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Juvénal & Persius.
A LITERAL TRANSLATION
OF THOSE
SATIRES
OF
JUVENAL AND PERSIUS
WHICH ARE READ IN
Trinity College, Dublin;
WITH
COPIOUS EXPLANATORY
NOTES.

BY THE REVEREND M. MADAN.

In this Edition the exceptionable Passages are omitted, several inaccuracies corrected
and deficiencies supplied.

"Arde!...Instat...Aperte jugulat." Scal. in Juv.

DUBLIN:
PRINTED FOR A. WATSON, CAPEL-STREET.
1822.
PREFACE

TO

JUVENAL.

DECIMUS JUNIUS JUVENAL was born at Aquinum, a town of the Volsci, a people of Latium: hence, from the place of his birth, he was called Aquinas. It is not certain whether he was the son, or foster-child, of a rich freedman. He had a learned education, and, in the time of Claudius Nero, pleaded causes with great reputation. About his middle age he applied himself to the study of Poetry; and, as he saw a daily increase of vice and folly, he addicted himself to writing Satire: but having said something (sat. vii. l. 88—92.) which was deemed a reflection on Paris the actor, a minion of Domitian's, he was banished into Egypt, at * eighty years of age, under pretence of sending him as captain of a company of soldiers. This was looked upon as a sort of humourous punishment for what he had said, in making Paris the bestower of posts in the army.

However, Domitian dying soon after, Juvenal returned to Rome, and is said to have lived there to the times † of Nerva and Trajan. At last, worn out with old age, he expired in a fit of coughing.

* Quanquam Octogenarius. MARSHALL, in Vit. Juv.
† Ibique ad Nervam et Traiani temporis supervisione dicitur MARSHALL, ib.
PREFACE.

He was a man of excellent morals, of an elegant taste and judgment, a fast friend to Virtue, and an irreconcilable enemy to Vice in every shape.

The attentive reader of Juvenal may see, as in a glass, a true portraiture of the Roman manners in his time: here he may see, drawn to the life, a people sunk in sloth, luxury, and debauchery, and exhibiting to us the sad condition of human nature, when untaught by divine truth, and uninfluenced by a divine principle. However polite and refined this people was, with respect to the cultivation of letters, arts, and sciences, beyond the most barbarous nations, yet, as to the true knowledge of God, they were upon a footing with the most uninformed of their contemporaries, and consequently were, equally with them, sunk into all manner of wickedness and abomination. The description of the Gentiles in general, by St. Paul, Rom. i. 19—32. is fully verified as to the Romans in particular.

Juvenal may be looked upon as one of those rare meteors, which shone forth even in the darkness of Heathenism. The mind and conscience of this great man were, though from whence he knew not, so far enlightened, as to perceive the ugliness of vice, and so influenced with a desire to reform it, as to make him, according to the light he had, a severe and able reprover, a powerful and diligent witness against the vices and follies of the people among which he lived; and indeed, against all who, like them, give a loose to their depraved appetites, as if there were no other liberty to be sought after but the most unrestrained indulgence of vicious pleasures and gratifications.

As to the old objection, that translations of the Classics tend to make boys idle, this can never happen but through the fault of the master, in not properly watching over the method of their studies. A master should never suffer a

* Rom. ii. 15. Comp. Isaiah xlv. 5. See Sat. x. i. 392. and note.
PREFACE.

boy to construe his lesson in the school, but from the Latin by itself, nor without making the boy parse, and give an account of every necessary word; this will drive him to his grammar and dictionary, nearly as much as if he had no translation at all: but in private, when the boy is preparing his lesson, a literal translation, and explanatory notes, so facilitate the right comprehension and understanding of the author's language, meaning, and design, as to imprint them with ease on the learner's mind, to form his taste, and to enable him not only to construe and explain, but to get those portions of the author by heart, which he is at certain periods to repeat at school, and which, if judiciously selected, he may find useful, as well as ornamental to him, all his life.

To this end I have considered that there are three purposes to be answered. First that, the reader should know what the author says; this can only be attained by literal translation: as for poetical versions, which are so often miscalled translations, paraphrases, and the like, they are but ill calculated for this fundamental and necessary purpose.

The next thing to be considered, after knowing what the author says, is how he says it: this can only be learnt from the original itself, to which I refer the reader, by printing the Latin, line for line, opposite to the English, and, as the lines are numbered, the eye will readily pass from the one to the other. The information which has been received from the translation, will readily assist in the grammatical construction.

The third particular, without which the reader would fall very short of understanding the author, is to know what he means; to explain this is the intention of the notes, for many of which I gratefully acknowledge myself chiefly indebted to various learned commentators, but who, having written in Latin, are almost out of the reach of those for whom this work is principally intended. Here and there I have selected some notes from English writers: this indeed
PREFACE.

the student might have done for himself; but I hope he will not take it amiss, that I have brought so many different commentators into one view, and saved much trouble to him, at the expense of my own labour. The rest of the notes, and those no inconsiderable number, perhaps the most, are my own, by which, if I have been happy enough to supply any deficiencies of others, I shall be glad.

The corrections of the present Edition are in general taken from that published for the use of the Students by Dr. Elrington, (now Bishop of Limerick). In some parts, Notes which appeared unnecessary have been omitted, and others of more consequence introduced. The Translation has been retained according to the original plan; except where the most approved commentators were not followed, or the sentiments of the Author were too obscurely expressed.—As this is professedly a literal Translation, and aspires not to elegance of style, objections should be directed not against the performance, but the principle on which it is formed; with respect to this, it may be sufficient to remark, that Translations, on the plan of the present, while they afford sufficient assistance to the industrious, are far from granting that pernicious aid, which disheartens the studious by placing the negligent on a level with them, and which by encouraging idleness, effectually prevents any solid classical acquirements.
DECIMI
JUNII JUVENALIS
AQUINATIS
SATIRÆ SELECTÆ.

SELECT SATIRES
OF
JUVENAL.
DECIMI

JUNII JUVENALIS

AQUINATIS

SATIRÆ SELECTÆ.

Satira Prima.

ARGUMENT.

Juvenal begins this satire with giving some humorous reasons for his writing: such as hearing, so often, many ill poets rehearse their works, and intending to repay them in kind. Next he informs us, why he adds himself to satire, rather than to other poetry, and gives a summary and general view of the reigning vices and follies of his time. He laments the restraints which the

Semper ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseide Codri?
Impune ergo mihi recitaverit ille togatas,

Satiræ] Or satyrs. Concerning this word, see Chamber's Dictionary.
Line 1. Only a hearer.] Juvenal complains of the irksome reciters, which the scribbling poets were continually making of their vile compositions, and of which he was a hearer, at the public assemblies, where they read them over. It is to be observed, that, sometimes, the Romans made private reciters of their poetry, among their peculiar friends. They also had public reciters, either in the temple of Apollo, or in spacious houses, which were either hired, or lent, for the purpose, by some rich and great man, who was highly honoured for this, and who got his clients and dependents together on the occasion, in order to increase the audience, and to encourage the poet by their applause. See sat. vii. 40—A. Persius prolog. l. 7. and note. Hor. lib. i. sat. iv. l. 73, 4.

Repon.] Reponam here is used metaphorically; it alludes to the borrowing and repayment of money. When a man had repaid money which he had borrowed, he was said to replace it—reponere. So our poet, looking upon himself as indebted to the reciters of their compositions for the trouble which they had given him, speaks as if he intended to repay them in kind, by writing and reciting his verses, as they had done theirs. Sat. vi. l. 40,

A. Persius, prolog. l. 7. Hor. lib. i. sat. iv. l. 73, 4.

2. Thesis.] A poem, of which Theseus was the subject.
SELECT
SATIRES
of
JUVENAL.

First Satire.

satirists then lay under from a fear of punishment, and profess to treat of the dead, personating, in their names, certain living vicious characters. His great aim, in this, and in all his other satires, is to expose and reprove vice itself, however sanctified by custom, or dignified by the examples of the great.

SHALL I always be only a hearer?—shall I never repay,
Who am tease’d so often with the Theseis of hoarse Codrus?
Shall one (poet) recite his comedies to me with impunity,

—Hoarse Codrus] A very mean poet; so poor, that he gave rise to the proverb, ‘Codro pauperior.’ He is here supposed to have made himself hoarse, with frequent and loud reading his poem.

3. Comedies.] Togatas—so called from the low and common people, who were the subjects of them. These wore gowns, by which they were distinguished from persons of rank.

There were three different sorts of comedy, each denominated from the dress of the person which they represented.

First, The Togata; which exhibited the actions of the low sort; and was a species of what we call low comedy.

Secondly, The Praetextata, so called from the praetexta, a white robe ornamented with purple, and worn by magistrates and nobles. Hence the comedies, which treated of the actions of such, were called praetextata. In our time we should say, genteel comedy.

Thirdly, The Palliata; from Pallium, a sort of upper garment worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented. This was also a species of the higher sort of comedy.

It is most probable that Terence’s plays, which he took from Menander, was reckoned among the palliata, and represented in the pallium, or Grecian dress: more especially too, as the scene of every play lies at Athens.
Hic elegos? impune diem consumpserit ingrēs
Telephus? aut summī planā jam margine libri
Scriptus et in tergo neudum finitus Orestes?

Nota magis nullī domus est suā, quam mihi lucus
Martis, et Æoliis vicinum rupibus antrum
Vulcani. Quid agent venti; quas tortuat umbras
Æacus; unde altus furtivae devehat aurum
Pellicula: quantas jaculetur Monychus ornos;
Æpronis platanis, convulsaque marmora clamant
Semper, et assiduo ruptae lectore columnae.
Expectes eadem a summo, minimoque poētā.

4. Elegies,] These were little poems
on mournful subjects, and consisted
of hexameter and pentameter verses
alternately. We must despair of
knowing the first elegiac poet, since
Horace says, Art. Poet. l. 77, 8.
Quis tamen exiguo elegos tussis
actor,
Grammatici certant, et adhuc sub
justice flum.
By whom invented critics yet contend,
And of their vain disputing end we
Francis.
Elegies were at first mournful, yet
afterwards they were composed on
cheerful subjects. Hor. lib. l. 75, 76.
Versibus impetris junctis gerrimo-
nia primum,
Post eiam lucem est vell sententia
compus.
Unequal measures first were turn'd to
flow,
Sadly expressive of the lover's woe:
But now to gayer subjects form'd
they were
In sounds of pleasure, and the joys of
love.
Francis.

—Bulky Telephus.] Some prolix and
tedious play, written on the subject of
Telephus, king of Mystra, who was mort-
ally wounded by the spear of Achilles,
but afterwards healed by the rust of the same spear. Ovid. Trist. v. 2, 15.

—Waste a day.] In hearing it read
over, which took up a whole day.

5. Or Ærestes.] Another play on
the story of Ôrestes, the son of Agamemnon
and Clytemnestra. He slew his own
mother, and Ægyptthus, her adulterer,
who had murdered his father. This too,
by the description of it in this line and
the next, must have been a very long
and tedious performance. It was usual to
leave a margin, but this was all filled
from top to bottom—it was unusual
to write on the outside, or back, of
the parchment; but this author had
filled the whole outside, as well as
the inside.

6. Of the whole book.] Or, of the
whole of the book. Liber primarily
signifies the inward bark or rind of a
tree; hence a book or work written,
at first made of banks of trees, after-
wards of paper and parchment. Æg-
num is derived from supremus; hence
sumnum, the top, the whole, the sum.

6. The grove of Mars.] The his-
tory of Romulus and Remus, whom
Iliia, otherwise called Æhea Sylvia,
brought forth in a grove sacred
to Mars at Alba: hence Romulus was
called Sylvia; also the son of Mars.
This, and the other subjects mention-
ed, were so dinned perpetually into his
ears, that the places described were as
familiar to him as his own house.

—The den of Vulcan.] The history
of the Cyclopes and Vulcan, the scene
of which was laid in Vulcan's den.
See Virg. En. viii. l. 416—41.

9. The Æolian rocks.] On the north
of Sicily are seven rocky islands, which
were called Æolian, or Vulcanean; one
of which was called Æneas, or sacred,
as dedicated to Vulcan. From the fre-
quently breaking forth of fire and sul-
phur out of the earth of these islands,
particularly in Ænea, Vulcan was sup-
pessed to keep his shop and forge there.
Here also Æolus was supposed to
confine and preside over the winds.

Hence these islands are called Æolian.
See Virg. En. l. 65—67.

—What the winds can do.] This pro-
ably alludes to some tedious poetical
Another his elegies? shall bulky Telephus waste a day
With impunity? or Orestes—the margin of the whole book
already full,
And written on the back too, nor as yet finished?
No man's house is better known to him, than to me
The grove of Mars, and the den of Vulcan near
The Æolian rocks: what the winds can do: what ghosts
Æacus may be tormenting: from whence another could con-
vey the gold
Of the stolen fleece: how great wild-ash trees Monychus
could throw:
The plane-trees of Fronto, and the convuls'd marbles resound
Always, and the columns broken with the continual reader:
You may expect the same things from the highest and from
the least poet.
JUVENALIS SATIRÆ.

SAT. I.

Et nos ergo manum ferula subduximus: et nos
Consilium dedimus Sylla, privatus ut altum
Dormiret. Stulta est elementia, cum tot ubique
Vatibus occurras, perituræ parcere chartæ.
Cur tamen hoc libeat potius decurrere campo,
Per quem magnus equos Auruncæ flexit alumnus:
Si vacat, et placidi rationem admittitis, edam.
Patricios omnes opibus cum provocet unus,
Quo tondente gravis juveni mihi barba sonabat:
Cum pars Niliæ paeplebis, cum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventitet septem digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemme:
Difficile est Satiram non scribere. Nam quis inique
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova cum veniat lectica Mathonis

15. *Therefore*]. I. e. In order to qualify myself as a writer and declaimer.
His meaning seems to be, that as all, whether good or bad, wrote poems, why should not be, who had had an education in learning, write as well as they.

—*Have withdrawn my hand, &c.*] The ferula was an instrument of punishment, as at this day, with which schoolmasters corrected their scholars, by striking them with it over the palm of the hand: the boy watched the stroke, and, if possible, withdrew his hand from it.

Juvenal means to say, that he had been at school, to learn the art of poetry and oratory, and had made declamations, of one of which the subject was, "Whether Sylla should take the "dictatorship, or live in ease and "quiet as a private man?" He maintained the latter proposition.

18. *Paper that will perish.*] I. e. That will be destroyed by others, who will write upon it if I do not; therefore there is no reason why I should forbear to make use of it.

19. *In the very field.*] A metaphor, taken from the chariot-races in the Campus Martius.

20. *The great pupil of Auruncæ, &c.*] Lucilius, the first and most famous Roman satirist, born at Aurunca, an ancient city of Latium, in Italy.

He means perhaps, you will ask, "how is it that I can think of taking "the same ground as that great satirist, "ist Lucilius; and why I should rather choose this way of writing, "when he so excelled in it, as to be "before all others not only in point of "time, but of ability in that kind of writing?"

21. *Hearken to my reason.*] Literally, the verb admitito signifies to admit; but it is sometimes used with auribus understood, and then it denotes attending, or hearkening, to something: this I suppose to be the sense of it in this place, as it follows the si vacat.

22. *The patricians.*] The nobles of Rome. They were the descendants of such as were created censors in the time of Romulus. Of these there were, originally, only one hundred—afterwards more were added to them.

23. *Who clipping, &c.*] The person here meant is supposed to be Licinius, the freeman and barber of Augustus, or perhaps Cinnamus. See sat. x. 1.

215, 6.

—*Sounded.*] Alluding to the sound of clipping the beard with scissors. Q. D. who with his scissors clipped my beard, when he was a young man, and first came under the barber's hands.

24. *Part of the commonality of the Nile.*] One of the lowest of the Egyptians who had come as slaves to Rome.

—*Canopus.*] A city in Egypt, addicted to all kind of effeminacy and
Sat. 2.

Juvenal’s Satires.

And I therefore have withdrawn my hand from the ferule: and I
Have given counsel to Sylla, that, a private man, soundly
He should sleep. It is a foolish clemency, when every where
Poets you may meet, to spare paper, that will perish.
But why it should please me rather to run along in the very
field,
Through which the great pupil of Aurunca drave his horses,
I will tell you, if you have leisure, and kindly hearken to
my reason.
When one can vie with all the patricians in riches,
Who clipping my beard troublesome to me a youth sounded:
When a part of the commonalty of the Nile, when a slave
of Canopus,
Crispinus, his shoulder recalling the Tyrian cloaks,
Can ventilate the summer-gold on his sweating fingers,
Nor can he bear the weight of a larger gem;
It is difficult not to write satire. For who can so endure
The wicked city—who is so insensible, as to contain himself,
When the new litter of lawyer Matho comes

Debauchery; famous for a temple of Serapis, a god of the Egyptians. This
city was built by Menelaus, in memory
of his pilot, Canopus, who died there,
and was afterwards canonized. See
Sat. xv. 1. 46.
25. Crispinus.] He, from a slave,
had been made master of the horse to
Nero.
—His shoulder recalling.] Revocan-
ta.—The Romans used to fasten their
cloaks round the neck with a loop, but
in hot weather, perhaps, usually went
with them loose. As Juvenal is now
speaking of the summer season, (as
appears by the next line,) he describes
the shoulder as recalling, or endeavour-
ing to hoist up and replace the cloak,
which, from not being fastened by a
loop to the neck, was often slipping
away, and sliding downwards from
the shoulders.
—Tyrian cloaks.] i.e. Dyed with
Tyrian purple, which was very expen-
sive. By this he marks the extra-
gance and luxury of these uspstarts.
27. Ventilate the summer-gold, &c.]
The Romans were arrived at such an
height of luxury, that they had rings
for the winter, and others for the sum-
mer, which they wore according to
the season. Ventilo signifies, to wave
any thing to and fro in the air.
Crispinus is described as wearing a
summer-ring, and cooling it by, per-
haps, taking it off, and by waving it
to and fro in the air with his hand—
which motion might likewise contri-
bute to the slipping back of the cloak.
29. So ineratble.] Ferreus literally
signifies any thing made of iron, and
is therefore used here, figuratively, to
denote hardness or insensibility.
30. The new litter.] The lectica was
a sort of sedan, with a bed or couch in
it, wherein the grandees were carried
by their servants: probably something
like the palanquins in the East. This
was a piece of luxury which the rich
indulged in.
—Lawyer Matho.] He had been an
advocate, but had amassed a large for-
tune by turning informer. The empe-
or Domitian gave so much encourage-
ment to such people, that many made
their fortunes by secret informations;
insomuch that nobody was safe, how-
ever innocent; even one informer was
afraid of another. See below, l. 33,
4, and notes.
Juvenalis Satirae.

Plena ipse? et post hunc magni delatori amici,
Et cito rapturus de nobilitate comesa
Quod superest: quem Mamm timet: quem munere palpat
Carmi: et a trepido Thymo summissa Latino.

Quid referam? quantis sicum jecur ardeat ira,
Cum populo gregibus comitum premat hic spoliator
Summae placentia? et hic damnatus inani
Sedit (quid enim salvis infamia nummis?)
Exul ab octava Marius bibit, et fruitur Dis
In armis: at tu victrix provincia ploras!

Hoc ego non credam Venusinâ digna lucernâ?
Hoc ego non agitem! sed quid magis Heracleas,
Ant Dionysius, aut magnum labyrinthi,

34. Full of himself:] Now grown bulky and fat. By this expression, the poet may hint at the self-importance of this satyr fellow.

The poet allures a great friend.] This was probably Marcus Regulus, mentioned by Pliny in his Epistles, a most influential informer, who occasioned, by his secret informations, the death of many of the nobility in the time of Domitian.

Some think that the great friend here mentioned was some great man, an intimate of Domitian's; for this emperor opened not even to the greatest and most intimate friends, on receiving secret informations against them.

But, by the poet's manner of expression, it should rather seem, that the person meant was some great man, who had had been a friend to Regulus, and whom Regulus had barely betrayed.

35. Procul a seditione est.] i.e. Distanced through secret accusations, or polluted by informations for him.

36. Quam Mamma saeva.] Robert Maser, an eminent informer, but so much more eminent was M. Regulus, above mentioned, in this way, that he was dreaded even by Maser, and he should avoid suspicion him.

37. Cum quae:] This was another of the same venal profession, he hated Regulus, to avoid some severe accusation.

[The end of the speech.] The poet, as Laervius, the Syrian historian, who was not privately by her husband and prostituted to Regulus, in order to avoid some information which Latimus dreaded, and trembled under the apprehension of.

38. What shall I say?] Q. D. How shall I find words to express the indignation which I feel?

—My dry liver burns] The ancients considered the liver as the seat of the inexpressible affections. See Hor. lib. i. od. xiii. 1. 4 says,

Difficult bile tumet jecur—to express his resentment and jealousy, at hearing his mistress command a rival.

Again, lib. iv. od. 1. 12. Si tres

Our poet here means to express the workings of anger and resentment within him, as seeing so many examples of vice and folly around him, and particularly in those instances which he is now going to mention.

39. A speech of his part.] The tale of young men, who had lost their parents, was committed to guardians, who were to take care of their estates and education. Here one is represented as a speaker—a speaker—

a planter-of-passages of his ward as to his affairs.

—Praeclare in inas. Gramm. said in the speech of his ward, he is supposed to be en-voy, to a letter, along the streets, with such a crowd of assistance, as to incite some other passengers.
SAT. I.

JUVENAL'S SATIRES.

9

Full of himself? and after him the secret accuser of a great friend,
And who is soon about to seize from the devoured nobility
What remains: whom Massa fears: whom with a gift
Carus soothes, and Thymele sent privately from trembling
Latinus.

What shall I say?—With how great anger my dry liver burns,
When here a spoiler of his pupil lamenting presses on the people
With flocks of attendants? and here condemned by a frivolous Judgment, (for what is infamy when money is safe?)
The exile Marius drinks from the eighth hour, and enjoys the Angry gods? but thou vanishing province, lamentest!
Shall I not believe these things worthy the Venusiniun lamp?
Shall I not agitate these (subjects?)—but why rather Heracleans,
Or Diomedеans, or the lowing of the labyrinth,

37—8. By a frivolous judgment.] Inani judicis—because, though inflicted on Marius, it was of no service to the injured province; for, instead of restoring to it the treasures of which it had been plundered, part of these, to a vast amount, were put into the public treasury. As for Marius himself, he lived in as much festivity as as if nothing had happened, as the next two verses inform us.

39. The exile Marius.] Marius Priscus, proconsul of Africa, who, for pilaging the province of vast sums of money, was condemned to be banished.

From the eight hour.] Began his carousals from two o'clock in the afternoon, which was reckoned an instance of dissoluteness and luxury, it being an hour sooner than it was customary to sit down to meals. See note on sat. xi. l. 294 and on Persius, sat. iii. l. 4.

39—40. He enjoys the angry Gods.] Though Marius had incurred the anger of the gods by his crimes, yet, regardless of this, he enjoyed himself in a state of the highest folly and festivity.

Vanishing province, &c.] Victoria was used as a forensic term, to denote one who had got the better in a law-suit. The province of Africa had sued Marius, and had carried the cause against him, but had still reason to deplore her losses: for though Marius was sentenced to pay an immense fine, which came out of what he had pillaged, yet this was put into the public treasury, and no part of it given to the Africans; and, besides this, Marius had reserved sufficient to maintain himself in a luxurious manner. See above, note on l. 39, 40.

41. Worthy the Venusiniun lamp.] i.e. The pen of Horace himself? This charming writer was born at Venusium, a city of Apulia. When the poet wrote by night, they made use of a lamp.

42. Shall I not agitate, &c.] Agitten implies pursuing, as hunters do wild beasts—hunting—chasing. So in weighing against by satire, driving such vices as he mentions out of their lurking places, and hunting them down, as it were, in order to destroy them.

But why rather Heracleans?] Juvenal here anticipates the supposed objections of some, who might perhaps advise him to employ his talents on some fabulous and more poetical subjects—such as the labours of Hercules, &c. "Why should I prefer these (as if he had said) when so many subjects in real life occur, to exercise my pen in a more useful way?"

43. Or Diomedеans.] i.e. Verses on the exploits of Diomedе, a king of Thrace, who led his horses with man's flesh. Hercules slew him, and threw
Et mare percussum puero, fabrumque volantem?
Cum fas esse putet curam sperare cohortis,
Qui bona donavit praesepibus, et caret omni
Majorum censu, dum pervolat axe citato
Flaminiam: puer Automedon nam lora tenebat,
Ipse laceratam cum se jactaret amicis.
Nonne libet medio ceras implere capaces
Quadrivio — cum jam sexta service feratur
(Hinc atque inde patens, ac nudâ penê cathedrâ,
Et multum referens de Mæcenate supîno)
Signator falso, qui se lautom, atque beatum
Extiguis tabulis, et gemma fecerat utâ?

him to be devoured by his own horses.

43. The losing of the labyrinths. The
story of the Minotaur, the monster
kept in the labyrinth of Crete, who was
half a bull, and alain by Theseus. See
Aisw. Minotaurus.

44. The sea stricken by a boy. The
story of Icarus, who, flying too near
the sun, melted the wax by which his
wings were fastened together, and fell
into the sea; from him called Icarian.
See Hor. lib. iv. od. il. l. 2–4.

—The flying architect. Dædalus,
who invented and made wings for him-
self and his son Icarus, with which
they fled from Crete. See Aisw.
Dædalus.

45. A cohort. A company of foot
in a regiment, or legion, which con-
sisted of ten cohorts.

46. Hath given his estate to stable.
I. e. Has squandered away all his patri-
mony in breeding and keeping horses.
Pressepe sometimes means, a cell,
stew, or brothel. Perhaps this may be
the sense here, and the poet may mean,
that this spendthrift had lavished his
fortunes on the stews, in lewdness and
debauchery.

46—7. Lacks all the income, &c.
Has spent the family estate.

47. While he flies, &c. The person
here meant is far from certain. Com-
mentators differ much in their concep-
tures on the subject. Britannicus gives
the matter up. "This passage," says
he, "is one of those concerning which"
"we are yet to seek."

But whether Cornelius Puscus be
meant, who when a boy was charioteer
to Nero, as Automedon was to Achilles,
and who, after wasting his substance
riotous living, was made commander
of a regiment; or Tigellinus, an infa-
mous favourite of Nero's, be here de-
signated, whose character is supposed to
have answered to the description here
given, is not certain; one or other
seems to be meant. The poet is men-
tioning various subjects as highly pro-
per for satire; and among others,
some favourite at court, who, after
spending all his paternal estate in riot,
extravagance, and debauchery, was
made a commander in the army, and
exhibited his chariot, driving full speed
over the Flaminian way, which led to
the emperor's villa; and all this, be-
cause when a boy, he had been Nero's
charioteer, or, as the poet humourous-
ly calls him, his Automedon, and used
to drive out Nero and his minion Spo-
rus, whom Nero castrated, to make
him, as much as he could, resemble
a woman, and whom he used as a mis-
tress, and afterwards took as a wife,
and appeared publicly in his chariot
with him, openly caressing, and mak-
ing love, as he passed along.

The poet humourously speaks of
Sporus in the feminine gender. As
the lacerans was principally a man's
garment, by laceratam amicis, the po-
et may be understood as if he had cal-
led Sporus, Nero's male-mistress, be-
ing habited like a man, and caressed
as a woman.

The above appears to me a probable
explanation of this obscure and diffi-
cult passage. Holiday gives it a dif-
ferent turn, as may be seen by his
annotation on this place. I do not pre-
And the sea stricken by a boy, and the flying artificer?
When he can think it right to hope for the charge of a cohort,
Who hath given his estate to stables, and lacks all
The income of his ancestors, while he flies, with swift axle, over
The Flaminian way: for the boy Automedon was holding
the reins,
When he boasted himself to his cloaked mistress.

Doth it not like one to fill capacious waxen tablets in the middle of a
cross-way—when now can be carried on a sixth neck
(Here and there exposed, and in almost a naked chair,
And much resembling the supine Mæcenas)
A signer to what is false; who himself splendid and happy
Has made, with small tables, and with a wet gem?

sune to be positive, but will say with
Britannicus, "Sed quum in ambiguo
sit, de quo poeta potissimum intel-
ligat, unusquisque, si neutrum ho-
rum probabile visum fuerit, quod
ad loci explanationem faciat, exco-
git."—

46. *The Flaminian way.*] A road
made by Caius Flaminius, colleague of
Lepidus, from Rome to Ariminum.

45. *When he boasted himself.*] Jactare
se aliut signifícis to recommend, to
insinuate one's self into the favour or
good graces of another; as when a
man is courting his mistress. By *ipsa*
according to the above interpretation
of this passage, we must understand
the emperor Nero.

50. *Capacious waxen tablets.*] These
are here called *ceres*; sometimes they
are called *ceresae tabellae*, because they
were thin pieces of wood, covered
over with wax, on which the ancients
wrote with the point of a sharp instru-
ment, called *stylus*. (See Hor. *lib. i.*
*sat. i.* 72.) It had a blunt end to
rub out with. They made pocket
books with these.

51. *Cross-way.*] Juvenal means, that
a man might please himself by filling
a large book with the objects of satire
which he meets in passing along the
street. Quadrivium properly means
a place where four ways meet, and
where there are usually most people
passing—a proper stand for observa-

—*On a sixth neck.*] i. e. In a litter
carried by six slaves, who bare the
poles on the shoulder, and leaning
against the side of the neck. These
were called *hexapthorii*, from Gr. ἡξ,
six, and ἅπτω, to bear or carry. See
*Sat. viii.* 1. 141. n.

52. *Exposed.* [c.] Carried openly
to and fro, here and there, through
the public streets, having no shame
for what he had done to enrich him-
self.

53. *The supine Mæcenas.*] By this
it appears, that Mæcenas was given
to laziness and effeminacy.

Horace calls him Malthinus, from
*μαλθής*, which denotes softness and
effeminacy. See Hor. *lib. i.* sat. ii.
1. 25.

54. *A signer.* [c.] Signator signifi-
ces a sealer or signer of contracts or
wills. Here it means a species of chess,
who imposed false wills and testaments
on the heirs of the deceased, supposed
to be made in their own favour, or in
favour of others with whom they
shared the spoil. See sat. *x.* 1. 305,
and note. Some suppose this to be
particularly meant of Tigellinus, a fa-
vourite of Nero's, who poisoned three
uncles, and, by forging their wills,
made himself heir to all they had.

55. *By small tables.*] Short testa-
ments, contained in a few words. Comp.
note on 1. 50.

—*A wet gem.*] i. e. A seal, which
was cut on some precious stone, worn
Occurrit matrona potens, quæ molle Calenum
Porrectura viro miscet sitiente rubetam,
Instituïque rudes melior Locusta propinquas,
Per famam et populum, nigros efferre maritos.
Aude aliquid brevibus Gyaris, et carcere dignum,
Si vis esse aliiquis: Probitas laudat, et aliquis.
Criminibus debent hortos, praetoria, mensas,
Argentum vetus, et stantem extra pocula caprum.
Quem patitur dormire nectaris corruptor avaræ?
Quem sponsa turpes, et praetextatus adulter?
Si natura negat, facit indignatio versum,
Qualemunque potest: quales ego, vel Cluvienus.
Ex quo Deucalion, nimbis tolerantibus aquor,
Navigio montem ascendit, sortesque poposcit,

In a ring on the finger, and occasionally made use of to seal deeds or wills—this they wetted to prevent the wax sticking to it. This was formerly known among our forefathers by the name of a seal-ring.

56. A potent matron occurs.] Another subject of satire the poet here aderts to, namely, women who poison their husbands, and this with impunity. The particular person here alluded to, under the description of matrona potent, was probably Agrippina, the wife of Claudius, who poisoned her husband, that she might make her son Nero emperor.

—Occurs.] Meets you in the public street, and thus occurs to the observation of the satirist. Comp. i. 50, 51.

