta, tranſacta, omnia. Spnere rurſum ſe gregare Ennius Hectoris lytris Melius eſt uirtute eius, nam ſæpe uirtute mali nanciſcuntur ius, atq; æquum ſe à malis ſperuit procul. Subducere putare. Ter. adelphis. Nunquam ita quiſquam bene ſubducta ratione ad uitã fuit. Lucilius li. xxix. Eodem uno hic modo rationes ſubduceret ſuas. M. Tul. in Hortẽſio. Non & ſine ea cogitatione iucundis ſubducendis q; rationibus. Idem de finibus bonorũ, & malorum. Qui autem eſſe poteſt, niſi te amor ipſe ceperit, quod non ſubducta utilitas ratione effici ſolet. Subducere eſt ſurripere. Turpilius Lĩdia Ego interim in turba foras ſubduxi cum hacine. Virgi. bucolica. Et ſuccus pecori, & lac ſubducatur agni. Ter eunucho. ubi primũ poterit, ſe illi ſubducere ſcio. Lucilius li. xxx. Neu quis te ignoret famulu ſubducere. M. Tul. 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 ſuperalijs ſenes. Varro heurenae lapaſtoponia ὑπὸ κρημνῶν. Ego unus ſcilicet antiquorum hominum ſubductis ſuperalijs dicam παμπόνηρος σωφέρων. Sal luſtius Iugurthæ bello. Deim cunctos pleno gradu in cellẽ ſubducat. Vir. Bucolicis. qua' ſe ſubducere colles Incipiunt. M. T. de offi. li. iij. Huic ille claſſem Lacedæmoniorum, quæ ſubducta eſſet ad cythæum clàm incendi poſſe. Plautus aulul. ut in puteo cœnã quoquã, inde cocta ſurſum ſubducemus corbulis.

Stupidus eſt obſtupefactus. Stupidus ſtultus, iniquus. Var. ὑπὸ ἀκρατῶν, Andromeda iuncta, & propoſita cito non debuit pari ſuo homini ſtupidiſſimo in os expuere uitam.

Suſpicere eſt ſurſum aſpicere. Vir. æn. li. 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 Iugurcha deditionem, quam metu deſeruit, inceperat ſuſpectus regi, & eum ſuſpiciens nouas res cupere, & pernicicm eius dolo quærere. Virg. æn. li. ij. ſuſpectaq; dona Præcipitare iubet. Et Cicero de orat. Quo prudentia hominibus grata eſt, lingua ſuſpecta.

Subigere acuere. Virg. li. viij. ſubigunq; in ore ſecures. Subigere exercere, mollire. Cicero de orat. lib. ij. Subacto mihi ingenio opus eſt, ut agro non ſemel arato ſed nouato, & itera to. Subigere eſt ſuperare, & ſub ditione habere. Vir. æn li. i. Verna q; tranſierint Rutulis hyberna ſubactis. Siſenna hiſt. li. iiij. Terrore perturbatam multitudinem ſubigunt. Subigere exarare M. Tull. de ſenectute. Cum autem admiraretur. Lyſander proceritatem arborum, & directos in quincuncem ordines, & humũ ſubactã, atq; purã. Subigere mollire uel exercere. Virg. geor. lib. j. aut ſcrobibus mandet mutata ſubactis. Lucilius li. xxx. An ego te acuã, atq; animoſam teſſalã, ut in domitam frenis ſubigam ante, domẽq; M. Tull. in Hortenſio. ut enim ſegetes agricolae ſubigunt aratris multo ante, quàm ſerant. Idem de ſene. ſed etiam ipſius terræ uis, ac natura delectat, quæ cum gremio mollito, & ſubacto ſparſum ſemẽ excepit. Subigere cogere. Virg. geor. li. iij. et ſæpe ſupbos Cornibus iter ſe ſubigit decernere amantes. Idem li. vi. Caſtiq; audituq; dolos, ſubigiq; 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. Virg. æn. lib. iiij. ſummoq; ululârunt uertice nymphæ. Idem li. xij. Apicem tamen iuncta ſummasq; Haſta tulit, ſummasq; excuſſit uertice criſtas. Summum proximum. Cicero thuſ li. i. Summam aquam attinget enectus ſiti Tantalus. Summum extremum. Virg. æn. lib. ij. Venit ſumma dies, & ineluctabile tempus Dardaniæ. Lucili. li. xxvi. Scurrilitatem ſumma ſcabie, ſumma erumna obrutam. M. Tull. in Hortenſio. Vixit ad ſummam ſenectutem, ualetudine optima. Summum glorioſum, laudabile. Virg li viij. Me'ne igitur ſocium ſummis adiungere rebus Niſe fugis? Ennius andromacha. Hæc malos annos, multoſq; longoq; ab domo bellum gerentes ſummum, ſumma induſtria. Spectare dirigere. Lucilius li. xxx. Quid ſibi uult, quare ſit, ut intra uerſus ætate ſpectent, atq; ferant ueſtigia, ſed omnia prorſus. M. Tul. de offi. li. ij. Ad extremum ſi ad pernicicm patri, ſpectauit, patriæ ſalutem anteponam ſaluti patris. Spectare eſt uidere. Vir. geor. li. i. Heu magnum alterius fruſtra ſpectabis acerauum. Lucretius lib. ij. E' terra magnum alterius ſpectare laborem Virg lib. xij. ſedeant, ſpectenq; 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. li. v. Nõ 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 σεαυτόν. Qui ſint ſecundum naturam perfecti homines, ut non modo eos ſpectemus, ſed etiam imitemur.

Stringere putare. Virg. æn. lib. x. Atq; animum patriæ ſtrinxit pietatis imago. Stringere nudare, uel exercere. Virg. æn. li. xi. Strictum rotat acer Lucagus enſem. Stringere rareſcere, excidere. Virgilius Bucolicis. hic mihi denſas Agricolæ ſtringunt frondes. & geor. libro ſecundo. tunc ſtringe comas, tunc brachia tonde. 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. Virg. li. viij. 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. Æqui quodam quaſi ueneno perfiat, ut ueros hæredes moueat, ut in eorum locum ipſe ſuccedat. Succedere ingredi. Virgilius libro octauo. & noſtris ſuccede penatibus hoſpes. Afranius excepto. Audite pueri, paucæ uos ſuccedite. Subit in memoriam reducitur. Virgilius æneidos libro. ij. Subijt diſerta Creuſa, Aſcaniuſq;, omniſq; domus. Subire ſignificat ingredi. Virgilius libro octauo. hoc ingquit limina victor Alcides ſubijt. Lucilius lib. xxviij. Pueri præterea noſtris qui ſubeant iubet. Subire, ſuccedere. Varro ſexageſi. In quarum locum ſubierunt inquilinæ impietas, perfidia, impudicitia, ipudẽtia. Subire ſubdere, ſupponere. Virgi. Aeneas ſubijt mucronem, ipſumq; morando Suſtinuit. Subire naſci, ſuccreſcere. Virg. geor. li. i. Ne ſubeant herbæ, neu puluere uicta ſatiſcat. Subire aggredi, ſuccedere. Virgilius. Phadumq; Hebeſumq; ſubit. Subire reſiſtere, reſpõdere. Marcus Tull. in Verrẽ 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, quá qsq; secat spem. Squalidum sicuti plerunq;, dicatur sordidũ. Virgilius æneidos libro secundo. Squalentem barbam, & concretos sanguine crines. Squalium fulgens. Virgilius libro decimo. Per tunicam squalentem auro latus hausit apertum.

Scitum elegans. Terentius andria. Peræquitor scitus puer natus est è Pamphilo. Marcus Tullius in Verrem actione Siciliensium. ut etiam nos, qui rudes harum rerum sumus, intelligere possimus scite facta, & uenuste. Sedet significatio nẽ habet claram. Virgilius, Turnus sacratæ ualle sedebat. Sedet placet. Idem quinto, Idq; pio sedet Æneæ, probat author Acestes. Sustulit est sursum tulit, erexit. Virgilius æneidos libro secundo. Sustulit exutas uinclis ad sydera palmas. Sustulit abstulit. Marcus Tullius philipp. libro secundo. Eos, qui regni nomen sustulerint, deferendos putatis. Virgili. geor. libro primo. Sustulerit fragiles 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 ueste gia puluere signent. Signare discernere separare. Lucilius libro xix. Nam ut discrimen non facit, neq; signat linea alba.

Sodili significatio manifesta est. Virgilius libro sexto. solidoq; adamante columnæ. Solidum continuum iuge. Varro sequiulysse. 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. Mœonia mentum mitra, crinemq; madentem Subnixus rapto potitur. Subnixum sublime, hoc est sursum nixum. Cœlius annalium libro primo. Et latini subnixo animo, & uictoria inerti consilium ineunt.

T

Tandẽ significat uix, ut apud Ciceronem. Tandem aliquando Quirites. Virgilius æneidos libro tertio. Ergo insperatæ tãdem tellure potiti. Tandem significat tamen. Titinnius gemina. Symphonia odiosum tãdem ut moribus placeam uiro. Tamen significat statim. Plautus rudente, utinam fortuna nũc ego anthracina uterer, ut postquam exuissem ex aqua aerem tamen. Virgilius bucolias. Hic hædes depone, tamẽ ueniemus ad urbem. Tamen significat tandem. Pacuuius periboea. Tamen obfirmato animo misescit metus. Sallustius historiarum libro tertio. Nam qui enare conati fuerant icti sæpe ferramentis nauium, tamen aut uulnerati à suis, aut afflicti undarum ui multato fœde corpore postremo periere Triste. Virgilius. & pluuio contristat frigore cœlum. Idem bucolicis Triste Lupus stabulis, maturis frugibus imbres. Terentius Andria, caue ne te pater tristem sentiat. Ter. tristis seueritas inest in uultu, atq; in uerbis fides. Triste amarum. Virgilius geor. 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, & principum obtulit his uocibus, & grauitatis suæ liquit illum tristem, & plenum dignitatis sonum. Triste difficile. Mar. 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 ira tior. Idem eadem. Idem natura tristiori paululo. Tristis doctus. Varro trifodite trifolio περὶ ἀγρῶν. 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 tamẽ 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 aquã calidam trahit. Plautus amph. Ego illi puteo si occidero, animam omnem intertraxero. Tardum significat pigrum lentum. Virgilius geor. libro primo. Sæpe oleo tardi costas agitator asselli. Terentius eunucho. Fatuus est insulsus tardus. Tardum diuturnum persecutantem. Virgilius geor. libro secundo. Media fert tristes 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. Tendũt uela noti. Idem libro sexto. Tendebantq; manus ripæ ulterioris amore. Tẽdere est dirigere. Virgilius æneidos libro primo. ptot 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 Prisus, Centaurusq; locum tendunt superare priorem. Turpe est indecorum, informe. Virgilius æneidos libro sexto. Et metus, & male suada fames, & turpis egestas. Idẽ geor. libro tertio, scabiemq; ferat, turpesq; podagras. Turpe grande. Virgilius geor. libro tertio. optima toruæ Forma bouis, cui turpe caput. Idem geor. 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 secũdo. Tenuis ubi argilla, & dumosis calculus aruis. Tenue tenerum. Mar. Tullius de supplicijs in Verrem. Reticulumq; sibi ad naues admouebat tenuissimo lino. Tenue frigidum. Virg. geor. libro primo. Ne tenues pluuiæ rapidine potentia solis Acrior. Idẽ libro tertio. Tum tenues dare rursus aquas. Tenue parum, exiguum. M. Tul. in Hortensio. Eũdem non mediocri pecunia, Sed etiam tenui percipere possumus. Virgl. libro quinto. & tenuem Teucrum res eripe leto. Idem geor. lib. i. Ni refugis, tenuemq; piget cognoscere curas. Tenet sicuti est usus, significat comprehendit detinet. Virgilius æneidos libro quarto. Verum ubi correptum manibus, uinclisq;

bus, uinclis q; tenebis. Marcus Tullius in Verrem diuinatine. non te, ſed hunc librum eſſe reſponſurum, quem monitor tuus tenet hic. Tenet ihabitat poſſidet. Virgilius geor. libro 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. Tenuit q; hinians tria cerberus ora. Tenet tegit. Virg. geor. 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. Virgi. lib. xi. cur ante tubam tremor occupat artus. Tremere timere. Virgilius æneidos libro ſecundo. Hic aliud maius miſeris, multo q; 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. Virgil. æneidos libro primo. Partibus æquabat iuſtis, & ſorte trahebat. Tentare eſt exerceri. Virgilius geor. 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. Virgil. æneidos libro ſecundo Extemplo tentanda fuga canit æquora Calchas. Tentare petere, dare. Virgilius æneidos libro tertio. unde laborum Tẽtare auxilium iubeat. Tetrum uitabile. M. 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 odorẽ. Idem libro decimo. lauit improba teter Ora cruor. Marcus Tull. 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 diſtorſit carnifex. torquere gyro celeri rotare. Virgilius æneidos libro primo. aſt illam ter fluctus ibidem Torquet agens circũm. Torquere iacere mittere. Virg. 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. Tuæ dunt, uariant q; uices quod cuiq; tuendum eſt. Tueri uidere. Virgilius libro ſexto. Excipiunt plauſu pauidos, gaudent q; tuentes Dardanidæ. Pacuuius teucro. Quám te poſt multas tueor tempeſtates. Tergora dicuntur œria. Virgilius æneidos libro primo. Tergora diripiunt oſſis. Tergæ dorſa. Virgilius libro ſeptimo. hinc raptas fugientibus ingerit haſtas In tergum. Lucilius libro. xxyiij. Orationem facere cõpendi poſtes dũ ſaluo i 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 tranſmiſit ſuam ſtolam, quam dudum. Temerarium ſicuti plerunq;, à temeritate. Temerarium metuendum, & ſolicitum. Plautus aſinaria. Sed quid hoc, quod picus ulmum tundit haud temerarium eſt, & in ſequentibus Aut mihi in mundo ſunt uirgæ, ut atrienſi ſaureæ.

Tegetes à tegendo. Varro de re ruſtica libro primo. Ex 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 tertaliare dicitur diuidere, uel excidere ramum ex utraq; parte æquabiliter præciſum, quas alij clabulas, alij taleas appellant.

V

Volare eſt auium. Virgilius æneidos libro primo. humilis uolat æquora iuxta. Volare eſt celeriter currere. Terẽtius ecyra. Ne fruſtra illic expectet, uola. Virgilius æneidos libro quinto. Cæe uolat, cælæm q; terit iam cælæ Diores. Vaſtum eſt magnum. Virgilius æneidos libro tertio. uaſtum q; caua trabe currimus æquor. Vaſtum horrens, & aſperum. Cicero de oratore, Ita multu motú q; corporis uaſti, & agreſtes, ut etiam ſi i genijs 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 odorẽ. Plautus caſtellaria. Ita muſtulentus uentus naues obtigit.

Virtus eſt fortitudo. Virgilius libro quinto. Tunc pudor incendit uires, & conſcia uirtus. Virtus etiam ſignificat auxilium. Plautus milite. Deũ 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 mercis uitio dominum pretio pauperat.

Veſci eſt edere. Virgilius libro octauo. Veſcitur Aeneas ſimul & troiana iuuentus. Accius atreo. Ne cum tyrãno quisquam epulandi gratia accumbat menſam, aut eandem ueſcatur dapem. Veſci etiam ſignificat uti. Virgilius æneidos libro primo. Quẽ ſi fata uirum ſeruant, ſi ueſcitur aura Aetheria. Lucretius libro quinto. Quo ue modo genus humanum uarianteloquela Cœpit inter ſe ueſci per nomina rerum. Pacuuius chryſe. Fugimus qui arte hac ueſcimur. Idem armorum iudicio. Qui uiget ueſcatur armis, ut percipiat præmium. Novius Macco. exule curiſis, tunc uadimonia ſuum ueſtimentum ueſceris. Accius armorum iudicio. Cedit Achilli idutis armis ueſci ſtudet, ut ea cuncta optima Achilli induto leuia præ illis putet. Idem phœniſſis. Num pariter uideor patris ueſci præmijs. Tullius de finibus bonorum, & malorum libro quinto. Si gerundis negotijs poſſit orbatus paratiſſimis ueſci uoluptatibus. Veſci iterum uidere Accius athamante Prius quàm iſtius eſſes facinus oculi ueſcuntur tui. Velare eſt operire, unde & reuelare nudare dicitur. Velare rurſum ligare Pomponius pãnuceatis. Nunc rogas quid fiat reſtis eſt bilis uelet gulã.

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 περὶ μεγίστων. Hæc Numa Pompilus 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 ſeges 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 mendacemq; 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 Rẽpublicam sicut picturã accepisset egregiam. Sed iam euanescentem uetustate.

Vastitas significat uastationem. Accius astyanacte. Propter te tot, tantasq; habemus uastitates funerum. Vastitas desertio. Varro prometheo libro primo. Mortales nemo exaudit, sed late incolens barathrum inhospitalis campis uastitas. Virgilius libro octauo. Hæc ego uasta dabo, & lato te limite ducam. Cicero de deorum natura libro secundo. Quid quasi cultores terræ constituti non patiũtur eam, nec immanitate belluarum efferarum, nec turpium asperitate saltari.

Vltimum usu nouissimum dicitur. Virgilius æneidos libro octauo. Vltimus ille dies bello, gentiq; fuisset. Et Marcus Tullius de senectute. Magis delectatur qui in prima cauea spectat, tamen etiam qui in ultima. Vltimum primum. Virgilius æneidos libro septimo. tu sanguinis ultimus author. Marcus Tullius de officijs libro primo. Efficiturq; id, quod Pythagoras ultimum in amicitia putauit, ut unus fiat ex pluribus. Idem de finibus bonorum, & malorum libro tertio. Eorum dico, qui summum bonum, quod ultimum appellant, in animo ponerent. Vrgere insistere. Lucilius libro. xxyiij. Cæde hostium, gnato urgere restant, perimus. Quadrigarius annal. libro quarto. Sed arcter horas duas graui prælio urserunt, deinde in fugam sunt coniecti. Vrgere est premere cogere. Virgilius geor. libro tertio. Ima

Soluuntur latera, atq; oculos stupor urget inertes,
Versaq; in obnixos urgentur cornua nasto
Cum gemitu. Lucilius lib. xxix. urget gaudeo sæpius culpa tua. Varro antiquitate rerum humanarum. quamuis rem 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 nocles festina, dies q; Vrgebam. Vincere significat superare. Virgil. georgi. libro secundo. ubi aëra uincere summum, Arboris aut ullæ iactu potuere sagittæ. Vincere exprimere. Virgilius geor. libro tertio. Nec sum animi dubius uerbis ea uincere magnum Quàm sit. Vincere animi compotem fieri. Virgi. 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 decerpere. Virgil. æn. 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 inuenis, magnum cui uersat in ossibus ignem? Idem æneidos libro sexto. Nunc fluctus me habet, uersantq; 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. Graiumq; ideo bis uindicat armis. Cicero academicorum libro. iij. Aliqua potestas si sit, uindicet se in libertatem. Idem de senectute, et senectus est natura loquacior, ne ab omnibus eam uitijs uidear uindicare. Varro andabatis. Et me Iupiter olympia Minerua Athenis suis missa gotis uindicassent. Idem epistolis, latine si te in libertatem uindicare non potes, feres fortunam. Vindicare reuocare. Mar. Tul. ad Cæsarem iuniorem libro primo. Quasi si me ad id beneficium accerseres, quo per te me una 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 eorijs usus. Vsus dicitur consuetudo. Terentius heauton. mihi sic est usus, tibi ut opus facto est face. Vsus opus. Virgilius libro octauo. Arma acri faciunda uiro, nunc uiribus usus, Nunc manibus rapidis.