—Calvian wine.] Calenum was a city in the kingdom of Napaeus, famous for a soft kind of wine.

57. About to be expelled.] Porrectura.

—The husband is supposed to be so thirsty as not to examine the contents of the draught; of this she avails herself, by reaching to him some Calenian wine with poison in it, which was extracted from a toad.

58. A better Locusta.] This Locusta was a vile woman, skilful in preparing poisons. She helped Nero to poison Britannicus, the son of Claudius and Messalina; and Agrippina to dispatch Claudius. The woman alluded to by Juvenal, i. 56, he here styles, melior Locusta, a better Locusta, i.e. more skilful in poisoning than even Locusta herself.

—Her rude neighbours.] i.e. Unacquainted, and unskilled before, in this diabolical art.

59. Through fame and the people.] Setting all reputation and public report at defiance; not caring what people should say.

—To bring forth.] For burial—which effect particularly means. See Ter. And. act. i. sc. I. l. 90.

—Black husbands.] Their corpses turned putrid and black, with the effects of the poison.

60. Dare.] i.e. Attempt—presume;—be not afraid—to commit.

—Something.] Some atrocious crime, worthy of exile, or imprisonment.

The narrow Gyaris.] Gyaris was an island in the Egean sea, small, barren, and desolate, to which criminals were banished.

61. If you would be somebody.] i.e. If you would make yourself taken notice of, as a person of consequence, at Rome. A severe reflection on certain favourites of the emperor, who, by being informers, and by other scandalous actions, had enriched themselves.

—Probitas is praised, &c.] This seems a proverbial saying, and applies to what goes before, as well as to what follows, wherein the poet is shewing, that vice was, in those days, the only way to riches and honours. Honesty and innocence will be commenced, but those who possess them be left to starve.

62. Gardens.] i.e. Pleasant and
A potent matron occurs, who soft Calenian wine
About to reach forth, her husband thirsting, mixes a toad,
And, a better. Locusta, instructs her rude neighbours,
Through fame and the people, to bring forth their black
husbands.

Dare something worthy the narrow Gyare, or a prison. 60
If you would be somebody. Prouity is praised and
Starves with cold.

To crimes they owe gardens, palaces, tables,
Old silver, and a goat standing on the outside of cups.
Whom does the corrupter of a covetous daughter-in-law
suffer to sleep?

Whom base spouses, and the noble young adulterer? 65
If nature denies, indignation makes verse,
Such as it can: such as I, or Cluvienus.

From the time that Deucalion (the showers lifting up the sea)
Ascended the mountain with his bark, and asked for lots,

---

beautiful retreats, where they had gar-
dens of great taste and expense.

---Palaestra.] The word praestoria de-
notes noblemen's seats in the country,
as well as the palaces of great men in
the city.

Tables. Made of ivory, marble, and
other expensive materials.

63. Old silver. Ancient plate—
very valuable on account of the work-
manship.

---A goast standing, &c.] The figure
of a goat in curious bas relief—which
animal, as sacred to Bacchus, was very
usually expressed on drinking cups.

64. Whose.] i.e. Which of the poets
or writers of satire, can be at rest from
writing, or withhold his satiric rage?

---The corrupter.] i.e. The father,
who takes advantage of the love of mo-
nery in his son's wife, to debauch her.

65. Base spouses.] Lewd and adulter-
ous wives.

---The noble young adulterer.] Pre-
textatus, i.e. the youth, not having
laid aside the pretenses, or gown
worn by boys, sons of the nobility,
still seventeen years of age—yet, in
this early period of life, initiated into
the practice of adultery.

66. Indignation makes verse.] Forces
one to write, however naturally with-
out talent for it.

67. Such as I, or Cluvienus.] i.e.
Make or write. The poet names him-
self with Cluvienus, (some bad poet of
his time,) that he might the more
freely satirize him, which he at the
same time does, the more severely, by
the comparison.

68. From the time that Deucalion.
This and the three following lines relate
to the history of the deluge, as described
by Ovid. See Met. lib. I. l. 264—315.

69. Ascended the mountain, &c.]
Alluding to Ovid:

Mons ibid verticibus petit arduus astra
praebuit,
Nomine Parnassus-
Hic ubi Deucalion (nam catena ter-
erat aquarum)
Cum consortis tori parvul rate vocuit
adaxis.

---Asked for lots.] Sortes here means
the oracles, or billets, on which the
answers of the gods were written. Ovid
(sub supra.), l. 367, l. 8, represents Deu-
calion, and his wife Pyrrha, resolving
to go to the temple of the goddess
Themis, to inquire in what manner
mankind should be restored.

---Nomen, et auxilia per sacras qua-
rere sortes.
And l. 361. Motis Deus est, sortem-
quæ dedit.

Again, l. 369. Verba data sortis.
To this Juvenal alludes in this line;
wherein sortes may be rendered, orac-
ular answers.
Paulatimque anima caluerunt mollia saxa,
Quicquid agunt homines. votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.
Et quando uberior vitiorum copia? quando
Major avaritiae patuit sinus? alae quando
Hos animos? neque enim loculis comitantibus itur
Ad casum tabulæ, positæ sed luditur arcæ
Praedia quanta illic dispensatore videbès
Armigero! simplexne furore seestertia centum
Perdere, et horrenti tunicam non reddere servus
Quis totidem erexit villas? quis fercula septem
Secreto coena vitus? nunc sportula primo
Limine parva sedet, turbæ rapienda togatae.

70. The soft stones, &c.] When Deu-

cation and Pyrrha, having consulted
the oracle how mankind might be re-
paired, were answered, that this might
be done by their casting the stones of
their great mother behind their backs,
they picked stones from off the earth,
and cast them behind their backs, and
they became men and women.

Hunc opus, lapides sua post vestigia mit-
tur:

Saxa

Ponee duritiam caepere, suumque
rigorem,
Mollitique mora, mollitique ducere
formam, &c. ib. i. 399-402.

Hence Juvenal says—mollia saxa.

It is most likely that the whole ac-
count of the deluge, given by Ovid,
is a corruption of the Mosaical his-
tory of that event. Phædrus mentions
the dove sent out of the ark.

73. The composition &c.] Farrago
signifies a mixture, an hodge-podge—
as we say, of various things mixed
together. The poet means, that the
various pursuits, inclinations, actions,
and passions of men, and all those
human follies and vices, which have
existed, have been increasing, ever
since the flood, are the subjects of his
satiæ.

74. Booms of avarice.] A meta-
phorical allusion to the sail of a ship
when expanded to the wind—the cen-
tre whereof is called sinus—the bos-
son. The larger the sail, and the
more open and spread it is, the great-
er the capacity of the bosom for re-
eceiving the wind, and the more pow-

erfully is the ship driven on through
the seas.

Thus avarice spreads itself far and
wide; it catches the inclinations of
men, as the sail the wind, and thus
drives them on in a full course—when
more than at present? says the poet.

—The dic.] A chief instrument of
gaming—put here for gaming itself.

Meton.

75. These spirits.] Animus signifies
spirit of courage; and in this sense
we are to understand it here. As if
the poet said, when was gaming so
encouraged? or when had games of
hazard, which were forbidden by the
law, (except only during the Saturn-
alia,) the courage to appear so open
and frequently as they do now? The
sentence is elliptical, and must be sup-
plied with habuit, or some other verb
of the kind, to govern—hos animos.

—They do not go with purses, &c.]
Gaming has now gotten to such an
extravagant height, that gamers are
not content to play for what can be
carried in their purses, but stake a
whole chest of money at a time—this
seems to be implied by the word po-
sita. Pono sometimes signifies—lay-
ing a wager—putting down as a stake.
See an example of this sense, from
Plautus. AINw. pono, No. 8.

77. How many bottles, &c.] i. e.
How many attacks on one another at
play.

—The steward.] Dispensator signi-
fies a dispenser, a steward, one who
lays out money, a manager.

78. Armour-bearer.] The armigeri
SAT. I.

**JUVENAL'S SATIRES.**

And the soft stones by little and little grew warm with life, 70
Whatever men do—desire, fear, anger, pleasure,
Joys, discourse—is the composition of my little book.
And when was there a more fruitful plenty of vices? when
Has a greater bosom of avarice lain open? when the die 74
These spirits?—they do not go, with purses accompanying,
To the chance of the table, but a chest being put down is
played for.
How many battles will you see there, the steward
Armour-bearer! is it simple madness an hundred sestertia
To lose and not give a coat to a ragged servant?
Who has erected so many villas? What ancestor on seven
dishes
Has supped in secret? Now a little basket at the first
Threshold is set, to be snatched by the gowned crowd.

were servants who followed their mas-
ters with their shields, and other arms,
when they went to fight. The poet
still carries on the metaphor of praelia
in the preceding line. There gaming
is compared to fighting; here he hu-
mourously calls the steward the ar-
mour-bearer, as supplying his master
with money, a necessary weapon at a
gaming table, to stake at play, in-
stead of keeping and dispensing it, or
buying it out for the usual and honest
expenses of the family.
—Simple madness, &c.] All this is
a species of madness, but not without
mixture of injury and mischief; and
therefore may be reckoned something
more than mere madness, where such
immense sums are thrown away at a
gaming table, as that the servants of
the family cannot be afforded common
decent necessaries. The Romans had
their sestertius and sesterctium. The
latter is here meant, and contains
1000 of the former, which was worth
about 1 sovereign. See 1. 92, n.
78. And not give a coat, &c.] The
poet here puts one instance, for many
of the ruinous consequences of ga-
manship, by this, severely censures
the gamesters, who had rather lose a
large sum at the dice, than lay it out
for the comfort, happiness, and decent
maintenance of their families.
80. So many villas.] Houses of plea-
sure for the summer season. These
were usually built and furnished at a
vast expense. The poet having in-
veighed against their squandering at the
gaming table, now attacks their lux-
ury, and prodigality in other respects;
and then the excessive meanness into
which they were sunk.

81. Supped in secret, &c.] The an-
cient Roman nobility, in order to shew
their munificence and hospitality,
used, at certain times, to make an
handsome and splendid entertainment,
to which they invited their clients and
dependents. Now they shut out these,
and provided a sumptuous entertain-
ment for themselves only, which they
sat down to in private. Which of our
ancestors, says the poet, did this?
—Now a little basket, &c.] Sportula
—a little basket or pannier, made of a
kind of broom called sportum. Ken-
net, Antiqu. p. 375. In this were put
victuals, and some small sums of mo-
ney, to be distributed to the poor cli-
ents and dependents at the outward
doors of the house, who were no longer
invited, as formerly, to the entertain-
ment within.
82. To be snatched, &c.] i.e. Eager-
ly received by the hungry poor clients,
who crowded about the door.
—The gowned crowd.] The com-
mon sort of people were called turbas
togata, from the gowns they wore,
by which they were distinguished from
the higher sort. See note before on
L 3.
The tamen faciem prius inspicit, et trepidat ne
Suppositus venias, ac falso nomine poscas:
Agnitus accipies. Jubeat a praecone vocari
85. Ipsos Trojogenas; nam vexant limen et ipsi
Nobiscum: da Praetori, da deinde Tribuno.
Sed libertinus prior est: prior, inquit, ego adsum:
Cur timeam, dubitavero, locum defendere? quavis
Natus ad Euphraten molles quod in aure fenestrae
90. Arguerint, licet ipse negem: sed quinque tabernae
Quadringenta parant: quid confert purpura majus

83. But he:] i.e. The person who
distributes the dole.
—First inspects the face.] That he
may be certain of the person he gives to.
—And trembles.] At the apprehen-
sion of being severely reproved by
his master, the great man, if he
should make a mistake, by giving to
people who assume a false name, and
pretend themselves to be clients, when
they are not.
85. Acknowledged, &c.] Agnitus,
owned, acknowledged, as one for
whom the dole is provided.
Perhaps, in better days, when the
clients and dependents of great men
were invited to partake of an enter-
tainment within doors, there was a
sporula, or dole basket, which was
distributed, at large to the poor, at
the doors of great men’s houses. Now
times were altered; no invitation of
clients to feast within doors, and no
distribution of doles, to the poor at
large without: none now got any
thing here but the excluded clients,
and what they got was distributed
with the utmost caution, l. 83, 4.
—He commands to be called.] i.e.
Summoned, called together. The poet
is now about to inveigh against the
meanness of many of the nobles and
magistrates of Rome, who could suf-
sfer themselves to be summoned by the
common crier, in order to share in the
distribution of the dole-baskets.
86. The very descendents of the
Trojans.] Ipsos Trojogenas; from
Troja or Trojanus, and sigo. The
very people, says he, who boast of
their descent from Eneas and the an-
cient Trojans, who first came to set-
ttle in Italy; even these are so dege-
nerate, as to come and scramble, as it

were, among the poor, for a part of
the sporula. The word ipso makes
the sarcasm the stronger.
—Most the threshold.] Crowd
about it, and are very troublesome.
So Hor. lib. I. sat. viii. l. 18—hunc
vexare locum.
87. With us.] Avec nous autres,
as the French say.
—Give to the Praetor.] In Juvenal’s
time this was a title of a chief magis-
istrate, something like the lord-mayor
of London; he was called Praetor
Urbanus, and had power to judge
matters of law between citizen and
citizen. This seems to be the officer
here meant: but for a further ac-
count of the Praetor, see AINew.
Praetor.
87. The Tribunes.] A chief officer
in Rome. The tribunes, at their first
institution, were two, afterwards came
to be ten; they were keepers of the
liberties of the people, against the
encroachments of the senate. They
were called tribunes, because at first
set over the three tribes of the people.
See AINew. Tribunus and Tribus.
Juvenal satirically represents some
of the chief magistrates and officers of
the city as bawling out to be first serv-
ed out of the sporula.
88. The libertin.] An enfranchised
slave. There were many of these in
Rome, who were very rich, and very
insolent: of one of these we have an
example here.
—Is first; &c.] “I hold,” says this
upstart, “a freedman, rich as I am,
‘is before the praetor; besides I came
‘first, and I’ll be first served.”
89. Why should I fear, &c.] i.e. I
am neither afraid nor ashamed to chal-
gen the first place. I will not give
SAT. I.  JUVENAL’S SATIRES.

But he first inspects the face, and trembles, lest
Put in the place of another you come, and ask in a false name.
Acknowledged you will receive. He commands to be called
by the crier

The very descendants of the Trojans: for even they molest
the threshold
Together with us: “Give to the Prætor—then give to the
Tribune.”

But the libertine is first: I the first, says he, am here present.
Why should I fear, or doubt to defend my place? altho’
Born at the Euphrates, which the soft holes in my ear
Prove, though I should deny it: but five houses
Procure 400 (sestertia), what does the purple confer more
it up to any body.

89—90. Although born at the Euphrates.] He owns that he was born
of servile condition, and came from a part
of the world from whence many
were sold as slaves. The river Euphrates took its rise in Armenia, and
ran through the city of Babylon, which
it divided in the midst.

90. The soft holes, &c.] The ears of
all slaves in the East were bored, as
a mark of their servitude. They wore
bits of gold by way of ear-rings; which custom is still in the East Indies, and in other parts, even for
whole nations; who bore prodigious
holes in their ears, and wear vast
weights at them. DRYDEN. PLIN.
lix. xi. c. 37.

The epithet molles may, perhaps,
intimate, that this custom was look-
ed upon at Rómé (as among us) as a
mark of effeminacy. Or the poet, by
Hypallage, says, Molles in aure
femestra, for femestrae in molli aure.

91. Five houses.] Tabernae here may
be understood to mean shops or ware-
houses, which were in the forum, or
market-place, and which by reason
of their situation, were let to mer-
chants and traders at a great rent.

92. Procure 400.] In reckoning by
sestertios, the Romans, had an art
which may be understood by these
three rules:

First: If a numeral noun agree in
number, case, and gender, with ses-
tertius, then it denotes so many se-
tertia; as decem sestertii.

Secondly: If a numeral noun of an-
other case be joined with the genitive
plural of sestertius, it denotes so many
thousand, as decem sestertiorum signi-
fies 10,000 sestertii.

Thirdly: If the adverb numeral be
joined, it denotes so many 100,000:
as decies sestertiorum significat ten hun-
dred thousand sestertii. Or if the num-
ernal adverb be put by itself, the sig-
ification is the same: decies or vi-
gesimae stand for so many 100,000 ses-
tertii, or, as they say, so many hundred
sestertia.

The sestertium contains a thousand
sestertii, and amounted to about £17.
16s. 3d. of our money. KENNET, Ant.
374, 5.

After 400, quadringsenta, sestertia
must be understood, according to the
third rule above.

The freedman brags, that the rents
of his houses brought him in 400 ses-
tertia, which was a knight’s estate.

—What does the purple, &c.] The
robes of the nobility and magistrates
were decorated with purple. He means
that, though he cannot deny that he
was born a slave, and came to Rome
as such, (ord if he were to deny it,) the
holes in his ears would prove it,) yet he was now a free citizen of Rome,
possessed of a larger private for-
tune than the prætor or the tribune.

What can even a patrician wish for
more? Indeed, “when I see a noble-
man reduced to keep sheep for his
livelihood, I cannot perceive any
great advantage he derives from his
nobility; what can it, at least, cons-
fer, beyond what I possessed?”
Optandum, si Laurenti custodit in agro
Conductas Corvinus oves? Ego possideo plus
Pallante, et Licinis: expectent ergo Tribuni.
Vincent divitie; sacro nec cedat honori
Nuper in hanc urbem pedibus qui venerat albis;
Quandoquidem inter nos sanctissima divitiarum
Majestas: etsi, funesta Pecunia, templo
Nondum habitas, nullas nummorum ereximus aras,
Ut colitur Pax, atque Fides, Victoria, Virtus,
Quoque salutato crepitat Concordia nido.
Sed cum summus honor finito computet anno,
Sportula quid referat, quantam rationibus addat:
Quid facient comites, quibus hinc toga, calceus hinc est,
Et panis, fumusque domi? densissa centum
Quadrantes lectica petit, sequiturque maritum
Languida, vel praegnans, et circumducitur uxor.
Hic petit absenti, nata jam callidus arte,
Ostendens vacuum, et clausam pro conjuge sellam:
Galla mea est, inquit; citius dimitte: moraria?
Profer, Galla, caput. Noli vexare, quiescit.

93. Corvinus. One of the noble family of the Corvin. but so reduced, that he was obliged to keep sheep, as an hired shepherd, near Laurentum, in his own native country. Laurentum is a city of Italy, now called Santalornto.

—The Licini.—The name of several rich men, particularly of a freedman of Augustus; and of Licinius Crassus, who was surnamed Dives.
96. Let riches prevail. Vincent, overcome, defeat all other pretensions.

—Sacred honours. Mourning the tribunes, whose office was held so sacred, that if any one hurt a tribune, his life was devoted to Jupiter, and his family was to be sold at the temple of Ceres.
97. With white feet. It was the custom, when foreign slaves were exposed to sale, to whiten over their naked feet with chalk. This was the token by which they were known.
98. The majesty of riches. Intimating their great and universal sway among men, particularly at Rome, in its corrupt state, where every thing was venal, which made them revered, and almost adored. This intimates too the command and dominion which the rich assumed over others, and the self-importance which they assumed to themselves; a notable instance of which appears in this impudent freedman.

99. Baleful money. i.e. Destructive, the occasion of many cruel and ruinous deeds.
100. Altars of Money. i.e. No temple dedicated, no altars called are nummorum, as having sacrifices offered on them to riches, as there were to peace, faith, concord, &c.
102. Which chatters. i.e. Crepito here signifies to chatter like a bird. The temple of Concord, at Rome, was erected by Tiberius, at the request of his mother Livia. About this birds, such as choughs, storks, and the like, used to build their nests. What the poet says alludes to the chattering noise made by these birds, particularly when the old ones revisited their nests, after having been out to seek food for their young. See Aris. Salutator, No. 2.
103. The highest honours. i.e. People of the first rank and dignity.
—Can compute, &c. i.e. Can be so sunk into the most sordid and meanest varices, as to be reckoning, at the
SAT. I. JUVENAL’S SATIRES.

To be wished for, if, in the field of Laurentum, Corvinus
Keeps hired sheep? I possess more
Than Pallas and the Licini: let the Tribunes, therefore, wait.
Let riches prevail: nor let him yield to the sacred honour,
Who lately came into this city with white feet:
Since among us the majesty of riches is
Most sacred: altho’, O baleful money! in a temple
As yet thou dost not dwell, we have erected no altars of money,
As Peace is worship’d, and Faith, Victory, Virtue,
And Concord, which chatters with a visited nest.
But when the highest honour can compute, the year being
finished,
What the sportula brings in, how much it adds to its accounts,
What will the attendants do, to whom from hence is a gown,
from hence a shoe,
And bread, and smoke of the house? A thick crowd of litters
An hundred farthings seek; and the wife follows the husband,
And, sick or pregnant, is led about.
This asks for the absent, cunning in a known art,
Shewing the empty and shut-up sedan instead of the wife,
“It is my Galla,” says he, “dismiss her quickly: do you delay?”
“Galla put out your head”—“don’t vex her—she is asleep.”

year’s end, what they have gained out
of these doles which were provided for
the poor.
105. The attendants, [c.] The poor
clients and followers, who, by these
doles, are, or ought to be, supplied
with clothes, meat, and fire. What
will these do, when the means of their
support is taken from them by great
people?
—From hence.] i. e. By what they
receive from the dole-basket.
—A shoe.] Shoes to their feet, as
we say.
106. Smoke of the house.] Wood or
other fuel for firing: or firing, as we
say. The effect, smoke, for the
cause, fire. Meton.
—Coward of litters.] The word den-
s range here denotes a very great num-
ber, a thick crowd of people carried
in litters.
107. An hundred farthings.] The
quadran was a Roman coin, the fourth
part of an as, in value not quite an
halfpenny of our money. An hundred
of these were put into the sportula, or
dole-basket: and for a share in this
paltry sum, did the people of fashion
(for such were carried in litters) seek
in so eager a manner, as that they
crowded the very door up, to get at
the sportula.
108. Is led about.] The husband
hugs about his sick or breeding wife
in a litter, and claims her dole.
109. This asks for the absent.] An-
other brings an empty litter, pretending
his wife is in it.
—Cunning in a known art.] i. e.
He had often practiced this trick with
success.
110. It is my Galla.] The supposed
name of his wife.
111. Put out your head.] i. e. Out
of the litter that I may see you are
there, says the dispenser of the dole.
—Don’t vex her.] “Don’t disturb
her,” replies the husband; “don’t
disquiet her, she is not very well,
and is taking a nap.” By these
methods he imposes on the dispenser,
and gets a dole for his absent wife:
though, usually, none was given but
to those who came in person; and in
order to this, the greatest caution was
commonly used. See l. b3, 4.
Ipse dies pulchro distinguitur ordine rerum; Sportula, deinde forum, jurisque peritus Apollo, Atque triumphales, inter quas ausus habere Nescio quis titulos Àgyptius, atque Arabarches; Cujus ad effigiem non tantum meiere fas est. Vestibulis abeunt veteres, lassique clientes, Votaque deponunt, quamquam longissima cœne Spes homin: caules miseris, atque ignis emendus. Optima sylvarum interea, pelagique vorabit Rex horum, vacuisque toris tantum ipse jacebit: Nam de tot pulchris, et latis orbibus, et tam

The violent hurry which this impositor appears to be in (l. 111.) was no doubt, occasioned by his fear of a discovery, if he staid too long.

Thus does our poet satirize not only the meanness of the rich in coming to the sportula, but the tricks and shifts which they made use of to get at the contents of it.

113. The day itself [sic.] The poet having satirized the mean avarice of the higher sort, now proceeds to ridicule their idle manner of spending time.

114. The sportula. See before, l. 81. The day began with attending on this.

-The forum.] The common place where courts of justice were kept, and matters of judgment pleaded. Ilither they next resorted to entertain themselves, with hearing the causes which were there debated.

-Apollo learned in the law.] Augustus built and dedicated a temple and library to Apollo, in his palace on mount Palatine, in which were large collections of law-books, as well as the works of all the famous authors in Rome.

Hon. lib. i. epist. iii. l. 16, 17. mentions this.

Et tangere viat Scripta Palatinius quaerens receptit Apollo.

But I should rather think, that the poet means here the forum which Augustus built, where, it is said, there was an ivory statue of Apollo, which Juvenal represents as learned in the law, from the constant pleadings of the lawyers in that place. Here idle people used to lounge away their time.

115. The triumphales.] The statues of heroes, and kings, and other great men who had triumphed over the enemies of the state. These were placed in great numbers in the forum of Augustus, and in other public parts of the city.

-An Egyptian, &c.] Some obscure low wretch, who for no desert, but only on account of his wealth, had his statue placed there.

116. An Arabian prefect.] Arabarches. So Pompey is called by Cic. epist. ad Attic. i. 2. epist. xvii. because he conquered a great part of Arabia, and made it tributary to Rome. But Juvenal means here some infamous character, who had probably been prefect, or vice-roy, over that country, and had, by rapine and extortion, returned to Rome with great riches, and thus got a statue erected to him, like the Egyptian above mentioned, whom some suppose to have been in a like occupation in Egypt, and therefore called Àgyptius, Arabarches— from Àgypius or Àgerius; and Àger means-

117. To make water.] There was a very severe law on those who did this at or near the images of great men. This our poet turns into a jest on the statues above mentioned. Some are for giving the line another turn, as if Juvenal meant, that it was right, or lawful, not only to do this, non tantum meiere, but something worse. But I take the first interpretation to be the sense of the author, by which he would intimate, that the statues of such vile people were not only erected among those of great men, but were actually protected, like them, from all marks of indignity. So Pers. sat.
The day itself is distinguished by a beautiful order of things:
The sportula, then the forum, and Apollo learned in the
law,
And the triumphals: among which, an Egyptian, I know
not who,
Has dared to have titles: and an Arabian prefect;
At whose image it is not right so much as to make water.
The old and tired clients go away from the vestibules,
And lay aside their wishes, altho' the man has had a very
long
Expectation of a supper: pot-herbs for the wretches, and
fire is to be bought.
Meanwhile their lord will devour the best things of the
woods, and of the sea,
And he only will lie on the empty beds:
For from so many beautiful, and wide, and ancient dishes,

The poet seems to mention this by
way of contrast to what follows.

181. Their lord.] i. e. The patron
of these clients. Rex not only signi-
\fies a king, but any great or rich man:
so a patron. This from the power and
\ftinction which he exercised over his
clients. Hence, as well as from his
\ftection and care over them, he
\vas called patronus, from the Greek
\fater, \fro, from \fater, a father.

—Meanwhile.] i. e. While the poor
\lients are forced to take up with a
few boiled coleworts.

—The best things of the woods, &c.]
The woods are to be ransacked for the
\hoicest game, and the sea for the finest
\ors of fish, to satisfy the patron's
\uttony: these he will devour, with-
\out asking any body to partake with
\im.

182. On the empty beds.] The Ro-
\mans lay along on beds, or couches,
at their meals. Several of these beds
\ere supposed to be round the table
\hich were formerly occupied by his
\riends and clients, but they are now
\acant—not a single guest is invited to
\cover them, or to partake of the en-
\ertainment with this selfish gluttony.

183. Dishes.] Which were round,
in an orbicular \ape; hence called
\lices.

—Beautiful.] Of a beautiful pattern
—ancient—valuable for their antiqui-
\y: made probably, by some artists
of old time.

124. At one meal.] Menus—lit. table—which (by Meton.) stands here for what is set upon it. Thus they waste and devour their estates in this abominable and selfish gluttony.
125. No parasitic.] From wasps near, and ever food.
These were a kind of jesters, and flatterers, who were frequently invited to the tables of the great; and who, indeed, had this in view, when they flattered and paid their court to them. Terence, in his Eunuch, has given a most spirited and masterly specimen of parasites, in his inimitable character of Gnatho.
But so fallen were the great into the meanest avarice, and into the most sordid luxury, that they could gormandize by themselves, without even inviting a parasite, to flatter or divert them. But who, even though a parasite, would endure (fear) such a sight?
126. Filthiness of luxury.] Sordes, nastiness; a happy word to describe the beastliness of such gluttony with regard to the patron himself, and its stinginess and niggardliness, with respect to others.
—How great is the gullet.] The glutonous appetit of these men.
—Put it.] Poniit, sets, places on the table.
127. Whole boars, &c.] A whole boar at a time, the wild boar, especially the Tuscan, was an high article of luxury at all grand entertainments. The word natum is here used as the word natis. Hor. lib. I. od. xxvii. L. I. See also Ovid, Met. lib. xvi. l. 117.
128. Quid necrisitis, aves, placidum pecus, inque tuscani
Natum homines? Juvenal speaks as if boars were made and produced for no other purpose than convivial entertainments.
129. A present punishment.] Of such horrid gluttony.
—Put off your clothes.] Strip yourself for bathing.
130. Turgid.] Turgidus, swollen; puffed up with a full stomach.
—An indigested peacock.] Which you have devoured, and which is crude and indigested within you.
—To the bath.] It was the custom to bath before meals; the contrary was reckoned unwholesome. See Pers. sat. iii. l. 98–103. and Hor. Epist. lib. i. Ep. vi. l. 61.
131. Sudden deaths.] Apoplectic and the like, which arise from too great repulion. Bathing with a full stomach is likely to occasion these, by forcing the blood with too great violence towards the brain.
—Intestate old age.] i. e. Old glutons thus suddenly cut off, without time to make their wills.
132. A new story, &c.] A fresh piece of news which nobody is sorry for.
They devour patrimonies at one meal.
There will now be no parasite: but who will bear that
Filtiness of luxury? how great is the gullet, which, for
itself, puts
Whole boars, an animal born for feasts?
Yet there is a present punishment when you put off your
clothes,
Turgid, and carry an indigested peacock to the baths:
Hence sudden deaths, and intestate old age.
A new story, nor is it a sorrowful one, goes thro’ all com-
panies:
A funeral, to be applauded by angry friends, is carried forth.
There will be nothing farther, which posterity can add.
To our morals: those born after us will desire and do the
same things.

ALL VICE IS AT THE HEIGHT. Use sails,
Spread their whole bosoms open. Here, perhaps, you’ll
say—"Whence
"Is there genius equal to the matter? Whence that simplicity
"Of former (writers), of writing whatever they might like, with

A funeral is carried forth.)
The word ductur is peculiarly used
to denote the carrying forth a corpse
to burial, or to the funeral pile. So
VIRG. Geor. iv. 236.
Exportant teetio, et testis funera-
ducunt.
Owing perhaps to the procession of
the friends, &c. of the deceased, which
went before the corpse, and led it to
the place of burning, or internment.
—-Applauded by angry friends.)
Who, disobliged by having nothing
left them, from the deceased’s dying
suddenly, and without a will, express
their resentment by rejoicing at his
death instead of lamenting it. See
PERS. sat. vi. 33, 4.

TO OUR MORALES.) Our vices and
debaucheries, owing to the depravity
and corruption of our morals.
—Those born after us; Minores, i.e.
natu, our descendents; the opposite
of maiores natu, our ancestors.

All vice is at the height.] In
precipiti atiet, hath stood, hath been
for some time at its highest pitch, at
its summit, so that our posterity can
carry it no higher. Compare the two
preceding lines.

Vice is at stand, and at the highest
flow.

Dryden.

On tip-toe.

Use sails, Spread, &c.] A
metaphor taken from sailors, who,
when they have a fair wind, spread
open their sails as much as they can.
The poet here insinuates, that there
is now a fair opportunity for satire to
display all its powers.

Whence is there genius, &c.)
Here he is supposed to be interrupted
by some friend, who starts an objec-
tion, on his invocation to Satire to
spread all its sails, and use all its
powers against the vices of the times.
Where shall we find genius equal
to the matter? equal to range so wide
a field? equal to the description and
due correction of so much vice?

Whence that simplicity, &c.)
That simple and undisguised freedom
of reproof which former writers exer-
cised. Alluding, perhaps, to Lucilius,
Horace, and other writers of former
times.
"Simulacrum, cujus non auder dicere nomen?"
"Quid refert dictis ignoscat Mutius, an non?"
"Pone Tigellinum, tædà lucebis in illo,"
"Quæ stantes ardent, qui fixo gutturæ fumant,"
"Et latum medià suærum deducis area."
"Qui dedit ergo tribus patruis aconita, vehetur"
"Pensilibus plumis, atque illinc despiciet nos?"
"Cum veniet contra, digitó compescæ labellum:
"Accusator erit, qui verbum dixerit, ilie est."
"Securus licet Éneam, Rutilumque ferocem

139. A burning mind.] Inflamed with zeal, and burning with satiric rages against the vices and abuses of their times.
—Of which I dare not, &c.] It is hardly safe now to name, or mention, the liberty of the old writers; it is so sunk and gone, that the very naming it is dangerous.
140. Mutius.] Titus Mutius Albus, a very great and powerful man. He was satirized by Lucilius, and this most severely by name. See note on Pers. sat. i. 1. 113.

Lucilius feared no bad consequences of this, in those days of liberty.

141. Get down Tigellinum.] i.e. Expose him as an object of satire—satiﬁze this creature and infamous ﬁanciers of Nero’s, and most terrible will be the consequence.

—In that torch.] This cruel punishment seems to have been proper to incendiaries, in which light the poet humoursly supposes the satirizers of the emperor’s favourites, and other great men, to be looked upon at that time.

After Nero had burnt Rome, to satisfy his curiosity with the prospect, he contrived to lay the edium on the Christians, and charged them with setting the city on ﬁre. He caused them to be wrapped round with garments, which were bored with pitch, and other combustible matters, and set on ﬁre at night, by way of torches to enlighten the streets; and thus they miserably perished. See Strabo, Ant. p. 447.
142. Stamping.] In a erect posture.
—With ardent throat.] Fastened by the neck to a stake.
143. And you drew out a white fow
A burning mind, of which I dare not tell the name.
What signifies it, whether Mutius might forgive what
they said or not?
Set down Tigellinus, and you will shine in that torch,
In which standing they burn, who with fixed throat
smoke;
And you draw out a wide furrow in the midst of sand.
Shall he, therefore, who gave wolf’s bane to three uncles,
be carried
With pensile feathers, and from thence look down on us?
When he shall come opposite, restrain your lip with your
finger—
There will be an accuser (of him) who shall say the word—
That’s he.”

Though, secure, Æneas and the fierce Rutillian

Nos tamen hoc aegimus, tensique in
pulvere nuxos
Ducimus, et littus sterilis versamus
aratro.

144. Wolf’s bane.] Aconitum is the
Latin for this poisonous herb, but it
is used in the plural, as here, to de-
ote other sorts of poison, or poison
in general. See OVID, Met. l. 147.

Lūrida terríbiles miscens AÇONÍTA
novens.

—Three uncles.] Tigellinus is here
meant, who poisoned three uncles that
he might possess himself of their es-
estates. And, after their death, he
forsook wills for them, by which he
became possessed of all they had. He
likewise impeached several of the no-
blity, and got their estates. See more
in AINRW. under TIGELLINUS.

—Shall he, therefore, &c.? “And
because there may be danger in wri-
ting satire, as things now are, is
such a character as this to triumph
in his wickedness unmolested? Shall
he be carried about in state,
and look down with contempt upon
other people, and shall I not dare
to say a word?” This we may sup-
pose Juvenal to mean, on hearing
what is said about the danger of wri-
ting satire, and on being cautioned
against it.

145. With pensile feathers.] Pensilis
means, literally, hanging in the air.
It was a piece of luxury to have a
mattress and pillows stuffed with fea-
thers; on which the great man repo-

sed himself in his litter. Hence the
poet makes use of the term pensilis to
plumis, as being in the litter which
hung in the air, as it was carried
along by the bearers. See before, l. 50.
and note; and l. 51, 2. and note.

—From thence.] From his easy
litter.

—Look down.] With contempt and
disdain.

146. When he shall come opposite.] The
moment you meet him, carried
along in his stately litter, (says Juve-
nal’s supposed adviser,) instead of
saying any thing, or taking any no-
tice of him, let him pass quietly—
lay your hand on your mouth—hold
your tongue—be silent.

147. There will be an accuser.] An
informer, who will lay an accusation
before the emperor, if you do but so
much as point with your finger, or
utter with your lips, “That’s he.”
Therefore, that neither of these may
happen, lay your finger upon your
lips, and make not the slightest re-
mark.

—(Of him) who.] Illi or illius is
here understood before qui, &c.

148. Though, secure.] Though you
must not meddle with the living, you
may securely write what you please
about the dead.

—Æneas and the fierce Rutilian.]
I. e. Æneas, and Turnus, a king of
the Rutulians, the rival of Æneas, and
slain by him. See Virgil. Æne. xii.
919, &c.
"Committas: nulli gravis est percussus Achilles:
"Aut multum quesitus Hylas, urnamque secutus.  
"Ense velut stricto quoties Lucilius ardens
"Infremuit, rubet auditor, cui frigida mens est
"Criminibus, tacitā sudant præcordia culpā:
"Inde ire, et lachrymæ. Tecum prius ergo voluta
"Hec animo ante tubas; galeatum sero duelli
"Poenitet." Experiari quid concedatur in illos,
Quorum Flaminia tegitur cinis, atque Latina.

149. You may match.] Committas is a metaphorical expression, taken from matching or pairing gladiators, or others, in single combat.

Martial says,
"Cum Juvenale meo cur me committere tentas?"
"Why do you endeavour to match me with my friend Juvenal?" i.e. in a poetical contest with him.

By committas we are therefore to understand, that one might very safely write the history of Aeneas and Turnus, and match them together in fight, as Virgil has done.

—Switten Achilles.] Killed by Paris in the temple of Apollo.

—Et grævior est sūm.] Nobody will get into danger, or trouble, by writing the history of this event.

150. Hylas much sought.] By Hercules when he had lost him. See Virg. 
ecl. vi. 43, 44.

—Follow'd his pitcher.] with which he was sent by Hercules, to the river Ascænius to draw some water: where being seen, and fallen in love with by three river-nymphs, they pulled him into the stream.

On subjects like these, saith the adviser, you may say what you please, and nobody will take offence; but beware of attacking the vices of living characters, however infamous or obnoxious.

151. Ardēns.] Infamed with satiric rage against the vices of his day.

152. Raged.] Infamed—roared aloud, in his writings, which were as terrible to the vicious, as the roaring of a lion, which the verb infemno signifies: hence Met. to rage violently, or tumultuously.

—Redden.] With anger and shame.

153. Frigid with crimes.] Chilled, as it were, with horror of conscience—their blood ran cold as we should say.

—Sweating.] Sweating is the effect of hard labour. Sudant is here used metaphorically, to denote the state of a
SAT. I. JUVENAL’S SATIRES.

"You may match: smitten Achilles is grievous to none:
"Or Hylas much sought, and having followed his pitcher.
"As with a drawn sword, as often as Lucilius ardent 151
"Raged—the hearer reddens, who has a mind frigid
"With crimes; the bosom sweats with silent guilt:
"Hence anger and tears. Therefore first revolve, with thyself,
"These things in thy mind, before the trumpets: the hel-
"meted late of a fight 155
"Repenta." I'll try what may be allowed towards those,
Whose ashes are covered in the Flaminian and Latin way.

mind labouring, and toiling, under the
grievous burden of a guilty conscience.
This image is finely used, Mat. xi. 28.
154. Anger and tears.] Anger at
the satirist—tears of vexation and
sorrow at being exposed.
155. Before the trumpets.] A met.
aphor taken from the manner of giv-
ing the signal for battle, which was
done with the sound of trumpets.
Think well, says the adviser, before
you sound the alarm for your attack
—weigh well all hazards before you
begin.
—The helmeted, &c.] When once
a man has gotten his helmet on, and
advances to the combat, it is too late
to change his mind. Once engaged
in writing satire, you must go through;
there is no retreating.
156. I'll try, &c.] Well, says Juve-
nal, since the writing satire on the
living is so dangerous, I'll try how
far it may be allowed me to satirize
the dead.
Hence he writes against no great
and powerful person, but under the
feigned name of some vicious charac-
ter that lived in past time.
157. Whose ashes are covered.] When the bodies were consumed on
the funeral pile, the ashes were put
into urns and buried.
—The Flaminian and Latin way.] These were two great roads, or ways,
leading from Rome to other parts. In
the via Flaminia and via Latina, the
urns and remains of the nobles were
buried, and had monuments erected.
Hence have been so often found in
ancient Roman inscriptions on monu-
ments, Siste visitor.
It was ordered by the law of the
Twelve Tables that nobody should be
buried within the city; hence the urns
of the great were buried, and their
monuments were erected on those cele-
brated roads or ways. For the Fla-
minian way, see before, l. 48. note.
The via Latina was of great extent,
reaching from Rome, through many
famous cities, to the farthest part of
Latium.
Satira Tertia.

Juvenal introduces Umbrius, an old friend of his, taking his departure from Rome, and going to settle in a country retirement at Cumae. He accompanies Umbrius out of town; and, before they take leave of each other, Umbrius tells his friend Juvenal the reasons

quamvis digressu veteris confusus amici,
Laudo tamen vaquis quod sedem figere Cumis
Destinet, atque ununi civem donare Sibyllae.
Janua Baiarum est, et gratum litus amoeni
Secessit. Ego vel Prochytam praepono Suburræ.
Nam quid tam miserum, tam solum vidimus, ut non
Deterius credas horreere incendia, lapsus
Tectorum assiduos, ac mille pericula saevæ
Urbs, et Augusto recitantes mense poētas?
Sed dum tota domus rbedâ componitur unâ.

Line 2. Cumæ.] An ancient city of Campania near the sea. Some think it had its name from κυμάτα, waves; the waves, in rough weather, dashing against the walls of it. Others think it was so called from its being built by the Cumæi of Asia. Plin. iii. 4. Juvenal calls it empty in comparison with the populousness of Rome: it was now, probably, much decayed, and but thinly inhabited: on this account it might be looked upon as a place of leisure, quiet, and retirement; all which may be understood by the word vaquis.

3. The Sybil.] Quasi σίου βουλα, Dei consilium. AINew. The Sibyls were women, supposed to be inspired with a spirit of prophecy. Authors are not agreed as to the number of them; but the most famous was the Cumean, so called from having her residence at Cumæ. Umbrius was now going to bestow, donare, one citizen on this abode of the Sybil, by taking up his residence there. See Virg. Aen. vi. l. 10. et seq.

4. The gate of Baiae.] Passengers from Rome to Baiae were to pass through Cumæ; they went in on one side, and came out on the other, as through a gate.

—Baiae.] A delightful city of Campania, of which Hor. lib. i. epist. i. l. 83.

Nullus in orbe sinus Baiae praebet amanum.
Here were fine warm springs and baths, both pleasant and healthful: on which account it was much resorted to by the nobility and gentry of Rome, many of whom had villas there for their summer residence. It forms part of the bay of Naples.

—A grateful shore.] Gratum: grateful, here, must be understood in the sense of agreeable, pleasant. The whole shore, from Cumæ to Baiae, was delightfully pleasant, and calculated for the most agreeable retire-
Third Satire.

which had induced him to retire from Rome: each of which is replete with the keener satire on its vicious inhabitants. Thus the Poet carries on his design of inveighing against the vices and disorders which reigned in that city.

THOUGH troubled at the departure of an old friend, I yet approve that to fix his abode at empty Cumae. He purposed, and to give one citizen to the Sibyl. It is the gate of Baiae, and a grateful shore of pleasant Retirement. I prefer even Procytha to Suburra:

For what so wretched, so solitary do we see, that you Would not think it worse to dread fires, the continual Falling of houses, and a thousand perils of the fell City, and poets reciting in the month of August?

But while his whole house is put together in one vehicle, 10

See the latter part of the last note.

5. Procytha.] A small rugged island in the Tyrrenian sea, desert and barren.

—Suburra.] A street in Rome, much frequented, but chiefly by the vulgar, and by women of ill fame. Hence MART. vi. 66.

Fama non minus baura puella,
Quae in mediis, sedecit Suburra.

6. For what so wretched &c.] Solitary and miserable as any place may be, yet it is better to be there than at Rome, where you have so many dangers and inconveniences to apprehend.

7. Fires.] House-burnings, to which populous cities, from many various causes are continually liable.

8. Falling of houses.] Owing to the little care taken of old and ruinous buildings. Propertius speaks of the two foregoing dangers.

Pratera dominus fiamman, domi-
busque ruinam.


9. And poets reciting.] Juvenal very humoursly introduces this circumstance among the calamities and inconveniences of living at Rome, that even in the month of August, the hottest season of the year, when most people had retired into the country, so that one might hope to enjoy some little quiet, even then you were to be teased to death, by the constant din of the scribbling poets reciting their wretched compositions, and forcing you to hear them. Comp. sat. i. l

1—14. where our poet expresses his peculiar aversion to this.

10. His whole house, &c.] While all his household furniture and goods were packing up together in one waggon, (as rheda may here signify,) Umbricius was moving all his bag and baggage, (as we say,) and, by its taking up no more room, it should seem to have been very moderate in quantity.
Substitit ad veteres arcus, madidamque Capenam:
Hic, ubi nocturnae Numa constituebat amice,
Nunc sacri fontis nemus, et delubra locantur
Judeis: quorum cophinus, scneumque supellex.
Omnis enim populo mercedem pendere Jussa est
Arbor, et ejexis mendicat sylva Camenies.
In vallen. Egeriae descendimus, et speluncas
Dissimiles veris: quanto praestantius esset
Numen aquae, viridi si margine clauderet undas.

11. He stood still.] He may be supposed to have walked out of the city, attended by his friend Juvenal, expecting the vehicle with the goods to overtake him, when he saw that it was coming up; and in this situation he was, when he began to tell his friend his various reasons for leaving Rome, which are just as many strokes of the keenest satire upon the vices and follies of its inhabitants.

15. At the old arches.] The ancient triumphal arches of Romulus, and of the Horatii, which were in that part. Or perhaps the old arches of the aqueducts might here be meant.

16. Of Capena.] One of the gates of Rome, which led towards Capena; it was sometimes called Triumphalis, because those who rode in triumph passed through it; it was also called Fontinalis, from the great number of springs that were near it, which occasioned building the aqueducts, by which the water was conveyed by pipes into the city: hence Juvenal calls it aquaductum Capenas. Here is the spot where Numa used to meet the goddess Egeria.


18. National mistress.] The more strongly to recommend his laws, and the better to instill into the Romans a reverence for religion, he persuaded them, that every night he conversed with nymphs, or nymphs called Egeria, from whose mouth he received his whole form of government, both civil and religious; that their place of meeting was in a grove without the gates Capenas, dedicated to the Muse, wherein was a temple consecrated to them and to the goddess Egeria, whose fountain waters the grove: for she is said to have went herself into a fountain, for the death of Numa. This fountain, grove, and temple, were let out to the Jews, at a yearly rent, for habitation; they having been driven out of the city by Domitian, and compelled to lodge in these places, heretofore sacred to the Muses. Delubra is a general term for places of worship. See Ainsw. By the phrase nocturnae amice constituebat, Juvenal speaks as if he were describing an intrigue, where a man meets his mistress by appointment at a particular place: from this we can be at no loss to judge of our poet's very slight opinion of the reality of the transaction.
He stood still at the old arches, and wet Capena;
Here, where Numa appointed his nocturnal mistress,
Now the grove of the sacred fountain, and the shrines are
hired
To the Jews: of whom a basket and hay are the household
stuff.

For every tree is commanded to pay a rent to the people:
And the wood begs, the muses being ejected.
We descend into the vale of Ægeria, and into caves
Unlike the true: how much better might have been
The deity of the water, if, with a green margin, the grass
inclosed

likely; for the poet, in another satire,
describes a mendicant Jewess as coming
into the city, and leaving her basket and hay behind her; which
implies, that the basket and hay were usually carried about with them when
they went a begging elsewhere. Now it is not to be supposed that they
should carry about so large a quantity of hay, as served them to lie upon
when at home in the grove.

It is clear that the basket and hay are mentioned together here, and in
the place before mentioned, from whence I infer, that they had little
wicker baskets in which they put the money, provisions, or other small
alms which they received of the passers by, and, in order to stow them the
better, and to prevent their dropping through the interstices of the wicker,
put wisps of hay, or dried grass, in the inside of the baskets. These Jew
beggars were as well known by baskets with hay in them, as our beggars
are by their wallets, or our soldiers by their knapsacks. Hence the Jew-
ess, in the satire above alluded to, left her basket and hay behind her
when she came into the city, for fear they should betray her, and subject
her to punishment for infringing the emperor’s order against the Jews com-
ing into the city. Her manner of begging too, by a whisper in the ear,
seems to confirm this supposition. The Latin cophinus is the same as Gr.
κοψίμος, which is used several times in the New Testament to denote a
vi. 9, 10. Mark vi. 43. Mark viii.

15. To pay a rent.] The grove
being let out to the Jews, every tree,
as it were, might be said to bring in a
rent to the people at Rome. The poet
seems to mention this as a proof of
the public avarice, created by the
public extravagance, which led them
to hire out these sacred places for
what they could get, by letting them
to the poor Jews, who could only pay
for them out of what they got by
begging.
16. The wood begs, &c.] i. e. The
Jews, who were now the inhabitants
of the wood, (meton.) were all beg-
gars; nothing else was to be seen in
those once sacred abodes of the Muses,
who were now banished.
17. We descended, &c.] Umbritius
and Juvenal sauntered on, till they
came to that part of the grove which
was called the vale of Ægeria, so
called, probably, from the fountain,
into which she was changed, running
there.
17–18. And into caves unlike the
true.] These caves, in their primitive
state, were as nature formed them,
but had been profaned with artificial
ornaments, which had destroyed their
native beauty and simplicity.
18. How much better.] How much
more suitably situated.
19. The deity of the water.] Each
fountain was supposed to have a
nymph, or naiad, belonging to it, who
presided over it as the goddess of the
water; Ægeria may be supposed to
be here meant.
—If, with a green margin, &c.] If,
instead of ornamenting the banks
Herba, nec ingenuum violarent marmora topulum?
Hic tune Umbritii: quando artibus, inquit, honestis
Nullus in urbe locus, nulla emolumenta laborum,
Res hodie minor est, here quam fuit, atque eadem cras
Deteret exiguus aliquid; proponimus illuc
Ire, fatigatas ubi Daedalus exuit alas:
Dum nova canities, dum prima, et recta senectus,
Dum superest Lachesis quod torquet, et pedibus me
Porto meis, nullo dextram subeunte bacillo,
Cedamus patria: vivant Arturius istic,
Et Catulus: maneant qui nigra in candida vertunt,
Quies facile est aedem conducere, flumina, portus,

with artificial borders made of marble,
they had been left in their natural state,
simple and unadorned by human art, having no other margin but
the native turf, and the rude stone (topulum) which was the genuine pro-
duce of the soil. These were once consecrated in honour of the fountain-
nymph, but had now been violated and destroyed, in order to make way
for artificial ornaments of marble, which Roman luxury and extra-
gance had put in their place.
21. *Here then Umbritii.* Juvenal
and his friend Umbrius being ar-
ried at this spot, at the profanation
of which they were both equally
scandalized, Umbrius there began to
urge against the city of Rome,
from which he was now about to de-
part, and spoke as follows.
—*Honest artes.* Liberal arts and
science, such as poetry, and other
literary pursuits, which are honour-
able. Comp. sat. vii. 1-6. Honestis
artibus, in contradistinction to the
dishonest and shameful methods of
employment, which received counte-
nance and encouragement from the
great and opulent. Umbrius was
himself a poet. See this sat. i. 310,
11.
22. *No remunerations of labour.* No-
thing to be gotten by all the pains of
honest industry.
23. *One's substance, &c.* Instead
of increasing what I have, I find it
daily decrease; as I can get nothing
to replace what I spend, by all the
tains I can take.

---And the same to-morrow, &c.
This same poor tittance of mine will
to-morrow be wearing away some-
thing from the little that is left of it
to-day: and so I must find myself
growing poorer from day to day.
Deteret is a metaphorical expression,
taken from the action of the file, which
gradually wears away and diminishes
the bodies to which it is applied. So
the necessary expences of Umbrius
and his family were wearing away his
substance in that expensive place,
which he determines to leave, for a
more private and cheaper part of the
country.
25-6. *Thither to go.* i.e. To Cumae,
where Daedalus wightted after his
flight from Crete.
26. *Grey hairs.* While grey
hares, newly appearing, warn me that
old age is coming upon me.
—*Fresh and upright.* While old
age in its first stage appears, and I am
not yet so far advanced as to be bent
double, but am able to hold myself
upright. The ancients supposed old
age first to commence about the 46th
year. Cic. de Senectute. Philoso-
phers (says Holtyday) divide man's
life according to its several stages.
First, infancy to three or four years
of age. Secondly, pueritia, thence to
ten. From ten to eighteen, pubertas.
Thence to twenty-five, adolescencia.
Then juvenus, from twenty-five to
thirty-five or forty. Thence to fifty,
anes virilis. Then came senectus.
SAT. III.

JUVENAL'S SATIRES

The waters, nor had marbles violated the natural stone? 30
Here then Umbritius:—Since for honest arts, says he,
There is no place in the city, no emoluments of labour,
One's substance is to-day less than it was yesterday, and the
same to-morrow,
Will diminish something from the little: we propose this:
To go where Daedalus put off his weary wings, 25
While greyness is new, while old age is fresh and upright,
While there remains to Lachesis what she may spin, and
on my feet
Myself I carry, no staff sustaining my hand,
Let us leave our native soil: let Arturius live there,
And Catulus: let those stay who turn black into white. 30
To whom it is easy to hire a building, rivers, ports,

prima et recta till sixty-five; and then tutela et decrespis till death.

27. While there remains to Lachesis, &c.] One of the three destinies:
she was supposed to spin the thread of human life.
The Parca, or poetical fates or destinies, were Clotho, Lachesis, and
Atropos. The first held the distaff; the second drew out, and spun the
thread; which the last cut off when finished.

—I stand on my feet, &c. While I can
without the help of a staff.

29. Let us leave, &c.] Let me, and
all that belongs to me, take an
everlasting farewell of that detested city,
which, though my native place, I am
heartily tired of, as none but knaves
are fit to live there.

29-30. Arturius and Catulus.] Two
knaves, who, from very low life, had
raised themselves to large and affluent
circumstances. Umbritius seems to
induce them as examples, to prove that
such people found more encouragement in Rome, than the professors
of the liberal arts could hope for.
See before, 1. 21. note 2.

30. Let those stay, &c.] He means
those, who by craft and subtlety
could utterly invert and change the
appearance of things, making virtue
appear as vice, and vice as virtue;
falsehood as truth, and truth as falsehood. Such were Arturius and
Catulus.

To hire a building.] The word
sedem, here being joined with other
things of public concern, such as ri-
vers, ports, &c. seems to imply their
hiring some public buildings, of which
they made money; and it should
seem, from these lines, that the se-
veral branches of the public revenue
and expenditure were farmed out to
certain contractors, who were answer-
able to the ediles, and to the other
magistrates, for the due execution of
their contracts. Juvenal here seems
to point at the temples, theatres, and
other public buildings, which were
thus farmed out to these people, who,
from the wealth which they had ac-
quired, and of course from their re-
sponsibility, could easily procure such
contracts, by which they made an
immense and exorbitant profit. Edilis
signifies any kind of edile. *Amaw.
Omnis sedelium edilis dicitur.

—Rivera.] Fisheries perhaps, by
hiring which, they monopolized them,
so as to distress others, and enrich
themselves; or the carriage of goods
upon the rivers, for which a toll was
paid; or, by fluming, may here be
meant, the beds of the rivers, hired
out to be cleaned and cleared at the
public expense.

—Porta.] Where goods were export-
ed and imported; the customs of these
ports they rented, and thus became
farmers of the public revenue, to the
great grievance of those who were to
pay the duties, and to the great emu-
lement of themselves, who were sure
to make the most of their bargain.
Siccadam eluvium, portandum ad busta cadaver,
Et prebere caput dominâ venale sub hastâ
Quondam hi cornicines, et municipalis arenâ
Perpetui comites, noteque per oppida buccae,
Munera nunc edunt, et verso pollice vulgi
Quemlibet occident populariter: inde reversi
Conducunt foricas: et cur non omnia? cum sint
Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna iocari.
Quid Româe faciam? mentiri nescio: librum,
Si malus est, nequeo laudare, et poscere: motus

32. A sewer to be dried.] Eluvium signifies a sink or common-sewer; which is usual in great cities, to carry off the water and filth that would otherwise incommode the houses and streets. From eluo, to wash out, wash away.

These contractors undertook the opening and clearing these from the stoppages to which they were liable, and by which, if not cleansed, the city would have been in many parts overflowed. There was nothing so mean and filthy, that these two men would not have undertaken for the sake of gain. Here we find them scavengers.

—A corpus, &c.] Busta were places where dead bodies were burned; also graves and sepulchres. Alas! Bustum from ustum. Sometimes these people hired or farmed funerals, contracting for the expense at such a price. In this too they found their account.

33. And to expose, &c.] These fellows sometimes were mangones, sellers of slaves, which they purchased, and then sold by auction. See Fera. vi. 12. 3.

—The mistress-spear.] Domina haste. It is difficult to render these two substantives literally into English, unless we join them, as we frequently do some of our own; as in master-key, queen-bee, &c.

We read of the haste decemvirals which was fixed before the courts of justice. So of the haste centumvirals, also fixed there. A spear was also fixed in the forum where there was an auction, and was a sign of it: all things sold there were placed near it, and were said to be sold under the spear. Hence (by meton.) haste is used, by Cicero and others, to signify an auction, or public sale of goods. The word domina seems to imply the power of disposal of the property in persons and things sold there, the possession and dominion over which were settled by this mode of sale, in the several purchasers. So that the spear, or auction, might properly be called domina, as ruling the disposal of persons and things.

34. These, in time past, horn-blowers.] Such was formerly the occupation of these people; they had travelled about the country, from town to town, with little paity shows of gladiators, fencers, wrestlers, stage-players, and the like, sounding horns to call the people together, like our trumpeters to a puppet-show.

—Municipal theatre.] Municipium signifies a city or town-corporate, which had the privileges and freedom of Rome, and at the same time governed by laws of its own, like our corporations. Municipalis denotes any thing belonging to such a town. Most of these had arenas, or stances, where strolling companies of gladiators, &c. (like our strolling players,) used to exhibit. They were attended by horn-blowers and trumpeters, who sounded during the performance.

35. Cheeks known, &c.] Blowers on the horn, or trumpet, were sometimes called buccinatores, from the great distension of the cheeks in the action of blowing. This, by constant use, left a swollen appearance on the cheeks, for which these fellows were well known in all the country towns. Perhaps buccus is here put for buce.
A sewer to be dried, a corpse to be carried to the pile,  
And to expose a venal head under the mistress-spear.  
These, in time past, horn blowers, and on a municipal  
theatrical  
Perpetual attendants, and cheeks known through the towns,  
Now set forth public shows, and the people’s thumb being  
turned  
Kill whom they will, as the people please: thence returned  
They hire jakes: and why not all things? since they are  
Such, as, from low estate, to great heights of circumstances  
Fortune raises up, as often as she has a mind to joke.  
What can I do at Rome? I know not to lie: a book  
If bad I cannot praise, and ask for: the motions  

the horns, trumpets, and such wind  
instruments as these fellows strolled with about the country. See Ainsw.  
Bucca, No. 3.  
36. **Now set forth public shows.**  
Muthera, so called because given to  
the people at the expense of him who  
set them forth. These fellows, who  
had themselves been in the mean  
condition above described, now are so  
magnificent, as to treat the people  
with public shows of gladiators at the  
Roman theatre.  
—The people’s thumb, &c.] This  
alludes to a barbarous usage at fights  
of gladiators, where, if the people  
thought he that was overcome behaved  
like a coward, without courage or art,  
they made a sign for the vanquisher  
to put him to death, by clenching the  
hand, and holding or turning the  
thumb upward. If the thumb were  
turned downward, it was a signal to  
spare his life.  
37. **Where they will, &c.] These  
fellows, by treating the people with  
shows, had grown so popular, and  
had such influence among the vulgar,  
that it was entirely in their power to  
direct the spectators, as to the signal  
for life or death, so that they either  
killed or saved, by directing the pleas-  
ure of the people.** See Ainsw. Popu-  
lariters, No. 2.  
—Thence returned, &c.] Their  
advancement to wealth did not alter  
their mean pursuits; after returning  
from the splendour of the theatre,  
they contract for emptying bog-  
houses of their soil and filth. Such  
were called at Rome, foricarii and  
labrarii; with us, night-men.  
38. **Why not all things?**  
Why hire they not the town, not  
every thing,  
Since such as they have fortune in  
a string?  
Dryden.  
39. **Such, as, from low estate.** The  
poet here reckons the advancement of  
such low people to the height of opu-  
ulence, as the sport of fortune, as one  
of those frolics which she exercises  
out of mere caprice and wantonness,  
without any regard to desert. See  
Hor. lib. I. ode xxiv. I. 14–16. and  
lib. iii. ode xxix. I. 49–52.  
40. **Fortune.** Had a temple and  
was worshipped as a goddess. The  
higher she raised up such wretches,  
the more conspicuously contemptible  
she might be said to make them, and  
seemed to joke, or divert herself, at  
their expense. See sat. x. 355.  
41. **I know not to lie.** Dissemble,  
cant, flatter, say what I do not mean,  
seem to approve what I dislike, and  
praise what in my judgment I con-  
demn. What then should I do at  
Rome, where this is one of the only  
means of advancement?  
42. **Ask for.** It was a common  
practice of low flatterers to commend  
the writings of rich authors, however  
bad, in order to ingratiate themselves  
with them, and be invited to their  
houses; they also asked, as the  
greatest favour, for the loan or gift  
of a copy, which highly flattered the  
composers. This may be meant by  
poecere, in this place. See Hor. Art.
Astrorum ignoro: funus promittere patris
Nec volo, nec possum: ranarum viscera nunquam
Inspecti: ferre ad nuptam quae mittit adulter,
Quae mandat, nōrint alii: me nemo ministro
Fur erit; atque ideo nulli comes exeo, tamquam
Mancus, et extincte corpus non utile dextre.
Quis nunc diligit, nisi conscius, et cui fervens
Æstuat occulis animus, semperque tacendis?
Nil tibi se debere putat, nil conferet unquam
Particem qui te securi fecit honesti.
Carus erit Verri, qui Verrem tempore, quo vult,
Accusare potest. Tanti tibi non sit opaci
Omnis arena Tagi, quoque in mare volvitur aurum.
Of the stars I am ignorant of: the funeral of a father to promise
I neither will, nor can: the entrails of toads I never
Have inspected: to carry to a married woman what an
adulterer sends,
What he commits to charge, let others know: nobody, I
assisting,
Shall be a thief; and therefore I go forth a companion to none, as
Maimed, and the useless body of an extinct right-hand.
Who now is loved, unless conscious, and whose fervent
Mind boils with things hidden, and ever to remain in silence?
He thinks he owes you nothing, nothing will he bestow,
Who hath made you partaker of an honest secret.
He will be dear to Verres, who Verres, at any time he will,
Can accuse. Of so much value to you let not of shady
Tagus the whole sand be, and the gold which is rolled into
the sea,

40–50. Fervent mind boils, &c.] In a ferment, agitated between telling
and concealing what had been com-
mitt ed to its confidence. The words
serves and estuas are, in this view,
metaphorical, and taken from the
raging and boiling of the sea, when agi-
tated by a stormy wind. Fervet
vertigine pontus. Óv. Met. xl. 349.
So, estuare semper fretum. Curt.
iv. 9. Ainsw. Ætius, No. 4.