Vitam manifestum est a uiuendo dictam. Sallustius Catilinæ bello, uitam sicuti peregrinantes transiere. Vitas umbras Virgilius libro sexto. Et ni docta comes tenuis sine corpore uitas Admoneat uolitare. Venire claram habet significationem. Virgilius libro sexto. Venisti tãdem. Venire immine re. Virgilius libro septimo. Se satis ambobus Teucrisq; uenire Latinisq;. Verrere est trahere. Virgilius æneidos libro primo. Quippe ferant rapidi secum, uerrantq; per auras. Verrere ferire percutere. Virgilius æneidos libro tertio. Anni xi torquent spumas, & cærula uerrũt. Lucilius libro. xxyij. Quam non solum deuorare se omnia, ac deuerrere. Verrere mundare. Titinnius gemina. Verrite ædes, abstergite araneas. Lucilius libro. xxyij. Lignum cædat, ædes uerrat, ac uacuet: Via est iter. Virgilius æneidos libro primo. strepitumq;, & 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 pernulgata patrum quotidie accusabam.

Vestigium dicitur pedum impressio. Virgilius geor. libro tertio. Et gradiens ima uerrit uestigia cauda. Vestigium extrema pars pedis. Virgilius libro quinto. uestigia primi Alba pedis, frontemq; ostentans arduus albam.

Volutari dicitur uolui. Lucilius libro. xxx. Quid tu istuc curas, ubi ego obliniar, atq; uoluter. Volutare cogitatione perquirere. Virgilius bucolicis. Id quidem ago, & tacitus me cum Lycida ipse uoluto. Lucilius libro. xxx. Hæc tu me ipsimilas, 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. Idẽ. Auxilioq; leuare uiros, uimq; addere uictis. Vis celeritas. Lucretius libro tertio. Aut quid nã 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, roremq; ministrat. Vix statim. Virgilius æneidos libro secundo. Vix ea fatus erã, gemitu cum talia reddit. Varro eumenidibus. Vix uulgus conflui, non perfugarum, sed puerorum, atq; ancillarum.

NONNVLLARVM DICTIONVM IN SIGNIFICATO DIFFERENTIAE.

C

Vpido, & Amor idem significare uidentur, & est diuersitas. Cupido enim inconsyderatæ ẽ necessitatis, amor iudicij. Plautus bacchidibus. Cupido te conficiat an'ne amor? Idem curculione discreuit, & uim

eiusdem

eiuſdem diuerſitatis expreſſit dicens. quod Venus, Cupidoq; imperat, ſuadetq; 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 gymnaſtyco. 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 de ſignatus ualde me diligit, uel (ut ὑφαρπικώτερον dicam) ualde me amat. Idē ad Dolabellā. Quis erat, qui putaret ad eum amorem, quem erga te habebam, poſſe aliquid accedere? Tantum tñ 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, cœptoſq; auferte labores. Turpilius philopatro. Simul arcū ſpectat ubi præter ſe neminem uidet eſſe, tulit, aufert, ego clàm conſequor. Varro ſexageſſi. 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. Conclium horrendum. Horridum plerunq; extans, & prominens. Virgilius æneidos libro quarto. & glacie riget horrida barba. Plautus pſeudulo. Papillarum horridularum oppreſſiunculæ. Accius Medea. Vt triſtes turbinum toleraret hyemes, mare cum horret fluctibus. Lucilius ſatyrarum libro xvi. & hi, quos diuitiæ producunt, & caput ungunt horridulum. Marcus Tullius de Repu. libro primo. Sed ut ille qui nauigat cū ſubito mare cœpit horreſcere. Idem de Rep. libro quarto. Horum inſeueritatem dicitur inhorruiſſe primum ciuitas. Varro epiſtola ad Cæſarem. Interea prope ad occidentem ſolem horreſcit mare. Siſenna hiſt. libro tertio. Subito mare ſubhorrere, cæcoq; fluctus in ſe prouoluere. Inter meretricem, & proſtibulam hoc intereſt. Meretrix honeſtioris loci eſt, & quæſtus, Nam meretrices a merendo dictæ ſunt, quod copiam ſui tantummodo noctu facerent. Proſtibula, quod ante ſtabulum ſtet quæſtus diurni, & nocturni cauſa. Plautus caſtel. manifeſtiſſime diſcreuit. Intro ad bonam meretricem aſtare in uia ſolam, Proſtibula ſane eſt.

Genetrix a matre hanc habet diſtantiam, quod genitrix ſemper quæ genuerit nuncupatur. Mater uero aliquando pro nutrice ponitur. Virgilius libro octauo. geminos huic ubera circùm Ludere pendentes pueros, & lambere matrem. Plautus menæchmis. In 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 prome. Dane quiete aditum inuenio hortari pudet, non prodeſſe id piget. Turpilius demetrio. Pudet, pigetq; mei me. Pacuuius duloreſte. Quid quondam, & mihi piget paternum nomen maternum pudet profari. Salluſtius Iugurthæ bello. Nam poſtea quæ fecerit incertum habeo pudeat ne, an pigeat magis differere. Varro parmenone. Pudet me tui, & miſarum agnoſcere, piget currere, & una ſequi.

Oſculum & ſuauium his intellectibus diſcernuntur. quod ab ore oſculum, ſuauium à ſuauitate dicitur. Varro de uita populi Romani. Ideoq; hoc ab ore dicatur oſculum non à ſuauitate, unde ſuauium, quod ſimile ſit ſuauitatis.

Inter ſacrificare, & litare hoc intereſt. ſacrificare ē uenia petere. litare eſt propitiare, & uotum impetrare. Virgilius æneidos libro quarto. Tu modo poſce deos ueniam ſacriſq; litatis. ideſt impetratis. Plautus pœnulo. Si hercle iſtuc unquam factum eſt, tum me Iuppiter faciat, ut ſemper ſacrificē, 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, ſatiareq; nunquam. Marcus Tullius de Repu. libro ſexto. Graues enim dominæ cogitationum libidines infinitæ quædam cogunt, atq; imperant, quæ quia expleri, nec ſatiari ullo modo poſſunt, ad omne facinus impellunt eos, qui illecebris ſuis incenduntur. Arcus, & arquus hoc diſtant. Arcus enim ſuſpenſus fornix appellatur. Arquus non niſi qui in Cœlo apparet, quem irim poetæ 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, fortunā'ne, an forte reperitur. Idem andromeda. Multi in quo mulier animo ſibi mala auferre in malis, quibus natura praua magis, quàm fors, aut fortuna obfuit. Lucilius ſatyrarum libro xiij. Cui parilem fortuna locum, ſi tum 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 ptimeſcere. Virgilius æneidos libro ſecundo. ferus omnia Iuppiter argos Tranſtulit. Idē libro quarto, & frena ferox ſpumantia mandit. Antiquus & Antiquior ut gradu, ita & intellectu diſtant. Nam antiquum ſignificat uetus. Virgilius geor libro ſecundo. Antiquasq; domos auium. Antiquior melior. Varro rerum humarum 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. M. Tull. 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 fauēdo dictum, ac per hoc proſperum & propitium. Vnde contra infauſtum minax, & improſperum. Feſtum uero ſolenniter, lætum, & feriatum. Virgilius æneidos libro ſexto. feſtoſq; dies.

de nomine Phœbi. Terentius, ô fauſtum & felicem hunc diē.

Cuius, & cuiatis hæc eſt differentia. Cuius ad perſonam refertur hominis, Cuiatis unde ſignificat. Acius thelepho. Qui neq; cuiatis eſſet unquam potuimus multa rogantes ſcire. Animus, & anima hoc diſtant. Animus eſt quo ſapimus, anima, qua uiuimus. Acius 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. Sallu ſtius in Catilina. Prorſus in facie, multúq; in uecordia inerat. Lucilius ſatyrarum libro primo. Vultus item ut facies mors cr ter morbus uenenum. Marcus Tullius de officijs libro primo. Præclaráq; eſt æquabilitas in omni uita, & idem ſæpe uul tus eademq; frons. Sepū, & unguentū hanc habent diuerſi tatem. Sepum fit ex adipe ruminantium. Lucilius ſatyra rum libro quarto. Tiſiphone te pulmonibus adirem unguentum excoctum attuli eumenidibus ſanctiſſima erinnys.

Muſſare & murmurare ita diſcernuntur, quod Muſſa re hominum ſit occulte & depreſſa uoce loquentium quod cælatum uelint. Virgilius libro decimo. Quid fortuna ferat populi ſed dicere muſſant. Et alibi flent mœſti, muſſánq; pa tres. Murmurare autem maioris ſoni eſt proximi ad tumultum. Virgilius geor. libro primo. & reſonantia longe Littora miſceri, et nemorum increbeſcere murmur.

Priores, & primores hanc habent diuerſitatem. Priores enim comparatiui ſunt gradus. Primores ſummæ quæq; res. Lucilius ſatyrarum libro octauo. Gallinaceus cū uictor ſe gallus honeſte. Suſtulit in digitos, primoresq; erigit ungues. Turpilius demetrio Sandalio innixa digitis primoribus. Var ro armorum iudicio. Vt in littore Cancri digitis primoribus ſtare Lucilius ſatyrarum libro. xx. Calphurnij ſæua lege in Piſonis reprehendi, eduxíq; animam in primoribus naribus. Afranius uopiſco Apage ſcis cluuium tum animum in nari bus primoribus uix ptuli ædepol. Marcus Tullius in Horten ſio. Qui illum neſcio quid, quod in primoribus habent (ut ai unt) labris. Idem orat. quæ iſti rhetores ne primoribus qui dem labris attigiſſent. Poeſis & poema hanc habent diſtantiam. Poeſis eſt textus ſcriptorum, Poma inuentio par ua, quæ paucis uerbis expeditur. Lucilius ſatyrarum lib. viij.

Non hæc quid ualeat, quid'ue hoc interſiet illud
Cognoſcis primum hoc quod dicimus eſſe poema
Pars eſt parua poema. Idem epiſtola. Idem quæuis non ma gna poema eſt illa. Poeſis opus totū, totáq; illa ſumma eſt una θέσις, ut annales Ennij, At quæſtus unum.

Eſt maius multo eſt quàm quod dixi ante poema
Qua propter dico nemo, qui culpat Homerum
Perpetuo culpat, neq; quod dixi ante poeſim
In uerſum unū culpat uerbum entymemate malo cū. Var. par menone. Poema eſt λέξις ἔιρυθμος ideſt uerba plura modi ce in quādā coniecta formā. Itaq; etiam diſtichon epigram mation uocant poema. Poeſis eſt perpetuum argumentum, & rhythmis, ut ilias Homeri, et annales Ennij. Poeticæ eſt ars & rum 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, & Ciuita tem uideo Arguūm incendier. Pacuuius atalanta. Iolcia ſtudio obſtupida ſuſpenſo animo ciuitas. Marcus Tullius de Rep. libro primo. Quam cum locis, manuq; ſepſiſſent eiuſ modi coniunctionem tectorum oppidum, uel urbem, appella runt delubris diſtinctam, ſpatiisq; cōmunibus, omnis ergo po pulus, qui eſt talis cœtus multitudinis, qualem expoſui, ciuitas eſt omnis ciuitas, qua eſt conſtitutio populi, & ſecundo, quo au thore, & Principe uocitatur ciuitas. Siſenna hiſtoriarum libro quarto. Deniq; cum uarijs uoluntatibus incerta ciuitas trepi dare. Pomponius. Cum uerticæ ſuperiorem locum incende.

Inter cogitare, & deliberare hoc intereſt. Cogitare eſt dubitare, deliberare, cōfirmare. Turpilius bœthontibus, quæ ſo cogita, ac delibera. Idem philopatro. Certum ac delibera tum eſt me illis obſequi. Scius & conſcius hoc differunt, quod ſcius ſecum, conſcius cum alio ſcius eſt, licet conſcium in differenter poſitum legerimus. Auſpicium, & Augu rium 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 in telliguntur, quod imminentia monſtrent, & oſtendunt.

Omen uero uotum eſt mentis & uocis. Vnde ſacrifican tibus dicitur bona omina habere. ideſt ut circunſtantes, & men te recte uelit, & bona oribus proferant.

Portentum non ſolum quod portendat, ſed etiam quod iam apportet & faciat ex his ſignificationibus, quæ in auſpi cijs, & augurijs, & extiſpicijs oſtenduntur.

Prodigium autem ſemper peſſimum eſt dictum quaſi porro adigendum. Virgilius æneidos libro tertio.

Sola nouum, dictu'q; nefas harpyia celæno
Prodigium canit, & triſtes denuntiat iras.

Iniuria à contumelia hoc diſtant. Iniuria enim leuior res eſt. Pacuuius peribœa Patior facile iniuriam, ſi eſt uacua à contumelia. Cæcilius fallacia. Facile erumnam ferre poſſunt, ſi male abeſt iniuria etiam iniuriam miſi cōtra conſtant con tumeliam. Fulmen, fulgur, & fulguritum his intellecti bus ſecernuntur. eſt enim fulmen telum ipſum quod iacitur. Vt Virgilius geor. libro primo. Ipſe pater media nimborum in nocte coruſca Fulmina molitur dextra. Fulgur ignis qui co ruſcat fulmine. Vnde & fulgetra dicuntur, & fulgor. Virgi lius libro quinto. maculoſus & auro Squamam incendebat fulgor. Fulguritum dicitur fulgure tactum, uel exuſtum.

Iurgium, & lis hanc habent diſtantiam quod iurgiū leuior res eſt, ſiquidem inter beneuolos, aut propinquos diſſen ſio, uel concertatio iurgium dicitur. Inter inimicos diſſenſio lis appellatur. Marcus Tullius de Repu. libro quarto. Admiror nec rerum ſolum, ſed uerborum etiam elegantiam ſi iurgare inquit beneuolorum concertatio non lis, inimicorum iurgium dicitur. Et inſequenti. Iurgare igitur lex putat inter ſe uicinos non litigare. Merx, & Mercatura hoc diſtant. Merx ē ſpecies ipſa, mercatura actus ipſe, uel lucrum de mercē. Mer catus 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 ſex ageſt. Vbi tum comitia habebant. ibi nunc fit mercatus. Serenus o puſculis. Ad mercatum eo uillice, ecquid uis inde uehi, aut a gi? Cicero Thuſculanarum libro quarto. Iter nos quaſi in mer catus quandā celebritatem ex urbe aliqua. Et de officijs. Quo tanquam ad mercaturam bonarum artium ſis profectus, in anem redire turpiſſimum eſt. Superſtitionis & re ligionis diſtantiam manifeſtiſſime diſcernit Marcus Tullius de natura deorum libro. ij. Non enim Philoſophi ſolū uerū etiam maiores noſtri ſuperſtitionem à religione ſeparārūt. Nā q

tota 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 cæteris, 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, quàm id, quod placet. Virgilius geor. libro quarto. Deterior qui uisus eum ne prodigus obsit Dedi nec. Idem libro octauo. Deterior donec paulatim ac decolor ætas. Hæc enim melioribus comparata sunt.

Inter circum, & globum hoc interest, quod circus est planicies rotonda, ut circuitus, globus soliditas undiq; uersum rotonda, ut est sphæra. Marcus Tullius de natura deorum libro secundo. Cumq; duæ formæ præstantissimæ sint ex solidis globis. sic enim sphæram interpretari placet. Ex planis autem 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 uenditæ redactæ, & sic apud plurimos. Nam & Marcũ Tullium de lege agraria, ita sensisse uoluerunt. Prædas, manubias sectiles, æstra deniq; Cn. Pompeij sedente imperatore censores. Peruicatia & pertinacia hoc distant. Peruicatia est interdum bonarum rerum perseuerantia. Pertinacia semper malarum: Accius myrmidonibus. Tu pertinaciam esse Archiloche hanc prædicas, Ego peruicaciam aio & me uti uolo. nam peruicacem dicis me esse, & uincere perfacile patior. pertinacem nihil moror, hæc fortes sequitur, illam indocti possident. tu addis quod uitio est, demis quod laudatur. Sensus, & sensa hoc sic parantur. 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 ὥρυτον uel τὰῶος uocant græci. Virgilius georg. libro tertio. Et patiens operis, paruoq; assueta iuuentus. Idem eodem. Interea superat gregibus dum læta iuuentus. Solue mares. Sallustius Catilinæ bello. ibiq; iuuentutem suam exercuit. Idem Catilina. Scio fuisse nonnullos, qui ita existimarent iuuentutem, quæ domum Catilinæ frequentabat. Varro Titosne 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 cõcinno, 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. Professi, & fessi dies discernuntur sic. Professi sunt à festiuitate uacui. Afranius priuigno, quæ festi nos facere solemus de quotidiano opere promiscue, atq; professo concelebras focum. Quærere & requirere hoc differunt, quoniã requirere est diu quærere. Afranius fratrijs. Proin tutum 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 pro cul campis meditantem prælia Taurum. Speculum, quo imago redditur. Mar. Tullius in Clodium, & Curionem. Sed credo postquam tibi speculum allatum est, longe te à pulcris ab esse sensisti. Varro eumenidibus. Sed nos simus, 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 et uulnus hoc distant, quod Vlcus tecta, & clausa est malignitas. Virgilius georg. libro tertio. Quam siquis ferro potuit rescindere summum Vlceris os alitur uitium, uiuiq; tegendo. Vulnus hians, & patens. Idem libro nono. Produxi, pressi'ue oculos, aut uulnera laui Veste tegens. Turpe, & fœdum quam habeant distantiam, manifestum est. Nam turpe leuior res est. Marcus Tullius de officijs. Luxuria uero cum omni ætati turpis, tum senectuti fœdissima est. Formæ & figuræ quæ sit differentia. M. Tul. manifestator est. Nam formam integritatem speciei esse uoluit figurã formam nostram. M. Tullius de offi. libro primo. Principio corporis nostri magnã naturam ipsa uidetur habuisse rationem, quæ formam nostram, reliquamq; figuram, in qua esset species honesta, eam posuit in promptu.

Dignitatem & uenustatem discerni uoluit M. Tul. ut dignitas uiris, uenustas fœminis sit attribuenda de offi. libro primo. Venustatem muliebrem dicere debemus, dignitatem uirilem. Monstra & prodigia & portenta hoc distant, quæ sunt monstra ostenta, & monita deorum. Virgilius li. iij. primumq; parentem Mõstra deũm refero. Prodigia deorum minæ, uel iræ. Idem li. iij. Sola nouum, dictuq; nefas harpyia cælenò Prodigium canit, & li. vi. Prodigijs acti cœlisthbus ossa piabunt. Portenta ostenta, quæ aliquid imminere significant. Lucil. li. xxv. Nisi portẽta, anguisq; uolucres, ac pinnatos scribitis. Celare, et cælare hanc habent distantiã, quæ cælare est tegere, et abscondere. Ter. an. Bene dissimulatum amorem, & cælatum indicans. Virg. æn. li. vi. Secreti cælant calles. Cælare insculpere. Virg. æn. libro primo. Celataq; 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 li. i. Quod mihi, & Philippo uacationem das, bis gaudeo. Nã & præteritis ignoscis, & concedis futura. Contẽnere & despicere eo distant, quã est despicere grauius, quàm contẽnere. M. Tul. in Verrem actione. iij. Quemq; contempserit despexerit liberum esse nunquam duxerit. Idem ad Cæsarem li. iij. Amici nonnulli te contemni, ac despici, ac pro nihilo haberi senatus uoluit. Et de senectute. Cõtemni se putant, despici, illudi. Cupiditas & cupido diuersa sunt. Nam cupiditas leuior est. Lucilius li. xxiij. Cupiditas ex homine cupido ex stulto nunquam tollitur, quod cupiditas pars quædam sit temperatior defluens ex cupidine.