Hence estuas signifies boiling
with any passion, when applied to the
mind. Animus estuante reditum ad
vada retulit. Catull. See Ainsw.
See Is. lvi. 20.

Or we may give the words another
turn, as descriptive of the torment
and uneasiness of mind which these
men must feel, in having become ac-
quainted with the most flagitious
crimes in others, by assisting them,
or partaking with them in the com-
misson of them, and which, for their
own sakes, they dare not reveal, as
well as from the fear of those by
whom they are intrusted.

Who now is lov'd but he who loves
the times,
Conscious of close intrigues, and
Shy'd in crimes;

Laid'ring with secrets which his
bosom burns,
Yet never must to public right return. Dryden.

51. He thinks he owes you nothing, &c.] Nobody will think himself obliged
to you for concealing honest and fair
transactions, or think it incumbent on
him to buy your silence by conferring
favourites on you.

53. Verres.] Juvenal mentions him
here as an example of what he has been saying. Most probably, under
the name of Verres, the poet means
some characters then living, who
made much of those who had them
in their power by being acquainted
with their secret villanies, and who, at
any time, could have ruined them by
a discovery.

54, 55. Shady Tagus.] A river of
Spain, which discharges itself into
the ocean near Lisbon, in Portugal.
It was anciently said to have golden
sands. It was called opacus, dark,
obscure, or shady, from the thick
shade of the trees on its banks.

Ætius serenus aureo fraenque Tago
Obscurus umbria arborens.

Mart. lib. L epigr. 30.

Or opacus may denote a dusty turbid
appearance in the water.
Ut somno caras, ponendaque praemia sumas
Tristis, et a magno semper timearis amico.

Que nunc divitibus gens acceptissima nostris,
Et quos praecipue fugiam, properabo fateri;
Nec pudor obstabat. Non possum ferre, Quirites,
Graecam urbem: quamvis quota portio facies Achaeae?
Jampridem Syrus in Tiberim defluxit Orontes,
Et linguam, et mores, et cum tibicine chordas
Obliquas, necon gentilia tympana secum

56. That you should want sleep,
[&c.] O thou, whose thou art, that
may be solicited to such criminal severy by the rich and great, reflect on
the misery of such flagitious confidence, and prefer the repose of a quiet
and easy conscience, to all the golden sands of Tagus, to all the treasures
which it can roll into the sea! These
would make you but ill amends for sleepless nights, when kept awake by
guilt and fear.

—Accept rewards to be rejected.
[&c.] Which ought to be rejected.—by
way of hush-money, which, so far,
poser wretch, from making you happy,
will fill you with shame and sorrow,
and which, therefore, are to be looked
upon as abominable, and to be utterly
refused, and laid aside. Fonsenda;
lit. to be laid down; but here it has
the sense of abominanda.—respondeat
—rejicenda.—abneganda. See Hor.
Lib. iii. od. iii. l. 19.

51. Feared, &c.] The great man
who professes himself your friend,
and who has heaped his favours upon
you in order to bribe you to silence,
will be perpetually betraying a dread
of you, lest you should discover him.
The consequence of which, you may
have reason to apprehend, may be his
ridding himself of his fears by ridd-
ing the world of you, lest you should
prove like others — magni delator
amicis. See sat. i. 21. But whether
the great man betrays this fear or not,
you may be certain he will be con-
stantly possessed with it; and a much
greater proof of this you cannot have,
than the pains he takes to buy your
silence. When he grows weary of
this method, you know what you may
expect. Alas! can all the treasures
of the whole earth, make it worth
your while to be in such a situation?
Comp. i. 193.

58. What nation, &c.] Umbritus
proceeds in his reasons for retiring
from Rome. Having complained of
the bad state of the times, inasmuch
that no honest man could thrive there,
he now attacks the introduction of
Grecians and other foreigners, the
fondness of the rich and great towards
them, and the sordid arts by which
they raised themselves.

60. Nor shall shame hinder.] In
short, I'll speak my mind without re-
solve, my modesty shall not stand in
my way.

—O Romans.] Quirites—this an-
ciently was a name for the Sabinics,
from the city Cures, or from quiris,
a sort of spear used by them: but af-
ter their union with the Romans, this
appellation was used for the Roman
people in general. The name Quiri-
nus was first given to Romulus.

Probably the poet used the word
Quirites here, as reminding them of
their ancient simplicity of manners
and dress, by way of contrast to their
present corruption and effeminac
in both; owing very much to their fond-
ness of the Greeks and other for-
geners, for some time past introduced
among them.

61. A Grecian city.] Meaning
Rome—now so transformed from
what it once was, by the rage which
the great people had for the language,
manners, dress, &c. of those Greeks
whom they invited and entertained,
that, as the inferior people are fond of
imitating their superiors, it was not
unlikely that the transformation might
become general throughout the whole
city: no longer Roman, but Grecian.
Umbritus could not bear the thought.

—Tho' what is the portion, &c.]
Though, by the way, if we consider
the multitudes of other foreigners,
That you should want sleep, and should accept rewards to be rejected, Sorrowful, and be always feared by a great friend. 
What nation is now most acceptable to our rich men, And whom I would particularly avoid, I will hasten to confess: 
Nor shall shame hinder. O Romans, I cannot bear 
A Grecian city: tho' what is the portion of Achæan drags: Some while since Syrian Orontes has flow'd into the Tiber, And its language, and manners, and, with the piper, harps Oblique, also its national timbres, with itself

with which the city now abounds, what, as to numbers, is the portion of the Greeks? they are comparatively few. See n. xii. 137. Hæc quota para sacerorum, &c. What part is this (i. e. how small a part or portion) of the crimes, &c.

—Achæa drags.] Achæa, or Achala, signifies the whole country of Greece, anciently called Danaï, whence the Greeks are called Danaï. AINAW. Drags—metaph. taken from the foul, turbid, filthy sediment which wine deposits at the bottom of the cask. A fit emblem of these vile Greeks, as though they were the filth and refuse of all Greece.

Sometimes the word Achæa, or Achala, is to be understood in a more confined sense, and denotes only some of that part of Greece called Peloponnesus, or Pelops' island, now the Morea, anciently divided into Arcadia, and Achala, of which Corinth was the capital: the inhabitants of this city were proverbially lewd and wicked. ἄραια was a usual phrase to express doing acts of effeminacy, lewdness, and debauchery—what then must the drags of Corinth and its environs have been? See 1 Cor. vi. 9—11, former part.

62. Syrian Orontes.] Orontes was the greatest river of Syria, a large country of Asia. Umbrius had said (at l. 61.) that the portion of Grecians was small in comparison; he now proceeds to explain himself, by mentioning the inundation of Syrians, and other Asiatic strangers, who had for some time been flocking to Rome: these were in such numbers from Syria, and they had so introduced their eastern manners, music, &c. that one would fancy one's self on the banks of the Orontes, instead of the Tiber. The river Orontes is here put for the people who inhabited the tract of country through which it ran. Metten. So the Tiber for the city of Rome, which stood on its banks.

63. Harp oblique.] Harpa oblique.] Chordas, literally strings: here it signifies the instruments, which, being in a crooked form, the strings must of course be obliquely placed.

64. National timbres.] Tabours, or little drums, in form of a hoop, with parchment distended over it, and bits of brass fixed to it to make a jingling noise; which the eastern people made use of, as they do to this day, at their feasts and dancing, and which they beat with the fingers.

64—5. With itself hath brought.] As a river, when it breaks its bounds, carries along with it something from all the different soils through which it passes, and rolls along what it may meet with in its way; so the torrents of Asians has brought with it from Syria to Rome, the language, morals,
Vexit, et ad Circum jussas prostrate puellas.

Ite, quibus grata est pictâ lupa Barbârâ mitrâ
Rusticus ille tuis sumit trechedipna, Quirine,
Et ceramatico fert niceteria collo.

Hic alta Sicyone, ast hic Amydone relictâ,
Hic Andro, ille Samo hic Trallibus, aut Ababanis,
Esquilias, dictumque petunt a vimine collem;
Viscera magnarum domuum, dominique futuri.

Ingenium velox, audacia perdita, sermo
Promptus, et Isaeo torrentior: ede quid illum
dress, music, and all the enervating
and deleterious vices of the several
eastern provinces from whence they
came.

65. Circum.] There were several
circi in Rome, which were places set
apart for the celebration of several
games; they were generally oblong,
or almost in the shape of a bow, hav-
ing a wall quite round, with ranges
of seats for the convenience of spec-
tators. The Circus maximus, which
is probably meant here, was an im-
mense building: it was first built by
Tarquiniius Priscus, but beautified and
adorned by succeeding princes, and
enlarged to such a prodigious extent,
as to be able to contain, in their pro-
per seats, two hundred and sixty
thousand spectators. See KENNETT,
Ant. part II. book i. c. 4.

—Go ye, &c.]UMBRIUS may be
supposed to have uttered this with no
small indignation.

66. Strumpet.] Lupa literally sig-
nifies a she-wolf; but an appellation
fifty bestowed on common whores or
bawds, whose profession led them to
support themselves by preying at large
on all they could get into their clutches.
Hence a brothel was called lupanar.
The Romans called all foreigners bar-
brians.

—A pointed mitre.] A sort of tur-
ban, worn by the Syrian women as a
part of their head-dress, ornamented
with painted linen.

67. O Quirius.] O Romulus, thou
great founder of this now degenerate
city! See note on l. 60.

—That rustic of these.] In the
days of Romulus, and under his go-

dernment, the Romans were a hardy
race of shepherds and husbandmen.
Sat. viii. l. 373, &. rough in their
dress, and simple in their manners.
But alas! how changed!

—A Grecian dress.} Trechedipna—
from προς, to run, and κατά, a
supper. A kind of garment in which
they ran to other people's suppers.
AIRs. It was certainly of Greek
extraction, and though the form and
materials of it are not described, yet
we must suppose it of the soft, emo-
minating or gaudy kind, very unlike
the garb and dress of the ancient rus-
tics of Romulus, and to speak a sad
change in the manners of the people.

Dyeron renders the passage thus:

_O Romulus, and ather Mars, look
down!_

Your herdsman primitive, your
homely clown,

_It turn'd a heau, in a loose tawdry
gown._

68. Grecian ornaments.] Niceteria
—rewards for victories, as rings, col-
Iars of gold, &c. Prizes. From Gr.
_nax, victory.

—On his perfumed neck.] Ceromati-
tico collo. The cera (Gr κεραμιον, from κερας, cera) was an oil tempe-
red with wax, wherewith wrestlers
anointed themselves.

But what proofs of effeminacy, or
depravation, doth the poet set forth
in these instances.

Using wrestlers' oil, and wearing
on the neck collars of gold, and other
insignia of victory, if to be under-
stood literally, seems but ill to agree
with the poet's design, to charge the
Romans with a loss of all former har-
diness and manliness: therefore we
are to understand this line in an ironi-
cal sense, meaning, that, instead of
wearing collars of gold as tokens of
victory, and rewards of courage and
SAT. III.  JUVENAL’S SATIRES.

Hath brought, and girls bidden to prostitute themselves at the Circus.—

Go ye, who like a Barbarian strumpet with a painted mitre.

That rustic of time, O Quirinus, assumes a Grecian dress,
And carries Grecian ornaments on his perfumed neck.

One leaving high Sicyon, but another Amydon,
He from Andros, another from Samea, another from Tralles,
or Alabanda,
Seek the Esquiline, and the hill named from an osier;
The bowls, and future lords, of great families.

A quick wit, desperate impudence, speech
Ready, and more rapid than Issus. Say—what do you

activity, their niceties were telaketa
and gawgaws, worn merely as ornaments suitable to the effeminacy and luxury into which, after the example of the Greeks, Syrians, &c. they were sunk. By the corna he must also be understood to mean, that, instead of wreathen oil, which was a mere compound of oil and wax, their corna was some curious perfumed unguent with which they anointed their persons, their hair particularly, merely out of luxury. Thus Mr. Dryden:

He once unknow’d and horrid locks behold
Stilling sweet oil, his neck cachet’d with gold:

Aphing the foreigners in every dress,
Which, bought at greater cost, becomes him less.

69. [High Aegean.] An island in the Aegean sea, where the ground was very high. The Aegean was a part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now called the Archipelago, and by the Turks, the White sea.

—Amydon.] A city of Macedonia.
70. Andros.] An island and town of Phrygia the Lesser, situate in the Aegean sea.

—Samea. An Island in the Ionian sea, west of the bay of Corinth, now under the republic of Venice, now Cephalonie.

—Tralles.] A city of Lesser Asia between Caria and Lydia.
—Alabanda.] A city of Caria in the Lesser Asia.
71. Esquiline.] The Mons Equilinus, one of the seven hills in Rome; so called from equilus, a beech-tree, of which many grew upon it. See Aisaw.

—The hill named, &c.] The collis viminalis, another of the seven hills on which Rome was built; so called from a wood or grove of osiers which grew upon it. There was an altar there to Jupiter, under the title of Jupiter Viminalis.

These two parts of Rome may stand (by symph.) for Rome itself: or perhaps these were parts of it where these foreigners chiefly settled.

72. The bowls, &c.] Instinctuating themselves, by their art and subtility, into the intimacy of great and noble families, so as to become their confidants and favourites, their vitals as it were, inasmuch that, in time, they govern the whole: and, in some instances, become their heirs, and thus lords over the family possessions.

The wheeling and flattering of rich people, in order to become their heirs, are often mentioned in Juvenal; such people were called captatores.

73. A quick wit.] Ingenium velox. Ingenium is a word of many meanings; perhaps, here joined with velox, it might be rendered a ready invention.

—Desperate impudence.] That nothing can abash or dismay.

73-A. Speech ready.] Having words at will.

74. Issus.] A famous Athenian orator, preceptor of Demosthenes. Torrentious, more copious, flowing with more precipitation and fullness, more like a torrent.
JUVENALIS SATIRÆ. SAT. III.

Esse putes? quemvis hominem secum attulit ad nos: 75
Grammaticus, Rhetor, Geometres, Pictor, Alipites,
Augur, Scholobates, Medicus, Magus: omnia novit.
Græculus esuriens in coelum, jussiris, ibit.

Ad summum non Maurus erat, nec Sarmata, nec Thrax,
Qui sumpsit pennas, mediis sed natus Athenis. 80
Horum ego non fugiam conchylia? me prior ille
Signabit? fulusque toro meliore recumbet,
Advectus Romam, quo pruna et coctona, vento?
Usque adeo nihil est, quod nostra infantia coelum
Hausit Aventini, bacca nutrita Sabinâ 85
Quid!—quod adulandi gens prudentissima laudat
Sermone indocti, faciem deformis amici,
Et longum invalidi collum cervicibus æquat
Herculis, Anteum procul a tellure tenitis—

74. Say, &c.] Now by the way, my friend, tell me what you imagine such a man to be; I mean what calling or profession, or what do you think him qualified for?
75. What man, &c.] Well, I'll not puzzle you with guessing, but at once inform you, that, in his own single person, he has brought with him every character that you can imagine: in short, he is a jack of all trades. As the French say, C'est un valet à tout faire. Or, as is said of the Jesuits, Jesuitus est omnis homo.
76. Another.] Alipites, (form Græco, to anoint,) he that anointed the wrestlers, and took care of them.
Again.
77. He knows all things.] Not only what I have mentioned, but so versatile is his genius, that nothing can come amiss to him. There is nothing that he does not pretend to the knowledge of.
78. A hungry Greek.] The diminutive Græculus is sarcastical. q. d. Let my little Greeke be pinched with hunger, he would undertake any thing you bade him, however impossible or improbable; like another Daedalus, he would even attempt to fly into the air.
79. In fine, &c.] Ad summum; upon the whole, he it observed, that the Greeks of old were a dexterous people at contrivance; for the attempt at flying was schemed by Daedalus, a native of Athens. No man of any other country has the honour of the invention.
81. The splendid dress.] Conchylia; shellfish; the liquor thereof made purple, or scarlet colour; called also murex. Conchylum, by meton. signifies the colour itself; also garments dyed therewith, which were very expensive, and worn by the nobility and other great people.
81. &c. Set his name before mine, as a witness to any deed &c. which we may be called upon to sign.
82. Supported by a better couch, &c.] The Romans lay on couches at their convivial entertainments; these couches were ornamented more or less, some finer and handsomer than others, which were occupied according to the quality of the guests. The middle couch was esteemed the most honourable place, and so in order from thence. Must this vagabond Greek take place of me at table, says Umbritius, as if he were above me in point of quality and consequence? As we should say, Shall he sit above me at table? Hor. Lib. ii. sat. viii. l. 20.3. describes an arrangement of the company at table.
83. Brought to Rome.] Advectus;
Think him to be? He has brought us with himself what man you please:
A hungry Greek will go into heaven, if you command.
In fine—he was not a Moor, nor Sarmatian, nor Thracian, Who assumed wings, but born in the midst of Athens. Shall I not avoid the splendid dress of these? before me shall he
Sign? and supported by a better couch shall he lie at table, Brought to Rome by the same wind as plumbs and figs?
Is it even nothing that our infancy the air Of Aventinus drew, nourished by the Sabine berry? What!—because a nation, most expert in flattery, praises The speech of an unlearned, the face of a deformed friend, And equals the long neck of the feeble, to the neck of Hercules, holding Antaeus far from the earth—
imported from a foreign country, by the same wind, and in the same ship, with prunes, and little figs, from Syria. These were called cotones, or cottana as supposed, from Heb. יִדָּב little. MART. lib. xiii. 26. parasite cottana.
Juvenal means to set forth the low origin of these people; that they, at first, were brought out of Syria to Rome, as dealers in small and contemptible articles. Or he may mean, that as slaves they made a part of the cargo, in one of these little trading vessels. See sat. i. 96. 97.
85. Aventinus, &c. One of the seven hills of Rome; so called from Avena, a river of the Sabines. Arsw. Umberto his care with a patriotic indignation at the preference given to foreigners, asks, What! is there no privilege in having drawn our first breath in Rome? no pre-eminence in being born a citizen of the first city in the world, the conqueror and mistress of all those countries from whence these people came? Shall such fellows as these not only vie with Roman citizens, but be preferred before them.
Sabine berry.] A part of Italy on the banks of the Tiber, once belonging to the Sabines, was famous for olives, here called bacca Sabina. But we are to understand all the nutritive fruits and produce of the country in general. Pro specie genusa. Syn. In contradistinction to the pruna et cotona, l. 83.
86. What!] As if he had said, What! is all the favour and preference which these Greeks meet with, owing to their talent for flattery? are they to be esteemed more than the citizens of Rome, because they are a nation of base sycophants?
87. The speech, &c.] Or discourse, talk, conversation, of some ignorant, stupid, rich patron, whose favour is basely courted by the most barefaced adulation.
88. The long neck, &c.] Compares the long crane-neck of some puny wretch, to the brawny neck and shoulders (cervicibus) of Hercules.
89. Holding, &c.] This relates to the story of Antaeus, a giant of prodigious strength, who, when knocked down by Hercules, recovered himself by lying on his mother earth; Hercules therefore held him up in his left hand, between earth and heaven, and, with his right hand, dashed his brains out.
Hec eadem licet et nobis landare: sed illis
Creditur. An melior cum Thaida sustinet, aut cum
Uxorem consedus agit, vel Dorida nullo
Cultam palliolo? mulier nespe ipsa videtur,
Non persona loqui: nec erit mirabilis illic
Ait Stratocles, aut cum molli Demetrius Hæmo:
Natio comoda est: rides? majore caclinno
Concutitur: sét, si lacrymas conspexit amici,
Nec dolet: igniculum brumæ, si tempore poscas,
Accipit endromidem: si dixeris, estuo, sudat.
Non sumus ergo pares: melior qui semper, et omni
Nocte dieque potest alienum sumere vultum;
Scire volunt secreta domus atque inde teneri.

Et quoniam crepit Graecorum mento, transi

90. We may praise also.] To be sure we Romans may flatter, but without success; we shall not be believed: the Greeks are the only people in such credit as to have all they say pass for truth.

91. Whether he better when he plays, &c.] Sustinet, sustains the part of a Thalia, or courtisan, or the more decent character of a matron, or a naked sea nymph: there is no saying which a Grecian actor excels most in: he speaks so like a woman, that you'd swear the very woman seems to speak; and not the actor. Personæ signifies a false face, a mask, a visor, in which the Grecian and Roman actors played their parts, and so by meton. became to signify an actor.

This passage shews, that women's parts were represented by men: for which these Greeks had no occasion for any alteration of voice: they differed from women in nothing but their sex.

92. Doris, &c.] A sea nymph represented in some play. See AINSW. Doris. Pallium was a little upper garment: the sea nymphs were usually represented naked, nullo palliolo, without the least covering over their bodies. Pallium, dim. of pallium.

93. Do you laugh?] The poet here illustrates what he had said, by instances of Grecian adulation of the most servile and meanest kind.

If one of their patrons happens to laugh, or even to smile, for so rides also signifies, the parasite sets up a loud horse-laugh, and laughs aloud, or, as the word concutitur implies, laughs ready to split his sides, as we say.

97. He weeps, &c.] If he finds his friend in tears, he can humour this too; and can squeeze out a lamentable appearance of sorrow, but without a single grain of it.

98. If in winter-time you ask, &c.] If the weather be cold enough for the patron to order a little fire, the versatile Greek instantly improves on the matter, and puts on a thick gown—endromidem—a sort of thick rug, used by wrestlers, and other gymnasiasts, to cover them after their exercises, lest they should cool too fast.

99. I am hot, &c.] If the patron complains of heat, the other vows that he is all over in a sweat.

Shakespeare has touched this sort of character something in the way of Juvenal, Hamlet, act v. sc. ii. where he introduces the short but well-drawn character of Osrick, whom he represents as a complete temporizer with the humours of his superiors.

HAM. Your bonnet to his right eye—
Is for the head.

Osr. I thank your lordship, 'tis very hot.

HAM. No, believe me, 'tis very cold; the wind is northerly.

Osr. It is indifferent cold, my lord, indeed.

HAM. But yet, methinks, it is very
These same things we may praise also: but to them, 90
Credit is given. Whether is he better when he plays Thais,
or when
The comedian acts a wife, or Doris, with no
Cloak dressed? truly a woman herself seems to speak,
Not the actor; nor admirable will
Either Stratocles, or Demetrius, with soft Hæmus, be: 95
The nation is imitative. Do you laugh? with greater laughter
Is he shaken: he weeps, if he has seen the tears of a friend,
Not that he grieves: if in winter-time you ask for a little
fire,
He puts on a great coat: if you should say, "I am hot"—
be sweats.
We are not therefore equals: better is he who always and all
Night and day, can assume another's countenance, 101
They will know the secrets of the family, and thence be
feared.

And because mention of Greeks has begun, pass over

Satyr. and hot, for my complexion.

Oats. Exceedingly, my lord, it is
very satyr, as it were, I can't tell
how.

But Terence has a full length picture of one of these Grecian parasites,
which he copied from Menander.
See Ter. Enn. the part of Gnatho throughout: than which nothing can
be more exquisitely drawn, or more
highly finished.
This, by the way, justifies Juvenal in tracing the origin of such charac-
ters from Greece. Menander lived
about 340 B. C. Terence died about
159 B. C.

100. We are not therefore equals.] We Romans are no match for them—
they far exceed any thing we can at-
tempt in the way of flattery.

—Better is he, &c.] He who can
watch the countenance of another
perpetually, and, night and day, as it
were, practice an imitation of it, so
as to coincide, on all occasions, with
the particular look, humour, and dis-
position of others, is better calculated
for the office of a eunuch, than we
can pretend to be.

102. And hence be feared.] Lest
they should reveal and publish the se-
crets which they become possessed of.
See before, l. 50-7.
Farnaby, in his notes on this place,
mentions an Italian proverb, which
is much to the purpose.
Servo d'altri si fa, chi dice il tuo
secrets a chi no 'l sa.
"He makes himself the servant of
another, who tells his secret to one
that knows it not."

103. And because mention, &c.] &c.
And, by the way, as I have begun to
mention the Greeks.
—Pass over, &c.] Transe, imp. of
transact, to pass over or through; also
to omit, or say nothing of; to pass a
thing by, or over.
Each of these senses is expounded by
different commentators. Those who
are for the former sense, make the
passage mean thus: "Talking of
Greeks, let us pass through their
"schools, so as to see and observe
"what is going forward there."
The others make the sense to be,
"Omit saying any thing of the
"schools; bad as they may be, they
"are not worth mentioning, in com-
parison of certain other worse
"things."
Gymnasia, atque audi facinus majoris abolite.
Stoicus occidit Baream, delator amicum,
Discipulmque senex, ripâ nutritus in illâ
Ad quam Gorgonei delapes est penna caballi.
Non est Romano cuium locus hic, ubi regnat
Protagenes aliquis, vel Diphilus, aut Erimanthus,
Qui gentis vitio nunquam partitur amicum;
Solus habet. Nam cum facilem stillavit in aurem
Exiguum de natura, patrisque veneno,
Limine summoveor: perierunt tempora longi
Serviti: nusquam minor est jactura clientis.
Quod porro officium, (ne nobis blandiar,) aut quod
Pauperis hic meritum, si curet nocte togatus

'1 rather think with the former,
whose interpretation seems best to
suit with the et audi in the next sen-
tence. q. d. "As we are talking of
" the Grecians, I would desire you
" to pass from the common herd, go
" to the schools, take a view of their
" philosophers, and hear what one of
" their chiefs was guilty of."

104. The schools.] Gymnasia here
signifies those places of exercise, or
schools, where the philosophers met
for disputations, and for the instruc-
tion of their disciples. See AINSW.
Gymnarium.

—A deed.] Facinus, in a bad sense,
means a foul act, a villainous deed, a
scandalous action.

—Greater abolite.] Abolla was a
sort of cloak, worn by soldiers, and
also by philosophers. The abolla of
the soldiers was less than the other,
and called minor abolla; that of the
philosopher, being larger, was called
major abolla.

Juvenal also uses the word abolla
(sat. iv. 76.) for a senator's robe.

Here, by meton. it denotes the phi-
losopher himself.

105. Stoic.] One of the straest
sects of philosophers among the
Greeks. See AINSW. Stoici-orms.

—Killed, &c.] By accusing him of
some crime for which he was put
to death. This was a practice much
encouraged by the emperors Nero and
Domitian, and by which many made
their fortunes. See note on sat. i.
31, &

—Bareae.] The fact is thus related
by Tacitus, Ann. vi. " P. Egnatius
"(the Stoic above mentioned) ven-
ted by false testimony Bareae
" Soranus, his friend and disciple,
" under Nero."

106. His disciple.] To whom he
owed protection.

—Nourished on that bank, &c.]
By this periphrasis we are to under-
stand, that this Stoic was originally
bred at Taras, in Cilicia, a province
of ancient Greece, which was built by
Perseus, on the banks of the river
Cydnus, on the spot where his horse
Pegasus dropped a feather out of his
wing. He called the city Tarsae,
which signifies a wing, from this
event.

107. Gorgonæam.] The winged
horse Pegasus was so called, because
he was supposed to have sprung from
the blood of the gorgon Medusa, af-
fter Perseus had cut her head off.

108. For any Romans.] We Ro-
mans are so undermined and sup-
planted by the arts of these Greek
sympathies, that we have no chance
left us of succeeding with great men.

109. Some Protogean.] The name
of a famous and cruel persecutor of
the people under Caligula. See ANT.

—Diphilus.] A filthy favourite and
minion of Domitian.

—Erimanthus.] From ἐρίμας, strifes,
and ἅπατις, a prophet, i. e. a fore-
teller of strifes. This name denotes
some notorious informer.
SAT. III. JUVENAL’S SATIRES.

The schools, and hear a deced of the greater abulla.
A Stoic killed Bareas, an informer his friend,
And an old man his disciple, nourished on that bank,
At which a feather of the Gorgonean horse dropped dawn.
No place is here for any Roman, where reigns
Some Protogenes, or Diphilus, or Erimanthus,
Who, from the vice of his nation, never shares a friend;
He alone hath him up, when he has drop'd into his easy ear
A little of the poison of his nature, and of his country,
I am removed from the threshold:—times of long service
Are past and gone—no where is the loss of a client less.
Moreover, what is the office, (that I may not flatter our-
selves,) or what

The merit of a poor man here, if a client takes care by night

The sense of this passage seems to be, “There is now no room for us
Roma to hope for favour and
preferment, where nothing but
Greeks are in power and favour,
and these such wretches as are the
willing and obsequious instruments
of cruelty, lust, and persecution.”

110. Vice of his nation. See before, l. 86.) That mean and wicked
art of engrossing all favour to them-
selves.
—Never shares a friend. With
any body else.

111. He alone hath him.] Engages
and keeps him wholly to himself.
—He has dropped, &c.] Stilavit ;
hath insinuated by gentle and almost
imperceptible degrees.
—Into his easy ear.] l. c. Into the
ear of the great man, who easily lis-
tens to all he says.

112. The poison of his nature.] Born, as it were, with the malicious
propensity of advancing themselves
by injuring others.
—And of his country.] Greece, the
very characteristic of which is this
sort of selfishness.

113. I am removed, &c.] No longer
admitted within my patron’s or friend’s
doors.

114. Past and gone;] Perierunt,
it. have perished. My long and faith-
ful services are all thrown away, for-
gotten, perished out of remembrance,
and are as if they had never been.
—No where, &c.] There is no part
of the world where an old client and
friend is more readily cast off, and
more easily dismissed, than they are
at Rome: or where this is done with
less ceremony, or felt with less regret.

Look round the world, what country
will appear.
Where friends are left with greater
care than here.

The word factura signifies any loss
or damage; but its proper meaning
is, loss by shipwreck, casting goods
overboard in a storm. The old friends
and clients of great men, at Rome,
were just as readily and effectually
parted with.

115. What is the office.] Officium,
business, employment, service.
—That I may not flatter, &c.] g. a.
Not to speak too highly in our own
commendation, or as over-rating our-
selves and our services.

115-6. What the merit, &c.] What
does the poor client deserve for the
assiduous and punctual execution of
his office towards his patron.

116. If a client.] So togatus signi-
ifies here. It was usual for great men,
on these occasions, to have a number
of their dependents and clients to at-
tend them: those who went before
were called antemobulones; those
who followed, clientes togati, from
the toga, or gown, worn by the com-
mon people.

—Takes care.] Makes it his con-
stant business.
110. By night to run.] To post away after his patron before daybreak to the early levees of the rich.

The early visitations or visits were commonly made with a view to get something from those to whom they were paid; such as persons of great fortune who had no children, rich widows who were childless, and the like. He who attended window was reckoned to shew the greatest respect, and supposed himself to stand at least in the good graces, if not, perhaps, as a legatee in the will of such persons as he visited with complaisance.

The word currere implies the haste which they made to get there.

111. The Praetor Bribe the. [q.e.] The Praetor was the chief magistrate of the city. He was assisted by officers called lectors, of which there were twelve, who carried the insignia of the Praetor’s office, viz. an axe tied up in a bundle of rods, as emblems of the punishment of greater crimes by the former, and of smaller crimes by the latter. The lectors were so called from the axe and rods bound or tied (ligati) together. So lector, from ligare, to bind.

So corrupt were the Romans, that not only the nobles, and other great men, but even their chief magistrates, attended with their state officers, went on these mercenary and scandalous errands, and even hastened on the lectors (who on other occasions marched slowly and solemnly before them) for fear of being too late.

112. To go precipitâ.] Headlong, as it were, to get on as fast as they could.

113. The childless, &c.] Orbus signifies a child that has lost its parents, parents that are bereaved of their children, women who have lost their husbands without issue. The word last (as appears from the next line) seems to be the sense of it here.

These ladies were very fond of being addressed and complimented at their levees by the flattering visitors who attended there, and were ready very soon in the morning, even before they had had their breakfast. The Praetor drove on his attendants to hasten so the can, lest he should not be there first, or should hinder the ladies by making them wait.

The childless wastros are day-which receive,

what they offer the hardly white slave.

Davies.

250. End [first line illegible.] Another reason for the Praetor’s being in such a hurry, was to prevent his colleague in office from being there before him.

It is to be observed, that, though at first there was but one Praetor, called Praetor Urbanus, yet, as many foreigners and strangers settled at Rome, another Praetor was appointed to judge causes between them, and called Praetor Peregrinus.

Juvenal gives us to understand, that, on such occasions, both were equally mean and mercenary.

—Alibus or Modis.] Two rich and childless old widows, to whom these profligate fellows paid their court, in hopes of inheriting their wealth.

This passage, from I. 116 to 120, inclusive, relates to what Umbrius had just said about the very easy manner in which the great men at Rome got rid of their poor clients, notwithstanding their long and faithful services: e. d. "I don’t mean to boast, "or to rate our services too high; "but yet, as in the instance here "given, and in many others which "might be mentioned, when what;
SAT. III.

JUVENAL'S SATIRES.

To run, when the Praetor drives on the lictor, and to go
Precipitate commands him, (the childless long since awake,)
Lest first his colleague should salute Albina or Modia?
Here, the son of a rich slave closes the side of the
Free-born: but another, as much as in a legion Tribunes
Receive, presents to Calvina, or Catiena:
When the face of a well-dressed harlot pleases thee, thou
hesitatest,
And doubtest to lead forth Chione from her high chair.

48. We do, and what we deserve, are
compared together, and both with
the ungrateful return we meet
with, in being turned off to make
room for the Grecian parasites,
surely this will be allowed me as
another good reason for my depart-
dure from Rome.

120. Here.] At Rome.

—The son of a rich slave, &c.] A
person of mean and servile extrac-
tion, whose father, originally a slave,
got his freedom, and by some means
or other acquired great wealth.
The son of such were called li-
tertini.

—Close the side.] Walks close to
his side in a familiar manner: per-
haps, as we say, arm in arm, thus
making himself his equal and in-
tricate.

120-1. The free-born.] Of good
extraction; a gentleman of liberal
birth, of a good family; such were
called ingenui.
The poet seems sly as to blame the
insolence of these upstarts, who aimed
at a freedom and intimacy with their
betters; and the meanness of young
men of family, who stooped to intim-
cacies with such low people.

121. Another.] Of these low-born
people, inheriting riches from his
father.

—Tribuni.] He means the
Tribuni Militum, of which there were
six to each legion, which consisted of
ten regiments or cohorts. See sat. i.
l. 65. n.

122. Presents to Calvina, or Ca-
tiena.] He scruples not to give as
much as the pay of a tribune amounts
to, to purchase the favours of these
women; who probably were courte-
sans of notorious characters, but held
their price very high.

123. Well-dressed.] Vestitus means
not only apparelled, but decked and
ornamented. Akkāw. Some are for
understanding vestiti, here, as syno-
nymous with topasti, to express a low
strumpet, but I find no authority for
such a meaning of the word vestitus.

124. Chione.] Some stately cour-
tesan of Rome, often spoken of by
Martialis. See lib. i. epigr. 35-6, et
al. So called from Gr. χιόνη, snow.

—Her high chair.] Sella signi-
ifies a sedan chair, borne aloft on
men's shoulders: which from the epi-
thet alta, I take to be meant in this
place—q. d. While these upstart fel-
losers care not what sums they throw
away upon their whores, and refrain
from no expense, that they may carry
their point, their betters are more
prudent, and grudge to lavish away
so much expense upon their vices,
though the finest, best-dressed, and
most sumptuously attended woman
in Rome were the object in question.

—To lead forth.] Deduce; to
hand her out of her sedan, and to at-
tend her into her house.

Many other senses are given of this
passage, as may be seen in Holyday,
and in other commentators; but the
above seems to me best to apply to
the poet's satire on the insolent extrava-
gance of these low-born upstarts, by
putting it in opposition to the most
decent prudence and frugality of their
betters.

Dryden writes as follows:

But you, poor Summer, tho' you love
the vice,
And like the whore, demur upon the
price:
And, frightened with the wicked sum,
forebear
To lend an hand, and help her from
the chair.
Juvenalis Satirae. Sat. III.

Da testem Rome tam sanctum, quam fuit hospes
Numinis Idei: procedat vel Numa, vel qui
Servavit trepidam flagranti ex sede Minervam:
Protinus ad censum: de moribus ultima sit
Questio: quot pascit servos? quot possidet agri
Jugera? quam multa, magnaque paropside censeat?
Quantum quisque sua numorum servat in arca,
Tantum habitet et fidei. Iures licet et Samothracum,
Et nostrorum aras, contemnere fulmina pauper
Creditur, atque Deos, Dis ignoscentibus ipsa
Quid, quod materiam praebet causaque jocorum
Omnibus hic idem, si foeda et scissa lacerna,
Si toga sordidula est, et rupta calceus alter
Pelle patet: vel si consauto vulnere crassum
Atque recens linum ostendit non una cicatrix?
Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit. Exeat, inquit.

As to translating (as some have done) vestiti by the word masked, it is totally incongruous with the rest of the sentence: for how can a face, with a mask on, be supposed to please, as it must be concealed from view? Besides, it is not said vestiti facies, but facies vestiti sortes. However, it seems not very probable, that the poet only means to say, that the man hesitated, and doubted about coming up to the price of Chione, because he was so poor that he had it not to give her, as some would insinuate; for a man can hardly hesitate, or doubt, whether he shall do a thing that is out of his power to do.

123. Produce a witness.] Umbrius here proceeds to fresh matter of complaint against the corruption of the times, insomuch that the truth of a man's testimony was estimated, not according to the goodness of his character, but according to the measure of his property.

123-4. The host of the Idea deity.] Scipio Nasica, adjudged by the senate to be one of the best of men. He received into his house an image of the goddess Cybele, where he kept it until a temple was built for it. She had various names from the various places where she was worshipped, as Phrygia, Ida, &c. Ida was a high hill in Phrygia, near Troy, sacred to Cybele.

See Virg. En. II. 222.

126. Numa. See before, notes on L. 15. He was a virtuous and religious prince.

126. Preserved trembling Minerva.] Lucius Metellus, the high priest, preserved the palladium, or sacred image of Minerva, out of the temple of Vesta, where it stood trembling, as it were, for its safety when that temple was on fire. Metellus lost his eyes by the flames.

128. Immediately as to income, &c.] g. d. Though a man had all their sanctity, yet would he not gain credit to his testimony on the score of his integrity, but in proportion to the largeness of his income; this is the first and immediate object of inquiry. As to his moral character, that is the last thing they ask after.

129. In how many, &c.] What sort of a table he keeps. See Ainsw.-Paropsi.

132. Swear by the altar.] Jurare aras signifies to lay the hands on the altar, and to swear by the gods. See Hor. Epist. lib. ii. epist. L L 16. Ainsw. Jura. Or rather, as appears from Hor, to swear in or by the name of the god to whom the altar was dedicated.

133. Samothrace.] Samothrace was an island near Lemnos, not far from Thrace, very famous for religi-
SAT. III. JUVENAL'S SATIRES.

Produce a witness at Rome, as just as was the host 125
Of the Idea deity: let even Numa come forth, or he who
Preserved trembling Minerva from the burning temple:
Immediately as to income, concerning morals will be the last
Inquiry: how many servants he maintains? how many acres
of land

He possesses? in how many and great a dish he sups? 130
As much money as every one keeps in his chest,
So much credit too he has. Tho' you should swear by
the altars, both
Of the Samothracian, and of our gods, a poor man to con-
temn thunder
Is believed, and the gods, the gods themselves forgiving him.
What, because this same affords matter and causes of jests
To all, if his garment be dirty and rent,

136 If his gown be soiled, and one of his shoes with torn
Leather be open: or if not one patch only shews the coarse
And recent thread in the stiched-up rupture?

UNHAPPY POVERTY HAS NOTHING HARDER IN ITSELF 140
THAN THAT IT MAKES MEN RIDICULOUS. Let him go out,
says he,

ous rites. From hence Dardanus, the
founder of Troy, brought into Phry-
gia the worship of the Dii Majores;
such as Jupiter, Minerva, Mercury,
&c. From Phrygia, Assus brought
them into Italy.

—Our gods.] Our tutelar deities,
Mars and Romulus. g. d. Were you
to swear ever so solemnly.

134. The gods themselves, &c.] Not
punishing his perjury, but excusing
him, on account of the temptations
which he is under from his poverty
and want.

135. What.] Quid is here elliptical,
and the sense must be supplied—
g. d. What shall we say more? be-
because it is to be considered, that, be-
side the discrediting such a poor man
as to his testimony, all the symptoms
of his poverty are constant subjects of
jests and railery. See Ainsw. Quid,
No. 2.

—This same.] Hic idem; this same
poor fellow.

136. His garment.] Lacerna, here,
perhaps means what we call a surtout,
a sort of cloak for the keeping off
the weather. See Ainsw. Lacerna.

137. Gown.] Toga; the ordinary
dress for the poorer sort. See sat. I.

—Soiled.] Sordidula, dim. of sordi-
dus; and signifies somewhat dirty
or nasty.

—With torn leather, &c.] One shoe
gapes open with a rent in the upper
leather.

138-9. The poet's language is here
metaphorical; he humourously, by
vulnere, the wound, means the rup-
ture of the shoe; by cicatrix, (which
is, literally, a scar, or seam in the
flesh,) the awkward seam on the patch
of the cobbled shoe, which exhibited
to view the coarse thread in the new-
made stitches.

141. Says he.] i.e. Says the per-
son who has the care of placing the
people in the theatre.

—Let him go out, &c.] Let the man
who has not a knight's revenue go out
of the knight's place or seat.
It is to be observed, that formerly,
all persons placed themselves, as they
came, in the theatre, promiscuously;
now in contempt of the poor, that
license was taken away. Lucius Hon-
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeat hic
Lenonum pueri, quocunque in fornicie nati.

Hic plaudat nitidi praesoris filius inter
Pinnirapi cultos juvenes, juvenesque laniste :
Sic libitum vano, qui nos distinxit, Othopii.
Quis gener hic placuit censu minor, atque puellae
Sarcinulis impar? quis pauper scribitur heres?
Quando in consilio est Aedibus? agmine facto
Debuerant olim tenues migrasse Quirites.

143. Is not sufficient for the law.]
L. c. Who has not 400 sesterces a year,
according to Otho's law.

144. The sons of plumps, &c. The
lowest, the most base-born fellows,
who happen to be rich enough to an-
swer the conditions of Otho's law, are
to be seated in the knights' seats; and
persons of the best family are turned
out, to get a seat where they can, if
they happen to be poor. See Hor.
epod. iv. l. 15, 16.

145. Crier.] A law officer among
the Romans, as among us, who pro-
claimed the edicts of magistrates,
public sales of goods, &c. The poet
says, nitidi praesoris; intimating that
the criers got a good deal of money,
lived well, were fat and sleek in their
appearance, and affected great spruce-
ness in their dress.

—Applaud.] Take the lead in ap-
plauding theatrical exhibitions. Ap-
pause was expressed, as among us, by
clapping of hands.

146. Of a sword-player.] Pinnirapi
denotes that sort of gladiator, called
also Retiarius, who, with a net which
he had in his hand, was to surprise
his adversary, and catch hold on the
crest of his helmet, which was adorned
with peacock's plumes; from pinna,
a plume or feather, and rapio, to
snatch. Where we shall find the fi-
gure of a fish on the helmet; and as

pinna also means the fin of a fish, per-
haps this kind of gladiator was called
Pinnirapus, from his endeavouring to
catch this in his net.

—The youth.] The sons—now
grown young men—juvenes. Such
people as these were entitled to seats
in the fourteen rows of the equestrian
order, on account of their estates:
while sons of nobles, and gentlemen
of rank, were turned out because
their income did not come up to what
was required, by Otho's law, to con-
sistute a knight's estate.

—A fencer.] Lanista signifies a
fencing-master, one that taught boys
to fence.

147. Thus is pleased vain Otho.]
q. d. No sound or good reason could
be given for this; it was the mere
whim of a vain man, who established
this distinction, from his own caprice
and fancy, and to gratify his own
pride and vanity.

However, Otho's law not only dis-
tinguished the knights from the ple-
bians, but the knights of birth from
those who were advanced to that dig-
ity by their fortunes or service;
giving to the former the first rows on
the equestrian benches. Therefore
Hor. epod. iv. where he treats in the
severest manner Menas, the freedman
of Cn. Pompeius, who had been ad-
vanced to a knight's estate, mentions
it as one instance of his insolence
and pride, that he sat himself in one
of the first rows after he became pos-
essed of a knight's estate.

Sedilibusque magnas in primis egens,
Othone contemptu, sedes.

See Francis, notes in loc.

148. What son-in-law.] Umbritius
still proceeds in showing the miseries
Juvenal's Satires

If he has any shame, and let him rise from the equestrian cushion,
whose estate is not sufficient for the law, and let there sit here
the sons of pimps, in whatever brothel born.
Here let the son of a spruce crier applaud, among the smart youths of a sword-player, and the youths of a fencer:
Thus it pleased vain Otho, who distinguished us.
What son-in-law, here, inferior in estate, hath pleased, and unequal
To the bags of the girl? what poor man is written down heir?
When is he in counsel with Aediles? In a formed body, the mean Romans ought long ago to have migrated.

Of being poor, and instances the disadvantages which men of small fortunes lie under with respect to marriage.

—inferior in estate] Census signifies a man's estate, wealth, or yearly revenue. Also a tribute, tax, or subsidy, to be paid according to men's estates.

According to the first meaning of census, census minor may signify, that a man's having but a small fortune, unequal to that of the girl to whom he proposes himself in marriage, would occasion his being rejected, as by no means pleasing or acceptable to her father for a son-in-law.

According to the second interpretation of the word census, census minor may imply the man's property to be too small and inconsiderable for entry in the public register as an object of taxation. The copulative aequus seems to favour the first interpretation, as it unites the two sentences; as if Umbrius had said, Another instance, to shew how poverty renders men contemptible at Rome is, that nobody will marry his daughter to one whose fortune does not equal hers; which proves, that in this, as in all things else, money is the grand and primary consideration.

Themistocles, the Athenian general, was of another mind, when he said, "I had rather have a man for my daughter without money, than money without a man."

149. Written down heir?] Whoever remembered a poor man in his will, so as to make him his heir?
150. Aediles.] Magistrates in Rome, whose office it was to oversee the repairs of the public buildings and temples; also the streets and conduits; to look to weights and measures; to regulate the price of corn and victuals; also to provide for solemn funerals and plays.

This officer was sometimes a senator, who was called Curulla, a white curull, a chair of state made of ivory, carved, and placed in currus, in a chariot, in which the head officers of Rome were wont to be carried into council.

But there were meaner officers called Aediles, with a similar jurisdiction in the country towns, to inspect and correct abuses in weights and measures, and the like. See Sat. x. 101. 2.

When, says Umbrius, is a poor man ever consulted by one of the magistrates? his advice is looked upon as not worth having; much less can he ever hope to be a magistrate himself, however deserving or fit for it.

—in a formed body.] Agmine facto.] i.e. collected together in one body, as we say. So Vips. Georg. iv. 167. of the bees flying out in a swarm against the drones. And again, Ec. i. 96. of the winds rushing forth together from the cave of Rosus.

151. Long ago.] Alluding to the
HAUD FACILE EMARGEUNT, QUORUM VIRTUTIBUS OSTAT
RES AUGUSTA DOMI; SED ROMAE DURIOR ILLIS
Conatus: magno hospitali miserabile, magno
Servorum ventre, et frugi coenula magno.
Fictiliis cenare pudet, quod turpe negavit
Translatus subito ad Marsos, mensamque Sabellam,
Contentusque illic Veneto, duroque cunctulo.

Pars magna Italiae est, si verum admittimus, in quâ
Nemo togam sumit, nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatrum
Majestas, tandemque reedit ad pulpita notum

sedition and the defection of the plebeians, called here tenures Quirites; when oppressed by the nobles and senators, they gathered together, left Rome, and retired to the Mons Sacer, an hill near the city consecrated to Jupiter, and talked of going to settle elsewhere; but the famous apologue of Menenius Agrippa, of the belly and the members, prevailed on them to return. This happened about 500 years before Juvenal was born. See Ant. Univ. Hist. vol. xi. 383-403.

—Ought long ago to have migrated.] To have persisted in their intention of leaving Rome, and of going to some other part, where they could have maintained their independency. See before, l. 60. Quirites.

134. Easly emerge.] Out of obscurity and contempt.

—Whose virtues, &c.] The exercise of whose faculties and good qualities is cramped and hindered by the narrowness of their circumstances: and, indeed, poverty will always prevent respect, and be an obstacle to merit, however great it may be. So Hor. sat. v. lib. ii. l. 9.

—Alqui
Et genus et virtus, nisi cum re,
Victor alge et.
But high descent and meritorious deeds,
Unbent with wealth, are viler than sea-wrack.

Francis.

134. The endeavour.] But to them—lillis—to those who have small incomes, the endeavouring to emerge from contempt is more difficult at Rome than in any other place; because their little is, as it were, made less, by the excessive dearness of even common necessaries; a shabby lodging, for instance; maintenance of slaves, whose food is but coarse; a small meal for one's self, however frugal; all these are at an exorbitant price.

135. It shameth, &c.] Luxury and expense are now got to such an height, that a man would be ashamed to have earthen ware at his table.

—Which he denied, &c.] The poet is here supposed to allude to Curius Dentatus, who conquered the Samnites and the Marsi, and reduced the Sabellans (descendants of the Sabines) into obedience to the Romans. When the Samnite ambassadors came to him to treat about a league with the Romans, they found him among the Marsi, sitting on a wooden seat near the fire, dressing his own dinner, which consisted of a few roots, in an earthen vessel, and offered him large sums of money; but he dismissed them, saying, "I had rather conquer "mand the rich, than be rich myself; tell your countrymen, that "they will find it as hard to corrupt "as to conquer me."

Curius Dentatus was at that time consul with P. Corn. Rufus, and was a man of great probity, and who, without any vanity or ostentation, lived in that voluntary poverty, and unaffected contempt of riches, which the philosophers of those times were wont to recommend. He might, therefore, well be thought to deny that the use of earthen ware was disgraceful, any more than of the homely and coarse clothing of those people, which he was content to wear. See Ant. Univ. Hist. vol. xii. p. 139.
SAT. III.

JUVENAL'S SATIRES.

They do not easily emerge, to whose virtues narrow
Fortune is a hindrance; but at Rome more hard to them is,
The endeavour; a miserable lodging at a great price, at a
great price.
The bellies of servants, and a little frugal supper at a great
price. 155
It shameth to sup in earthen ware: which he denied to be
disgraceful,
Who was translated suddenly to the Marsi, and to the Sabellian
table,
And there was content with a Venetian and coarse hood.
There is a great part of Italy, if we admit the truth, in
which
Nobody takes the gown, unless dead. The solemnity itself of
Festal days, if at any time it is celebrated in a grasy
Theatre, and at length a known farce returns to the stage,

But among commentators there are those, who, instead of negavit, are
for reading negabit—not confining the sentiment to any particular person,
but as to be understood in a general sense, as thus: However it may be
reckoned disgraceful, at Rome, to use earthen ware at table, yet he who
should suddenly be conveyed from thence to the Marsi, and behold their
plain and frugal manner of living, as well as that of their neighbours the
Sabellians, will deny that there is any shame or disgrace in the use of earthen
ware at meals, or of wearing garments of coarse materials.

This is giving a good sense to the passage—but as Juvenal is so fre-
quent in illustrating his meaning, from the examples of great and good
men who lived in past times, and as negavit is the reading of the copies,
I should rather think that the first in-
terpretation is what the poet meant.

157. Translated suddenly.] On being chosen consul, he was immedi-
ately ordered into Samnium, where he and his colleague acted separately,
each at the head of a consular army.
The Marsi lay between the Sabelli and the Samnites.

158. A Venetian and coarse hood.] Venetus-a-um, of Venice—dyed in a
Venice blue, as the garments worn by common soldiers and sailors were.
Amor. This colour is said to be first used by the Venetian fishermen.
The cucullus was a cowl, or hood,
made of very harsh and coarse cloth,
which was to pull over the hood, in
order to keep off the rain.

160. Unless dead.] It was a cus-
tom among the Romans to put a
gown on the corpse when they carried
it forth to burial. In many parts of
Italy, where they lived in rustic sim-
plicity, they went dressed in the tu-
nics, or jacket, never wearing the
toga, the ordinary habit of the men
at Rome, all their lifetime. Umbri-
tius means to prove what he had be-
fore asserted, (l. 153—5.) that one
might live in other places at much
less expense than at Rome. Here he
is instancing in the article of dress.

—The solemnity, &c.] The dies
festi were holidays, or festivals, ob-
served on some joyful occasions;
when people dressed in their best ap-
parel, and assembled at plays and
shows.

161—2. A grasy theatre.] He
here gives an idea of the ancient
simplicity which was still observed in
many parts of Italy, where, on these
occasions, they were not at the ex-
pense of theatres built with wood or
stone, but with turfs dug from the
soil, and heaped one upon another, by
way of seats for the spectators. See
Verg. Enn. v. 286—90.

162. A known farce.] Exodium
(from Gr. ἔξοδος, exitus,) was a farce
or interlude, at the end of a tragedy
Exodium, cum personae pallentis hiastum
In gremio matris formidat rusticus infans:
Æquales habitus illic, similemque videbis
Orchestram, et populum: clari velamen honoris,
Sufficiunt tunicae summis Ædilibus albae.
Hic ultra vires habitus nitor: hic alicui plus
Quam satis est; interedium aliena sumitur arcæ.
Commune id vitium est: hic vivimus ambitiosa
Paupertate omnes: quid te moror? Omnia Rome
Cum pretio. Quid das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento labello?
Ille metit barbam, crinem hic depoimit amat:
Plena domus libris venalibus: accipe et, illud

exhibited to make the people laugh. Notum exodium signifies some well-known, favourite piece of this sort, which had been often represented.
162. Stage.] No pulpitum signifies, &c. that part of the theatre where the actors recited their parts.
163. The gaping of the pale-looking mask.] Personam, a false face, vizard, or mask, which the actors wore over the face: they were painted over with a pale flesh-colour, and the mouth was very wide open, that the performer might speak through it the more easily. Their appearance must have been very hideous, and may well be supposed to affright little children. A figure, with one of these masks on, may be seen in Holaday, p. 55. col. 2. Also in the copperplate, facing the title of the ingenious Mr. Colman’s translation of Terence. See also Juv. ed. Casaubon, p. 73.
163. Habita sunt plebe.] All dress alike there; no finer distinctions of dress are to be found among such simple people.
164. The orchestra, &c.] Among the Greeks this was in the middle of the theatre, where the Chorus danced; but among the Romans, it was the space between the stage and the common seats, where the nobles and senators sat.
No distinction of this sort was made, at those rustic theatres, between the gentry and the common people.
—The clothing of bright honour.] The chief magistrates of these country places did not wear, as at Rome, fine robes decked with purple; but wore content to appear in tunics, or jackets, white and plain, even when they gave or presided at these assemblies. See Aenem. Tusit. No. 1, letter b, under which this passage is quoted. See also Juv. ed. See before, l. 130, and note.
165. Here, &c.] Here at Rome people dress beyond what they can afford.
166-9. Something more than enough.] More than is sufficient for the purpose of any man’s station, be it what it may; in short, people seem to aim at nothing but useless gaudy show.
160. Sometimes it is taken, &c.] This superfluity in dress is sometimes at other people’s expense: either these fine people borrow money to pay for their extravagant dress, which they never repay; or they never pay for them at all—which, by the way, is a vice very common among such people.
170-1. Ambitious poverty.] Our poverty, though very great, is not lowly and humble, content with husbanding, and being frugal of the little we have, and with appearing what we really are—but it makes us ambitious of appearing what we are not, of living like men of fortune, and thus disguising our real situation from the world. This is at the root of that dishonesty before mentioned, so common now-a-days, of borrowing money, or contracting debts, which we never mean to pay. See l. 168.
171. Why do I detain you?] Quid?
When the gaping of the pale-looking mask
The rustic infant in its mother's bosom dreads:
Habits are equal there, and there alike you will see
The orchestra and people: the clothing of bright honour,
White tunics, suffice for the chief Ædiles.
Here is a finery of dress beyond ability: here is something more
Than enough: sometimes it is taken from another's chest:
That vice is common. Here we all live in ambitious
Poverty:—why do I detain you? All things at Rome
Are with a price. What give you that sometimes you may salute Cossus?
That Vieinto may look on you with shut lip?
Oneshaves the beard, another deposits the hair of a favourite:
The house is full of venal cakes: take, and that

_Quo te moror audí Quo te moror audí_
_—Ne te moror audí_

This is a sort of a phrase like our
"In short—not to keep you too long." 172. With a price.] Every thing
dear at Rome; nothing is to be had
without paying for it; viz. extravagantly. See l. 154—5.

[What give you, &c.] What does
it cost you to bribe the servants of
Cossus, that you may get admittance?
Cossus was some wealthy person,
much courted for his riches. Here it
seems to mean any such great and opulent person.

173. _Vieinto._ Some other proud
nobleman, hard of access, who,
th rough suitors were sometimes with
difficulty admitted to him, seldom
condescended to speak to them. Hence
Umbritious describes him, clauso la-
bello. Yet even to get at the favour
of a look only, it cost money in bribes
to the servants for admittance.

174. _One shaves the beard._ On the
day when they first shaved their beard,
they were reckoned no longer youths,
but men. A festival was observed on
the occasion among the richer sort, on
which presents were made; and the
misery was, that the poor were ex-
pected to send some present, on pain
of forfeiting the favour of the great
man. But the poet has a meaning
here, which may be gathered from the
next note, and from the word amast at
the end of this line.

_A other deposits the hair._ It
was usual for great men to cut off the
hair of their minions, deposit it in a
box, and consecrate it to some deity.
On this occasion, too, presents were
made. It was, indeed, customary for
all the Romans to poll their heads at
the age of puberty.

Umbritious still is carrying on his
design of lashing the vices of the great,
and of setting forth the wretched-
ness of the poor—_pr. d._ "A great
man can't shave his minion for the
first time, or poll his head, but pre-
vents are expected on the occasion
from his poor clients, ill as they
can afford them, and presently
there's a houseful of cakes sent in,
as offerings to the favourite." 175.

_Venal cakes._ These were
made of honey, meal, and oil, and
sent, as presents or offerings, from
the poorer to the richer sort of people,
on their birth-days, (hence some read
here libis genialibus,) and on other
festal occasions. They came in such
numbers as to be an object of profit,
insomuch that the new trimmed fa-
vourite slave, to whom they were pre-
sented, sold them for some consider-
able sum. Hence the text says, libis
vensibus.

_Take, &c._ The language here
is metaphorical: cakes have just been
mentioned, which were leavened, or
Fermentum tibi habe: præstare tributa clientes
Cogimur, et cultis augere peculia servis.
Quis timet, aut timuit gelidâ Prænestæ ruinâ?
Aut positis nemorosa inter juga Volsiniis, aut
Simplicibus Gabii, aut proni Tiburis arce?
Nos urbem colimus tenui tibicine fultam
Magna parte sui: nam sic labentibus obstat
Vivilicus, et veteris rōmæ contextæ hiatus:
Securos pendente jubet dormire ruinâ.
Vivendum est illic, ubi nulla incendia, nulli
Nocte metus: jam poscit aquam, jam, frivola transfert
Ucalegon: tabulata tibi jam tertia fumant:
Tu necsis; nam si gradibus trepidatur ab imis,
Ultimus, ardebit, quem tegula sola tueetur.

180. *Simple Gabii.* A town of the Volscians, about ten miles from Rome; it was called simple, because deceased into a surrender to Tarquin the proud, when he could not take it by force; or perhaps from the simple and unornamented appearance of the houses.

---The tower of *proni Tibur.* A pleasant city of Italy, situate about sixteen miles from Rome, on the river Anio; it stood on a precipice, and had the appearance of hanging over it. *Arx* signifies the top, summit, peak, or ridge of any thing, as of a rock, hill, &c. also a tower, or the like, built upon it.


---Supported, &c.* In many parts of it very ruinous, many of the houses only kept from falling, by shores or props set against them, to prevent their tumbling down.

182. *The steward.* Vivilicus here seems to mean some officer, like a steward or bailiff, whose business it was to overlook these matters; a sort of city surveyor, (see sat. iv. 76,) who, instead of a thorough repair, only propped the houses, and plastered up the cracks in their walls, which had been opened by their giving way; so that, though they might to appearance be repaired and strong, yet they were still in the utmost danger of falling. Vivilicus may perhaps mean the steward, or bailiff, of the great man who was landlord of these houses: it was the steward’s duty to
Leaven have to thyself: we clients to pay tributes
Are compelled, and to augment the wealth of spruce servants.
Who fears, or hath feared the fall of a house in cold
Prænestæ,
Or at Volsciunium placed among shady hills, or at
Simple Gabii, or at the tower of prone Tibur?
We inhabit a city supported by a slender prop
In a great part of itself; for thus the steward hinders
What is falling, and has covered the gaping of an old chink:
He bids us to sleep secure, ruin impending.
There one should live, where there are no burnings, no fears
In the night.—Already Ucagenon asks for water, already
Removes his lumbar: already thy third floors smoke:
Thou know'st it not: for if they are alarmed from the
lowest steps,
The highest will burn, which the roof alone defends

see that repairs were timely and properly done.

184. He bids us to sleep, &c.] If we express any apprehension of danger, or appear uneasy at our situation, he bids us dismiss our fears, and tells us, that we may sleep in safety, though at the same time the houses are almost tumbling about our ears.

Umbritius urges the multitude of ruined houses, which threaten the lives of the poor inhabitants, as another reason why he thinks it safest and best to retire from Rome.

185. There one should live, &c.] As a fresh motive for the removal of Umbritius from Rome, he mentions the continual danger of fire, especially to the poor, who being obliged to lodge in the uppermost parts of the houses in which they are inmates, sat. x. l. 16. run the risk of being burned in their beds; for which reason he thought it best to live where there was no danger of house-burning, and nightly alarms arising from such a calamity.

186. Already Ucagenon.] He seems here to allude to Virg. Æn. i. 310. 12. where he is giving a description of the burning of the city of Troy:

—Jam Diāphobō dēdit amplectis ruinas,
Vulcano superante, dominus: jam
proxiimus ardet
Ucagenon—

Some unhappy Ucagenon, says Umbritius, who sees the ruin of his neighbour's house, and his own on fire, is calling out for water, is removing his wretched furniture (frivolous, frivolous, of little value) to save it from the flames.

187. Thy third floors.] Tabulatum, from tabula, a plank, signifies anything on which planks are laid; so the floors of a house.

188. Thou knowest it not.] You a poor inmate, lodged up in the garret, are, perhaps, fast asleep, and know nothing of the matter; but you are not in the less danger, for if the fire begins below, it will certainly reach upwards to the top of the house.

—If they are alarmed.] Trepidatur, impera, (like concurririt, Hor. sat. l. 7.) if they tremble, are in an uproar, from the alarm of fire.

—from the lowest steps. Gradus is a step or a stair of a house; Imis gradibus, then, must denote the bottom of the stairs, and signify what we call the ground-floor.

189. The highest.] Ultimus, i. e. gradus, the last stair from the ground, which ends at the garret, or cockloft, (as we call it,) the wretched abode of the poor. This will be reached by the ascending flames, when the lower part of the house is consumed.

—the roof.] Tegula, l. t. signifies a tile; a tego, quod teget eodem; hence it stands for the roof of a house.
A pluvia; molles ubi reddunt ova columbe.