Æmulatio ab imitatione hoc distat quod imitatio simplex est, & liuorem atq; inuidiam non admittit. Æmulatio autem habet quidem imitandi studium, sed cum malitiæ operatione. Virg. li. vi. Æmulus exæptum Triton (si credere dignum 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 li. xxvi. Tuam probatam mihi, & spectatam maxime adolescentiam. Bellum & præ

lium hoc differunt, quod prælia partes sunt belli. Hoc est in bello congressiones. Lucilius li. xxvi. Vt populus Romanus victus ui & superatus prælijs sæpe est multis, bello uero nunquam, in quo sunt omnia. Virg. li. xi. Infantem fugiēs media inter prælia belli. Inter cauere & uitare. Lucilius esse distā tiam uoluit li. xxvi. Et esse plus uitare, quid cauendum tibi cē sere, quid euitandum maxime. Vetustiscere & ueterascere quid interfit Nigidius commentator grammaticus li. x. de planauit. Dicemus quæ uetustate deteriora fiunt uetustiscere, Inueteraſcere quæ meliora. M. Tul. ad Hirtium. 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. li. 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. li. x. Annuit his Iuno & mentem lætata retorsit. M. Tul. in Hortensio. Quod cum uterq; nostrum annuissent, omnesq; ad id tempus, quod erat dictum, postero die uenisse mus. Positum est annuere pro innuere. Plautus asinaria. Neq; illa ulli homini nutet, nictet, annuat. Flagrare, & fragrare, ita descernuntur, quod flagrare est incēdi, & ardere. Fragrare uero olere, & in plurimis inuenitur ista discretio.

Noxa & noxia hanc habent diuersitatem, quod est noxa peccatum leue. Virgilius æneidos lib. primo. Vnus ob noxam et furias Aiacis Oilei. Noxia nocētia. Virgilius libro octauo. iraeq; & crimina noxia cordi. M. Tul. in Hortensio. & cæteris quidem rebus, in quibus peccata non maxime afferūt 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 fiat in plerisq; quæ maioris modi est quàm necessarium, atq; ideo M. Tullius discreuit epistola ad Catonem. Nec iccirco mihi desyderandam esse dignitatem meam, quod eam multi impugnarint, sed eo magis reuolendam, quod plus desyderarint. Inter sperata et dictam & pactam & spō sam hoc interest, quod uirgo prius quàm petatur, sperata dicitur. Plautus amph. Amphitryo uxorem salutat lætus, sperata sua. 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. Mutuū à fœnore hoc distat, quod mutuum sine usuris, fœnus cum usuris sumitur, & est quasi acepti 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 ē, quod sub animo 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 γέφυρα διδασκάλου. ut sit alere sufficiendi generis curam habere. Pascere natos cibo saginare. Vbi graues pascuntur pauonum greges. Ora & oræ licet paria esse uideantur, tamen ut genere, ita intellectu distant. nam quoties in his neutrum genus tangitur, nullus, uel facies nostra significatur. Virgil. Os, humeroq; deo similis. & libro duodecimo. Ora citatorum dextra detorsit equorum, quoties fœminum cuiuslibet rei fines. Virgilius æn. libro primo. exire, locoq; Explorare nouos quas uento accesserit oras. Inter extinguere, & opprimere interesse Cicero uoluit de amicitia, ut sit maius opprimere, quàm extinguere. Quamobrem primū 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 contagi, ut uitium perpetua & insanabilis, atq; irreuocabilis causa.

Meminisse & in memoriam redire hoc differre Aristoteles putat, quod μνησθῆναι μὲν μονωθέντα τῷ μεμνῆσθαι & uult meminisse omnium esse animantium, ut abi, potionis, somni, uoluptatis, in memoriam reuocare, quod excaderit, non nisi hominis posse. Die quarta, & die quarto hoc differe prudentes uolūt, quorū tamen authoritas in obscuro est, ut sit die quarto temporis præteriti, die quarta futuri. Mentiri & mendacium dicere quemadmodum distent. P. Nigidius studijs bonarū artium præclarissimus manifestissime separauit. Qui mentitur ipse non falsus alterum fallere conatur, q mendacium dicat 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 utrorunq; uerborum ratio sub hac significatia proxima est ueritati, ut sit sæpe animi properare studiose ad res aliquas obtendentis, 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 manapioq; sit patria, & si in mariti matrimonio esset. Auarum & auidum ita discernuntur. Auarum enim semper in reprehēsione est, auidum autem ab auendo, quod est etiam honeste cupiēdo. & à delectatione intelligi potest, ac per hoc aliquando malis, aliquando bonis adiungitur causis. ut Virgi. geor. libro ij. pascuntur oues, auidæq; iuuēcæ. 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

omneis· quanquam & audaciam pro fortitudine legimus, ut Virgilius lib. ix. Prim 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. Tul. Thuſc. 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. lib. 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 inuidentiæ, utendum, eſt enim docendi cauſa uerbo munus uſitato, quoniã inuidentia nõ in eo, qui inuidet ſolum dicatur, 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 conſidere 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 et uelocitatem Cicero diſcreuit Thuſc. libro. v. Præſtans ualetudine uiribus forma acerrimiſq; integerrimiſq; ſenſibus, adde etiã, ſi lubet, pnicitatem. et Virgilius geor. lib. iij. hoc ſenſit Dura iacet pernix inſtrato ſaxa cubili, ut illud ſit celeritatis, hoc patientiſſimæ fortitudinis. Metum, timorem, formidinem, pauorẽ Cic. diſcreuit Thuſc. li. 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 arinæ Omnes innocuæ. Legere & eligere non ſub ea ſignificatione intelligi uult Varro de re ruſtica libro primo. atri ca 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 noluerunt, ut ſit miſerari flere & lamentari. Miſereri miſerationem alienis caſibus exhibere, et actiuo ad primum affectum, paſſiuo ad ſecundum. Acius 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 et aliquando uexata generibus. Aceroſum & aceratum utrunque noue poſitum, ſed diſtanti proprietate ſignatũ. Aceroſum nãq; panem farre minus purgato, ac ſordibus à candido ſeparato dicendum ueteres putauerunt. Lucilius lib. xxv. Quæ Gallam uiuere, ac rugis cãducere uenteris Farre aceroſo olei decumano, pane' cumano cõegit, tunc græci ὐπόπυρον uocant. Aceratum uero eſt lutum paleis miſtum, ut Laterarij uſus eſt. Lucilius lib. ix. Latere qui ducat habet nihil amplius. Nam quam cõmune lutum à paleis, cœnumq; aceroſo. Multum & ſatis eo diſtant, quod multum infinitum eſt, ſatis finitum. Auaris illud, hoc paras 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 bucolias. 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 totumq; 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 nõ 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 ali quibus 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 nõ cedere, & alibi Obnixi torquent ſpumas, & cœrula uerrũt. Terẽ. andria. pedibus, manibusq; obnixe omnia facturum.

Illix & illex hoc diſcernuntur, ab illicendo illix, illex uero à quo lex non ſeruetur. Plautus pœnulo. Qui malæ rei ante fuimus illices. Idem perſa. In iure illex, hoc eſt uiuens ſine lege, ſine iure labes populi. Ergaſtulum & ergaſtulus ut genere ita & intellectibus differunt. Nam neutro carceris locus eſt, maſculino cuſtos pœnalis loci. Lucilius libro. xv. Non ergaſtulus unus, & alius iudicem apposuit, ut nemo ſententiam libere quaſi ergaſtulus poſſit dicere. Fremere & frendere hoc diſſe parantur, 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 locat 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 et 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, cum conceptui exordium factum eſt. Abortus propè tempus pariendi, tunc enim moritur, quod naſcitur, in plu-

rimis hoc reconditum inuenimus.

DE IMPROPRIIS.

EDOLARE Fabrorum eſt uerum uerbum, cum materiarũ cõplanatur aſperitas. uſi ſunt eo laudandi ſcriptores uetuſtatis etiam ad alias fabricas rerum. Varro bimargo, cum tot cõmœdias ſine ulla fecerimus, ego unum libellum non edolem, ut ait Ennius? Sulcus omne quicquid in longitudine aduleatum eſt, dici poteſt ueterum authoritate doctorum. Varro bimargo. & pater diuũm triſulcum fulmen igni 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 corriga diruptas tenet aridum reliquum pede penula ſcortea pertegere. Vitreum pertenue, & per lucadum quicquid eſt, authoritate ueterum dici poteſt. Varro modio, quam iſtorum uitrea æſtate os tendat unice clauos.

Tela etiam lapides dici poſſe authoritas docuit, & omnia, quæ iacuntur. Siſenna hiſtoriarum libro tertio. Manuales lapides diſpartit, propterea quod is ager omnis eiuſmodi telis in digebat. 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, & tacitum, quid ueteres dicendum exiſtimauerunt. Siſenna hiſtoriarum libro. iiij. Subito mare perſubhorreſcere, cæcoſq; fluctus in ſe prouoluere leniter cœpit. 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 labrus ſcaracemis. Siſenna hiſtoriarum libro quarto. Innoxios tremẽtibus artubus repente extrahis, atq; in labro ſummo fluminis cœlo albente. Virgilius libro. vij. Sicut aquæ tremulum labris ubi lumen aheneis. Interfici, & occidi ad inanimata ueteres uehementi authoritate poſuerunt. Plautus menæchmis. Occiſa eſt hæc res. Lucilius. Durum molle uoras fragmenta interficit panis. Virgil. geor. lib. iiij. Ferr 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 peroequi. Idem ad Hirtium lib. ix. Dies quaſi iſtuc intereat neſcio, niſi tamen erat mihi iucundum ſeuerius, nequi caſum perimeret ſuperioris. Lucilius intereunt, labũtur euntur omnia uerſum. Gannire cum ſit proprie canum, Varro Aſinos rudere, canes gannire, pullos piparè 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 in dotatam eſſe inconmitatam, & 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 nata inhone ſta, ut putida uideri. Cinnos ac ficum, quod eſt aliud colloris etiam non talium rerum Tullio authore dicimus de orat. libro tertio. Atque eo citius in oratore, aut poetæ cinnis ac ficus oſtenditur. 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 maracapore. Hic in ambiuio nauem conſcendimus paluſtrẽ, quam nautici equiſones per uiam conducerent loco. Meridiem medium diei partem omnes ſolummodo dicendum putant, cum et noctis eſſe eam temporis partem doctorum authoritas dixerit. Varro maracapore. Repente noctis crater meridiem cum pictus aër feruidis late ignibus, cœli ore anaſtriæ oſtenderent. Nos in epiſtolis quæ inſcribuntur à doctrinis de peregrinando, & uigilia igitur aliquando, & morantium cogitationum prius quam ætas in meridie & torpidinem pelleret.

Rhedam pro curru Varro maracapore dixit. Regi Medeam aduectam per aëra in rhedam anguibus. Faſceam pro cortice. Varro γέροντος Δαιδαλέου. In quibus libis ſacra turri faſcijs cingut forem, librum pro cortice. Virgil. geor. libro ſecundo. udoq; docent inoleſcere libro. Viſcum poſitum pro rete à tenacitate. Varro parmenone. Lepuſculi timẽtes hoc quadrangulum dedit Diana rete nexile, aut uiſcum fuge, lineamq; compedem. Calcar pro impetu. Varro ſeſquiulyſſe. Ventus ſuo caſu uehementius ſufflare, & calcar admouere. Ebrios & Tianios non uinolentos, aut ſi nocuo, ſed expletos qualibet re poſſumus dicere. Varro eumenidibus, & cæteris ſcholaſticas auribus ſcholiat dape, qua ebrijs feſtice ἀπαρτολογίᾳ 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 nõ aberrauit geor. lib. i. aut Boreæ penetrabile frigus adurat. Gibberum pro extanti, & eminenti. Varro eumenidibus. Item tragici pro deunt capite gibbero, cum antiqua lege ad frontem ſuperciliaq; adedebant. 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, ducq; hanc ſignificantiam à ſquamis putant, ut enim eſt in corporibus ſordiũ alta congeries, qua ſquale re dicuntur, ita qđ fuerit qualibet re denſatum, oneratum inculcatumq; ſqualere uoluerunt. Vir. li. 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 nõ ſit deſertio nactus obſcuram noctem æſtu ſecundo, ac inde quin tranſgreſſos omnes recipit modos præceperus à luſitanis. Alibi de ſcaphis. Earum aliæ paulum nimio progreſſæ interim ſicco onere, cum pauor corpora agitauerat deprimebantur. Lucretius, præterea pauit uocq; 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 literatæ etiã arida, an ſicca, & 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; indecoris armis, & militaribus equis, quàm in scortis, atq; conuiuijs libidinem habent.

Vsus ab utendo, unde & usurpare dictum est obtinere. possuit quoq; uetustas usu perire hoc est non utendo aliquid posse. Plautus amph. est profecto, cæue sis, ne tu te usu perduis.

Furtum etiam non ablata res solum, sed etiam quicquid occulte geritur dicta potest. Virgil. geor. lib. iiij. Vulcani, Martisq; dolos, & dulcia furta. Plautus amph. Manifestum hunc obtorto collo teneo furem flagitij. Ingredi non solum, ut est manifestæ 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 solum ad malitiam callidos, uerum & recte peritos intelligi posse Plautus informat asinaria, Nec magis uersutus, quo cæueas ægrius eidem homini, siquid recte curatum uelis, mandes. Devorari non solum cibus gutture, sed et uox auribus potest. Plautus asinaria. Auscultate, atq; operam date, & mea dicta devorate. Et aulul. Nimium libenter edi sermonem tuum. Bicipitem quoq; rerum incorporearum posse dici, Varro de uita populi Romani lib. iiij. apuit. In spem adducebat, non plus soluturos, quàm uellent, iniquus equestri ordini iudicia tradidit, ac bicipitem cuitatem 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 improbũ proposuerit malo, quod grauius putatur, in eadem, quid factis neq; malis, neq; improbis. Belluã indifferenter posuit authoritas ueterum, Plautus aulul. quo quidem agno sat scio magis nusquam curiosam esse ullam belluã.

Crocare cum sit coruorum, Plautus aulul. Cantare eos dixit. Non temere est, qđ cornus cantat nunc mihi ab læua manu. Rostrũ hominis dicta 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 lib. v. Ne designati rostrum prætoris, pedesq; spectes. Idem libro. ix. Arripio & rostrum labe, atq; hoc ferieat impercutio, dentesq; aduersos discutio omnes. Varro περὶ πλοὺς li. ij. περὶ φιλοσοφίας. Itaq; uideas barbato rostra illum commentari, & unumquodq; uerbum statera auraria pẽdere. Idem serano περὶ ἀρχαιρεσιῶν. Rostrum in protrudendum esse ferunt. Fatum sicuti communiter intelligitur, significantiam decreti habet, à doctis tamen indagenter inuenimus positum pro uoluntate. Virgil. li. vi. Heu stirpem inuisam, & fatis cõtraria nostris Fata Phrygûm. Nec enim Iuno aut quisquam deorum fatum habet quod ipsi faciunt. Et eodẽ. Filius huic fato diuũ, prolesq; uirilis Nulla fuit. & in alio. Et si fata Iouis poscunt, hic terminus hæret. Rictum ferarum dicta uolunt, cum Titinnius etiam author sit hominis dici debere. cæue ex corde frontem labeat semper facto rictus. Item Pomponius prostibulo. Quis hic est quamobrem hic prostat rictum et labeas cum consydero. Lucilius satyrarum li. iij. Malas tollimus, animo atq; utimur rictu. Varro περὶ τάττω περὶ ἐγωμίων. ante auris modo ex sobolibus paruuli introrsũ dimittebantur, sed cincinni oculis supæculis, nigellis pupillis, quam hi laritatem significantes animi rictus paruissimus ut refrenato risu roseo. Stuprum, quod cum uiduis committitur hoc solum dicta putant, ueteres pro adulterio & uitio ponunt. Plautus amph. Stupri dedecoris à uiro argutam meo. Sallustius historiarum libro tertio. Ac statim fugitiui contra præceptum duces rapere ad stuprum uirgines, matronasq;.

Thesaurum etiam copiam pessimæ rei dici posse, Plautus uoluit Amph. Qui domi uxorem meam impudicitia impediuit, teneo thesaurum stupri. Cõpotem in bonam partem solum 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. Indolem adolescentiam tantum consuetudo dicit, quasi noua soboles. indoles autem est incrementum, ueteres autem senum dixerunt. Plautus milite. Si albus capillus hic uidetur, neutiq; ibi ingeniũ senis est, in hoc emussitata sua sibi ingenua indoles. Alacritatem in malis habẽdam Cicero Thusc. ostendit. Vir igitur temperatus cõstans sine metu, sine ægritudine, sine alacritate, libidine ulla nõ uexatus. Catuli non solum canum diminutiue, uerum omnium animalium appellantur. Virgi. geor. libro. iiij. Tempore non alio catulorũ oblita leæna, et alio loco de serpentibus, Compositis nouus exuuijs, nitidusq; iuuenta Voluitur, aut catulos tectis, aut ouа relinquens. Plautus truculento. Iam hercle ego hic te mulier quasi sus catulos pedibus proteram. Lucretius libro quinto. At catuli pantherarum scyraniq; leonum. Lucilius satyrarũ lib. iiij. Concursaret ægros catulos, fœtumq; ferarũ. Idem lib. vij. Rate ad catulos accèleret inultum. Compressus cum uirgine admissus dicitur. Plautus truculento etiam coitum cum meretrice compressum dicit ult. Num ad amicam decamo mense post Athenas attiras uiso, quam grauidam hic reliqui meo compressu, quid ea agat?

Opificem ex ope posse dici Cicero Thusc. lib. v. author est. Aduena quidam, & ignobilis uerborum opifex insinuasse in antiquam philosophiam uidetur. Semina pro uirgultis, uel malleolis, uel surculis dicta posse authoritatem Virgil. dedit georgicorum libro secundo.

Seminibus positis superest deducere terram
Sæpius ad capita, & duros iactare bidentes.

Sumen proprie à sugendo dictum. Nam muliẽris mammã 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 sumine fidat.

Exuuias & spolia non solum hominum tegmina, aut uestes dicta posse, Virg. author est geor. libro. ij. dicens de serpente.

Cum positis nouus exuuijs, nitidusq; iuuenta Voluitur. Acius bacchis. Tunc pecudum exuuias læuo pictas lateri accommodans. Lucretius.

Nam sæpe uidemus
Illorum spolijs uere uolitantibus auctas.

Diuortia nõ coniugij distractionem solum, sed etiam omnium inflexionum, quæ à recto detorquentur, Virgil. author. vij. Obijcunt equites sese ad diuortia nota Huc illuc.

Virgines non solum fœminæ dicuntur, uerum etiam pueri inuestes. Nam & quicunq; ex ephebis excesserant, deuirginari dicebantur. Varro περὶ εἰσαγωγῆς. Quàm sympathiam lubiat oculus haberet, quid imaginũ interesset. puer utrũ esse deuirginatum usurus, an monuce ῥώσας purus dũ cogito.

Enixas nõ in parta solum possumus dicere, sed etiam omni labore exercitas author 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 flexabulis περὶ ἐπαρχῶν. Quare o Marce Pransum, ac paratum esset hoc munume oportet.