LECTUS ERA T CORDO PROCULÀ MINOR: URCEOI SEX
Ornamentum abaci; necnon et parvulus infra
Cantharus, et recubans sub eodem marmore Chiron;
Jarnque vetus Graecos servatbant cista lilibellos,
Et divina Opici rodebant carmina mures.
Nihil habuit Codrus: quis enim negat? et tamen illud
Perdidit infelix totum nil: ultimus autem
Ærumnae cumulus, quod nudum, et frusta rogentem
Nemo cibo, nemo hospitio, tectoque juvabit.

Sì magna Arturii cecidit domus: horrida mater,
Pullati process, differt vadimonia Prætor:
Tunc geminus casus urbis, tunc odimus ignem:

190. Where the soft pigeons. The plumage of doves and pigeons is remarkably soft. Perhaps molles here has the sense of gentle, tame; for this sort love to lay their eggs and breed in the roofs of buildings.

191. Codrus had a bed, &c. Umbritius still continues to set forth the calamities of the poor, and shews that, under such a calamity as is above mentioned, they have none to relieve or pity them.

Codrus, some poor poet: perhaps he that is mentioned sat. i. l. 2, which see, and the note.

The furniture of his house consisted of a wretched bed, which was less, or shorter, than his wife Procula, who is supposed to have been a very little woman. Minor signifiles less in any kind, whether in length, breadth, or height.

—Six little pitchers. Urceoli, (dim. of urceus,) little water pitchers made of clay, and formed on the potter’s wheel.

192-3. A small jug. Cantharus, a sort of drinking vessel, with a handle to it; Attribut pendebat cantharus and. Virla, subl. vi. 17.

193. A Chiron reclining, &c. A figure of Chiron the centaur in a reclining posture under the same marble, i. e. under the marble slab, of which the cupboard was formed, perhaps by way of support to it.

Some suppose Umbritius to mean by sub eodem marmore, that this was a shabby figure of Chiron made of the same materials with the cantharus, viz. of clay, which he jeeringly expresses by marmore, for of this images were usually made.

194. An old chest, &c. This is another instance of the poverty of Codrus—he had no book-case, or library, but only a few Greek books in an old worm-eaten wooden chest.

195. Barbarous mice, &c. Opicus is a word taken from the Ope, an ancient, rude, and barbarous people of Italy, so called from Ope, i.e. Terra, as being the aborigines; hence the adjective opicus signifies barbarous, rude unlearned. The poet, therefore, humorously calls the mice opici, as having so little respect for learning, that they gnawed the divine poems, perhaps even of Homer himself, which might have been treasured up, with others, in the chest of poor Codrus.

Some suppose opici to be applied to mice, from Gr. ow, a cavern— alluding to the holes in which they hide themselves.

196. Who forsought denies it? By this it should appear, that the Codrus mentioned here, and in sat. i. l. 2. are the same person, whose poverty was so great, and so well known, as to be proverbial. See note, sat. i. l. 2.

197-8. The utmost addition, &c. Ultimus cumulus—the utmost height—the top—of his unhappiness; as the French say, Le comble de son malheur. The French word combe evidently comes from Lat. cumulus,
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From the rain: where the soft pigeons lay their eggs, 190
Codrus had a bed less than Procule: six little pitchers
The ornament of his cupboard; also, underneath, a small
Jug, and a Chiron reclining under the same marble.
And now an old chest preserved his Greek books,
And barbarous mice were gnawing divine verses. 195
Nothing had Codrus—who forsooth denies it? and yet all that
Nothing unhappy he lost. But the utmost
Addition to his affliction was, that, naked, and begging
scraps,
Nobody will help him with food, nobody with entertain-
ment, and an house.

If the great house of Arturius hath fallen; the mother
is ghastly,

The nobles sadly clothed, the Prætor defers recognizances:
Then we lament the misfortunes of the city: then we hate fire:

which signifies, in this connexion, that
which is over and above measure—
the heaping of any measure—when
the measure is full to the brim, and
then more put on, till it stands on an
heap above, at last it comes to a point,
and will hold no more. Boyer ex-
plains comble to mean, Ce qui peut
tenir par dessus une mesure déjà
pleine. We speak of accumulated
affliction, the height of sorrow, the
completion of misfortune, the finishing
stroke, and the like, but are not
possessed of any English phrase, which
literally expresses the Latin ultimus
cumulus, or the French comble du
malheur.

138. [Nakd.] Having lost the few
clothes he had by the fire.

—Scraps.] Frusta—broken victuals, as we say. In this sense the
word is used, sat. xiv. 128.

139. [With entertainment.] So hospi-
tium seems to mean here, and is to
be understood, in the sense of hospi-
tality, friendly or charitable reception
and entertainment: some render it
lodging—but this is implied by the
next word.

—And an house.] Nobody would
take him into their house, that he
might find a place where to lay his
head, secure from the inclemency of
the weather.

Having shown the miserable estate
of the poor, if burnt out of house and
home, as we say, Umbritis proceeds
to exhibit a strong contrast, by stating
the condition of a rich man under
such a calamity: by this he carries
on his main design of setting forth the
abominable partiality for the rich, and
the wicked contempt and neglect of
the poor.

200. [Arturius.] Perhaps this may
mean the same person as is spoken of,
l. 29. However, this name may stand
for any rich man, who, like Arturius,
was admired and courted for his riches.

—Hath fallen.] A prey to flames: hath
been burnt down.

—The mother is ghastly.] Mater
may here mean the city itself. All
Rome is in a state of disorder and la-
mentation, and puts on a ghastly ap-
pearance, as in some public calamity;
or, the matrons of Rome, with torn
garments and dishevelled hair, appear
in all the horrid signs of woe. See
Verg. En. ii. 1. 480.

201. The nobles sadly clothed.]
Pullati; clad in sad-coloured apparel,
as if in mourning.

—The Prætor, &c.] The judge ad-
joins his court, and respires the
plebiscites, or bonds, for the suitors' ap-
pearances to a future day.

202. Then we lament, &c.] Then
we lament the accidents to which the
city is liable; particularly the loss of
so noble an edifice as the house of
Arturius, as if the whole city was in-
volved in the misfortune.

—We hate fire.] We can't bear the
Ardet adhuc—et jam accurrit qui marmora donet,
Conferat impensus: hic nuda et candida signa;
Hic aliquid praefarum Euphranoris, et Polycleti;
Phæcianorum vetera ornamenta deorum.
Hic libros dabit, et forulos, mediumque Minervam;
Hic medium argenti: meliora, ac plura reponit
Persicus orborum lautissimus, et merito jam
Suspectus, tanquam ipse suas incenderet asdes.
Si potes aveli Circensibus, optima Socris,
Aut Fabraturie domus, aut Frusinone paratur.
Quanti nunc tenebras unum conducis in annum:
Hortulus hic, puteusque brevis, nec reste movendus.

very mention of fire. It was customary
for mourners to have no fire in their
houses. Perhaps this may be meant.

203. It burns yet.] i. e. While the
house is still on fire, before the flames
have quite consumed it.

And now runs on: § &. Some
officious flatterer of Arturus loses no
time to improve his own interest in
the great man’s favour, but hastens to
offer his services before the fire has
done smoking, and to let him know,
that he has marble of various kinds,
which he wishes to present him with,
for the rebuilding of the house.

204. Can contribute expensr.] i. e.
Can contribute towards the expense
of repairing the damage, by present-
ing a large quantity of this fine
marble, which was a very expensive
article.

Another, § &c.] Of the same
stamp; as one furnishes marble to
rebuild the outside of the house, an-
other presents ornaments for the in-
side; such as Grecian statues, which
were usually naked, and made of the
finest white marble.

205. Another something famous,
§ &c.] Some famous works of Eupha-
nor and Polycletus, two eminent Gre-
cian statuaries.

206. Of Phæcean gods] The an-
cient images of the Grecian deities
were called Phæcian, from Phæaceis
calceus albus; because they were re-
presented with white sandals; pro-
bably the statues here mentioned had
been ornaments of Grecian temples.

207. Minerva down to the waist.]
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JUVENAL’S SATIRES.

It burns yet—and now runs one who can present marbles,
Can contribute expences: another naked and white statues;
Another something famous of Euphranor and Polycletus;
The ancient ornaments of Phceasian gods.

This man will give books, and book-cases, and Minerva
down to the waist;

Another a bushel of silver: better and more things doth
The Persian, the most splendid of destitutes lay up, and
now deservedly

Suspected, as if he had himself set fire to his own house.

Could you be plucked away from the Circenses, a most
excellent house

At Sora, or Fabrateria, or Frusino, is gotten

At the price for which you now hire darkness for one year:
Here is a little garden, and a shallow well, not to be drawn
by a rope,

men of their friends; or of their substance and property, as Arturius,
who had lost his house, and every
thing in it, by a fire. But, as the
poet humourously styles him, he was
the most splendid and sumptuous of
all sufferers, for he replaced and re-
paired his loss, with very considerable
gain and advantage, from the contrib-
utions which were made towards the
rebuilding and furnishing his house,
with more and better (meliora et
plural) materials for both, than those
which he had lost.

The contrast to the situation of
poor Codrus is finely kept up, as well
as the poet’s design of exposing the
monstrous partiality which was shown
to riches.

209.—10. Now deservedly suspected.

See MARTIAL, epigr. 51. lib. iii.

The satire upon the venality, self-
interest, and mercenary views of
those who paid their court to the
rich and great, is here greatly height-
essed, by supposing them so notorious,
as to encourage Arturius to set his
own house on fire, on the presumption
that he should be a gainer by the pre-

By: this which would be made him from
those who expected, in their turn, to
be richly repaid by the entertainments
he would give them during his life,
and, at his death, by the legacies he
might leave them in his will. Such
were called captatores. See sat. 2.

As for poor Codrus, he was left to
starve; nobody could expect any thing
from him, either living or dying, so
he was forsaken of all—orborem mis-
errimus—whereas Arturius was, as
the poet calls him, orborem tantius-

211. The Circenses.] The Circen-
sian games; so called, because ex-
hibited in the Circus. See KENNETT,
Antiq. book v. part ii. chap. ii. These
shows were favourite amusements,
and therefore the Romans could
hardly be prevailed on to absent them-
selves from them; hence he says, Si
potes aesti.

212. Sora, &c.] These were pleas-
"t towns in Campania, where, says
Umbrius to Juvenal, a very good
house and little garden is purchased
(paratur) for the same price (quantum)
as you now, in these dear times, hire
(conducit) a wretched, dark, dog-
hole (tanabrum) at Rome for a single
year.

214. A shallow well, &c.] The
springs lying so high, that there is no
occasion for a rope for letting down a
bucket to fetch up the water; the
garden may be watered with the
greatest ease, by merely dipping and
thus, facilis hauet, with an easy draw-
ing up by the hand, your plants be
refreshed. This was no small acquisi-
tion in Italy, where, in many parts,
it seldom rains.
In tenues plantas facili diffunditur haustu.
Vive bidentis amans, et culti villicus horti,
Unde epulum possis centum dare Pythagoraeis.
Est aliquid quocunque loco, quocunque recessu,
Unius sese dominum fecisse lacertae.

Plurimus hic eger moritur vigilando; (sed illum
Languorem poperit cibus imperfectus, et hereus
Ardenti stomacho,) nam que meritoria somnum
Admittunt? Magnis opibus dormitur in urbe.
Inde caput morbi. Rhedarum transitus arcto
Vicorum inflexu, et stantis convicia mandræ
Eripiunt somnum Druso, vitulisque marinis.
Si vocat officium, turbæ cedente vehetur
Dives, et ingenti currre super ora Liburno,

216. *like fond of the fork.* i.e. Pass your time in cultivating your little spot of ground. The bident, or fork of two prongs, was used in husbandry; here, by met. it is put for husbandry itself.

217. *An hundred Pythagoreans.* Pythagoras taught his disciples to abstain from flesh, and to live on vegetables.

219. *Of one lizard.* The green lizard is very plentiful in Italy, as in all warm climates, and is very fond of living in gardens, and among the leaves of trees and shrubs.

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221. *Food—imperfect.* i.e. Improperly digested—indigested—and lying hard at the stomach—hereus, adhering, as it were, to the coats of the stomach, so as not to pass, but to ferment, and to occasion a burning or scalding sensation. This seems to be a description of what we call the heart-burn, (Gr. καρδιαγδή) which arises from indigestion, and is so painful and troublesome as to prevent sleep; it is attended with risings of sour and sharp fumes from the stomach into the throat, which occasion a sensation almost like that of scalding water.

222. *For what hired lodgings.* &c. The name, here, seems to join this sentence to vigilando, l. 221. I therefore have ventured to put the intermediate words in a parenthesis, which, as they are rather digressive, makes the sense of the passage more easily understood.

280-1. *But that languor.* &c. &c. Though, by the way, it must be admitted, that the weak, languishing, and sleepless state, in which many of these are, they first bring upon themselves by their own intemperance; and therefore their deaths are not wholly to be set down to the account of the noise by which they are kept awake, however this may help to finish them.
SAT. III. JUVENAL'S SATIRES.

Is poured with an easy draught on the small plants. 215
Live fond of the fork, and the farmer of a cultivated garden,
Whence you may give a feast to an hundred Pythagoreans.
It is something in any place, in any retirement,
To have made one's self master of one lizard.

Here many a sick man dies with watching; (but that 220
Languor food hath produced, imperfect, and sticking
To the burning stomach,) for what hired lodgings admit
Sleep?—By great wealth one sleeps in the city.
Thence the source of the disease: the passing of carriages
in the narrow
Turning of the streets, and the foul language of the
standing team,
Take away sleep from Drusus, and from sea-calves.
If business calls, the crowd giving way, the rich man will be
Carried along, and will pass swiftly above their faces with a
huge Liburnian,

next to the street, so not very friendly
to repose.

223. With great wealth.] Dormit-
tur is here used impersonally, like
trrepidatur, l. 186. None but the rich
can afford to live in houses which are
spacious enough to have bed-cham-
ers remote from the noise in the
streets; those who, therefore, would
sleep in Rome, must be at a great ex-
 pense, which none but the opulent
can afford.

224. Thence the source, &c.] One
great cause of the malady complained
of (morbi, i.e. vigilandi, l. 220.) must
be attributed to the narrowness of the
streets and turnings, so that the car-
riages must not only pass very near
the houses, but occasion frequent
stoppages; the consequence of which
is, that there are perpetual noisy dis-
putes, quarrels, and abuse (convuls)
among the drivers. Rhesa signifies
any carriage drawn by horses, &c.

225. Of the standing team.] Man-
dra signifies, literally, a novel for
cattle, but, by meton. a company or
team of horses, oxen, mules, or any
beasts of burden; these are here sup-
pposed standing still, and not able to
go on, by reason of meeting others in
a narrow pass; hence the bickerings,
scoldings, and abusive language which
the drivers bestow on each other for
stopping the way.

226. Drusus.] Some person re-
markable for drowsiness.

—Sea-calves.] These are remark-
ably sluggish and drowsy; they will
lay themselves on the shore to sleep,
in which situation they are found, and
thus easily taken.

Sternum ac sonno diversar in littore

227. If business calls.] Umbritius,
having shown the advantages of the
rich, in being able to afford them-
selves quiet repose, notwithstanding
the constant noises in the city, which
break the rest of the poorer sort, now
proceeds to observe the advantage
with which the opulent can travel
along the crowded streets, where the
poorer sort are inconvenienced beyond
measure.

Si vocat officium— if business, either
public or private, calls the rich man
forth, the crowd makes way for him
as he is carried along in his litter.

228. Pass swiftly, &c.] Current—
it will run; while the common pas-
sengers can hardly get along for the
crowds of people, the rich man passes
on without the least impediment,
being exalted above the heads of the
people, in his litter, which is elevated
on the shoulders of tall and stout
Liburnian bearers.

The word ora properly means faces
or countenances; the super ora may
Atque obiter leget, aut scribet, aut dormiet intus; 
Namque facit somnum clausa lectica fenestrâ. 230
Ante tamen veniet: nobis properantibus obstat
Unda prior, magnus populus premit agmine lumbos
Qui sequitur: ferit hic cubito, ferit assere duro
Alter; at hic tignum capiti inquit, ille metretam,
Pinguia crura luto: plantâ max undique magnâ
Calcor, et in digito clavus mihi militis hæret.
Nonne vides quanto celebratur sportula fumo?
Centum convivæ; sequitur sua quemque culina:
Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti, quot recto vertice portat 240

denote his being carried above the
faces of the crowd, which are turned
upwards to look at him as he passes.
229. A huge Liburnian.] The chair-
men at Rome commonly came from
Liburnia, a part of Illyria, between
Istriâ and Dalmatia. They were re-
markably tall and stout.
230. Read, or write, or sleep.] He
is carried on with so much ease to
himself, that he can amuse himself
with reading, employ himself in
writing, or, if he has a mind to take
a nap, has only to shut up the win-
dow of his litter, and he will be soon
composed to sleep. All this he may do,
obiter, in going along.—En chemin
faisant.—En passant, as the French say.
231. But he will come before us.] He
will lose no time by all this; for,
however he may employ himself in
his way, he will be sure to arrive be-
fore us foot-passengers at the place he
is going to.
232. Or hardening.] Whatever hurry
we may be in, or whatever haste we
wish to make, we are sure to be ob-
structed; the crowd that is before us,
in multitude and turbulence, like
waves, closes in upon us, as soon as
the great man, whom they made way
for, is passed, so that we can hardly
get along at all.
233. The people who follow, &c.] As
the crowd which is before us stops
up our way, that which is behind
presses upon our backs, so that we
can hardly stir either backward or
forward.
234. One strikes with the elbow.] To
jostle us out of his way.

233.4. Another—with a large joint.] Which
he is carrying along, and runs it
against us. Asser signifies a pole,
or piece of wood; also the joint of an
house; which, from the next word,
we may suppose to be meant here, at
least some piece of timber for build-
ing, which, being carried along in
the crowd, must strike those who are not
aware of it, and who stand in the
way.
Some understand asser in this place
to mean a pole of some litter that
is passing along; a chair pole, as we
should call it.
234. Drives a beam, &c.] Another
is carrying tignum, a beam, or rafter,
or some other large piece of wood
used in building, which, being carried
on the shoulder, has the end level
with the heads of those it meets in its
way, and must inflict a severe blow.
—A tub.] Metreeta signifies a cask
of a certain measure, which, in being
carried through the crowd, will strike
and hurt those who don’t avoid it.
235. Thick with mud.] Bespattered
with the mire of the streets, which is
kicked up by such a number of people
upon each other.
235-6. On all sides—the wall, &c.] I
can hardly turn myself but some
heavy, splay-footed fellow tramples
upon my feet; and at last some sol-
dier’s hob-nail runs into my toe. The
soldiers wore a sort of harness on
their feet and legs, called caligæ,
which was stuck full of large nails.
Such are the inconveniences which
the common sort of people meet with
in walking the streets of Rome.
And in the way he will read, or write, or sleep within;
For a litter with the window shut causeth sleep.

But he will come before us: us hastening the crowd before
Obstructs: the people who follow press the loins with a large
Concourse: one strikes with the elbow, another strikes with a
large
Joint, but another drives a beam against one's head, another
a tub.
The legs thick with mud: presently, on all sides, with a
great foot
I'm trodden on, and the nail of a soldier sticks in my toe.

Do not you now see with how much smoke the sportula
is frequented?

An hundred guests: his own kitchen follows every one:
Corbulo could hardly bear so many immense vessels, so
many things
Put on his head, as, with an upright top, an unhappy little

237. **Do not you see, etc.** Umbriatus proceeds to enumerate farther
inconveniences and dangers which attend passengers in the streets of
Rome.

Some understand sumo, here, in a
figurative sense—q. d. With how
much bustle, with what crowds of
people, like clouds of smoke, is the
sportula frequented? Others think it
alludes to the smoke of the chafing
dishes of hot coals which were put
under the victuals, to keep them
warm as they were carried along the
street: this, from the number, must
have been very offensive.

—The sportula.] Of this, see sat.
   i. 81. note. But, from the circum-
stances which are spoken of in the
next four lines of this passage, it
should seem, that the sportula men-
tioned here was of another kind than
the usual poor dole-basket. Here are
an hundred guests invited to partake
of it, and each has such a share dis-
tributed to him as to be very con-
siderable.

238. **His own kitchen follows.** Each
of the hundred sharers of this spon-
tale had a slave, who, with a chafing-
dish of coals on his head, on which
the victuals were put, to keep them
hot, followed his master along the
street homewards: so that the whole
made a very long procession.

Culina denotes a place where vic-
tuals are cooked; and as the slaves
followed their masters with vessels of
fire placed under the dishes so as to
keep them warm, and, in a manner,
to dress them as they went along,
each of these might be looked upon
as a moveable or travelling kitchen:
so that the masters might each be
said to be followed by his own kitchen.

239. **Corbulo.** A remarkably strong
and valiant man in the time of Nero.
Tacitus says of him, Corpore ingens
erat, et supra experientiam sapienti-
amque erat validus.

240. **An upright top.** The top of
the head, on which the vessels of fire
and provision were carried, must be
quite upright, not bending or stoo-
ing, lest the soup, or sauce, which
they contained, should be spilt as
they went along, vessels and all slide
off. The tot vasa ingentia, and tot
res, show that the sportula above-
mentioned was of a magnificent kind,
much like the splendor of a corna-
recta, a set and full supper, than the
scanty distribution of a dole-basket.

240-1. **Unhappy little slave.** He
was hardly equal to the burden which
he was obliged to carry in so uneasy
a situation, as not daring to stir his
head.
Servulus infelix; et cursu ventilat ignem.
Scinduntur tunœæ sœctae: modo longa coruscat
Sarraco veniente abies, atque altera pinum
Plaustra vehunt, nutant alte, populoque minantur.
Nam si procurbit, qui saxa Ligustica portat
Axis, et eversum fudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? obturit vulgi perit omne cadaver
More animae. Domus interea secura patellas
Jam lavat, et bucœ fociœm excitat, et sonat unctis
Strigilibus, pleno et composit linteœa gutto.
Hæc inter pueros varie properantur; at ille
Jam sedet in ripœ, tetrunque novitus horret
Porthmœa; nec sperat coœnœœ gurgitis alnum

241. *In running ventilates,* &c.] He blew up, or fanned, the fire under the provisions, by the current of air which it excited in hastening on with its load. These processions Umbritius seems to reckon among other causes of the street being crowded, and made disagreeable and inconvenient for passengers.

242. *Botched coats are torn.* Some refer this to the old botched clothes of these poor slaves; but I should rather imagine, that Umbritius here introduces a new circumstance, which relates to the poor in general, whose garments being old, and only hanging together by being botched and mended, are rent and torn off their backs, in getting through the crowd, by the violence of the press, which is increased by the number of masters and servants, who are hurrying along with the courtesies of the sportula.

—*A long fir-tree.* Another inconvenience arises from the passing of timber-carriages among the people in the streets. *Semecia,* epist. xi. Longo vehiculorum ordine, pinus aut abies deferebatur vicis intrementibus.

—*Brandishes.* Coruscus signifies to brandish or shake; also neat to be shaken, to wave to and fro; which must be the case of a long stick of timber, of the ends especially, on a carriage. This may be very dangerous if approached too near.

243. *The waggon coming.* Moving on its way; *coruscum* signifies a waggon, or wain, for the purpose of carrying timber.

244. *They nod on high.* These trees being placed high on the carriages, and lying out beyond them at each end, tremble aloft, and threaten the destruction of the people.

245. *But if the axe,* &c.] *i.e.* If the stone-carriage has overturned by the breaking of the axe-tree.

—*Ligation stones.* Which were hewn, in vast masses, in Liguria, from the quarries of the Appenine mountains.

246. *The overturned mountain.* Hyperbole, denoting the immensity of the block of stone.

—*Upon the crowd.* *Agmen* denotes a troop or company; also a number of people walking together, as in a crowded street.

247. *What remains,* &c.] If such an immense mass should, in its fall, light upon any of the people, it must grind them to atoms: no trace of a human body, its limbs, or bones, could be found.

248. *In the manner of the soul.* *i.e.* The particles which composed the body could no more be found, than could the soul which is immaterial; both would seem to have vanished away, and disappeared together.

—*Meanwhile.* Interia — *q. d.* While the slave is gone to bring home the provisions, and is crushed to pieces, by the fall of a stone-carriage, in his way. See l. 252–3.

—*The family.* The servants of the family (comp. l. 252) safe at home, and knowing nothing of what had
Slave carries; and in running ventilates the fire.—
Botched coats are torn.—Now a long fir-tree brandishes,
The wagggon coming, and a pine other
Carts carry, they nod on high, and threaten the people.
But if the axle, which carries the Ligustian stones,
Hath fallen down, and hath poured forth the overturned
mountain upon the crowd,
What remains of their bodies? who finds members—who
Bones? every carcase of the vulgar, ground to powder,
perishes
In the manner of the soul. Meanwhile, the family secure
now washes
The dishes, and raises up a little fire with the cheek, and
makes a sound with anointed
Scraper, and puts together the napkins with a full cruse.
These things among the servants are variously hastened:
but he
Now sits on the bank, and, a novice, dreads the black
Ferryman; nor does he hope for the boat of the muddy
gulp,
happened, set about preparing for
supper.
250. The dishes.] Patella signifies
any sort of dish to hold meat. One
washes and prepares the dishes which
are to hold the meat when it arrives.
— Raises up a little fire, &c.] Another,
in order to prepare the fire for
warming the water for bathing before
 supper, blows it with his mouth.
Hence it is said, buccā foculum ex-
citāt; alluding to the distension of
the cheeks in the act of blowing.
250-1. With anointed scraper.]
Strigil denotes an instrument for
scrapping the body after bathing; it
had some oil put on it, to make it
slide with less friction over the skin.
Scrapers were made of gold, silver,
iron, or the like, which, when gather-
ed up, or thrown down together, made
a clattering sound.
251. Puts together the napkins.]
Lintees—linen napkins, or towels,
made use of to dry the body after
bathing; these he folds and lays in
order.
— A full cruse.] Guttus—a sort of
oil-crust, with a long and narrow
neck, which poured the oil, drop by
drop, on the body after bathing, and
then it was rubbed all over it.
252. These things among the ser-
vants, &c.] Each servant, in his de-
partment, made all the haste he could,
to get things ready against the supper
should arrive.
—But he.] Ili—i.e. The servulius
infelix, (which we read of, 1. 241.) In
his way home with his load of provi-
sions, is killed by the fall of a block
of stone upon him.
253. Sits on the bank.] Of the river
Styx. By this account of the de-
cased, it is very clear that Juvenal
was no Epicurean, believing the soul
to perish with the body, which some
have wrongly inferred, from what he
says, 1. 248. more animae.
— A novice.] Just newly arrived,
and now first beholding such a scene.
253-4. The black ferryman.] Por-
thmen—from Gr. ϕαρμας, a ferryman,
one who ferries people over the wa-
ter. Charon, the fabled ferryman of
hell, is here meant.
254. Nor does he hope for the boat,
&c.] Almus properly signifies an eli-
der-tree; but as the wood of this tree
was used in making boats, it therefore,
by met. signifies a boat.
As the poor deceased had died a
Infelix, nec habet quem porrigat ore trientem.
Respice nunc alia, ac diversa pericula noctis:
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quoties rimos et curta fenestris
Vasa cadunt, quanto percussum pondere signent,
Et ledant silicem: possis ignavus haberis,
Et subiti castis improvidus, ad oenam si
Intestatus eas; adeo tot fata, quot illa
Nocte patent vigiles, te praetereunte, fenestrae.
Ergo optes, votumque feras miserabile tecum,
Ut sint contentae patulas effundere pelves.
Ebrius, ac petulans, qui nullum forte ceedit,
Dat pennas, noxem patitur lugentis amicum
Pelide; cubat in faciem, mox deinde supinus:
Ergo non aliter poterit dormire: QUIBUSDAM
SOMNUM RIXA FACIT: sed quamvis improbus annis,

violent death, and such a one as dissipated all the parts of his body, so as
that they could not be collected for burial, he could not pass over the
river Styx, but must remain on its banks an hundred years, which was
held to be the case of all unburied bodies. See Virg. Æn. vi. 325-39.
323-6. and Hor. lib. i. ode xxviii. 33-5. This situation was reckoned
to be very unhappy.

255. Nor hath he a farthing, &c.] The triens was a very small piece of
money, the third part of the as, which was about three farthings of
our money. It was a custom among the Greeks to put a piece of money
into the mouth of a dead person, which was supposed to be given to
Charon, as his fare, for the passage in his boat over the river Styx. This
unhappy man, being killed in the manner he was, could not have this
done for him.

Though Juvenal certainly believed a future state of rewards and punish-
ments, yet he certainly means here, as he does elsewhere, to ridicule the
idle and foolish superstitions, which the Romans had adopted from the
Greeks, upon those subjects, as well as on many others relative to their re-
ceived mythology.

256. Now consider, &c.] Umbritius still pursues his discourse, and
adds fresh reasons for his departure

from Rome: which, like the former
already given, arise from the dangers
which the inhabitants, the poorer sort
especially, are exposed to, in walking
the streets by night. These he sets
forth with much humour.

—Other, and different dangers.] Besides those already mentioned. L
184-190.

257. What space from high roofs.] How high the houses are, and, con-
sequently, what a long way any thing
has to fall, from the upper windows
into the street, upon people’s heads
that are passing by; and therefore
must come with the greater force;
inasmuch that pieces of broken
earthen ware, coming from such a
height, make a mark in the flint
pavement below, and, of course, must
dash out the brains of the unfortunate
passenger on whose head they may
happen to alight.

260. Idle.] Ignavus—indolent—
negligent of your affairs. q. d. A man
who goes out to supper, and who has
to walk home through the streets at
night, may be reckoned very indolent,
and careless of his affairs, as well as
very improvident, if he does not make
his will before he sets out.

262. As many fates.] As many
chances of being knocked on the head,
as there are open windows, and peo-
ple watching to throw down their
Wretch [that he is]—nor hath he a farthing which he can reach forth from his mouth.

Now consider other, and different dangers of the night:

What space from high roofs, from whence the brain
A potsherd strikes, as often as from the windows cracked
and broken

Vessels fall, with what weight they mark and wound
The stricken flint: you may be accounted idle,
And improvident of sudden accident, if to supper
You go intestate: there are as many fates as, in that
Night, there are watchful windows open, while you pass by.
Therefore you should desire, and carry with you a miserable
wish:

That they may be content to pour forth broad basons. 265

One drunken and petulant, who haply hath killed nobody,
Is punished; suffers the night of Pelides mourning
His friend; he lies on his face, then presently on his back:
For otherwise he could not sleep: To some
A quarrel causes sleep: but tho' wicked from years 270

broken crockery into the street, as you pass along.

As the best thing which you can expect, that the people at the windows would content themselves with emptying the nastiness which is in their pots upon you, and not throw down the pots themselves.
Pelasus is a large basin, or vessel, wherein they washed their feet, or put to more filthy uses.

One drunken, &c.] Umbrius, among the nightly dangers of Rome, recounts which arises from meeting drunken rakes in their cups.

--Drunken and petulant.] We may imagine him in his way from some tavern, very much in liquor, and very saucy and quarrelsome, hoping to pick a quarrel, that he may have the pleasure of beating somebody before he gets home; to fail of this is a punishment to him.

The night of Pelides.] The poet humourously compares the unceasing of one of these young fellows, on missing a quarrel, to the disquiet of Achilles (the son of Peleus) on the loss of his friend Patroclus: and almost translates the description which Homer gives of that hero's restlessness on the occasion. Iliad Ω, 10, 11.

So the poet describes this rake-helly youth, as tossing and tumbling in his bed, first on his face, then on his back (supinus)—thus endeavouring to amuse the restlessness of his mind, under the disappointment of having met with nobody to quarrel with and best—thus wearying himself, as it were, into sleep.