Os rostrum, uel facies hominum tantum dici putant, ut de rostro Virgilius lib. ix. donec Rutuli clamantis in ore Cōcudit 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 potuit rescindere summum Veteris os. & Idem de leone lib. vij. Impauidus frangit telum et fremit ore cruento. Idem lib. ij. & ingentem lato dedit ore feneſtram. Mar. Tul. de suppliciis in Verrem. Nam in ipso aditu, atq; ore portus. Dorsa, & tergora hominum, & aliorum animantium consuetudo putat, cum & aquarum dici possit. Virgilius geor. lib. iij. Vndaq; iã tergo ferratos 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 uariet. 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. li. iiij. Quem mihi uix frugum, & pecudum custodia sollers. & 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 etiam 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. li. iiij. tu munera supplex Tende petens pacem, et æn. libro quarto. Hic Helenus cæsis primum de more iuuẽcis Exorat pacem dĩuûm. Plautus amph. Vt Iouis supremi multis hostijs pacem expetam. Deuotum ad prosperum tantum usus trahit, sed authoritas & aduersus significare uoluit. Virgilius æn. lib. i. Præcipue infelix pesti deuota futuræ. Reos non solum crimini & culpæ obnoxios, sed etiam honesti, uel uoti debitores promissi authoritas uoluit. Virgilius li. v. Constituam ante aras uoti reus. Dapes non tantum opiparos apparatus, aut religiosos, sicuti plerunq; significare, sed et uitabiles, et infandos cibos authore Virgl. possumus dicere æn. lib. iij. De Cyclope. Nam simul expletus dapibus, uinoq; sepultus Et bucol. Quas illi Philomena dapes, quæ dona parauit. Domum cõsuetudo hominum tantum habitacula dicta 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.

Incæstum usu dicatur flagitium in affines admissum, sed & incæstare 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 dicta manifestum sit, Virgilius li. ix. etiam fluuiorum dicit posse ostendit. cunctatur & amnis Rauca sonans, reuocatq; pedem Tyberinus ab alto. & Plautus remos nauium pedes dixit.

Muricis uetustas etiam saxorum asperitates tela omnia uoluit posse dici. Virgilius li. v. et acuto in muricis remi Obnixi crepuere. Dentes non solum quibus cibus atteritur, sed omne, quo aliquid exacuari, uel teneri potest. Virgil. dicit uoluit georgicorum libro secundo.

De falce, & curuo Saturni dente relictam
Persequitur uitem attondens, fingitq; putando. & æn. lib. vi.
Tum dente tenaci Anchora fundabat naues. Locupletes non magnarum opum tantummodo, sed & quamlibet rem firmos, & certos. Mar. Tul. dicit uoluit ad Cæsarem iuniorem lib. ij. Nihil omnino certi, nec locupletem ad hoc authorem habebamus. Et de officijs li. iij. Accidit eo testis locuples Possidonius. Monimenta et templa dicta posse M. Tul. author est in Verrem actione. ij. Vsum 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 dicta posse. Lana opus omne perit, pallor, tineæ omnia cædunt. Bonus & fortis, & pius dicta 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 collaca. & asseri laudes ago cum uotis me multatis meis, quod præter spem quẽ uellẽ audiebam hoc mihi Enniusq;

Disciplinosus etiam pessima arte potest dici. Cato de re militari. Quàm gladiator disciplinosus. Propitios, & pacatos homines dicta uetustas uoluit. Lucilius lib. xxvij. In uenis porro 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 & circùm magnæ sonantibus excita saxis Sæna 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 dicta putantur, cum sint & imæ, significant & fines. Virgil. geor. li. ij. Forsitan & scrobibus quæ sint fastigia quæras. Mar. Tul. de officijs lib. iij. Sed quoniam operi inchoato et prope iam absoluto fastigium imponimus. Numerum et de ijs, quæ non numerantur, sed admetiuntur, dicta 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 æstuare, sed ex quibuscunq; molestijs perturbari, unde & ictus marini, & exæstuatio animi sub hac significantia recte positi sentiuntur. Virgil. geor. libro. Omnia tunc pariter uento, nimbisq; uidebis Feruere. Templum & sepulchrum dicta potest uetustate. Virgil. æn. li. iiij. Præterea fuit in te-

ctis de marmore templum Coniugis antiqui. Veſtigia con ſuetudine 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 uicimus ſe autem pepiſſe, & nobis datum id prudẽter, et natum ab Home. ἰλιά. ἀὐταρ λαοῦσ ἔτικτεν ἀμύμονα βιὰ λεροφόντην. Parere etiam dictum ea, quæ non concipiant. Virgilius libro. xi. Ite ait egregias animas, quæ ſanguine nobis Hãc patriã 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 grundabant dixit grumiter pecus ſuillum, etiam hominum eſſe grunditum Cæcilius ebrijs deſignauit. Inſaniam non hominibus ſolum, aut animalibus, ſed ex ijs, quæ ſine anima ſunt. Virgilius bucol. Huc ades inſani feriant ſine littora fluctus.

Elegantes non ſolum ut conſuetudine elegantia ingenij, aut cultus electione & delectus plerunq; dici poteſt, ſed a ueteribus etiã uitio datur. M. Tul. in Clodiũ, et Curionem, tu elegãs in ſolus Vrbanus quẽ decet muliẽris ornatus, quẽ inceſſus Pſaltriæ, qui leuare uultum, 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 Romani lib. ij. Nihilo magis propter argenti facti multitudinem miſerat ſurandum, quod propter cenſoriam ſeueritatem nihil luxurioſum habere licebat. Sanguinolentum corporum eſſe. Lectum eſt & de incorporeis. Varro de uita populi Romani libro quarto. Ita propter amorẽ imperij magiſtratus gradatim ſeditionibus ſanguinolentis, aut dominatus quo appellarent. Pondus pro numero. Varro de uita populi Romani li. iiij. Ἐ Græcia aſiaticas in uillas comportaſſe magnum pondus omnium artificum. Audiendi ſenſum etiam iis 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 dicapoteſt. 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 tenuem 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 polluere. 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 æaſtor aucupaui, atq; è mea ſententia. Idem Menæchmis. Vt concedamus ex inſidijs aucupa. Ennius Medea. Fructus uerborum aures aucupauit. Pacuiius Chryſe. Incipio ſaxum tentans ſcandere uorticem in ſummis, dein hominis partes proſpectum aucupo. Accius Aſtyana cte. Nunc i conſilio id reges Argiuũ aucupauit, id quærunt. Idem Medea. Ego me extollo in abietem alte ex tuto proſpectãs aucupo. Vages pro uagaris Plautus milite. Te alloquor uitij, probriq; plenus, qui contra uicinos uagas. Terentius opuſculis. Rure puella uagat arido. Accius Tereo. Fama nam nobilitas late ex ſtirpe præclare uagat. Idem Medea, uagant pauore pecuda in tumulis deſerunt. Idem bacchis. Deinde omnis ſtirpe cum inclyta Cadmi denagant matronæ peratatæ tumultu uecordinaga inſania. Pacuuius Medea. Quid tãdem ubi ea eſt, quod receptat exul, incerta uagat. Turpilius leucadia, nulla uecordi uagas inſania. Ennius Hectoris lytris. Conſtitit, Credo, Scamander, arboris uento uagant. Pacuuius peribœa, intricati pertumefactus mœrore animi incerte errans uagat. Varro pſeudulo Apolline τῆσι θεῶν ἀναπτύσσω. Cum ſex pueri, & puellæ pariter ſex, aut ſeptem ſinuero, quæ cum choro pari uagarunt. Idem Hercule. tuam fidẽ 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 refragabũtur.

Meret pro meretur Plautus menæchmis. Item hic ultro ſit, ut meret, potiſſimus noſtræ domi ut ſit. Idem eodẽ. Adibo, atq; hominem accipiam dictis, quibus meret. Turpilius philopatro, Vtinam poſſint tibi referre gratias, ut de me mereas. Idem Hetera. Meret me merito, ut diligare. Auſpicaui pro auſpicatus ſum, Plautus perſa. Lucro faciendo ego auſpicaui. Idem ſticho. eam ego auſpicaui in re capitali mea Atta lucubratione, cum primo luci hodie ut exornata ſit, atq; ut auſpicetis cras eſt communis dies. Cæcilius plotio. Inſanum hoſpitũ aliter hiſtrionum eſt, atq; ut magiſtratus publicæ cum auſpicant. Næuius belli pœnici libro tertio. Virum prætor aduenientem, auſpicat auſpicatum proſperum. Deluctaui pro deluctatus ſum Plautus trinumo. cum hiſce erumnis deluctauit. Idem uidul. quid multa uerba plurimum luctauimus? Ter. ecyra. Dicatq; illi annulum ſeſe, dum luctat, detraxiſſe. Scruto Plautus Aulul. Poſtremo hunc iam perſcrutaui. Auguro, Accius œnomao. Atq; ea coniectura auguro. Idem amph. Si ſatis recte aut uera ratione 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 Tul. de Rep. libro quarto. Cui quidem utinam uere fideliter abundante augurauerim.

Aſſenſit eſt & paſſiuum. Accius neoptolemo. Vbi nihil contra rationem, et quam habuit aſſenſit ſilens. Idem erigona. Aſſentio age nunc tu tuam progniem & ordine Pomponius ſponſa, Pape pol magis ubi cognorit omnes una aſſentiant.

Cunctat pro cunctatur. Accius Alphesibea, Ita territa membra animo ægroto cunctant ſufferre laborem. Ennius ambracia. Bene mones, tute ipſe cunctato uide fortem uirum. Idẽ He

ctoris Lytris, q cupiant 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. Næuius Danaë, cõtemplo placide formam, et faciem uirginis. Titinnius fullonia. Spectã formam, atq; os contemplameum. Ennius Medea. Aſtã 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, quẽ dij dant, cape.

Amplexari pro amplecti. Cicero de orat. lib. iij. Nec uo luptatem tuentur, quam amplexari poſſunt. Criminat, Ennius ſatyr. lib. iij. Nam is non bene uult tibi, qui falſo crimi nat 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 li. 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 interea pedine appetunt cupide intui. Pomponius macchis geminis. Incepi contui conſpicio coleatum 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 mederantur. Pacuuius Peribœa. 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 πολιτίηλιτε ἰμάκης. Nam in omnibus legi πολίτε ηλυς τέρβιτον. Nec dares, ne polliceres quid datum eſt.

Populat & paſſiuum populatur. Virgilius geor. libro. i. Populatq; ingentem farris acerum Curculio. Cæcilius aſoto, iãdudum depopulat macellum. Ennius ambracia. Agros auda ces depopulant ſerui dominorum dominis. Quadrigarius. Agrum nolanum populare cœperunt. Accius aſtyanacte, qui noſtra peruium 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 pallentes 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, ſublã ditur, palpatur, caput ſcabit. Luctant pro luctantur. Ennius libro. ix. Viri a ualidis uiribus luctant. Bellantur pro bellant. Virgil. li. x Et pictis bellantur Amaζones armis.

Partiret pro partiretur. Lucilius lib. xxix. Quid quas partiret ipſe pro doctrina boni. Plautus Aſinaria. Hanc quidem, quam nactus prædam, cum illis partiam. Impertit Lucilius libro. xxviij. Soſpitat, impertit ſalutem plurimam, & pleniſſimam. Cohortarent. Quadrigarius annali. lib. v. Et dicerent caſtra facta eſſe, atq; hos cohortarent, uti maturarent. Moderant pro moderantur. Accius epigonis. Viden' ut te impietas ſtimulat? nec moderat metus. Pacuuius pibœa. 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 ſullonibus. quin ergo, quando conuenit, complectite. mi frater ſalue, o ſoror ſalue mea. Expergiſceret pro expergiſceretur. Pomponius Agamemnõe. 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, mitiſcat malo. Varro rerũ diuinarũ lib. vij. 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. Experiuntabant, 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?

Perconctat, Næuius maleuolis. Si perconctaſſem, malum hoc me præteriſſet. Næuius belli punici lib. ij. Blande, & docte perconctat 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. vij. Id quoq; paciſcunt mœnia ſint, quæ lucratium 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 ſatuæ 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. Iuueni 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 trinumo. Nam retinere nequeo, quin dicam ea, quæ promeres. Opitula, Liuius equo Troiano. Da mihi haſce opes, quas peto, quas precor corrige, opitula. Fite imperatiuo modo. Cato de præda militum diuidenda. Tu diues fite, Craſſus libro. 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.

Recordauit. Quadrigarius annali. lib. y. Is, ubi Dacium cognouit, & patria eum recordauit. Poti pro potiri. Pacuuius Iliona. Vt si onere credo adhuc septrum patientur poti. Præstolat pro præstolatur. Turpilius pedio. Ego præstolabo illi, ut citante opicium. Liuius Tereo. Nimis pol imprudenter suis præstolaras. Reuortit, Pomponius maiali. Cœnam quæritat, si eum nemo uocat, reuortit mœstus ad me, nam miser. Næuius asinio. Age nunc, quando reuortit, responde quod te rogo. Tutant Plautus mercatore. Inuoco uos lares diales, ut me tutetis. Næuius Lycurgo. Tuos qui celsos terminos tutant Pomponius. Partis non erat, quod corpus tremulum famula tutaret toga. Pacuuius peribœa. Tu mulier tege, & tuta templa Liberi. Patitor pro patere. Plautus asinaria. Patitor tu item, cum ego te referiam. Copulantur pro copulant, 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. Oscului. Titinnius Ilarubra. Laudor, quod oscului priui gnæ caput.

Expedibo pro expediam. Plautus truculento. Ego expedibo, rem pdidi apud uos. Pacuuius peribœa. Mane expedibo. Factum mihi, quod contra rogo, respondeas. Manducatur pro manducat. Pomponius pappo. Agricola nescio qui sellam urget, quasi asinus uxorem tuam ita opertis oculis simul manducatur, ac molet. Lucilius satyr. lib. iiij. Assequitur neq; opinantem in caput insilit commanducatum totum. Idem lib. xiiij. Cũ illud, quid faciat, quod manducatur in ore. Afranius fratris facile manducari qui potest. Miseretur pro miseret. Turpilius epiclero. Quàm matris, nunc patris me miseretur magis. Pacuuius. At acepisti 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, ni mirum 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 inimicas. 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 pastopoma περὶ ὑτῶν μυκημάτων. Ita, uti soliti eramus, Romæ in balneis plodere cœpimus, & murmurari. Quadrigarius annali. li. viij. In eo loco populus murmurari cœpit. Varro παρὰ πάππῳ περὶ ἐγκωμίων. Hoc græcis renuntiato, ut facile intelligeres, nos ab his amari, commurmurantur. author idem uirgula diuina. Præsertim, cum uentrem meum cœrceam, nec murmurari patiamur. Excalceatur pro excalceat. Varro Pseudulo Apolline περὶ θεῶν ἀπαντήσεως. Quod in eius dei templa calceati introeunt. Nam in oppido, quæ est ædes Apollinis, & quæ ibi ad Herculis introeat, nemo se excalceatur. Nutritur, et nutricatur pro nutrit, & nutricat. Varro testamento περὶ διαταβήκης, ἢ περὶ φιλοφροσύνης. Natis quos Menippe hæresis nutricatæ, & tutores do, qui rem Romanam, latiumq; adascere multis. 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 nutriatur, & continet. Afranius uopisco. Nam nutriatur oliua. Lucilius lib. xxx. sensu nutriatum 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 inatu adegit.

Esuribo pro esuriam. Pomponius augure. Immo mane non esuribis diutius quare roga. Nouius mortis et 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 dulore ste. Vereor si unquam fatiscar facere quodquod quibo boni.

Consecrabor pro cõsecrabo. Plautus persa. Sed quis hic an satus ambulat magnifice cõsecrabor. Frutiari pro frutiare. Cicero ad Atticum lib. xy. Excisa enim est arbor, non euulsa, itaq; quàm fruticeturuides. Exugebo. Plautus epidico. Iam ego me uortam in hirudinem. Atq; eorum exugebo sanguinem. Copulantur pro cõiungunt. Plautus aulul. Adeunt consistunt copulantur dextras.

Inuenibo pro inueniam. Pomponius buccone adoptato. sæpe annuit, inuenibit sæpe. Puniuntur pro puniunt. M. Tul. Thusc. li. i. Tenendum est igitur, nihil curandum esse post mortem. cum multi inimicos, & mortuos puniuntur. Sacrificantur pro sacrificant. Varro antiquitatum rerum diuinarum lib. xiiij. Viris nuptis sacrificabantur in cubiculo uiduæ sacrificari. Varro manio. Non maledicere, pedem in focum non imponere, non maledicere sacrificari. Idem Varro de liberis educandis. cum primores 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 discrepuit ab Antonij diuisione. Spolior pro spolio. Afranius crimine. Quos impune depopulatur, & dispoliatur dedecus. Quadrigarius annali. Ita per sexẽnium lugatiam polam, atq; agrum campanum, qđ 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 gliscereretur. Ignescitur pro ignescit. Laberius cœlacæ. 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 fublatæ metu non in communi spectant, sed suum quisq; diuersi commodum focillatur. Enungerentur. Varro de liberis educan-

dis. Eo cõſecuti cõporis ſicitatem, neq; ſtuerent, neque eum gerentur libertatem. Libertatem uti, pro uti libertate. Titinnius lib. y Tum uti eum oportet libertatem qui ſapit. Nonius, Tonam, atq; ſacul tatem uideo uter uulgariã. 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. Nonius 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 caſtel. Malum auſer, 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, meuis potiri, ſic ergo potiar quod uolo. ſic & Callet illam rem pro illa re. Pomponius pictoribus. Mirum in hac Marſa eſt incolubrans callet anticulam. Afranius epiſtola. quanquam iſta hæc malitioſa non tam calleo, tamen non fefelli.

DE MVTATA DECLINATIONE.