To some a quarrel, &c.] This reminds one of Prov. iv. 16.

"For they (the wicked and evil men, ver. 14) sleep not, except they have done mischief, and their sleep is taken away unless they cause some to fall."

Wicked from years.] Improvement also signifies lewd, rash, violent, presumptuous. Though he be all these, owing to his young time of life, and heated also with liquor, yet he takes care whom he assaults.
Atque mero fervens, cavet hunc, quem coccina læna
Vitari solet, et comitum longissimus ordo;
Multum praeterea flammarum, atque sænea lampas.
Me quem Luna solet deducere, vel breve lumen
Candelae, cujus dispenso et tempero filum,
Contemnit : misère cognosce proemia rixæ,
Si rixa est, ubi tu pulsal ego vapulo tantum.
Stat contra, starique jubet; parere necesse est;
Nam quid agas, cum te furiosus cogat, et idem
Fortior? unde venis? exclamat: cujus aceto,
Cujus conche tumea? quis tecum secula porrutm
Sutor, et elixi vervecis labra comedit?
Nil mihi respondes? aut dic, aut accipe calcem:
Ede ubi consistas: in quâ te quæro prosequâ?
Dicere si tentes aliquid, tacitusve recedas,
Tantundem est: feriunt pariter: vadimonia deinde
Irati faciunt. Libertas pauperis hæc est:
Pulsatus rogat, et pugnis concius concius adorat,
Ut liceat paucis cum dentibus inde reverti.

271. A scarlet cloak.] Instead of attacking, he will avoid any rich man or noble, whom he full well knows from his dress, as well as from the number of lights and attendants which accompany him.
The læna was a sort of cloak usually worn by soldiers: but only the rich and noble could afford to wear those which were dyed in scarlet.
Coccins signifies the shrub which produced the scarlet grain, and coccinus implies what was dyed with it of a scarlet colour.

273. Brazen lamp.] This sort of lamp was made of Corinthian brass: it was very expensive, and could only fall to the share of the opulent.
274. Me whom the moon, &c.] Who walk by moon-light, or, at most, with a poor, solitary, short candle, which I snuff with my fingers—such a one he holds in the utmost contempt.
276. Know the preludes, &c.] Attend a little, and hear what the preludes are of one of these quarrels, if that can properly be called a quarrel, where the beating is by the assailant only.
Rixa signifies a buffeting, and fighting, which last seems to be the best sense in this place, viz. if that can be called fighting, where the battle is all on one side.

278. He stands opposite.] Directly in your way, to hinder your passing, and orders you to stop.
279. What can you do, &c.] You must submit, there’s no making any resistance; you are no match for such a furious man.
280. With whose vinegar, &c.]—Then he begins his taunts, in hopes to pick a quarrel. Where have you been? with whose sour wine have you been filling yourself?
281. With whose bean, &c.] Conchis means a bean in the shell, and thus boiled—a common food among the lower sort of people, and very filling, which is implied by tumes.
What cobler.—He now falls foul of your company, as well as your entertainment.
282. Sliced leek.] Ssectilia signifies any thing that is or may be easily cut asunder. But see sat. xiv. l. 153 note.
A boiled sheep’s head.] Verex particularly signifies a wether sheep. Labra, the lips, put here, by synec. for all the flesh about the jaws.
283. A kick.] Caixa properly signi-
And heated with wine, he is aware of him whom a scarlet cloak
Commands to avoid, and a very long train of attendants,
Besides a great number of lights, and a brazen lamp.
Me whom the moon is wont to attend, or the short light
Of a candle, the wick of which I dispose and regulate, 278
He despises: know the preludes of a wretched quarrel,
If it be a quarrel where you strike and I am beaten only.
He stands opposite, and bids you stand; it is necessary to obey;
For what can you do, when a madman compels, and he
The stronger? "Whence come you," he exclaims, "with whose vinegar,
"With whose bean, swell you? What cobler with you
"Sliced leek, and a boiled sheep's head, hath eaten?
"Do you answer me nothing?—either tell, or take a kick;
"Tell where you abide—in what begging-place shall I seek
"you?"
If you should attempt to say anything, or retire silent, 283
It amounts to the same: they equally strike: then, angry, they
Bind you over. This is the liberty of a poor man.
Beaten he asks, bruised with fists he entreats,
That he may return thence with a few of his teeth.

284. *Where do you abide.*] Consisto signifies to abide, stay, or keep in one
place—here I suppose it to allude to taking a constant stand, as beggars do, in order to beg; as if the assailant, in order to provoke the man more, whom he is wanting to quarrel with, meant to treat him as insolently as possible, and should say, "Pray let me know where you take your stand for begging?" This idea seems countenanced by the rest of the line. Sat. iv. 114. xiv. 134.

285. *In what begging-place, &c.*] Proserpica properly signifies a place of prayer, from the Gr. προσερπίας, in the porches of which beggars used to take their stand. Hence by met. a place where beggars stand to ask alms of them who pass by.

286. *They equally strike.*] After having said every thing to insult and provoke you, in the hope of your giving the first blow, you get nothing by not answering; for their determination is to beat you; therefore either way, whether you answer, or whether you are silent, the event will be just the same—it will be all one.

287. *This is the liberty, &c.*] So that, after our boasted freedom, a poor man at Rome is in a fine situation—all the liberty which he has is, to ask, if beaten, and to supplicate earnestly, if bruised unmercifully with fifty-cuffs, that he may return home, from the place where he was so used, without having all his teeth beat out of his head—and perhaps he is to be prosecuted, and raised at law, as the aggressor.
Nec tamen hoc tantum metuas: nam qui spoliat te
Non deert, clausis domibus, postquam omnis ubique
Fixa catenate siuit compago tabernae.
Interdum et ferro subitus grannator agit rem,
Armato quoties tuce custode tenetur
Et Fontina palus, et Gallinaria pinus.
Sic inde huc omnes tanquam ad vivaria currunt.
Quâ fornace graves, quâ non incude catene?
Maximus in vinclis ferri modus, ut timent, ne
Vomer deficiat, ne marre et sarcula desint.
Felices prosavorum atvos, felicia dicas
Secula, quae quondam sub regibus atque tribunis
Viderunt uno contentam carcerem Romam.
His alias poteram, et plures subnectere causas:
Sed jumenta vocant, et sol inclinat; eundum est:
Nam mihi commotâ jamdudum mulio virgâ

290. Yet neither, &c.] Umbritius, as another reason for retiring from Rome, describes the perils which the inhabitants are in from house and street-robbers.

291. The houses being shut up.] The circumstance mentioned here, and in the next line, mark what he says to belong to the aia et diversa pericula noctis, l. 225.

292. The chained shop.] Taberna has many significations; it denotes any house made of boards, a tradesman's shop, or warehouse; also an inn or tavern. The preceding domibus he means private houses. Here, therefore, we may understand tabernas to denote the shops and taverns, which last were probably kept open longer than private houses or shops; yet even these are supposed to be fastened up, and all silent and quiet within. This marks the lateness of the hour, when the horrid burglar is awake and abroad, and when there is not wanting a robber to destroy the security of the sleeping inhabitants.

Compago signifies a joining, or closure, as of planks, or boards, with which the tabernas were built—fixa compago denotes the fixed and firm manner in which they were compacted or fastened together. Inductâ etiam per singulos asseries grandi catena—Yet Schoo—with a great "plank"—in order to keep them from being torn asunder, and thus the building broken open by robbers.

293. The sudden footpad.] Grannator means an assailant of any kind, such as highwaymen, footpads, &c. One of these may leap on a sudden from his lurking-place upon you, and do your business by stabbing you. Or perhaps the poet may here allude to what is very common in Italy at this day, namely assassins, who suddenly attack and stab people in the streets late at night.

295. Pontisian marsh.] Strabo describes this as in Campania, a champaign country of Italy, in the kingdom of Naples; and Suet. says, that Julius Cesar had determined to dry up this marsh; it was a noted harbour for thieves.

—Calitarias pinus.] t. s. Wood, by synec. This was situated near the bay of Cuma, and was another receptacle of robbers.

When these places were so infested with thieves, as to make the environs dangerous for the inhabitants, as well as for travellers, a guard was sent there to protect them, and apprehend the offenders; when this was
Yet neither may you fear this only: for one who will rob you will not 290
Be wanting, the houses being shut up, after, every where, every
Fixed fastening of the chained shop hath been silent:
And sometimes the sudden footpad with a sword does your business,
As often as, with an armed guard, are kept safe
Both the Pontian marble, and the Gallinarian pine; 295
Thus from thence hither all run as to vivaries.
In what furnace, on what anvil are not heavy chains?
The greatest quantity of iron (is used) in fetters, so that you may fear, lest
The ploughshare may fail, lest hoes and spades may be wanting.
You may call our great-grandfathers happy, happy 300
The ages, which formerly under kings and tribunes,
Saw Rome content with one prison.
To these I could subjoin other and more causes,
But my cattle call, and the sun inclines, I must go:
For long since the muleteer, with his shaken whip, 305

the case, the rogues fled to Rome,
where they thought themselves secure; and then these places were rendered safe.

296. As to vivaries.] Vivaria are places where wild creatures live, and are protected, as deer in a park, fish
in a strew-pond, &c. The poet may mean here, that they are not only protected in Rome, but easily find subsistence, like creatures in vivaries.
See sat. iv. l. 80.

What Rome was to the thieves, when driven out of their lurking places
in the country, that London is to the thieves of our time. This must be
the case of all great cities.

297. In what furnace, &c.] In this, and the two following lines, the poet, in a very humorous hyperbole, describes
the numbers of thieves to be so great, and to threaten such a consumption of iron in making fetters for them, as to leave some apprehensions of there being none left to make ploughshares, and other implements of husbandry.

300. Our great-grandfathers, &c.] i. e. Our ancestors of old time—pro-

avorum stabos—old grandires, or ancestors indefinitely.

301. Kings and tribunes.] After the expulsion of the kings, tribunes, with consular authority, governed the republic.

302. With one prison.] Which was built in the forum, or market-place, at Rome, by Ancus Martius, the fourth king. Robberies, and the other offences above mentioned, were so rare, that this one jail was sufficient to contain all the offenders.

303. And more causes.] i. e. For my leaving Rome.

304. My cattle call.] Summon me away. It is to be supposed, that the carriage, as soon as the loading was finished, (see l. 10.) had set forward, had overtaken Umbrius, and had been some time waiting for him to proceed.

—The sun inclines.] From the meridian towards its setting.

—Inclinare meridiam

Seneca—Hos. lib. iii. od. xxviii. l. 5.

305. The muleteer.] Or driver of the mules, which drew the carriage containing the goods, (see l. 10.) had
Innuit: ergo vale nostri memor; et quoties te Roma tuo refici properantem reddet Aquino,
Me quoque ad Helviam Cererem, vestramque Dianam
Convelle a Cumis: Satirarum ego (ofi pudet illas)
Adjutor gelidos veniam caligatus in agros.

long since given a hint, by the motion of his whip, that it was time to be
gone. This Umbricius, being deeply engaged in his discourse, had not ad-
verted to till now.
306. Mindful of me.] An usual way of taking leave. See Hor. lib.
il. ode xxviii. l. 14.
Et memor nostri Galatea vixit.
307. Hastening to be refreshed.] The poets, and other studious persons,
were very desirous of retiring into the country from the noise and hurry of
Rome, in order to be refreshed with quiet and repose.
Hor. lib. i. epist. xviii. l. 104.
Me quoties refici gelidos Dignatius
vivus, &c.

See also that most beautiful passage,
O Ruta, &c. lib. ii. sat. vi. l. 60-2.
—Your Aquinum.] A town in the Latin way, famous for having been
the birth-place of Juvenal, and to which, at times, he retired.
308. Helvaea Ceres.] Helviam Cerer-
rem—Helvius is used by Pliny to
denote a sort of flesh-colour. AINSW.
Something perhaps approaching the yellowish colour of corn. Also a pale
red-colour—Helvus. AINSW. But
we may understand Ceres to be called
Helvius or Elvius, which was near
Aquinum. Near the fons Helvius
was a temple of Ceres and also of Di-
Hath hinted to me: therefore farewell mindful of me: and
as often as
Rome shall restore you, hastening to be refreshed, to your
Aquinnun,
Me also to Helvine Ceres, and to your Diana,
Rend from Cume: I of your Satires (unless they are
ashamed)
An helper, will come armed into your cold fields. 310

...
Satira Quarta.

From the luxury and prodigality of Crispinus, whom he lashes so severely, sat. i. 25–8, Juvenal takes occasion to describe a ridiculous consultation, held by Domitian over a large turbot; which was too big to be contained in any dish that could be found. The Poet, with great wit and humour, describes the senators being summoned in this exigency, and gives a particular account of their characters, speeches, and advice. After long consulta-

ECCE iterum Crispinus; et est mihi sepe vocandus
Ad partes; monstrum nullâ virtute redemptum
A vitiis, seger, solâque libidine fortis:
Quid referit igitur quantis jumenta fatiget
Porticibus, quantâ nemorum vectetur in umbra,
Jugera quot vicina foro, quas emerit edes?
Nemo malus felix; minime corruptor, et idem
Incestus, cum quo nuper vitata jacebat
Sanguine adhuc vivo terram subituras sacerdos.

Line 1. Against Crispinus.] Juvenal mentions him before, sat. i. 25. He was an Egyptian by birth, and of very low extraction; but having the good fortune to be a favourite of Domitian's he came to great riches and preferment, and lived in the exercise of all kinds of vice and debauchery.

2. To his parts.] A metaphor, taken from the players, who, when they had finished the scene they were to act, retired, but were called again to their parts, as they were successively to enter and carry on the piece.

Thus Juvenal calls Crispinus again, to appear in the parts, or characters, which he has allotted him in his Satires.

—By no virtue, &c.] He must be a monster indeed, who had not a single virtue to rescue him from the total dominion of his vices. Redemptum here is metaphorical, and alludes to the state of a miserable captive, who is enslaved to a tyrant master, and has none to ransom him from bondage.

3. Sick.] Diseased—perhaps full of infirmities from his luxury and debauchery. Eger also signifies weak, feeble. This sense too is to be here included, as opposed to fortis.

—And strong in lust, &c.] Vigorous and strong in the gratification of his sensuality only.

4. In how large porches, &c.] It was a part of the Roman luxury to build vast porticos in their gardens, under which they rode in wet or hot weather, that they might be sheltered from the rain, and from the too great heat of the sun. Jumentum signifies any labouring beast, either for carriage or draught. Sat. iii. 304.

5. How a great shade, &c.] Another piece of luxury was to be carried
tion, it was proposed that the fish should be cut to pieces, and so dressed: at last they all came over to the opinion of the senator Montanus, that it should be dressed whole; and that a dish, big enough to contain it, should be made on purpose for it. The council is then dismissed, and the Satire concludes; but not without a most severe censure on the emperor's injustice and cruelty towards some of the best and most worthy of the Romans.

BEHOLD again Crispinus! and he is often to be called by me
To his parts: a monster by no virtue redeemed
From vices—sick, and strong in lust alone:
What signifies it, therefore, in how large porches he fatigues
His cattle, in how great a shade of groves he may be carried,
How many acres near the forum, what houses he may have
bought?

No bad man is happy: least of all a corrupter, and the same
Incestuous, with whom there lay, lately, a filleted
Priestess, about to go under ground with blood as yet alive.

in littera among the shady trees of
their groves, in sultry weather.
6. Acres near the forum.] Where
land was the most valuable, as being
in the midst of the city.

—What house, &c.] What pur-
chases he may have made of houses
in the same lucrative situation. Comp.
set. I l. 21. and note.

7. No bad man, &c.] This is one
of those passages, in which Juvenal
speaks more like a Christian, than
like an heathen. Comp. Ins. l. 20,
21.

—A corrupter.] A ruiner, a de-
baster of women.

8. Incestuous.] Incestus—from in
and castus—in general is used to
denote that species of unchastity,
which consists in defiling those who
are near of kin—but, in the best au-
thors, it signifies unchaste; also
guilty, profane. As in Hor. lib. III.
de II. 1. 29.

—Sopha Ditipiter
Neglectus incesto addidit integrum.
In this place it may be taken in the
sense of profane, as denoting that sort
of unchastity which is mixed with
profaneness, as in the instance which
follows, of defiling a vestal virgin.

8—9. A filleted priestess.] The vestal
virgins, as priestesses of Vesta,
had fillets bound round their heads,
made of ribbons, or the like.

9. With blood as yet alive.] The
vestal virgins vowed chastity, and if
any broke their vow, they were buried
alive; by a law of Numa Pompilius,
their founder.
Sed nunc de factis levioribus: et tamen alter
Si fecisset idem, caderet sub judice morum.
Nam quod turpe bonis, Titio, Seioque, decebat
Crispinum: quid agas, cum dira, et fordior omni
Crimine persona est? mullum sex millibus emit,
Æquum sanum paribus sestertia libris,
Ut perhibent, qui de magnis majora loquentur.
Consilium laudo artificis, si munere tanto
Praecipuam in tabulis ceram semis abstulit orbi.
Est ratio ulterior, magnum si misit amice,
Quæ vehitur clauso latris specularibus antro.
Nil tale expectet: emit sibi: multa videmus,

10. Lighter deeds.] i.e. Such faults as, in comparison with the proceeding, are trivial, yet justly reprehensible, and would be so deemed in a character less abandoned than that of Crispinus, in whom they are in a manner eclipsed by greater.

11. Under the judge, &c.] This seems to be a stroke at the partiality of Domitian, who punished Maximiila, a vestal, and those who had defiled her, with the greatest severity.

Suet. Domit. ch. viii. See note Λ. on l. 69.

Crispinus was a favourite, and so he was suffered to escape punishment, however much he deserved it, as was the vestal whom he had defiled, on the same account.

Suet. says, that Domitian, particularly—Morum correctionem exercuit in vestales.

12. What would be base, &c.] So partial was Domitian to his favourite Crispinus, that what would be reckoned shameful, and be punished as a crime, in good men, was esteemed very becoming in him.

—Titius, or Stius.] It does not appear who these were; but probably they were some valuable men, who had been persecuted by the emperor for some supposed offences. See this sat. i. 140–50.

13. What can you do, &c.] o. d. What can one do with such a fellow as Crispinus? what signifies satirizing his crimes, when his person is more odious and abominable than all that can be mentioned? What he is, is so much worse than what he does, that one is at a loss how to treat him.

This is a most severe stroke, and introduces what follows on the gouty and extravagance of Crispinus.

14. A mullet.] Mullet—a sea fish, of a red and purple colour, therefore called mullet, from mulmus, a kind of red or purple shoe, worn by senators and great persons. Alsw. I take this to be what is called the red mullet, or mullass barbatas; by some rendered barbel. Horace speaks of this fish as a great dainty:

Landas insanæ, trituræm
Mullum

HOR. sat. ii. lib. ii. l. 33, 4.

So that about three pounds was their usual weight: that it was a rarity to find them larger, we may gather from his saying, l. 37. His brave pondus.

But Crispinus meets with one that weighed six pounds, and rather than not purchase it, he pays for it the enormous sum of six thousand sestertii, or six sestertii, making about 46l. 17s. 6d. of our money.

For the manner of reckoning sestertii, see before, sat. i. l. 92. and note.

This fish, whatever it strictly was, was in great request, as a dainty, among the Romans. Asimius Celer, a man of consular dignity under the emperor Claudius, is said to have given 8000 nummi (i.e. eight sestertii) for one. See Senec. epist. xcv.

15. Truly equaling, &c.] That is, the number of sestertii were exactly equal to the number of pounds which the fish weighed, so that it cost him a sestertium per pound.

16. As they report, &c.] So Crispinus’s flatters give out, who, to
SAT. IV. JUVENAL'S SATIRES.

But now concerning lighter deeds: and yet another, 10
If he had done the same, would have fallen under the judge
of manners:
For what would be base in good men, in Titius, or Seius,
became
Crispinus: what can you do, since dire, and fouler than every
Crime, his person is?—He bought a mullet for six sestertia,
Truly equaling the sestertia to a like number of pounds. 15
As they report, who of great things speak greater.
I praise the device of the contriver, if, with so large a gift,
He had obtained the chief wax on the will of a childless old
man.
There is further reason, if he had sent it to a great mistress,
Who is carried in a close litter with broad windows. 20
Expect no such thing: he bought it for himself: we see
many things

excuse his extravagance, probably rep-
resent the fish bigger than it was,
for it is not easily credible that this
sort of fish ever grows so large. Pliny
says, that a mullet is not to be found
that weighs more than two pounds.
Hor. ubi supr. goes so far as three
pounds—so that probably these em-
bellishers of Crispinus made the fish
to be twice as big as it really was.
17. I praise the device, &c.] If
this money had been laid out in buy-
ing such a rarity, in order to present
it to some childless old man, and, by
this, Crispinus had succeeded so well
as to have become his chief heir, I
should commend such an artifice, and
say that the contriver of it deserved
some credit.
18. Had obtained the chief wax, &c.] 20.
It was customary for wills to consist
of two parts: the first named the
primi heredes, or chief heirs, and was
therefore called cera praceps, from
the wax which was upon it, on which
was the first seal. The other con-
tained the secundi heredes, or lesser
heirs: this was also sealed with wax
—this was called cera secunda. Hor.
Lib. ii. Sat. v. 63.
19. There is further reason, &c.] 21.
There might have been a reason for
his extravagance, even beyond the
former; that is, if he had purchased
it to have presented it to some rich
woman of quality, in order to have

ingratiated himself with her as a mis-
tress, or to induce her to leave him
her fortune, or perhaps both. Comp.
sat. iii. 119, 20, and ib. 123.
20. Carried is a close litter.] Aus-
trum properly signifies a den, cave,
or the like—but here it seems to be
descriptive of the lectica, or litter, in
which persons of condition were car-
ried close shut up.
—Broad windows.] Latia specu-
laribus. Specularia means any thing
whereby one may see the better, be-
longing to windows or spectacles.
The specularia lapsus was a stone, clear
like glass, cut into small thin panes,
and in old times used for glass.
This was made use of in the con-
struction of the litters, as glass is
with us in our coaches and sedan
chairs, to admit the light, and to keep
out the weather.
The larger these windows were, the
more expensive they must be, and
the more denote the quality of the
owner.
21. Expect no such thing, &c.] If
you expect to hear that something of
the kind above mentioned was a mo-
tive for what he did, or that he had
any thing in view, which could in the
least excuse it, you will be mistaken:
for the truth is, he bought it only for
himself, without any other end or
view than to gratify his own selfish-
ness and gluttony.

Incepit Calliope, licet hic considere: non est Cantandum, res vera agitūr: narrate puellæ.

22. *Apicius.* A noted epicure and glutton in the days of Nero. He wrote a volume concerning the ways and means to provoke appetite, spent a large estate on his guts, and, growing poor and despised, hanged himself.

The poet means, that even Apicius, glutton as he was, was yet a mortified and frugal man in comparison of Crispinus.

Thou, Crispinus, hast done, what Apicius never did.

23. *Formerly girl, &c.* g. d. Who wast, when thou first camest to Rome, a poor Egyptian, and hadst not a rag about thee better than what was made of the flags that grow about the river Nile. Of the papyrus, ropes, mats, and, among other things, a sort of clothing was made.

This flag, and the leaves of it, were equally called papyrus. See sat. l. 1. 24.—5. where Crispinus is spoken of much in the same terms.

24. *The price of a sole.* Squamae, here, by synec. put for the fish itself: but, by this manner of expression, the poet shews his contempt of Crispinus, and means to make his extravagance as contemptible as he can.

25. *A province, &c.* In some of the provinces which had become subject to Rome, one might purchase an estate for what was laid out on this mullet.

26. *But Apulia, &c.* A part of Italy near the Adriatic gulph, where land, it seems, was very cheap, either from the barrenness and craggy height of the mountains, or from the un-wholesomeness of the air, and the wind stables:

Montes Apuliae notus
Quos torret stabulis.

Hor. lib. i. sat. v. l. 77, 8. g. d. The price of this fish would purchase an estate in some of the provinces; but in Apulia a very extensive one.

*For less some provinces whole acres sell:*

Num, in Apulia, if you bargain well,

A manor would cost less than such a meal.

27. *The emperor, &c.* Domitian. g. d. What must we suppose to be done by him in order to procure dainties? how much expense must he be at to gratify his appetite, if Crispinus can swallow what cost so many sestertii in one dish, and that not a principal one; not taken from the middle, but merely standing as a side-dish at the edge of the table; not a part of some great supper, given on an extraordinary occasion, but of a common ordinary meal.

30. *A purple buffoon.* No longer clad with the papyrus of Egypt, (see note on l. 23.) but decked in sumptuous apparel, ornamented with purple. So sat. l. 25.

*Crispinus, Tyries humero roscosce lacernam.*

Though advanced to great dignity, by the favour of the emperor, yet letting himself down to the low servility
Which the wretched and frugal Apicius did not: this thou [didst]

Crispinus, formerly girt with your own country flag.
Is this the price of a scale? perhaps, at less might
The fisherman, than the fish, be bought. At so much a
province

Sells fields: but Apulia sells greater.

What dainties then can we think the emperor himself
To have swallowed, when so many seestertias, a small
part, and taken from the margin of a moderate supper,
A purple buffoon of the great palace belched? 30
Now chief of knights, who used, with a loud voice,
To sell his own country shades for hire.

Begin Calliope, here you may dwell: you must not
Sing, a real matter is treated: relate it ye Pierian

and meanness of a court-jester or
buffoon.

—[Belched.] The indigestions and
crudities, which are generated in the
stomachs of those who feed on various
rich and luscious dainties, occasion
flatulencies, and nauseous eructations.
The poet here, to express the more
strongly his abhorrence of Crispinus's
extravagant gluttony, uses the word
ructrit—the effect for the cause. See
sat. ii. 211. note.

31. Chief of knights.] I. e. Chief
of the equestrian order.

Horses hath a thought like this,
concerning a low-born slave, who, like
Crispinus, had been advanced to
equestrian dignity.

Satellitique in primis aequis
Ochone contegit sedet.

Epod. iv. 1 15, 16.

See before, sat. iii. 147. and note.

31—2. Who used—to sell, &c.] Who
used formerly, in his flag-jacket, (d.
22.) to cry fish about the streets.

32. Slaids.] What the asperi were I
cannot find certainly defined; but
most agree that they were a small
and cheap kind of fish, taken in great
numbers out of the river Nile; hence
the poet jocundly styles them munici-
pes, q. d. Crispinus's own coun-
trymen. AIN.

—for here.] Various are the read-
ings of this place; as fracta de merce
—pecta de merce—pharias de merce;
just I think, with Casaubon, that
pecta mercede gives the easiest and
best sense: it still exaggerates the
wretchedness and poverty of Crispinus
at his outset in life, as it denotes, that
he not only got his living by bawling
fish about the streets, but that these
fish were not his own, and that he
sold them for the owners, who bar-
gained with him to pay him so much
for his pains—pecta mercede—lit. for
agreed wages or hire.

33. Calliope.] The mother of
Orpheus, and chief of the nine muses;
said to be the inventress of heroic verse.

To heighten the ridicule, Juvenal
prefaces his narrative with a bur-
quean invocation of Calliope, and then
of the rest of the muses.

—Here you may dwell.] A subject
of such importance requires all your
attention, and is not lightly to be
passed over, therefore, here you may
sit down with me.

33—4. Not sing:] Not consider it as
a matter of mere invention, and to
be treated, as poetical fictions are,
with flights of fancy; my theme is
real fact, therefore, non est cantandum,
it is not a subject for heroic
tone; or, tibi understood, you are
not to sing—

Begin Calliope, but not to sing;
Plain honest truth we for our
subject bring. DUKE.

34. Relate.] Narrate corresponds
with the non est cantandum; q. d.
deliver it in simple narrative.
Pierides: prosit mihi vos dixisse puellas.
Cum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni,
Incidit Adriaci spatum admirabile rhombi,
Ante domum Veneris, quam Dorica sustinet Ancon,
Implevitque sinus: neque enim minor heserat illis.
Quos operit glacies Maotica, ruptaque tandem
Solibus effundit torrentis ad ostia Ponti,
Desisti tardos, et longo frigore pingues.
Destinat hoc monstrum cymbae lineique magister
Pontifici summo: quis enim proponere talem,
Aut emere auderet? sum plena et litora multo
Delatore forent: dispersi protinus alge

34.4. Flavian muses.] The muses were called Pierides, from Pieria, a district of Thessaly, where was a mountain, on which Jupiter, in the form of a shepherd, was fabled to have begotten them on Mnemosyne. See Ov. Met. vi. 114.
35. Let it stand so, &c.] He ban- ters the poets who gave the appellations of nymphae and puellas to the muses, as if complimenting them on their youth and chastity. It is easily seen that the whole of this invocation is burlesque.
36. When now.] The poet begins his narrative, which he introduces with great sublimity, in this and the following line; thus finely continuing his irony; and at the same time dating the fact in such terms, as reflect a keen and due severity on the character of Domitian.
—The last Flavians.] The Flavian family, as it was imperial, began in Vespasian, and ended in Domitian, whose monstrous cruelties are here alluded to, not only as affecting the city of Rome, but as felt to the utmost extent of the Roman empire, tearing, as it were, the world to pieces. Semianimum, half dead under oppression. Metaph.
37. Was in bondage to bad Nero.] Was in bondage and slavery to the tyrant Domitian. This emperor was bauld; at which he was so displeased, that he would not suffer baldness to be mentioned in his presence. He was called Nero, as all the bad emperors were, from his cruelty. Scritore, implies the service which is paid to a tyrant: parens, that obedience which is paid to a good prince.
38. There fell, &c.] Having related the time when he now mentions the place where, this large turbot was caught. It was in the Adriatic sea, near the city of Ancon, which was built by a people originally Greeks, who also built there a temple of Venus. This city stood on the shore, at the end of a bay which was formed by two promontories, and made a curve like that of the elbow when the arm is bent; hence it was called apneus, the elbow. The poet, by being thus particular, as if he were relating an event, every circumstance of which was of the utmost importance, enhances the irony.
The Syracusans, who fled to this part of Italy from the tyranny of Dionysius, were originally from the Dorians; a people of Achaea; hence Ancon is called Dorica: it was the metropolis of Picenum. Ancon is now a considerable city in Italy, and belongs to the papacy.
39. Sustinet.] Sustinet does not barely mean, that this temple of Venus stood at Ancon, but that it was upheld and maintained, in all its worship, rites, and ceremonies, by the inhabitants.
40. Into a net.] Sinus, lit. means the bosom or bow of the net, which the turbot was so large as entirely to fill.
—Stock.] Hesserat, had entangled itself, so as to stick fast.
Maid—let it avail me to have called ye maids—

When now the last Flavius had torn the half-dead
World, and Rome was in bondage to bald Nero,
There fell a wondrous size of an Adriatic turbot,
Before the house of Venus which Doric Ancon sustains. 99
Into a net and filled it, for a less had not stuck than those
Which the Mæotic ice covers, and at length, broken
By the sun, pours forth at the entrance of the dull Pontic,
Slow by idleness, and, by long cold, fat.

The master of the boat and net destinies this monster
For the chief pontiff—for who to offer such a one to

Or to buy it, would dare? since the shores too with many
An informer might be full: the dispersed inquisitors of
sea-weed

41. The Mæotic lac.] The Mæotic was a vast lake, which in the winter
was frozen over, and which, when thawed in summer, discharged itself
into the Euxine sea, by the Chimerian Bosphorus.

Here vast quantities of fine fish
were detained while the frosts lasted,
and then came with the flowing waters
into the mouth of the Pontus Euxinus.
These fish, by lying in a torpid state
during the winter, grew fat and
bulky.

42. The dull Pontic.] So called
from the slowness of its tide. This
might, in part, be occasioned by the
vast quantities of broken ice, which
came down from the lake Mæotic, and
retarded its course.