APRICATIO Pro apricitas. Mar. Tul. de ſenectute. Vbi enim poteſt illa ætas aut calefcere apricatione melius uel igni. Itiner dictum pro iter. Varro pranſo. Parata luna expectans Adria ſe itiner lõgum leuare. Plautus mercatore. Quin tu ergo itiner exequi meum me ſines? equidem mutata declinatio non eſt ab eo, quod eſt iter iteris, ſed eſt ab eo, quod eſt itiner itineris. Lucretius libro ſexto. Obuia diſcutiat gladijs, itineráq; ſequatur. Accius œnomao. Coniugium 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 uror, nunc hæc res me facit feſtinem. Lacte pro nominatiuo cæſu ab eo, quod eſt lac. Ennius lib. xi. Etſi mulier erubuit cæu lacte, & purpura miſta. Hemina annalium lib. iiij. Ex Tyberi lacte haurire. Cæcilius. Tite præſertim quæ non peperit, lacte non habet. Varro andabatis. Cãdidũ 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 cæpſit. Varro ὅσοι πρὸς λύκαν. 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 ſullonibus. Ni nos texamus, nihil eſt ſullones nobis quæſti. Plautus aulul. Nam hic apud nos nihil eſt quæſti furibus. Nonius Per deam ſanctam lauernam, quæ cultrix quæſtuis ſit. Ter. ecyra. Nunquam animum quæſti gratia ad malas inducam partes. Pomponius piſtore. Nam plus quæſti facerem, quàm quadrinas ſi haberem molas. Turpilius demurgo. Mulier meretrix, quæ me quæſti cauſa cognouit ſui. Idem cætera. Simulari me à ſe amari quæſti gratia. Cæcilius uenato re. Satis'ne huic ordine etſi nihil egi quæſti, quia ſunt æmuli. Varro de liberis educandis. Non in ſuarum manu opificio, quibus alme lino quid ſiccunt 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 tu multi? Accius æneadis, uel decio. Nihil neq; periculi, neq; tumulti eſt, quod ſciam. Idem. Cuius uos tumulti cauſa acte timeo qd parum aduorti. Victi pro uictus. Plautus captiuis. Pro victi 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 ſeſtulas. Metell. Creticus in Appuliam circũq; 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. lib. i. Poſteáq; 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 trinumo. Quod ebibit, qđ comeſt, quod ſicat ſumpti. Turpilius philopatro. Cæ autem tuum ore uti ſoleo uidere mihi ægre id pati, quia hoc dies compluſculos interæpedo 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 facit, itiner itineris. Nonius lycurgo Ignoti iteris ſumus, tute ſcis. Accius œnomao. Præſtò etiam adſum exprome quid fers, nã telõ goitere cerno uadere. Idem thelepho. Studiũq; iteris reprime. Varro περὶ ταφῶν tua templa ad alta fani properans citus itere. Exerati, uel exercituis pro exeratus. Accius armorum iudicio. In quo ſalutis, ſpeſq; ſummas ſibi habet ſumma exerati. Idem ἐπὶ τοῦτοι μάχῃ. Contra quantum obſueris, ſi uictus ſcies, conſydera, & quò reuocès ſummam exercitu. Varro de uita populi Roma. lib. ij. Quibus cum turpe fœdus ſine publico conſilio dederunt hoſti quotquot Decius imperator pro exerati ſalute ſe dijs manibus deuouit. Aſpecti pro aſpectus. Accius Aſtyanacte. Abducite intro, nam mihi miſeritudine commouit animum excelſa aſpecti dignitas. Idem alpheſibœa. O diorum hoſtificuḿq; diem obuium turbã, aſpecti atq; horribilem. Scriptio proſcriptura. Cicero de orat. lib. ij. Illud autem eſt huius inſtitutæ ſcriptionis ac temporis. Lucti pro luctus. Accius pelopidis. Ceſſo hunc ire, & rapere lucti ueſtem in lecto coniugis. Idem nyctegreſia. Tũc quod ſupereſt, ſocium mutus leto, an lucti pœnitet? Salti pro ſaltus. Accius menalippo, hi menalippum interea traiectus nemorum in ſalti fauabus. 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. lib. ij. Præterea cum frons tenera, imprudenſq; laborum. Varro Parmenone. Creditur lucos alta frons decidit platanus ramus. Ibus pro ijs minus latinum putat conſuetudo, cum ueterum authoritate plurimum ualeat. Titinnius gemina. Euæ Caſtor ſi moratæ ſitis ambæ ibus, ut pro ego maioribus. Plautus milite. Latrones ibus denumerem ſtipendium. Pomponius papo. Agri cola nunc quando uoluiſti facere fic uoluptati ſi es ibus.

Excelſitas Mar. Tul. de offic. lib. iij. Etenim magis eſt ſecundum naturam excelſitas animi & magnitudo. Campans pro campanum. Plautus trinumo. Credo ego iſtuc Staſime, ſed cãpans genus multo ſyrorũ iã antro it patientia. Pernici pro perniciei. Mar. Tul. pro Sexto Roſcio. Quorum nihil pernici cauſa diuino conſilio, et ui ipſa ac magnitudine rerum factum putemus. Siſenna hiſtoriarum libro ſexto. Romanos in re cerne pernicia cauſa ueniſſe. Hærem pro hæredẽ, Næuius gymna-

ſtico

ſtico, atq; meis bonis omnibus ego te hærem faciam. Celu ars monoptoton eſſe uult, contra ſentit authoritas Lucretius li. v. Aſſiduus q; geli caſus mortalibus aufert. Idem libro ſexto. Deniq; ſæpe multus fragor, atq; ruina geli. Vapos & ua por, & timor, & timos, & labos & labor, ita ſunt ut color, & colos. Lucretius libro quinto. Peruolitans pmanat odos fri gus q; uaposq;. Næuius Lycurgo. Iam ubi nos duplicant adue nientis timos, uaposq; Accius andromeda. Qui neq; terra eſt datus, nec aneris cauſa unquam euaſit uapos. Varro manio. Sternit iuuencus quam labos mollem facit. Peruico pro peruicaci. Accius armorum iudicio. Sed puico Aiax animo atq; morabilioni Plautus aulul. hic qdam peruicus cuſtodem addi dit. Antiſitam. Accius aſtyanacte. Vtinã unicam mihi an tiſitam arcitenens ſuam tutetur. Gemiti Plautus aulul. Tantum gemiti et mœſtitiæ mihi hic dies obtulit. Specis pro ſpecubus. Accius alcmeone. quid diꝝ interdum inferam penitus depreſſum altis clauſere ſpecis. Gallum pro gallorum. Varro eumenidibus. Cuditatem, an pudorem gallum cœpit mi hi uideri. Generibus pro generis. Accius alcmeone. Qui duxit cum te uiderit ſocerũ generibus tantam eſſe impietatem?

Argus pro arguus. Plautus amphitryone. Amphitryo na tus argus ex argo patre. Virgilius æneidos libro quarto. Hau riat 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 bi ſulcis unguli ſ ne ſe humu uideant. Varro ταφῆ μνημάτων. In pauimento non ædes facere lacunam, et in humu calceos facias elixos. Flucti pro fluctus. Accius telepho. Flucti cruoris uoluerent mihi. Idem Clytemneſtra. Flucti immiſericordes ia ere, & ætra ad ſaxa allidere. Pacuuius chryſe. Interea lo cat flucti flaccſcunt, fileſcunt uenti, mollitur mare. Piſcati pro piſcatus. Pomponius piſcatoribus. Quid habes in ſcyrpicu lis calue omne piſcati genus. Turpilius Demetrio. Antehac ſuf flabat aquilo, aut auſter inopia tum erat piſcati. Poematis. M. Tullius li. iij. quod idẽ in poematis in picturis uſu uenit.

Cultio pro cultura. Marcus Tul. de ſenectute. Nũ igitur ho rum ſenectus miſerabilis, q ſe agri cultione oblectabantur?

Vulgariam pro uulgarem. Næuius. Nonam, atq; facilitatem uideo utier uulgariam. Turpilius thraſyleone. Non eſt medio cris res, neq; uulgaria fallacia hæc. Afranius priui gno. De hinc temeritatem repudio uulgariam. Pannibus pro pã nis. Pomponius macchis geminis. bono animo es uideo eripui ſti 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. Acci us phœniſſis. Aut ſæpe ex humili ſede ſublima euolat. Salluſti us hiſtoriarum libro tertio. Nam terna tunc erat, & ſublima nebula cœlũ obſcurabat. Ab eo quod eſt labos laboſum facit nõ laborioſum. Lucilius ſatyrarum libro tertio. præterea omne iter hoc eſt laboſum. Idem, Tantalus laboſas pœnas.

Nefantia pro nefanda. Lucilius ſatyrarum libro tertio. Tanta lus, qui pœnas ob facta nefantia pendit. Idem libro xxix. Diſ ſociat atq; omnia ac nefantia. Varro σιομαχία περὶ τύφου. Ego inquit, eam ſuppetias quæ tunc mihi nec res, nec ratio eſt diſſociat atq; omnia nefantia. Gracila eſt pro gracilis. Lucilius ſatyrarum libro octauo.

Quod gracila eſt pernix quod pectore puro.
Quod puero ſimilis.

Bacchanaliorum pro bacchanalium, ut uecligaliorum, & noualiorum, uulcanaliorum. Salluſtius Exaudiriq; ſonus bac chanaliorum. Idem hiſtoriarũ libro quarto. Curio uulcana liorum die ibidem moratus. Tumulti pro tumultus. Enni us hectoris lytris. Quid hoc hic clamoris? quid tumulti eſt? no men qui uſurpat meum? Turpilius pedio. Progredior foras uĩ ſere, quid hinc tumulti ante fores. Salluſtius Catilinæ bello. Ille cohortes ueteranas, quas tumulti cauſa cõſcripſerat in frõ tem poſitas, cæterum exercitum in ſubſidio locat. Afranius uo piſco. Item quid hoc, perij, pertimui, quid tumulti exaudij?

Progenij pro progeniei. Pacuuius, paulo pater ſupreme noſtræ progenij patris. Strepiti pro ſtrepitus. Ennius Hectoris lytris. Quid in caſtris ſtrepiti eſt? Mirabilitas pro admi ratio. Marcus Tull. de officijs libro ſecũdo. Ergo & hæc animi diſplicentia admirabilitatem magnam facit. Itiner pro iter. Ennius telepho. Deũmq; de cõſilio hoc itiner credo cõna tum modo. Pacuuius atalãta. Dolet pigetq; magis, magisq; me conatum hoc nequicquam itiner. Idem duloreſte. Delphos ue num pecus ſecundæ abſtabula, ac itiner contuli. Ferocia pro ferocitate. Pacuuius teucro. Niſi atia ferocitate, atq; ferocia. Marcus Tul. de Rep. libro quinto. Qui comperit eius uim & effrenatam illam ferociam. Deliritas pro deliratio. La berius. Quænam mẽs, quæ delirit as uos ſuppilatores facit, cũ cano eugio uelitari. Holerorum pro holerum. Lucili. ſatyrarum libro xv. Tintinabulum abeſt hinc ſurpiculiq; holerorum. Miſtura pro moderatura. Varro de uita po puli Romani libro primo. Sed quod ea & propter talẽ miſti ram immoderatam ex aquis cunctis, quod temperatura mode ratur in Romuli uita triplices cuitates. Guberna pro gubernacula. Lucilius ſatyrarum libro xx. Proras deſpolia te, & detundite guberna. Singularia pro ſingulari. Tur pilius demetrio. Homo uniat eſt natura, & ſingularia.

Lubidinitas pro lubidine. Laberius ſcylace. Lubidinitate la bitur. Fructi uel fructuis pro fructus. Turpilius canephoro. Satis fructi reddũt. Idem hetera. Hæc ſi impetro abs te, ut faciat, ſatis fructi cepero ex te. Varro de re ruſtica libro primo. Eius enim ſalinam eſſe fructuis ueneno. Menſionem pro menſura. Cicero de oratore. Aures enim, uel animus aurium nuntio naturalem quandam in ſe continet uocum omnium mẽ ſionem. Volutabundus pro uolutans. M. Tull. de Rep. libro ſecundo. Cupido autem & expetenti, & lubidinoſo, & uolutabundo in uoluntatibus. Porti pro portus. Tur pilius demiurgo. Neque nautæ cum eſſent circumuenti uentis incerto itinere porti indigentes. Domuis pro domus. Var ro ταφῆ μνήματος. Perrexit in interiores partes domuis.

Soni & ſonus pro ſonitus, & ſona. Pacuuius duloreſte. Quidnam autem hoc ſoniti eſt? quod ſtridunt fori. Cælius calcis, Nam quidnam fores fecere ſoniti. Siſenna hiſtoriarum li bro tertio. Poſtquam in ſonu ſignorum prælium magno cum clamore uirorum commiſſum eſt. Glutino pro glutine. Lucilius libro xxvi. Præterito tepido glutinator glutino.

Cautio pro cautela. Cicero de oratore libro ſecundo. Neq; illa mihi cautio, & timiditas in cauſis propter præſtantem pru dentiam Craſſi negligenda eſt. Terentius andria. Puerum au tem ne reſciſcat 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 φιλοπονίας. Puglis ſpectatoris, q miſerum putatis uinci, quæro à uobis, ſi aduerſarius ſuperalia ceſtis diſcõ binarit, num quis ueſtrum ſuam mihi eſt daturus. Fru ctuis pro fructibus. Varro Meleagis. Quæro utrũ fructuis, an delectationis cauſa, fructus ut ũedatis. Idem ταφῆ μνή ματος. Aliquot Romæ ſunt, qui cellas uinarias fructuis pa

rant, ut uendant. Quæsti pro quæstus. Varro prome theo. Æmulum illius artis, atq; obstrigilatorem, quæ propter aliquot annos quæsti nihil fecerit. Senectam pro senectute. Virgilius libro sexto. uires ultra sortemq; senectæ. Lucilius libro xxyiij. Prospiciendum ergo in senecta nunc ado lescentia est. Inermis pro inermibus. Sallustius Iugurthæ bello. Neq; quenquam decere, q manus armauerat, ab inermis pedibus auxilium petere. Sisenna historiarum libro quarto. Cleriq; inermis in castra perfugunt. Galliæ pro gallicæ. Sallustius historiarum libro quarto. Cum interim lu mine etiam tum incerto duæ galliæ mulieres conuentum uitantes ad menstrua soluenda montem ascendunt. Effi gia pro effiges. Afranius uopisco. Cuius te suscitat imago? cu ius effigia cognatus patre? Intemperia pro intemperan tia apud ueterem authoritatis obscuræ, has eius intemperias in maritum. Poematorum pro poematum. Afranius priuigno. Poematorum non bonorum. Plautus Asinaria. Nã neq; fictum, neq; pictum, neq; scriptum in poematis.

Acritas. Accius neoptolemo uis ueritatis, atq; acritas.

Largitus pro largitio. Terentius adelphis. Quod pro luuium? quæ ista hæc subita est largitas? Dextrabus pro dexteris. Laberius odyssea. Deq; manibus dextrabus. Cu ratura & curatio pro cura. Terentius Eunu. Tametsi bona est natura, reddunt curatura iunceas. Cicero Thusculanarum libro tertio. nam ut medicæ causa morborum curationem esse in uentam putant. Inuerbi pro uerbis. Lucilius libro xxx. Maximus si argẽto inuerbi androgyni barbati mœcho cinædi. Varro epistola ad Fabium. Quod facis saturnorum simules sunt, quod maxima fiunt, idemq; in uerbi. Sex centum pro sexcentorum. Lucilius libro xxx. Maximus si ar genti sexcentum, ac mille reliquit. Idem libro xxx. Quid ue ro est centum ac ducentum possideas millium. Pauperi es 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 nũc 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 pa tribus, secundo de victuis consuetudine primigenia, tertio de disciplinis necessarijs uitæ. Graduis pro gradus. Var ro de uita populi Romani lib. secundo. Multo prædita pudore & pudicitia adolescentis, dixerunt cũ maiore patre eius gra duis, & ætate ad te stipendia facerent. Puerilitas pro pue ritia. 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 utsanguis deterior, sic lac. lac enim, ut quidam dicunt physici, sanguinis spuma est. Præcan trix. Varro de liberis educandis, ut faciunt pleræq; ut adhi beant præcantrices nec medico ostendunt. Rituis pro ri tus. 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 et ma lorum libro quinto. In primo enim ortu inest teneritas ac mol litia quædam.

DENVMERIS, ET CASIBVS.

Accusatiuus numeri singularis positus pro genitiuo plurali. Sisenna historiarum libro quarto. Qui tamen, quibus litibus fœdera maiorum suum dissoluta. Titinnius ueli terna, omnium uitum expertem, consilij plenum prohibui. Idem gemina. Non exe cratis parasitum, nec uirum aspellit domo. Lucretius libro sexto. Flamma tempestas siculum dominata per agros. Plau tus perſa. Pol deum uirtutem dicam & maiorum meum. Terẽ. ecyra. Propè iam remotum ab iniuria aduersarium. Accius euryſace. Reprime parumper. Millia sex numũm in aream di misi numariam. Idem ἐπὶ ναῦσὶ μάχῃ. Ab classe ad ur bem tendunt, neq; quisquam potest fulgentium armorum armatus ardorem obtui. Turpilius epiclero. In caliphonis nunc te miseræ liberum. Pacuuius atalanta, Parentum incertum in uestigandum gratia. Idem peribœa. Regnum imperator æter num morum sator. Varro τετίμα πάντα περὶ ἐνεωμίων. Omi optanti ministerio inuidum tabes. Idem de uita populi Romani libro quarto. Hortensius supra decem millia cadũ hæ redi retulit medimnum uini mille cadum. Sallustius histo. lib. nono. Cuius duas insulas propinquas inter se, & decem stadium procul à Gadibus satis constabat suopte ingenio ali menta mortalibus gignere. Afranius uopisco. Antiquitus pe tenda 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 dati uo. Ignoscamus illam rem, pro illi rei ignoscant. Plautus am phi. Velatis manibus orant, ignoscamus peccatum suum. Te rentius eunu. Haud ne comparandus hic quidem ad illum est? Genitiuus casus positus pro accusatiuo. Titinnius psal teria. Dicas tu quæso, quo à te amorisi mei fastidis. si meæ deli tiæ. Plautus Aulularia. Fastidit mei, pro me fastidit. Lucilius satyrarum libro septimo. Tristis difficiles sumus, fastidimus bo norum. Turpilius Leucadia. Vide nunc fastidit mei. Lucilius libro xxyiij. Cui sæpe imposui mille plagarum in diem. Idem. Si argenti indiges. Plautus aulularia. Deinde egomet mecum cogitare interdum occepi. Sic uereturillã rem, sicuti & consuetudo, & Terentius phor. author est dicens. Non simultatem meam uereri saltem. Veteribus genitiuum pro ac cusatiuo poni placet. Afranius compitalibus. si non uerear, ne mo uereatur tui. Idem simula. Tui ueretur, me ad te misit ora tum peteret. Idem emancipato, optandum uxorem, quæ non ue reatur uiri. Pacuuius Hermiona. Tyndareo fieri contumeliam, cuius à te uereturmaxime acta gratulatione nihil' ne te po puli uereturqui uociferare in uia? Varro sardis uenalibus. Non te tui saltem pudet, si nihil mei reuereatur? Accius Alphesi bœa. Si tui uereturte progenitoris, cedo. Accusatiuus, positus pro ablatiuo. Titinnius gemina. Aedepol hominis igna ui functus officium. Plautus menæchmis. Nam parasitus octo hominum munus facile fungitur. Idem trinumo. Sequere hac eine gnate, ut munus fungas tuum. Lucilius satyrarum libro primo. Munus tamen fungi, & muros seruare. Idem libro qn to. Læuius Pauperem ait se ingentia munera fungi. Turpilius epiclero. Sed uola, ut familia nostra officia fungatur sua. Idẽ pedio, nuptias abiecti, amicos utor primores uiros. Pacuuius du loreſte. Non'ne officium fungar unlg, atq; ægre madefactum feram? Accusatiuus, uel nominatiuus positus pro abla tiuo. Turpilius Demetrio, meos parentes careo. Marcus Tullius de Rep. libro qnto. Sed tamen ut bono patrifamilias colendi, ædificandi, rationandi quidam usus opus est. Varro νύ- νυος περὶ ταφῆς, Deniq; si uestimenta ei opus sunt, quæ fers, aut conscindis? Si non opus sunt, cur feris? Idem prometheo li-

bro primo. Id ut ſcias, audi hoc, quod falſum dicis eſſe, nemini oculos opus eſſe, ſi habet. Salluſtius hiſtoriarum libro ſecundo. Ruina, quæ pars magna ſuismet, aut proximorum telis cæteri uicem pœnarum 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 trinumo. Non ego ſum dignus ſalutis. Cicero Thuſc. libro quarto. Aliquod malum metuit examinatus 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 peribœa. Poſtquam eſt honoratus frugũ, & floris liberi. Marcus Tullius de Repu. libro tertio. Noſter autem populus ſocijs defendendis terrarum iam omnium potitus eſt. Afranius excepto. Quod uitæ ſtudium, aut quod præſidium in poſterum mihi ſupponebas, mecum priuis tui. Varro de uita populi Romani libro ſecundo. ut noſter exercitus ita ſit fugatus, ut galli Romæ capitolij ſint potiti, neq; inde ante ſex menſes gſſerint ſignificata ad genitiuum in poteſtatem uenit. Plautus captiuis. Ille alter potitus 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 Hortenſio. Et q expectat, pœdet animi, quia ſemper quid futurum ſit, incertum eſt. Varro eumenidib. Ego autẽ q 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 ppetuo uiuunt. Datiuus pro accuſatiuo. Titinnius aratro. Vbi ambitioni uirtuti uideas antecedere, pro uirtutem antecedere. Plautus truculento quia tu ueſtimento, & cibo alienis rebus curas. Accius meleagro. Cuius exuuias, & coronam huic numerauit uirgini. Marcus Tullius de Rep. libro quarto. Hic uero mulieribus præfectis reponatur, qui apud græcos creari ſolet, ſed fit cenſor, qui uiros doceat moderari uxoribus. Salluſtius Catilinæ bello. Breui 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 triẽniũ ex Andro commigrauit huic uicinię. Varro de uita populi Romani li. iiij. Tanta porro inuaſit cupiditas honorum plerisq;, ut uel Cœlum ruere, dũmodo magiſtratum adipiſcantur, exoptent.

Accuſatiuus pro genitiuo. M. Tul. de offi. li. ij. Dum homines cruenti haſtam illam cruentam meminerint, & ſperabunt. Virgilius buc. alternos muſæ meminiſſe uolebant. Plautus caſtellaria. Meminere officium ſuum. & menæchmis. Propterea illius nomen memini facilius. Accius euryſace. Heu me miſerum, cum hæc recordor, cum illos reminiſcor dies. Idem ἐπὶ ναυσὶ μάχη. Eos mortalis fœnis libro decimo. Miſeror ſæpe ſtuditos uolo, & adamante, ueritus ſum arbitror, atq; utinã memet poſſim obliuiſcier. Et in nycte greſ. 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 meminẽ, 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. Porro quæcũq;, & cuicunq;, ut diximus ante, obſiterit primo hoc mi nuendi refert res. Idem libro ſexto. Et id ſolum aduerſæ fortunæ rei quæ reſiſtit. Turpilius pedio. Neq; uirũ 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. Volo amori obſecutũ illius, uolo amet me patrẽ. Idem pſeudulo. Quorũ labori ego hominẽ parſiſſem lubẽs me interrogãdi, & tui reſpondendi mihi. Cicero de orat. li. 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 ſciſtus. Ter. phor. Ita pleriq; ingenio ſumus omnes, noſtri noſmet pœnitet. Sic & potior illam rem. Pacuuius peribœa. Regnum potior, coniugem macto inferis. Ablatiuus pro datiuo. Lucil. quod ſumptum, atq; epulas dictu præponeſ honeſto. Virg. 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. li. V. Gratior & pulchro ueniẽs in corpore uirtus Adiuuat. Accuſatiuus pro genitiuo. Accius myrmidonibus. Mea fata in acie obliti. Sallu. hiſt. li. iij. Sed Pompeius a prima adoleſcentia ſermone fautorũ ſimlẽ fore ſe credẽs Alexandro regi. Virg. æn. li. viij. Et uocẽ Anchiſæ magni, ultumq; recordor. Accuſatiuus pro datiuo. Lucilius lib. xxvi. ſuſpẽdat ne ſe, an i gladiũ incũbat ne cœlũ uideat. Plau. amph. ue latis 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. Vir. æn. li. iij. Tres adeo incertos cæca caligine ſoles
Erramus pelago, totidem ſine ſydere noctes.
Cicero de orat. libro tertio. Locutus eſſe dicitur homo copioſus aliquot horas. Datiuus pro ablatiuo. Siſenna hiſt. l. iiij. Alij ſaltui, ac uelocitati certare. Varro de re ruſtica. li. i. A quo qđ idigent potui poma dicta eſſe poſſunt. Idẽ Varro de liberis educandis. Non ſolum qui primus in alterutra re præſtet alios, ſed eteam qui ſit ſecundus, & tertius.

Nominatiuus pro ablatiuo. Siſenna hiſtoriarum libro tertio. Omnia, quæ diximus locat ſtatim potitus. Idem. hoſtis

locat ſuperiora potiti. Virgilius æneidos libro decimo. ſaxumq; undis immane minatur.

DE MVTATIS CONIVGATIONIBVS.

Feruit pro feruet. Lucilius libro octauo. Feruit nunc feruit ad annum. Accius nyctegreſia. Claſſis adit, clauditur, feruit. Titinnius ſetina. Sapientia gubernator nauem torquet non ualentia, cocus magnum ahenũ quando feruit, paula conſutat trua. Accius meleagro. Heu cor ira feruit cæcum amentia rapior feruorq; Pomponius agricola. Domus hæc feruit flagitijs. Afranius priuigno. Hoc potius, hoc nunc feruit minus, hæc uolo. Varro ſexageſi. Quod leges iubent, non faciunt, faciant doſcelduc feruit omnino. Ab eo quod eſt feruit breuiato accentu feruĕre fiat, ut ſpernit ſpernere. Afranius epiſtola. ego mi ſo Clandeſtinorum pietor ferè matera menſtra. Feruĕre. Lucilius ſatyrarum libro octauo. Feruĕre ne longum uero hoc litoribus tradã. Virgilius æneidos libro quarto. Iam littora ferũere flammis. Lucretius libro ſecundo. Feruere cum uideas claſſem, lateq; uagari. Næuius lycurgo, late, longeq; transmo ſtros feruere. Accius telepho. Acre, atq; ferro feruet igni inſignibus florere. Varro deſultorio περὶ γρίφων. Feruere pratis naſturiq; omnia circũm. Lauit pro lauat. Virgilius geor. lib. tertio. Lauit improba teter Ora cruor. Plautus pſeudulo. Eas lachrymis lauis. Lucretius libro ſecundo. Littoris incurui bibulam lauit æquor arenam. Accius phœniſſis, ſalſis cruorem guttis lachrymarum lauit. Varro cõmotcrinę 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 circũm lauit. Næuius Danae. Animi iubeo fonte lauere memini manum. Lauere inde tractum eſt. Enni. telamone. Strata terra lauere lachrymis ueſtẽ ſqualidam, & ſordidam. Idem Hecuba. Heu me miſerũ interij, perqunt lauere ſanguinem. Lucretius libro quinto. Lubricat proluuie largæ lauere humida ſaxa. Accius medea. Lauere ſalſis uultum lachrymis. Varro ἀνθρώπου εἶπε περὶ τιθωνίσκου. Et Hymeneus, qui primo laucre aluum marſupio ſolet. Idẽ ἐκτόμβη περὶ θυσιῶν. Pater, ut cruore laueret ararũ aggerem. Afranius ſuſpecta. Vident lauere lachrymis me tuum collum pater. Lauerent etiam inde manauit Ennius andromeda. Nam ubi introducta eſt, puerumq; 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 fiat. Titinnius pſaltria. Manus lauite muliĕris, et capite uelate. Laui etiã poſitum pro lauari. Pomponius petitore. Hæredem ita uelim facias, iampridem uolo, latrinã laui. Feruat pro ferueat. Pomponius ſullone. Facite, ut ignis feruat, ligna in ſtipite, fur cõcadit. Accius Achille, Ne tũ cum feruat pectus iracundiæ. Sonit pro ſonat. Accius æneadis. Aut decio clamore, & gemitu templum reſonit cælitum. idem phœniſſis. Ac ubi curuo littore latratu unda ſub undis labunda ſonit. Ennius hectoris lytris. Et ſonit, frangunt haſtæ, terra ſanguine ſudat. Pacuuius duloreſte. Hymeneum fremunt æquales, reſonit crepitu muſico. Expedibo pro expediam. Pacuuius atalanta. Nam quod conabar, cum interuentum eſt dicere, nunc expedibo. Accius nyctegreſia. Cũcta expedibo, id modo iuſiurandum date. Pomponius uernionibus, ſed q utroq; error uos agitat, expedibo. Ennius eumenidibus. Id ego æquum aptius feciſſe expedibo, atq; eloquar.

A ſono ſonere inde tractum eſt. Lucretius libro primo. Caligare oculos, ſonere aures, ſucidere 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 ego ago, uel axim auerruncem.

Feruitur pro feruit. Afranius uopiſco. Quanti uocifera ti omne feruitur? Hei miſeræ mihi. Mantat pro manet. Cæcilius hypobraſtaria. In noltu eodem, in eadẽ mantat militia. Artuit pro artauit. Næuius dotata. Artuit linguam in palatum, cœpit labia fugere. Idẽ hetera. Conatus artuit matri inter fœmina fortiter. Audibo pro audiam. Ennius telamone. More antiquo audibo, neq; aureis tibi cõtrariorum utendas dabo. Idem pancratiaſtis. Quo nunc meducis? 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 nuber ignis cum ſemina multa.
Fulgit item cum rareſcunt quoq; nubila cœli.

Fulgere correptæ, pro fulgere. Lucretius libro quinto.

Multa uidemus enim cœleſtibus inſita flammis
Fulgere, cum cœli donauit plaga uagare.

Pacuuius medo. linguæ biſulcis actu crepo fulgere. Accius bacchis. Lætum in Parnaſſo inter pinos tripudiantem In carculis ludo, atq; tedis fulgere. Lucilius ſatyrarum libro undecimo. Conuentus pulcher baccæ ſagæ 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 pannibus. Amplant pro amplificant. Pacuuius teucro. Vbi poetæ pro ſua parte falſa conficta canant, qui cauſam humilem dictis amplant. Aperibo pro aperiam. Pomponius uernionibus. Aperibo, non poſſum cuem 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 qđ dicebo recte, ſecundum, quod dicebo eo melius. Edim pro edam. Cæcilius aſoto. Nihil' ne tibi eſſe quod edim? Næuius buccula, quod editis nihil eſt, ſi multis, quod cæteris, 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 cœmmentatione grammaticæ libro xix. Id quod dico, eſt huiuſmodi, τοιεῖ fiãt, τοιῆται fiantur. Titinnius libro quinto. Quanta ſtultitia cupidinis petunt conſilium bona gratia, ut paruiſciatur.

Euenat pro eueniat. Ennius Hecuba. Senex ſum, uti nam 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. 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 maritus. 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 bucone authorato, si prægnans non es, paribis nunquam.

Peruenibunt. Pomponius pithone gorgonio. Hominem beatum quo illæ peruenibunt diuitiæ.

Reddibo. Plautus uidularia. Ego seruabo quasi sequestri deti 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 aliquares reperibitur. Cæcilius obolo. Nunc enimuero est cum meæ morti remedium reperibit nemo. Possetur pro posset. Quadrigarius annalium libro primo. Cum non possetur decerni utrius putaretur victoria esse. Sapiui pro sapui. Næuius uirgine prægnante. Quando ego plus sapiui, quin fullonem compressi quinquatribus. Venibo pro ueniam. Pomponius machis geminis. Sero est, sexta, si tibi placet, uenibo.

Poteratur pro poterat. Cæcilius annali libro primo. Cū iure sine 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 adorti 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 aululari. Homo ad prætorem uenit deplorabundus. Coctū pro coquendum Plautus aulularia. Solet ire coctum. Macet pro macilentus est. Plautus aulularia. Qui ossa, ac pellis totum ita macet.

DE INDISCRETIS ADVERBIIS.

Humaniter. Tullius ad Pansam libro primo. De animo sensi humaniter, quem quidem ego semper dilexi, méq; ab eo diligi sensi. ad Atticum libro secundo. Inuitus literas tuas scinderem, ita sunt humaniter scriptæ. Diserte & consuetudine dicitur, & Afranio authore diuortio. Quod nullt diserte pactum aut dictum. Disertim dicere plane palàm Lucilio authore possumus ueliterna. habui recte disertim. Plautus sticho. Fuit disertim id usu perdidi. Accius eurysace. Disertim id unum incōmodum defit meis. Liuius. Tumq; 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. iucunda primum blanditer comparamus colloquia. Celere pro celeriter. Næuius paulo. Nunc te obtestor celere sancto subueni censori. Ennius satyrarum libro primo. Dum quicquid des celere. Benigniter pro benigne. Titinnius gemina. Timium te patrocinari censeo benigniter. Festiuiter pro festiue. Næuius gemnis. O domus parata pulchræ familiæ festiuiter. Auariter pro auare. Plautus curculione. Hoc uide, ut iugurgitat 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 darunt. Pacuuius dulorestę. Nunc ne illum expectes, quando amico amiciter feasti. Probiter pro probe. Varro octogesi. Postquam auida libido rapere, ac concidere cœpit, séq; opifice non probiter strepere. Munditer pro munde. Plautus pœnulo. Nam cum sedulo munditer nos habemus, uix, ægreq; amatorculos inuenimus. Sæuiter pro sæue. Plautus pœnulo. Aha tam sæuiter idem trinumo. Ah nimium Stasime sæuiter. Accius astyanacte. Ferum feroci contundendum sæuiter, Sæuū pro sæuiter. Ennius phœnice. Sæuū suspicionem ferre falsam futilium est. Afranius. Simulanter sæuum ferre hæc te simul, & gnatam ab illo abducere. Ennius hectoris lytris. Sæuum, fortuna, ferro cernunt de victoria.

Mœstiter pro mœste. Plautus rudente. Obsecro tam mœstiter uestę 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 modestę facere sumptum quamampliter. 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 pudicæ uitam parce, ac duriter agebat. Næuius Iona. Duriter me habere uiglasse. 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 Alphesiboea. Sed tibi cautim est adeundum ad uirum. Idem philocteta. Contra est eūdum 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 uentisq; aduersis firmiter essent. Idem libro duodecimo. Firmiter hoc pariterq; 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. Æquiter pro æque. Pacuuius atalanta. Concertare ac dissentire partim decursim æquiter. Accius antenoridis. Ad populum intelligo referundum, quoniā æquiter sententiæ fuere. Liuius ægyptho. 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. Publicatus uẽ dit tamen extrema liguris. Plautus amphitryone. Ita pere gre uenienſ hoſpitio publicatus accipiar. Cæcilius ploco. Ibo do mum ad plebem pergitur publicatus defendundum eſt. Cõpo campanus. Dat ordo ſennio, & fullonibus publicatus cabaria.

Proteruiter. Ennius pancratiaſte. Quis eſt qui noſtris foribus tam proteruiter? Ignauiter pro ignaue. Luci lius ſatyrarum libro decimoſexto. Cur tam ignauiter hoc præ ſertim tempore quæris? Quadrigarius annali. libro ſecun do. Et qui ibi erant non ignauiter. putando eum diem pro me liore habuerunt. Mutuiter pro mutuo. Varro octoge ſimo τρὶ τοῦ μέρους. Viue mẽq; ama mutuiter.

Perſpicace pro perſpicaciter. Afranius diuortio. Quàm perſpicacè, quàm benigne, quã cito, q̃ blãdo, q̃ mti eſt pectore.

Aſperiter. Næuius pullis, ubi tu nequaquam cubares a ſperiter. Celeranter pro celeriter. Acius antenoridis, ſed quis hic eſt, qui matutinum curſum huic celeranter rapit?

Dapſile. Pomponius ruſtico. Quid nunc uis fieri? Ver rem ſume dapſile, ac dilucide. Exquiſitim. Varro Aia ce, ſtramentitio acre æger medicos exquiſitim conuocabas, ut conualeſceret. Hilare. Marcus Tullius de orat. Quis unquam res præter hunc tragicas penè comicæ, triſtes remſ ſe, ſerias hilare. Afranius priuigno Et propter patruelem tu am 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 falla cia. Niſi quidam qui ſe malit pugnitus peſſundari.

Futile futiliter. Ennius phœnicæ. Vt quod factum eſt futile, amici nos feramus fortiter. Humanitus pro huma niter. Turpilius pedio. Quare eſſe dicat quiſquam illum ho minem haud quicquam facere humanitus. Caſſius hemina hi ſtoriarum libro quarto. Quare ſi omnes artes humanitus aguntur. Afranius repudiato. Quanto facilius ego, qui ex equo uenio adducor ferre humana humanitus.

Inimiciter. Acius didaſcaliçorum libro primo. Placa re hoſtem ferocem inimiciter acenſum. Memore pro memoriter. Pomponius philoſophia. Sed ne cum iſta hæc me more meminiſti, indicat qui illud aurum abſtulerit, non di dici ariolari gratis. Immortalitus. Turpilius hetera. Sat me, ut meum cor uoluptatibus dat immortalitus ſe obtu lit mihi hæc facultas. Largitus pro large. Afranius materteris. Quid iſtuc eſt? quid fles? quid lachrymas? largi tus proloquere. Iracunditer. Cæcilius ſubditiuo. Quæ ſo ne temere hanc rem agas, & ne iracunditer.

Minutim pro minute. Lucilius libro quinto. Dic quam cogat uis ire minutim per commiſſuras rimarum noctis nigro re. Parciter pro parce. Pomponius Verre. Salbeolo par citer tanquam frater mihi ſis mediũ abdomẽ cum diuidam.

Superbiter. Afranius purgamento. Illa ſuperbiter im perat. Næuius belli punici libro ſexto. Superbiter contemptim conterit legiones. Longinque, & longiter pro longe. Acius andromache. hæc malo annos multos longinque à do mo bellum gerentes ſummum ſumma induſtria. Lucilius li bro 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 ſcri bit. Saniter. Afranius megalenſibus. Adeſto aſſentio te amare me adorare ſaniter. Rarenter. Cæcilius pauſi macho. Adepol uoluntas homini rarenter uenit. Næuius exo dio. Multum ames, paulum des crebro, uenias rarenter Enni us andromacha, ſed quaſi ferrum, aut lapis durat rarenter gemitum conatur trabem ergaſtulo longe ab urbe uillicarier quo herus rarenter uenit. Liuius tereo, rarenter uenio.

Contemptim pro contemnenter. Næuius belli punici li bro ſexto, ſuperbiter, contemptim conterit legiones.

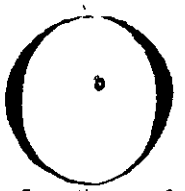
Temeriter. Acius amphitryone. Hoc in re eſt, quod tu tam temeriter meam beneuolentiam interiſſe es ratus.

Reſtrictim pro reſtricte. Afranius Thaide, ea quæ fer mè ſedere melius conſultoribus, quàm reſtrictim cogitata atq; omnibus rationibus. Præclariter. Quadrigarius annæ lium libro quarto. Et ita rebus præclariter geſtis Romam re uerterunt. Toruiter. Pomponius authorato. O cadit tau rum toruiter me amores amauit. Ennius lupiaſta. quem nunc tu tam toruiter increpuiſti. Puriter. Pomponius aru ſpice, ſic 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 marco. Virgnem præteriens uidit duos ſenſim in ludo uerecunditer non docentem diſcipulum, uerum ſcal pentem naues. Certatim. Virgilius æneidos libro quar to. Certatim ſocij feriunt mare, & æquora uerrunt.

Abunde. Siſenna hiſtoriarum libro quarto. Perfuſe atq; abunde ſparſi uſi magnum pundus 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 præ poſitionem addi oportere, ſed authoritas ueterum præponi iubet. Deſubito Titinnius prælio. ſed amabo, quid deſubi to tam repente ad me uenisti? Ennius pan cratiaſte. Cum deſubito me orat mulier la chrymãs, quæ ad genua accidit. Afranius emancipato. Quàm beatæ ſcenicæ uidentur mihi mulieres, quæ iurgio, & bene uolentia terrent deſubito uiros. Cæcilius aſote. Nam ego dua bus uiginlijs tranſactis, duco deſubito domum. Quadrigarius annalium libro ſecundo. His deſubito utriſq; nuntiatur ipſo rum copias adeſſe. Næuius tripartita. Poſtquam ſe uidit hæ redem, 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 memini ſtis, concurſu leuiſſimæ multitudinis ære congeſto funus deſu bito eſſet ornatum. Acius euryſace. Tot trophæa tam deſubito ſummam gloriam eurotis fines. Pomponius pappo. Agricolæ uolo ſcire ex te, cur urbanas res tam deſubito deſeris. Idem pi ſtore. Fit deſubito hilarus, triſtis ſaltat, ridens ringitur. Næui us danae. Deſubito famam tollunt, ſiquam ſolam uidere in uia. Derepente. Turpilius bœotuntibus. Eum derepen te uxorem audio ducere. Ennius Phœnice. Ibi tum, derepẽte ex alto in altum deſpexit mare. Afranius incendio. Non uſque quaq; idoneum inuenias locum. Vbi derepente, cum uelis, fa cias lutum. Idem homine. Atq; ille derepente in iumentum exilit. contendit oculos. derepente abit cœlo. Ennius Hecto ris lytris. Eæ autem caligo obortæ 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. Naeuius mactu, ſalpis dentes derepente in cæuam ſi peccaueris. Terentius ecyra. Ita corripuit derepente tacitus ad filiam. Pomponius præcone poſteriore. Vis facere, ut noueca uetulum derepente deſerat. Picumnus eſt auis Marti dicata, quã picum, uel picam uocant, & deus, qui ſacris romanis adhibetur. Aemilius Macer in theogonia, Et nũc agreſtes 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. Piluumno, & 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 muli er more multarum utier, ut uim contendas tuam ad maieſtatem uiri. Idem. ἐπὶ ναυσὶ μάχη. probis probatum potius quàm multis fore. Lucilius ſatyrarum libro decimoquarto. Non paucis male ac ſi à ſapientibus eſſe probatum, ὡὸ τῶν εἶναι κεκριμένα παρὰ μέγιστοις ἀνδράσιν. 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 boni plus quàm multi ualent, expẽdẽdos 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; abijcam ad læuam manum, ut ſi ſequetur me, hac abiiſſe cenſeant. Varro de uita populi Romani libro ſecundo. Itaq; quod hos arbitros inſtituerunt, populi cenſores appellarunt. idem enim ualet cenſeri, & arbitrari.

Affica 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 lucẽ locum afficiens. Decuriones & centuriones à numero, cui in militia prærant, dicebantur.

Acenſi qui his acenſebantur. ideſt attribuebantur. Varro de uita populi Romani libro tertio. Quid ea ſcripti uis. Cum erant attributi decurionibus, & centorionibus, qui eorum habent numerum, acenſi 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 poſitum in magnis authoribus animaduertimus. Varro de liberis educandis. Omnia inquam in docendis pueris, quæ damna non prohibent 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 imbutos. Idem Menalippo. Credite me amica mortem imbuturum manus. Pacuuius peribœa. 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 ἐκτρόμβη περὶ θεῶν. 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 ſapiẽtiam concipiendam imbui, & præparari decet. Varro agathone, ne ideo quod maiores noſtri uirginis acerbe aureis ueneris uocabulis imbui noluerunt.

Compotem bonæ rei ſolum dici exiſtimatur, cum etiam malare 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 the lephantas. Plautus amph. Nimia memoras mira, ſed uidiſtin uxorem meam? Virgilius geor. libro quarto. Omnia commutat ſeſe in miracula rerum. Diem uolunt cum fœmino genere dicamus, tempus ſignificare, maſculino diẽ ipſum. Nos contra inuenimus. Turpilius pedio. Quando equidem amorem interea pedine 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 montes Victor, atq; altæ cacumina regnat. Ver ſacrum quidam dictum putant ut plerunq; uitabile, & execrandum, ſed Siſenna Religioſum dicit hiſtoriarum libro quarto. Quõdam Sabini feruntur nouiſſe, ſi res communis melioribus locis conſtitiſſet, ſe uerſacrum facturos. Apud ad Lucilius libro xxx. Aut cum iter eſt aliquo & 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 eurylace. Apud ipſum addẽſas. 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 ſedẽs 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 et capitolia cælſa tenebat.

Operari eſt deos religioſe, & cum ſumma ueneratione ſacrificijs litare, uel coniurari. Pomponius præcone po

ſteriore. Ad Veneris profectus eſt mane uetulus, uotum ut ſol ueret, ibi nunc operatus eſt. A Franius 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 mittendos male diu populariter intellexit. Varro de uita populi Romani libro ſecundo. Horum cauſam, religioſam q; patefecerit, cum in quintum gradum peruenerant, atq; habebant ſexaginta annos, tum denique erant à publicis negotijs liberi, atq; otioſi. Ideo in prouerbiũ quidam putant uenisſe, ut diceretur ſexagenarios de ponte deici oportere. id eſt quod ſuffragium non ferant, quod per pontẽ ferebãt. Strictura proprie dicta ſunt ſcintillæ, quæ de ferro feruenti micant, cum maſſa malleis cuditur, unde & in eus eſt appellata, dictæ autem quod ſtrictius emittantur, aut quod oculos ſui fulgore perſtringant. Virgilius libro octauo. Strictura chalybum, et fornacibus ignis anhelat. Proximum dicebant ueteres non ſolum adhæreus, & adiunctum, uerum etiam longe remotum, ſi tamen inter duo diſcreta nihil medium extitiſſet. Virgilius æneidos libro quinto. Proximus huic, longo ſed proximus intervallo Inſequitur. Salluſtius in ſitu ponti de promontorijs Paphlagonum, & quod χρῦν μέτωπον appellauit, poſuit. Memini illam rem difficilius dictu putant plurimi. Virgilius bucol. numeros memini, ſi uerba tenerem. Et alternos muſæ meminiſſe uolebant. Cicero de orat. libro tertio. Quod fuit in Graccho, quem tu melius Catule meminiſti, quod me puero tantopere ferretur. Turbã, & 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 ab quid agis, caue ne in turbam te implices. Idem ſtrages, uel trophæo. Non uides, quantam turbam, quantos ue fluctus conates? Turpilius thraſyleone. Nemo unquam uidit ebrium ire interdiu, neq; turbam facere, neq; fores exurere. Ter. eunucho. Nequam ille hodie inſanus turbã faciat, aut uim Thaidi. Marcus Tullius de ſenectute. Cum in illum diuinorum animorum conciliũ, cœtumq; profiſcar, cumq; ex hac turba, & colluuione diſcedam. Plautus aulularia. Redeo intro, nequid hic turbæ fiat. Cæcilius umbris. Mirum adeo niſi frater domi ebrius turbam aliquam dedit. Demenſum Terẽtius phor. quaſi deminutum poſuit. Quod ille uncatim 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. Superua cuum 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 cæca conſules feciſſent, quæ mandata arcana tam pio ſe diſſent, 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 dicunt, 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 ſæcula uincit.

Plautus trinumo. Quia rure dum ſum ego, uno ſex dies me abſente, atq; inſcientẽ inconſulto meo ædes uenales hiſce iſcribit literis. Turpilius philopatro. Ecce autem tuo more, ut ſoleo uidere mihi ægre pati, quia hos dies compluſculos interpedo ſumpti faciundi fuit. Idem hetera. Rus ad illas cõmigrat, habitamus hyemem totam cum mulierculis. Virgilius geor. libro quarto. Septem illos totos perhibent ex ordine menſes Fleuiſſe. Cicero de Rep. libro primo. Nec tantũ Carthago habuiſſet opum ſexcentos fere annos ſine conſilijs, & diſciplina. Idem de Rep. libro ſecundo. Itaq; illa præclara inſtitutio Romuli, cum ducentos annos & xxx. fere firma manſiſſet. Salluſtius hiſt. libro primo. Et deponere ualidã urbem multos dies reſtantẽ pugnando uicit. Lucilius libro xxvi. Qui ſex menſes uitam ducunt oræ ſpondent ſeptimum. Dubio potius, quàm difficili intellectu uates poſuit Mantuanus. Sed miſera ante diem, ſubitoq; acerba 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 philoſophiæ 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 iã 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 uiolẽtia, qa, ut ipſe ait, Omnia uincit amor, ante diem merito uideretur occidere, quod etiam Homeri eiuſmodi eſt, quem Virgilius noſter omni æmulatione ſectatur. σφῆσιν ἀταφθαλίησιν ὑπὲρ μόρον ἄλγε' ἔχουσιν. quod ὑπὲρ μόρον. ultra decretum. quod ſi admittitur ut ulterius protendatur, quoniam id ex moribus fãctum eſt, quod ſignificat σφῆσιν ἀταφθαλίησιν 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 animi, atq; impotentia commotus animi. Inuenimus, et in Varrone multis annis continuis dici ὑπερτατηφόρτατον. 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. Vnũ 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 Brutũ 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. Idẽ in hortenſio. Vidi in dolore podagræ nihilo ipſum uel omnium maximum ſtoicorum Poſſidonium, quàm Nicomachum tyrium hoſpitem meum fortiorem. Virgilius geor. libro tertio. Belgicæ 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 de ducere 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 li. ſecundo. Natus ſi erat uitalis, ac ſublatus ab obſtetrice ſtatuebatur in terra, aut auſpicaretur rectus eſſe dijs cõiugalibus pilũno & picũno in ædibus lectus ſternebatur.

Caduceus

caduceus pacis signum Varro pronuntiat de uita pop. Rom. li. ij. uerbẽarius ferebat uerbenã. id erat caduceus pacis signũ, Nã Mercurij uirgã possumus existimare. Qui liberi fiebant ea causa ollui 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 ẽ natus quod luces habet annus absolutus.

Quoties genere neutro plurali numero opera legerimus significantur fabricæ. Virgil. æn. li. 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 pecũia uel occasio. et facultas, aut opportunitas. Plautus aulul. 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 matrẽ d ũm ædem exaudio cymbalorum sonitum. Cicero Verrinis libro secundo. Præter loculos soli ferebant.

Fœciales apud ueteres Romanos erant, qui sancto legatorum officio ab iis, qui aduersum populũ Roma. qui aut rapinis, aut iniurijs hostili mente commouerant, pignora facto fœdere iure repetebant, nec bella indicebantur, quæ tamen pia uocabant, prius quàm fuisset quid fœcialibus denuntiatum. Varro de uita populi Romani lib. ij. Itaq; bella, & tarde, & nulla licentia suscipiebant, quod bellũ 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 cuiuitati, statuerunt, fœcialesq; uiginti, q de his rebus cognoscerẽt, iudicarent, & statuerent, & constituerent. Atq; particula, si diligentius intelligitur, multam habet significantiã, ut uel illud est Ennij. Atq; atq; ascendit muros romana iuuẽtus, qđ est festine, & intrepidanter ascendit, significat etiam celeriter, & statim, ut Virgil. geor. li. i. Si brachia forte remisit, Atq; illum in præceps prono rapit alueus amni. Habet etiã 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 psuasum est, ut intra modum, hoc est à modo minus, sed etiã 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 nõ tam claris scriptoribus inuenitur. Negatiuas duas negatiuam noue significantiam habere. Varro bimargo ξένων πόνος. Qui non modo ignorasse me clamat, sed omnino omnes 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 uullus ludius. Deinsu per. Sallustius historiarum lib. i. Sertorius Parthis turbã orantibus, & nullo ut in terrore semet generis, aut imperij discrimine per colonũ corpora ad mediũ, quasi deinsuper stantium manibus in murum attollitur. Si filare, quod nos uilitatem uerbi uitantes sibilare dicimus, & est maledica uocis significatio, uel contumeliosa popularium cum sifilationibus quis explodituꝛ, à græco ducere originem inuenimus. huius rei author est uenerabilis Homerus Iliados

Nubentes ueteri lege romana asses tres ad maritũ ueniẽtes solebãt ferre, atq; unũ, quẽ in manus tenerent, tanquam emendi causa, marito dare, alium quem in pede haberent, in foco larium familiarium ponere, tertium in sacciperione cõdidissent 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 etiã iuxta. Varro de uita populi Romani libro primo. Tullũ Hostilium in uelis, ubi nunc est ædis deũm penatium ancum in palatio ad portam mugionis secundum uiam sub sinistra. Virgil. geor. libro tertio. Pascuntur uero syluas, & plena secundum Flumina. Fornum, & fornaces dicuntur à forno, quod est calido. Inde forapes, quod candentes teneant ferrũ, ut Virgil. li. viij. uersantq; tenaci forape massam. Varro de uita populi Romani libro primo. Cocula, quæ coquebat panem, primũ sub cinere, postea in forno, cuius utriusq; uocabulum à forno ductum. i. à calore. Aerediti appellabantur milites, quibus propter ignominiam stipendium, id est merces menstrualis, aut annua, quæ eẽt in numis æreis, subtrahebatur. Varro de uita populi Romani libro. ij. Stipendiũ 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, muliẽres q; Romanæ fuerint, quod à rege munera eorum noluerit nemo accipere. Tabernas non uinarias solum, 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 pueritiæ affirmat ab Statano, & Statilino, quorum nomina habent scripta pontifices, sic cum primo fari incipiebant, sacrificabant diuo Fabulino.

DE GENERE NAVIGIORVM.

Celox Est nauigium breue dictum à celeritudine Plautus asinaria. Vnde sumam? quẽ interuortam? quo hanc celocem conferam? Idẽ captiuis. uidi in publica celocem, ibidem illũ adolescentulum. Idem pœnulo. Obsecro hercle operam celocem hanc mihi, nec orbitam date. Turpilius leminijs. Remulis sensim celox ab oppido processerat. Var. Hercules. Tuã fidem procella frigida arte obruat celocem. Idẽ bimargo. Nautæ remuagam mouent celocem. Corbita est genus nauigij tardum, & grãde. Plautus pœnulo, tardiores, quàm corbitæ sunt in tranquillo mari. Idem eadem. Obsecro hercle operam celocem hanc mihi, nec orbitam date. Lucilius satyrarum libro. xy. Multa homines portenta in Homeri uersificata Monstra putant, quorũ in primis Polyphemus ducentos Cyclopes celites, et porro huic maius bacillũ, Quàm malus nauis in orbita maximus ulla. Horia dicitur nauicula pi scatoria Plautus rudente. Saluete horia mari fluctuoso. Idem eadem. Mea opera laborare, & rete, & horia. Cercurus nauis est asiana pergrandis. Plautus stycho. Cum percunctor portitores, ecquæ nauis uenerit ex Asia, negant uenisse, conspicatus sum interim cercurum, quo ego me maiorem nõ uidisse censeo. Lucilius satyrarum libro octauo. Rerum flumẽ, atq; uti ipso diuortio ligneis pedibus cercurum concurret æquis. Idem

libro.xiiij. Ad regem legatus Rodium, Ebathanam, ac Babylonem ibo, æruum sumam. Plautus mercatore. Aedificat nauem æruum, & merces emit. Lembus nauicula breuis piscatoria. Acius deiphobo. Eo ante noctem externa retia, ut proueherem, & statuerem forte aliquanto solitus lembo sum progressus longius. Turpilius leucadia. Hortari nostros cœpi iliæo, ut celerarent lembũ. Idem lemnijs. Lembi redeuntes domum duæ ad nos æstum accelerarunt ratem. Virgi. geor. li. i. Quàm qui aduerso uix flumine lembum Remigijs subigit. Siſenna hiſtoriarum libro tertio. Otacilium legatum cum scaphis, ac lembis. Plautus mercatore. Dum hæc aguntur, lembo aduehitur tuus pater pauxillulo. Myoparo eſt nauicula piratarum. Mar. Tul. de Rep. li. iij. Nam cum quæreretur ex eo, quo scelere impulsus mare haberet infestum uno myoparo ne, eodem inquit, quo tu orbem terræ. Salluſtius hiſtoriarum libro tertio. Et forte in nauigando cohors una grandi faselo uecta à cæteris decerrauit, mariq; placido à duobus prædonum myoparonibus circunuenta. Siſenna hiſtoriarum libro quarto. Nauisq; triginta biremis, totidem myoparones. Faſelus nauigium Campanum. Varro de ſultorio περὶ τραφῆς. In alijs domini delitias fasselo nactum tonsili remo uilem flictam soluit. Salluſtius hiſtoriarum libro tertio. Et forte in nauigando cohors una grandi fasselo uecta à cæteris decerrauit. Siſenna hiſtoriarum libro quarto. Proræ actuariæ trahi grandes, ac fasselo primo. Lenunculus nauigium piscatorium. Salluſtius hiſtoriarum libro secundo. Primo indicit forte super nostem in lenunculo piscantis. Actuariæ nauiculæ celeres, dictæ, quod cito agi possent. Salluſtius hiſtoriarum libro.ij. Ad hoc paucæ piraticæ actuariæ 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 li. iiij. Senatus magna industria perquirebat, cum per tot scaphas, quas ad ostia cum paucis fides pecuniæ tuendæ miserant.

Codiciarias naues etiam nunc consuetudo appellat, eo quod in fluminibus sint usui. Salluſtius hiſtoriarum libro quarto. Quàm maximis itineribus per regnum Ariobarzani contendit ad flumen Euphratem, qua in parte Cappadocia ab Armenia disiungitur, & quanquam ad id naues codiciariæ occulte per hyemem fabricatæ aderant. Varro de uita populi Romani libro tertio. Quod antiqui plures tabulas coniunctas codices dicebant, à quo in Tyberi naues codiciarias 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 alnus. Cymba Afranius excepto. Cum conscendo cymbam interibi lucis piscatoriam uenio, iacitur anchora inhibent leuiter. Marcus Tullius de officijs libro secundo. Cymbarum ante pedes multitudo, pro se quisque quod æperat 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 proguberna-
tor propere uertit proſumim. Idem amph. De nocte ad portum sum prouectus proſumia.

DE GENERE VESTIMENTORVM.

TVNICA Eſt uestimentũ sine manicis. Tinnius ueliterna. Tunica et angula obuncula adimetur, pános possidebit fœtidos. Cicero in Catilinã. Manicatis, ac talaribus tunicis. Virgi. Et tunicæ manicas, et habent redimicula mitræ. Titinnius Quin togis cum candidis tunicas sordidis sint, & diris. Plautus pseudulo. Manuleatam tunicam habere hominem addecet. Et iccirco manuleatam addidit, ne improprie uteretur. Lucilius satyrarum libro primo. Prætextæ, ac Tunicæ Lydorum opus sordidum omne. Idem lib. xy. Scit poëticon esse, uidet tunicam, et togæ quid sit. Varro Meleagris. Cum etiam alis Menandri tunicam demissam habet ad talos. Ennius probro. Carthaginiensiũ tunicatam inuentutem uoluit dicere. Varro modio. Quàm istorũ, quorũ uitreæ togæ ostentant tunicæ clauos. Calantica eſt tegmen muliebre, quod capiti innectitur. Mar. Tul. in Clodium. Tu'ne, cum uincarentur pedes fasceis, cum calanticam capiti accommodares?

Penula eſt ueſtis, quam supra tunicam accipimus. Pomponius pannuceatis. Penulam in caput induce, ne te nosçat. Lucilius satyrarum lib. xy. 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 li. 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 toralem 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, & euoco, cum ueſtitus squalida septus stola. Idem eadem. Regnum reliqui septus medica stola. Varro Cosmoterine περὶ φθορᾶς κόσμου. Mulieres aliam æreneres cum stola oloserica. Idem eumenidibus. Partum uenuſta muliebri ornat stola. Palla eſt honeſtæ muliebris ueſtimentum, hoc eſt tunicæ pallium. Plautus menæchmis. Pallam ad phrygionem fert confecto prandio. Lucilius satyr. lib. xy. 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 quid agam? inter uias epistola excidit mihi, infelix inter tunicã, ac strophium collocatã. 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 brachiũ tela uenirent. Virgilius libro. yiij. Virgatis lucent sagulis. Mar. Tul. ad Cæsarem iuniorem libro primo. Pridie nonas Februarias cum ad te literas mane dedissem, descendi ad forum togatus, cum reliqui consulares sagati uellent descendere. Varro uirgula diuina. Cũ neq; aptum 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 saucijs paludamenta astari, & delectæ cohortes intelligi cœpere.

Mar. Tul. ad Cæſarem iuniorem libro ſecundo. Antonius demens ante lucem paludatus. Chlamys. Virgil. æn. 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 tunicam indutam, an mendiculam. Varro περὶ ἁπλοίας. Collum procerum fictum leui marmore Regillam tunicam diſſingitur purpura. Ralla ueſtis dicta à raritate. Plautus epidico. Tunicam Rallam, tunicam ſpiſſam. Ricæ eſt, quod nunc ſudarium dicimus. Plautus epidico. Ricæ 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. Ducat 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 et candidum à cædendo, quod ita ad candorem perueniat, uel quòd oras circunciſas habeat. Plautus epidico. Linteolum cæſicium.

Induſium eſt ueſtimentum, quod corpori intra plurimas ueſtes adhæret, quaſi intuſium. Plautus epidico. Induſiata, patagiata, altulam, aut crocotulam. Patagium aurea chlamys, quæ pretioſis ueſtibus immiti ſolet. Plautus epidico. Induſiata patagiata. Nouius Lycurgo. Pallis patagijs Crocotis manicis mortualibus. Supparũ eſt linteum femorale uſq; ad talos pendens dictum, quod ſubtus appareat. Plautus epidico. Supparum autem ſubmimium eſt ricam Baſilicam, aut exoticum. Næuius pedio. Supparum purum bellienſem interim eſcam meram. Afranius epiſtola. Tace, puella non ſum, ſupparo ſi indutus 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. Piſilæ, 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. Togæ 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, et diurnum, & nocturnum, & muliebre, & uirile. Læna ueſtimentum militare, quod ſupra omnia ueſtimenta ſumitur. Virgilius æneidos libro quarto. tyrioq; ardebat muricæ læna.

Meretrices apud ueteres ſucinctiore 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, ut 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. Sẽtentiæ dicendæ loco togam prætextam, ſellam curulem uis imaginis ad memoriam, poſteritatemq; prodendam. Limbus, ut annotatum inuenimus, muliẽbre ueſtimẽtum, quod purpuram in imo habet. Plautus aulul. Textores limborarij, arcularij. Flammeus ueſtis uel tegmen, quo capita matronæ tegunt. Plautus aulul. Flammearij, uolarij, carinarij. Reticulum tegmen capitis muliebre. Varro ſeſquiulyſſe. Suſpendit laribus marinas mollis pilas, reticula, ac ſtrophia. Ricinium, quod nunc maſculum dicitur palliolum fœmineum breue. Varro περὶ μενίππου. Nihilo magis dicere muliẽbre, quàm de muliebri ricinio palliolum ſimplex. Idem de uita populi Romani libro primo. Et quo mulieres in aduerſis rebus, ac luctibus cũ omnem ueſtitum delicatiorẽ, ac luxurioſum poſtea inſtitutum ponunt, ricinia ſumunt. Tapete tegmen uniæ pictum de coloribus uarijs. Varro Hercule ſocratico. In omnibus rebus bonis quotidianis cubo in Sardinianibus tapetibus. Virgil. libro. ix. qui forte tapetibus altis Extructus toto proſtabat 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 ſubuculã & induſiũ. 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 eæ 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.

a

ALLA, Vel olla, quam nos ollam dicimus eſt capaciſſimum uas. Plautus amp. Optimo iure infringatur aula aneris in caput. Varro γέροντος διδασκάλου. Sed ſimul manibus trahere lanam, nec non ſimul oculis obſeruare ollam, pultis ne aduratur. Idem bimargo. Vulcanum, nec cum nouæ lagenæ ollarum frangantur, ter precatur. Matella aquarium uas. Plautus amph. Ne tu poſtules matellã unam tibi aquæ infundi in caput. Varro Endymionibus. Diuitum Phocaſchias 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. A more cecidi, tanquam blatta in peluim. Cœlius fœneratore. Peluim ſibi poſcit. Fidelia ſamium uas ad uſus pluri mos. Plautus aulul. Mulſi congalem, plenam faciam tibi fidelia. 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 longi 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 onerarat Aceſtes. Varro de uita populi Romani libro tertio. Hortenſio ſupra de cem millia cadum hæredi reliquit. Vrnarium. Varro παρὰ μικίωνι. Sed quæ neceſſitas te iuuet aquam effunde re domi tuæ, ſi uaſa habes pertuſa, plumbum non habent, ad quam rem nobis eſt conſtituium, ad quam rem urnarium.

Volubrum, quod græci χέρνιβα, nos trullam uocamus. Liuius, argenteo polubro aureo, et glutro. Fabius pictor libro xvi. aquam manibus, pedibus ſ; dato, polubrum ſiniſtra manu teneto, dextera uaſum cum aqua. Simpuuium eſt uas ligneum. Varro eſt modus matulæ περὶ μέτρου. Non uides ipſos deos, ſiquando uolunt guſtare uinum, deripere ad hominum fana, & tamen tum ipſi illi libero ſimpuuio uinuari.

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 μέτρου. Dolia, atq; apothecas tricliniares, meliças, calenas, obbas, & cumanos cali ces. 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 re conditur. Varro eſt modus matulæ περὶ μέτρου. Dolia, atq; apothecas tricliniares, meliças, calenas. Idem manio. Hæc aduē toribus accedunt cellæ, claues, clauſtra, carnaria, dolia.

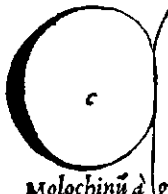
Alabaſter. Cicero academicorum libro ſecundo. Quibus eti am alabaſter plenus unguenti putere uideatur. Scyphus. Virgil. Et ſacer impleuit dextrā ſcyphus. Batiola, Plautus colacē. Batiolam auream octo pondo habebat, accipere noluit.

Calices. Varro eſt modus matulæ περὶ μέτρου. Apothe cas tricliniares, meliças, calenas, obbas, et cumanos calices. Cice ro Thuſc. li. iij. Quid hic calix mulſi impingendus eſt, ut plo rare ſe deſinat? Cymbia. Virgl. li. v. Cymbiaq; argen to perfecta, atq; aſpera ſignis. Varro de uita populi Romani li bro primo. Item erant uaſa uinaria, ſicut cymbia aquilinæ pa teræ, gutti, ſextarij, ſimpuuium. Crateræ uaſa uini. Vir gilius æneidos libro primo. Crateras læti ſtatuunt, & uina co ronant. 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 feruo re muſti ruptæ. Naſſiterna uas aquatile. Varro de re ru ſtica libro primo. Vt ex ære ahena, urceas, & naſſiternam, itē alia. Catinus, Varro de re ruſtica libro primo. Promen dum. n frumentum, quod circuliones exeſſe incipiunt. id enim cum promptum eſt, in ſole ponere oportet aquæ catinos, quod eo conueniunt, ut ipſi ſe necent. Idē de uita populi Romani li bro primo. Dicuntur enim patellæ, ſalini, acetabula, catini, pa tenæ. Calamiſtrum fiſtula breuis, qua cirri continentur. Ci cero oratore. Remouebitur omnis inſignis ornatus, quaſi marga ritarum, nec calamiſtri quidem adhibebuntur. Carcheſia genera poculorum. Virgilius æneidos libro primo. Hic duo ri te 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 ſu perat carcheſia ſumma. Catullus Veronēſis. Lucida qua ſplen dent ſummi carcheſia mali. Cyrnea uas uinarium. Plau tus amphitryone. 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 cal par diceretur, id uinum calpar appellatum. Trulleum, quo manus pluuntur. Varro de uita populi Romani libro pri mo. Itaq; ea ſibi modo ponere, ac ſuſpendere, quæ utilitas po ſtularet, trulleum, matellionem, peluim, naſſiternam. non quæ luxuriæ cauſa eſſe parata, eius urceolum aquæ manalem uoca mus, quod eo aqua in trulleum effundatur. Vnde manalis la pis 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 libri primo. Etiam nunc pocula, quæ uocant capulas, ac capides, quod eſt poculi genus, item armillum, quod eſt urceoli genus uinarij.

Sinum & galeola uaſa ſinuoſa. Virgilius bucol. Sinum la ctis et hæc tibi liba Priape quotánis 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 finis paupe rioribus pleriſq; aut fictiles ſunt, aut æneæ. Craterra eſt, quam nunc ſitulam uocant. Nouius lycurgo. Nam ut ludere læ tantes inter ſe uidimus præter amnē crateris ſumere aquam ex ponte. Varro de uita populi Romani libro tertio. Ad ſibarī tanam prædam, in qua ſunt tripodes, craterræ, anauca popu lo nobilium Tarentinarum. Cicero de deorum natura libro ſe cundo. In medioq; ſinu fulgens craterra relucet.

DE GENERE, VEL COLORE VESTIMENTORVM.



VMATILIS Aut marinus, aut cœruleus à græco tractum, quaſi fluctuum ſimilis. Fluctus enim græce κύματα dicuntur. Tinnius ſetina, & quē colos cumatius deceat. Plautus epidico. Cumatile, & plumatile.

Molochinū à græco color eſt flori ſimile maluæ. Cæcilius pau ſimacho. Carbaſina, molochina, amperina. Plautus aululariæ iſectores molochini coloris molochinarios appellauit. Implu uiatus color, quaſi fumato ſtillicidio impletus, qui eſt mutinen ſis, quem nunc dicamus. Plautus epidico. Impluuiatas, ut iſtæ faciunt ueſtimentis nomina. Caltulam, & crocotulam utrunq; à generibus florum translatum à calta & à croco. Virgil bucolicis. Mollia luteola pingit uaccinia calta. Plautus epi dico. Induſiatam, patagiatam, caltulam, aut crocotulā. Nouius pedio. Mollicinam crocotam, chirodotam, ricam, ricinium. Nouī us 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. Curpilius ueli terna. Interea aſpexit uirginem geſtantem in capite riculam mi dutam oſtrinam. Varro Eumenidibus. Aurora oſtrinam hic in dutus ſupparum. Murex color purpureus. Virgilius buco licis. Ipſe ſedin pratis Aries iam ſuaue rubēti Muricē. & æn. libro quarto. tyrioq; ardebat muricē læna. Luteus co lor proprie croceus eſt. Virgil. buc. iam croceo mutauit uellera luto. Et æneidos libro ſeptimo. Aurora in roſeis fulgebat lutea

higis. Varro eumenidibus. Nam ut arquatis, & lutea quæ nõ ſunt, æque ut lutea uidentur, ſic inſanis ſani, & furioſis eſſe uidentur inſani. Idem modio. Sed cyniæ inuolucrum & pallium luteum non eſt. Crocota crocei coloris ueſtis. Plautus aulul. Cum incœdunt infectores crocotarij. Violatia à uiolæ colore. Plautus aululariæ. 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 demiſſo ſe querentur luctum.

DE GENERE CIBORVM, ET POTVVM.

PARAGOS. Varro uirgula diuina, oleũ 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, & malorũ libro ſecundo. Qui enim uoluptates ipſas contemnunt, eis licet dicere, ſe accipenſerẽ menæ non anteponere. Accipenſer piſcis genus. Cicero Thuſc. libro primo. Et ſiquem tuorum affectum mœrore uideris, huic accipenſerem potius, quàm aliquem ſocraticum libellũ dabis. Naſturtium, Cicero Thuſc. libro v. Quos negat ad panem adhibere quicquam, præter naſturtium. Mariſcæ. Varro de re ruſtica libro primo. Vt nuces græcæ, ac mariſcæ ficæ. Ocimum, quod ocimum dicimus. Varro de re ruſtica libro primo. Primum ocimum ferracinum, uiridam nouiſſime fœnum uocari. Ocimum dictum à græco uerbo ὠκὺς, quod uaticos ſimiliter quod ocimum in chorto. Lopades genus conchæ marinæ. Plautus paraſito medico. Addite lopades echinos, oſtreas. Murrhina potio confecta. Varro antro populi. Non modo uinum dare, ſed etiã (ut Plautus ait) murrhina paſſum, defrutum. Varro de uita populi Romani libro primo. Vt autem murrhina. Loram dicebant in uindemia cum ex preſſiſſent acinis muſtum, & folliculos in dolium coniecaſſent. Portulaca. Varro diſciplinæ libro octauo. Manducata portulaca cito tollit. Lora confectæ potionis genus grandæ uis aptũ. Varro de uita populi Romani libro primo. Antiquæ mulieres maiores natu bibebant loram aut ſapam, aut defrutum, aut paſſum, quam murrhinam quidam Plautum appellare putant. Sapa quod nunc mellacum dicimus, muſtum ad mediam partem decoctum. Varro de uita populi Romani libro primo. Sapam appellabant, quod de muſto ad mediam partem decoxerant. Defrutum ſi ex duabus partibus ad tertiam redegerant, deferueſciendo. Paſſum. Varro de uita populi Romani libro primo. Paſſum nominabãt, ſi in uindemia uuam diutius coctam legerent, eamq; paſſi eſſent in ſole aduri. Moriolam. Varro de uita populi Romani libro primo. Vino addito lora paſſi uocare cœperunt, moriolam nominabant, quod ex uuis expreſſum erat paſſum ad folliculos rei, quos & uinacea ea dicebant ſapam. Turunda ut libum ſacrum quoddã, et ex farre genus panificij. Varro de liberis educandis. Alij afferunt libum, ac turundam.

DE GENERE ARMORVM.

CATAPVLTA Iaculum celer, uel ſagitta. Plautus curculione. Atq; ita te neruo torquebo, ut catapultæ ſolent. Titinnius ſetina. Quẽ procul aſpexit, mittere uoluit, reuortit, quoniã catapulta uolat. Plautus captiuis. Nã meus eſt baliſta pugnus, cubitus catapulta eſt mihi. Næuius paceuo, ue ſole horreſcit cera, caſtra crebro catapulta impulit. Lucilius ſatyrarum lib v. Cuſtodem claſſis catapulta inſtila fariſſas. Si ſenna 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 ἀμφὶ 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 cœlũ rorare incipiat. Lucilius ſatyrarum libro ſeptimo. Quinq; hãſtæ aureolo cinctu rorarius uelox. Idem libro decimo. Ponè paludatus ſtabat rorarius uelox. Varro de uita populi Romani libro tertio. Rorarij appellati, quod imbribus ferè primum rorare incipiat. Anteſignanorum proprietas aperta eſt. Varro ἀμφὶ μαρτυρίας. Quem ſequuntur cum rotundis uelitis leues parmis anteſignani quadratis multis inſignibus tecti. Funditores ſunt qui fundis magnis dimittunt. Salluſtius Iugurthæ bello. Ipſe cum expeditis cohortibus, dehinc funditorum, & ſagittariorũ 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, ſcorpionem in caſtra miſere. Siſenna hiſtoriarum libro tertio. Longus ſcorpios catapultas concitat. Tragula eſt haſta. Salluſtius hiſtoriarũ libro tertio. Auidiſſimis, atq; promptis ducibus, ut Metellus ictu tragulæ ſauciaretur. Varro Meleagris. Aut ille cerunum, qui uolabile currens, ſparo ſecutus tragulaue traicit. Pugio eſt gladius breuis. Salluſtius hiſtoriarum libro tertio. At Oppius, poſtquam orans nihil proficiebat, timide ueſte tectũ 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. Læuáq; ancyle gerebat. Sparos lanceæ tela ſunt non bellicæ. Salluſtius Catilinæ bello. Sed ex omni copia circiter pars quarta erat militaribus armis inſtructa, cæteri ut quoſq; caſus arma uerat ſparos, aut lanceas, alij præacutas ſudes portabant. Phaleræ ſunt belli ornamenta. Salluſtius Iugurthæ bello. Ac ſi reſtitui, et haſtas, uexillum, phaleras, alia militaria dona. Virgilius libro viij. Eurialus phaleras Ramnetis, & aurea bullis Cingula. Parma eſt ſcutum breue. Salluſtius hiſtoriarum libro quarto. Hi loorum pignari, & ſoliti nectere ex uiminibus haſa agreſtia. ibi tum, quod inopia ſcutorum fuere, ad eam arcem ſe quiſq; in formã parmæ equeſtris armabat. Virgil. libro octauo. Enſe leui nudo, parmáq; inglorius alba. Ferentarij leuis armatura, q̃ quicquid opus eſſet, auxilio ferrent excurſu leui, armis grauibus nõ impediti. Cato de re mi-

litari. Inde partem equitatus, atq; ferentarios prædatum misit. Sallustius Catilinæ bello. Postquam eò uentum est, unde à ferrentarijs prælia commiti possent. Verutum est telum breue, & acutum. Sallustius historiarum libro tertio. Saxáq; ingentia, & axe iunctæ trabes per pronum incitabantur, axibusq; 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 stridēs 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. Agresteisq; manus armat sparus. Varro Meleagris. Aut ille ceruum, qui uolabile currēs sparo secutus est, tragula'ue traijcit. Sisenna historiarum libro tertio. Sparis, ac lanceis eminus peterent hostes. Balistæ saxa maiora, & grauiora, qbus 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. Matereta 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 picæ 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, Corisciq; leues humeris, & letifer arcus.

DE PROPINQVITATE.

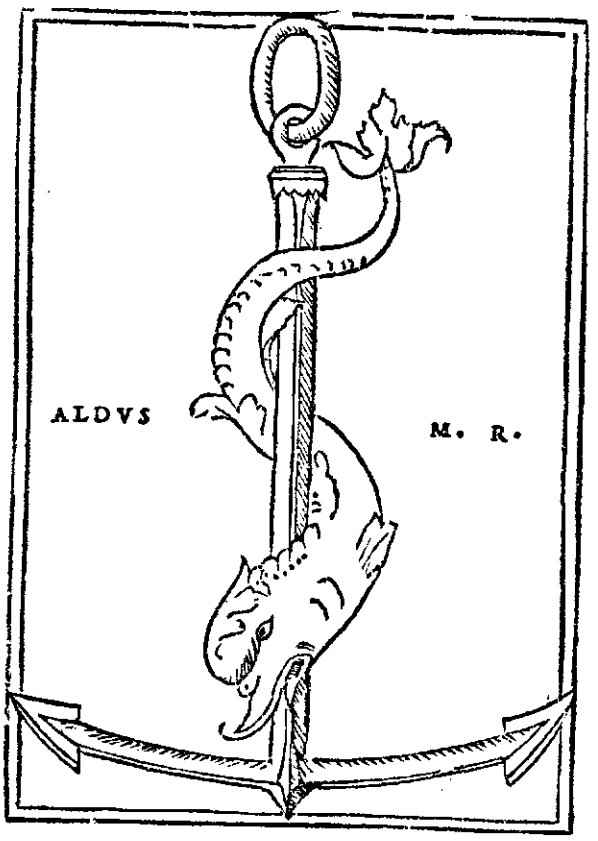
CAESARES Dicti, qui cæsa matre nascuntur. Agrippæ, qui cum labore matris eduntur, hoc est per pedes contra naturā, non per caput, quasi ab ægro partu. Vopiscus qui ex duobus conceptis, uno abortu excluso, ad partum legitimum deducitur. Glos appellatur mariti soror, atq; eadem fratris uxor. Leuir dicitur 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. ΤΕ'ΛΟΣ.

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 SOCERI M. D. XIII. MENSE NOVEMBRI.

73.7.34


ALDVS
M. R.