The Euxine, or Pontic sea, is sometimes
called Pontus only. See AINW.
Euxinus and Pontus.

44. Nrt.] Linum, lit. signifies flax,
and, by meton. thread, which is
made of flax; but as nets are made
of thread, it frequently, as here, sig-
nifies a net. Meton. See VIRA.
Georg. ii. l. 142.

45. For the chief pontiff.] Domi-

nian, whose title, as emperor, was
Pontifex Summus, or Maximus. Some
think that the poet alludes to the
gruttony of the pontiff in general,
which was so great as to be proverbial.
The words glutton and priest were
almost synonymous; Corpus pontifi-
cum, or the feasts which they made

46. Since the shores, &c.] The
reign of Domitian was famous for the
encouragement of informers, who sat
themselves in all places to get intelli-
gence. These particular people, who
are mentioned here, were officially
placed on the shore to watch the land-
ing of goods, and to take care that the
revenue was not defrauded. They
appear to have been like that species
of revenue officers amongst us, which
are called tide-waiters.

47. Inquisitors of sea-weed.] Alga
Inquisitores agerent cum remige nudo
Non dubitatur fugitivum dicere piscem,
Depastumque diu vivaria Caesaris, inde
Elapsum, veterem ad dominum debere reverti.
Si quid Palphurio, si credimus Armillato,
Quicquid conspicuum, pulchrumque est squere toto,
Res pisci est, ubicunque natat. Donabitis ergo,
Ne pereat. Jam lethifero cedente prunus
Autumnino, jam quartanam sperantibus aegris,
Stridebat deformis hyems, prædamque recentem
Servabat: tamen hic properat, velut urget Auster;
Usque lacus suberant, ubi, quanquam diruta, servat
significal a sort of weed, which the
tides cast up and leave on the shore.
The poet's calling these people alse
inquisitiones, denotes their founding
accusations on the nearest trifles, and
thus oppressing the public. They dis-
persed themselves in such a manner
as not to be avoided.

48. Would immediately contend,
[&c.] They would immediately take
advantage of the poor fisherman's for-
klore and defenseless condition, to be-
gin a dispute with him about the fish;
and would even have the impudence
to say, that, though the man might
have caught the fish, yet he had no
right to it—that it was astray, and
ought to return to the right owner.

50. Long had fed, &c.] Vivarium,
as has been before observed, denotes
a place where wild beasts or fishes are
kept, a park, a warden, a stew or
fishpond.
The monstrous absurdity of what
the poet supposes these fellows to ad-
vance, in order to prove that this fish
was the emperor's property, (notwith-
standing the poor fisherman had
cought it in the Adriatic see,) may be
considered as one of those means of
oppression, which were made use of
to distress the people, and to wrest
their property from them, under the
most frivolous and groundless pre-
tences, and at the same time under
colour of legal claim.

53. Palphurio—Armillato. Both
men of consular dignity; lawyers,
and spies, and informers, and so fa-
vourites with Domitian.
Here is another plea against the
poor fisherman, even granting that
the former should fail in the proof;
namely, that the emperor has, by his
royal prerogative, and as part of the
royal revenue, a right to all fish which
are remarkable in size or value,
wherever caught in any part of the
sea; and as this turbot came within
that description, the emperor must
have it, and this on the authority of
those great lawyers above mentioned.
By the law of England, whale and
sturgeon are called royal fish, because
they belong to the king, on account
of their excellence, as part of his or-
dinary revenue, in consideration of
his protecting the seas from pirates
and robbers. See BLACKS. Com. 4to.
p. 390.

54. Therefore it shall be presented.] The
poor fisherman, aware of all this,
rather than incur the danger of a pro-
secution at the suit of the emperor,
in which he could have no chance but
to lose his fine turbot, and to be
ruined into the bargain, makes a vir-
tue of necessity, and therefore wisely
determines to carry it as a present to
Domitian, who was at that time at Alba.

55. Lest it should be lost.] Lest it
should be seized, and taken from him
by the informers.
The bootman then shall a wise pre-
sent make.
And give the fish, before the seizors
take.
DUKE.
Or, it shall be presented, and that
immediately, lest it should grow stale
and stink.
—Deadly autumn, &c.] By this
we learn, that the autumn, in that
part of Italy, was very unwholesome.
Hor. Lib. ii. Sat. vi. 19,
SAT. IV.

JUVENAL'S SATIRE.

Would immediately contend with the naked boatman,
Not doubting to say that the fish was a fugitive,
And long had fed in Caesar's ponds, thence had
Escaped, and ought to return to its old master.
If we at all believe Palphurius, or Armillatus,
Whatever is remarkable, and excellent in the whole sea,
Is a matter of revenue, wherever it swims.—Therefore it
shall be presented

Lest it should be lost. Deadly autumn was now yielding to
Hoar-frosts, the unhealthy now expecting a quaran,
Deformed winter howled, and the recent prey
Preserved: yet be hastens as if the south wind urged.
And as soon as they had got to the lakes, where, 'tho' de-
molished, Alba

and that, at the beginning of the win-
ter, quaran agues were expected by
persons of a weakly and sickly habit.
Spero signifies to expect either good or evil. This periphrasis describes
the season in which this matter hap-
pened, that it was in the beginning of
winter, the weather cold, the heats of
autumn succeed by the hoar-frosts,
so that the fish was in no danger of
being soon corrupted.

58. Yet he hastens, &c.] Not-
withstanding the weather was so fa-
ourable for preserving the fish from
tainting, the poor fisherman made as
much haste to get to the emperor's
palace, as if it had been now sum-
mer-time.

59. They, &c. The fisherman, and
his companions the inferners, they
would not leave him.

—Get to the lakes.] The Albanian
lakes: these are spoken of by Hor.
Lib. iv. l. 19. 20.

Albania prope te locus
Posset marmorum sub trabe citrina.
The city of Alba was built between
these lakes and the hills, which, for
this reason, were called Colles Al-
bani; hence these lakes were also
called Lacus Albanus. Alba was about
fifteen miles from Rome.

—The' demolished, &c.] Tullus
Hostilius, king of Rome, took away
all the treasure and relics which the
Trojans had placed there in the tem-
ple of Vesta; only, out of a super-
stitious fear, the fire was left; but he
overthrew the city. See Ant. Un.

Hist. vol. xi. p. 310. All the temples
were spared. Liv. i. 11.
The Albas, on their misfortunes,
neglecting their worship, were com-
manded, by various prodigies, to re-
store their ancient rites, the chief of
which was, to keep perpetually burn-
ing the vestal fire which was brought
there by Eneas, and his Trojans, as
a fatal pledge of the perpetuity of the
Roman empire.

Alba Longa was built by Ascanius
the son of Eneas, and called Alba,
from the white snow which was found
on the spot. See Vibo. Ann. iii. 320-

Domitian was at this time at Alba,
where he had instituted a college of
priests, hence called Sacerdotes, or
Pontifices Albanus. As he was their
founder and chief, it might be one
reason of his being called Pontifex
Summus, l. 45. when at that place.
The occasion of his being there at that
time, may be gathered from what
Pliny says in his epist. to Corn. Mu-
natianus.

"Domitian was desirous to punish
Corn. Maximills, a vestal, by br-
\ing her alive, she having been
detected in unchastity; he went to
Alba, in order to invoke his col-
lege of priests, and there, in abuse
of his power as chief, he con-
\ed her in her absence, and
unheard." See before, l. 11. and
note.

Suetonius says, that Domitian went
every year to Alba, to celebrate the
Ignem Trojanum, et Vestam colit Alba minorem,  60
Obatit intranti miratrix turba parumper:
Ut cessit, facili patuerunt cardine valvae:
Exclusi spectant admissa opesnia patres.
Itur ad Atridem: tum Picenas, accipe, dixit,
Privatis majora focis; genialis agatur  65
Iste dies; propera stomachum laxare saginis,
Et tua servatum consume in secula rhombum:
Ipse capi voluit. Quid apertius? et tamen illi
Surgebant cristae; nihil est, quod credere de se
Non possit, cum laudatur Dìs equa potestas.
Sed deearat piscis patinae mensura: vocantur
Ergo in concilium proceres, quos oderat ille:

Quoquisseia, a feast so called, because it lasted five days, and was held in honour of Minerva, for whose service he had also instituted the Albanian priests; this might have occasioned his being at Alba at this time.

60. The lesser Venus.] So styled, with respect to her temple at Alba, which was far inferior to that at Rome built by Numa.

61. Wondering crowd.] A vast number of people assembled to view this fine fish, inasmuch that, for a little while, parumper, they obstructed the fisherman in his way to the palace.

62. As it gave way.] i.e. As the crowd, having satisfied their curiosity, retired, and gave way for him to pass forward.

—The gates, &c.] Valvae, the large folding doors of the palace are thrown open, and afford a ready and welcome entrance to one who brought such a delicious and acceptable present. — Comp. Hor. lib. i. ed. xxv. l. 5, 6.

63. The excluded fathers.] Patres — i.e. patres conscripti; the senators, whom Domitian had commanded to attend him at Alba, either out of state, or in order to form his privy council on state affairs.

There is an antithesis here between the admissa opesnia and the exclai patres, intimating, that the senators were shut out of the palace, when the doors were thrown open to the fisherman and his turbot: these venerable personalities had only the privilege of looking at it as it was carried through the crowd.

Many copies read expectant — q. d. The senators are to wait, while the business of the turbot is settled, before they can be admitted: lit. they await the admitted victuals. See expectant used in this sense. Virg. En.

iv. l. 134.

Casaubon reads spectans, which seems to give the most natural and easy sense.

—Daistica.] Opiouonum—i.e. signifies any victuals eaten with bread, especially fish. Ainsli. Gr. οἶνος προπριε, piscis. Hay. So likewise in John vi. 3 and ευαγριες, two little fishes. Here Juvenal uses opesnia for the rhombus.

64. Atrida.] So the poet here humorously calls Domitius, in allusion to Agamemnon, the son of Atria, whose pride prompted him to be styled the commander over all the Grecian generals. Thus Domitian affected the titles of Dux dux, Prin.

cepis principium, and even Deus.

—ThePicenas.] i.e. The fisherman, who was an inhabitant of Picenum.

—Accept.] Thus begins the fisherman's abject and subservient address to the emperor, on presenting the turbot.

65. What is too great.] Lit. greater than private fires. Focus is properly a fire-hearth, by met. fire. Focus, here, means the fires by which victuals are dressed, kitchen fires; and so, by met. kitchens, q. d. The turbot which he presented to the emperor was too great and valuable to be dressed in any private kitchen.
Preserves the Trojan fire, and worships the lesser Vesta, 60
A wondering crowd, for a while, opposed him as he entered:
As it gave way, the gates opened with an easy hinge:
The excluded fathers behold the admitted dainties.
He comes to Atrides: then the Picenian said "Accept
"What is too great for private kitchens: let this day be
"passed
"As a festival; hasten to release your stomach from its
"crammings,
"And consume a turbot reserved for your age:
"Itself it would be taken."—What could be plainer? and yet
His crest arose: there is nothing which of itself it may not
Believe, when a power equal to the gods is praised.
But there was wanting a size of pot for the fish: therefore
The nobles are called into council, whom he hated:

66. As a festival.] The adj. genialis signifies cheerful, merry, festival; so
genialis dies, a day of festivity, a festival; such as was observed on marriage
or on birth-days: on these latter, they held a yearly feast in honour of their
genius, or tutelar deity, which was supposed to attend their birth, and to
l. 3. and note. Probably the poet here means much the same as Horace, lib.
iii. ode xviii. by genium curabae, you shall indulge yourself, make merry.
—Hasten to release, &c.] The poet here lashes Domitian's gluttony, by
making the fisherman advise him to unload, and set his stomach at liberty
from the dainties which it contained, (which was usually done by vomits),
in order to what it, and to make room for this turbot. Sagins lit. means any
meat wherewith things are crammed or fatted, and is well applied here to
express the emperor's stuffing and crammings himself, by his daily glut-
tony, like a beast or a fowl that is put up to be fattened.

67. Reserved for your age.] As if Pro-
vidence had purposely formed and pre-
served this fish for the time of Domitian.
68. itself it would be taken.] The
very fish itself was ambitious to be
caught for the entertainment and gra-
fication of your Majesty.
—What could be plainer?] What
flattery could be more open, more
palpable than this? says Juvenal.
69. His crest arose.] This flattery,
which one would have thought too
gross to be received, yet pleased Do-
mitian, he grew proud of it—surge-
bant crista. Metaph. taken from the
appearance of a cock when he is pleased,
and struts and sets up his comb.
—There is nothing, &c.] i.e. When
a prince can believe himself equal in
power to the gods, (which was the
case with Domitian,) no flattery can
be too gross, fulsome, or palpable to
be received; he will believe every
thing that can be said in his praise,
and grow still the vainer for it.

Mr. Dryden, in his ode called
Alexander's Feast, has finely ima-
gined an instance of this, where Alex-
ander is almost mad with pride, at
hearing himself celebrated as the son
of Jupiter by Olympia.
With raved's ears
The monarch hears;
Assumes the god,
Affects to nod,
And seems to shake the spheres.
71. But—a size, &c.] They had
no pot capacious enough, in its di-
mensons, to contain this huge tur-
bot, so as to dress it whole. Patina
is a pot of earth or metal, in which
things were boiled, and brought to
table in their broth. ANsw.
72. The nobles.] Procers—the
senators—called patres, l. 69.
—Are called into council.] To de-
liberate on what was to be done in
this momentous business.
In quorum facie misere, magnaque sedebat
Pallor amictis. Primus, clamante Liburno,
Currve, jam sedit, raptâ properabat abollâ
Pegasus, attonite postus modo vâlicus urbi:
Anne aliiud tunc Praefecti? quorum optimus, atque
Interpres legum sanctissimis; omnia quamquam
Temporibus diris tractanda putabat inermi
Justitiae. Venit et Crispi jucunda senectus,
Cujus erat mores, qualis facundia, mite
Ingenium. Maria, ac terras, populosque regenti
Quis comes utilior, si clade et peste sub illa
Sevitiam dammare, et honestum afferre aeceret
Consilium? sed quid violentius aure tyranni,
Cum quo de nimbis, aut estibus, aut pluvioso
Vere locuturi fatum pendebat amici?
Ille igitur nunquam direxit brachia contra

72. *Whom he hated.* From a consciousness of his being dreaded and hated by them.

73. *The palæce.* We have here a striking representation of a tyrant, who, conscious that he must be hated by all about him, hates them, and they, knowing his capricious cruelty, never approach him without horror and dread, lest they should say or do something, however undesignedly, which may cost them their lives.

74. *A Liburnian.* Some have observed that the Romans made criers of the Liburnians, a remarkable lusty and stout race of men, (sat. ii. 128.) because their voices were very loud and strong. Others take Liburnus here for the proper name of some particular man who had the office of crier.

75. *Ken, &c.* "Make haste, lose no time; the emperor has already taken his seat at the council-table—don’t make him wait."

*With a smushed-up gown.*—Abolla here signifies a senator’s robe. In sat. iii. 104. it signifies a philosopher’s gown. On hearing the summons, he caught up his robe in a violent hurry, and huddled it on, and away he went.

This Pegasus was an eminent lawyer, who had been appointed praefect or governor of the city of Rome. Juvenal calls him vâlicus, or bailiff, as if Rome, by Domitian’s tyranny, had so far lost its liberty and privileges, that it was now no better than an insignificant village, and its officers had no more power or dignity than a country bailiff; a little paltry officer over a small district.

The praefectus urbis (says Kenet, Ant. lib. iii. part ii. c. 13.) was a sort of mayor of the city, created by Augustus, by the advice of his favourite Maccenas, upon whom at first he conferred the new honour. He was to precede all other city magistrates, having power to receive appeals from the inferior courts, and to decide almost all causes within the limits of Rome, or one hundred miles round. Before this, there was sometimes a praefectus urbis created, when the kings, or the greater officers, were absent from the city, to administer justice in their room.

But there was an end of all this, their hands were now tied up, their power and consequence were no more; Domitian had taken every thing into his own hands, and no officer of the city could act farther than the emperor designed to permit, who kept the whole city in the utmost terror and astonishment at his cruelty and oppression.

77. *Of whom, &c.* This Pegasus was an excellent magistrate, the best
In the face of whom was sitting the paleness of a miserable
And great friendship.—First, (a Liburnian crying out—
"Run—he is already seated,")—with a snatched-up gown,
hastened Pegasus, lately appointed bailiff to the astonished city—
Were the Prefects then any thing else?—of whom [he
was] the best, and
Most upright interpreter of laws; tho' all things,
In direful times, he thought were to be managed with un-
armed
Justice. The pleasant old age of Crispus also came,
Whose manners were, as his eloquence, a gentle
Disposition: to one governing seas, and lands, and people,
Who a more useful companion, if, under that slaughter and
pestilence,
It were permitted to condemn cruelty, and to give honest
Counsel? But what is more violent than the ear of a tyrant,
With whom the fate of a friend, who should speak of
showers,
Or heats, or of a rainy spring, depended?
He therefore never directed his arms against

of any that had filled that office;
most conscientious and faithful in his
administration of justice; never strain-
ing the laws to oppress the people,
but expounding them fairly and hon-
estly.
79-80. With unarmed justice.]—
Such was the cruelty and tyranny of
Domitian, that even Pegasus, that
good and upright magistrate, was de-
ergy from the exact and punctual
administration of justice, every thing
being now governed as the emperor
pleased; so that the laws had not
their force; nor dared the judges ex-
secute them, but according to the will
of the emperor; justice was disarmed
of its powers.
80. Crispus.] Vitulus Crispus, who,
when one asked him if any body was
with Caesar? answered, "Not even
a fly." Domitian, at the begin-
ing of his reign, used to amuse him-
selv with catching flies, and sticking
them through with a sharp pointed in-
strument. A sure presage of his fu-
ture cruelties.
81-2. A gentle disposition.] He
was as remarkable for sweetness of
temper, as for his eloquence, plea-
santry, and good nature. Com. Hou.
lib. ii. sat. i. l. 72. Mitis sapientia
Leili.
83. Who a more useful companion.]—
The meaning is, who could have been
a more salutary friend and companion,
as well as counsellor, to the emperor,
if he had dared to have spoken his
mind, to have reproved the cruelty
of the emperor's proceedings, and to
have given his advice to a man, who,
like sword and pestilence, destroyed
all that he took a dislike to.
85. What is more violent. &c.]—
More rebellious against the dictates
of honest truth—more impatient of
advice—more apt to imitate the most
fatal prejudices.
86. Speak of showers, &c.] Such
was the capriciousness and cruelty of
Domitian, that it was unsafe for his
friends to converse with him, even on
the most indifferent subjects, such as
the weather, and the like: the least
word misunderstood, or taken ill,
might cost a man his life, though to
that moment he had been regarded as
a friend.
88. Never directed, &c.] Never
attempted to swim against the stream,
Torretens: nec civis erat, qui libera posset
Verba animi proferre, et vitam impendere vero.
Sic multas hyemes, atque octogesima vidit
Solstitia: his armis, illa quoque tutas in aula.
Proximus ejusdem properabat Acilius avi
Cum juveme indigno, quem mors tam seva maneret,
Et domini gladiis jam festinata: sed olim
Prodigio par est in nobilitate senectus:
Unde fit, ut malm fraterculus esse gigantum.
Profuit ergo nihil misero, quod cominus ursos
Figebat Numidas, Albanâ nudus arenâ
Venator: quis enim jam non intelligat artes
Patriciae? quis priscum illud miretur acumen,
Brute, tuum? facile est barbatis imponere regi?
Nec melior vultu, quamvis ignobilis ibat
Rubrius, offense veteris reus, atque tacendae;
as we say. He knew the emperor
too well ever to venture an opposition
to his will and pleasure.
90. Spend his life, &c.] Cripus
was not one of those citizens who
dared to say what he thought; or to
hazard his life in the cause of truth,
by speaking his mind.
91. Eightieth solstice.] Eighty
solstices of winter and summer; i.e.
he was now eighty years of age.
92. With these arms, &c.] Thus
armed with prudence and caution, he
had lived to a good old age, even in
the court of Domitian, where the
least offence or prejudice would long
since have taken him off.
93. Aclius.] Glabrio, a senator of
singular prudence and fidelity.
94. With a youth, &c.] Domitian,
the son of Acilius, came with his fa-
ther; but both of them were soon af-
ter charged with designs against the
emperor, and were condemned to
death. The father's sentence was
changed into banishment, the more
to grieve him with the remembrance
of his son's death.
—Unworthy.] Not deserving that
so cruel a death should await him.
This unhappy young man, to save
his life, affected madness, and fought
naked with wild beasts in the amphitheat-
tre at Alba, where Domitian every
year celebrated games in honour of
Minerva: but he was not to be deceiv-
ed, and he put Domitian to death in
a cruel manner. See l. 100, 101.
95. The swords.] Gladiis, in the
plur. either by syn. for gladio, sing.
or perhaps to signify the various
methods of torture and death used by
this emperor.
—Of the tyrant.] Domini, lit. of
the lord, i.e. the emperor Domitian,
who thus lorded it over the lives of his
subjects....
96. Old age in nobility.] g. d.
From the days of Nero, till this hour, it
has been the practice to cut off the
nobility, when the emperor's jeal-
ousy, fear, or hatred, inclined him
to do; insomuch that to see a
no-
bleman live to old age, is something
like a prodigy; and indeed this has
long been the case.
97. Of the giants.] These fabulous
beings were supposed to be the sons
of Titan and Tellus. These sons of
Earth were of a gigantic size, and
said to rebel and fight against Jupiter.
See Ov. Met. lib. 1. fab. vi.
98. Since to be born noble is so
very dangerous, I had much rather,
like these Terreilli, claim no higher,
kindred than my parent Earth, and,
though not in size, yet as to origin,
be a brother of theirs, than be de-
scended from the highest families a-
mong our nobility.
100. Who cannot now, &c.] Who is
ignorant of the arts of the nobility,
SAT. IV. JUVENAL’S SATIRES.

The torrent: nor was he a citizen, who could utter
The free words of his mind, and spend his life for the truth.
Thus he saw many winters, and the eightieth
Solstices: with these arms, safe also in that court.
Next, of the same age, hurried Acilius
With a youth unworthy, whom so cruel a death should await,
And now hastened by the swords of the tyrant: but long
since
Old age in nobility is equal to a prodigy:
Hence it is, that I had rather be a little brother of the
giants.
Therefore it nothing availed the wretch that he pierced
Numidian bears in close fight, a naked hunter in the Alban
Theatre: for who cannot now understand the arts
Of the nobles? who can wonder at that old subtlety of thine,
O Brutus? It is easy to impose on a bearded king.
Nor better in countenance, tho' ignoble, went
Rubbrius, guilty of an old crime, and ever to be kept in
silence:

either to win the emperor’s favour, or
to avoid his dislike, or to escape the
effects of his displeasure? these are
known to every body, therefore it can
hardly be supposed that they are un-
known to the emperor; hence poor
Domitius miscarried in his stratagem.
See note on l. 94.
Domitian could perceive, yet could
swallow down the grossest flattery,
and thus far deceived himself, (comp.
l. 99.) yet no shift, or trick, to avoid
his destructive purposes could ever
deceive him.

101. Who can wonder, &c.] Lucius Junius Brutus saved his life by
affecting to play the fool in the court
of Tarquin the Proud, when many of
the nobility were destroyed, and,
among the rest, the brother of Brutus.
Hence he took the surname of Brus-
tus, which signifies senseless, void of
reason.

q. d. This old piece of policy
would not be surprising now; it
would be looked upon but as a shal-
low device: therefore, however it
might succeed in those days of ancien-
t simplicity, we find it would not do
now, as the wretched Domitius
sadly experienced.

102. On a bearded king:] Alluding
to the simplicity of ancient times,
when Rome was governed by kings,
who, as well as their people, wore
their beards; for shaving and cutting
the beard were not in fashion till
later times. Barbatius, was a part of
proverbial term for simple, old-fash-
ioned. See Arsw.

It is remarkable that, long before
the days of Brutus, we have an in-
stance of a like device, by which
David saved himself at the court of
Achish, king of Gath. 1 Sam. xxv.
10-15.

103. Nor better in countenance.] He looked as diurnal as the rest. See
l. 73.

—Tho' ignoble.] Though he was
of plebian extraction, and therefore
could not be set up as a mark for
Domitian’s envy and suspicions, as
the nobles were, yet he well knew
that no rank or degree was safe; as
none were above, so none were be-
low his displeasure and resentment.

104. Guilty, &c.] What this of-
fence was is not said particularly;
however, its not being to be named,
must make us suppose it something
very horrible; or that it was some
offence against the emperor, which
was kept secret.
Montani quoque venter adest, abdominé tardus:
Et matutino sudans Crispinus amomo;
Quantum vix redolent duo funera: saevior illo
Pompeius tenui jugulos aperire susurro:
Et, qui vulturibus servabat viscera Dacis,
Fuscus, marmoreã meditatus praelia villà:
Et cum mortifero prudens Veiento Catullo,
Qui nunquam visse flagrabit amore puellæ,
Grande, et conspicuum nostro quoque tempore monstrum!
Cæcus adulator, dirusque a ponte satelles.
Dignus Aricinos qui mendicaret ad axes,
Blandaque devesæ jactaret basia rhedeæ.
Nemo magis rhombum stupuit: nam plurima dixit
In lavum conversus: at illi dextra jacebat
Bellua: sic pugnas Cilicis laudabat, et ictus,

Some commentators have supposed it to have been debauching Julia, Domitian’s wife.

106. The belly, &c.] As if his belly were the most important thing belonging to him, it, rather than himself, is said to be present. This Montanus was some corpulent glutton, fat and unwieldy.

106. Crispinus, &c.] Here we find Crispinus brought forward again, vocatus ad partes. See l. 1 and 2.

—With morning perfume.] The ammonium was a shrub which the Easterns used in embalming. Of this a fine perfumed ointment was made, with which Crispinus is described as anointing himself early in a morning, and in such profusion, as that he seemed to sweat it out of his pores.

Some think that the word matutino here alludes to that part of the world from whence the ammonium came, i.e. the East, where the sun first arises: but I find no example of such a use of the word.

107. Two funerals, &c.] Crispinus had as much perfume about him as would have served to unjoint two corpses for burial. It was a custom among the ancients to anoint the bodies of persons who died with sweet ointments. See Matt. xxvi. 12. This custom, among others, was derived from the Easterns to the Romans.

108. Than him more cruel, &c.] Pompeius was another of this assembly, more cruel than Crispinus, in getting people put to death, by the secret accusations which he whispered against them into the emperor’s ear.

109. Fusus, who was preserving, &c.] Cornelius Fusus was sent by Domitian general against the Dacians, where his army and himself were lost, and became food for the birds of prey.

110. Meditated war, &c.] An irony, alluding to his being sent to command, without having any other ideas of war, than he conceived amid the sloth and luxury of his sumptuous villa.

111. Prudent Veiento.] See sat. iii. 173. The poet gives Veiento the epithet of prudent, from his knowing how to conduct himself wisely, with regard to the emperor, so as not to risk his displeasure, and from his knowing when, and how, to flatter to the best advantage. See l. 121.

—Deady Catullus.] So called from his causing the death of many by secret accusations. He was raised by Domitian from begging at the foot of the Aricine hill, in the Via Appia, to be a minister of state.

112. Who burn’d, &c.] Catullus was blind, but his lust was so great, that he could not hear a woman mentioned without raging with desire. Or perhaps this alludes to some particular mistress which he kept, and was very fond of.
SAT. IV.

JUVENAL'S SATIRES.

The belly of Montanus too is present, slow from his paunch:
And Crispinus sweating with morning perfume:
Two funerals scarcely smell so much. Pompeius too,
Than him more cruel to cut throats with a gentle whisper.
And Fuscus, who was preserving his bowels for the Dacian
Vultures, having meditated wars in his marble villa.
And prudent Veiento, with deadly Catullus,
Who burn'd with the love of a girl never seen;
A great, and also, in our times, a conspicuous monster!
A blind flatterer, a dire attendant from the bridge,
Worthy that he should beg at the Aricinian axles,
And throw kind kisses to the descending carriage.
Nobody more wonder'd at the turbot: for he said many things
Turned to the left, but on his right hand lay
The fish: thus he praised the battles and strokes of the Cilician,

113. In our times, &c.] He was so wicked, as, even in the most degenerate times, to appear a monster of iniquity.

114. A blind flatterer.] As he could admire a woman without seeing her, so he could flatter men whom he never saw; rather than fail, he would flatter at a venture.

—A dire attendant, &c.] There was a bridge in the Appian way, which was a noted stand for beggars. From being a beggar at this bridge, he was taken to be an attendant on the emperor; and a most direful one he was, for he ruined and destroyed many by secret accusations.

115. Worthy that he should beg.] This he might be allowed to deserve, as the only thing he was fit for. See note 111.

—Aricinian axles.] Axen—by syn. for currus or rhedas—i. e. the carriages which passed along towards or from Aricia, a town in the Appian way, about ten miles from Rome, a very public road, and much frequented; so very opportune for beggars. See Hor. lib. i. sat. v. l. 1. Hon. la Rizza.

116. Throw kind kisses.] Kissing his hand, and throwing it from his mouth towards the passengers in the carriages, as if he threw them kisses, by way of soothing them into stopping, and giving him alms.

—The descending carriage.] Aricia was built on the top of an high hill, which the carriages descended in their way to Rome; this seems to be the meaning of devehio. See Aris. Devehio-um. From de and veho, q. d. Deorsum vehitur.

117. Nobody more wonder'd.]—That is, nobody pretended more to do so, out of flattery to Domitian; for as for the fish, which Juvenal here calls Bellus, (speaking of it as of a great beast,) he could not see it, but turned the wrong way from it, and was very loud in its praises: just as he used to flatter Domitian, by praising the fencers at the games he gave, and the machinery at the theatre, when it was not possible for him to see what was going forward. Juvenal might well call him. L 114. coccus adulatores.

119. The Cilicians.] Some famous gladistator, or fencer, from Cilicia, who probably was a favourite of Domitian.
Et pegma, et pueros inde ad velaria rapto.
Non cedit Veiento, sed ut fanaticus castro
Percussus, Bellona, tuo divinat; et ingens
Omen habes, inquit, magni clarique triumphi:
Regem alique mira, art de temone Britanno
Excitetur Arviragus: peregrina est bellus, cernis
Erectas in terga sudes? hoc defuit unum
Fabricio, patriam ut rhombi memoraret, et annos.
Quidnam igitur censeas? conciditur? absit ab illo
Dedicus hoc, Montanus ait; testa alta paretur,
Quae tenui muro spatio sum colligat orbem.
Debetur magnus patine subitusque Prometheus:
Argillam, atque rotam citius properate: sed ex hoo
Tempore jam, Caesar, figuli tua castra sequatur.
Vicit digna viro sententia: noverat ille

120. The machine.] Pegma, (from Gr. πεγμα, figo) a sort of wooden machine used in scenical representations, which was so contrived, as to raise itself to a great height: boys were placed upon it, and on a sudden carried up to the top of the theatre.

—The covering.] Velaria—were sail-cloths, extended over the top of the theatre, to keep out the weather.

Arise.

121. Veiento.] We read of him, sat. iii. l. 173. as observing great silence towards those who were his inferiors; but here we find him very lavish of his tongue when he is flattering the emperor. See l. 111.

—Does not yield.] Is not behind-hand to the others in flattery, not even to blind Catullus who spoke last.

122. O Bellona.] The supposed sister of Mars; she was said to preside over war. VIRG. En. v. iii. l. 703. describes her with a bloody courage. Her priests, in the celebrations of her fests, used to cut themselves, and dance about as if they were mad, pretending also to divine or prophesy future events.

(Cetrus signifies a sort of fly, which we call a gad-fly; in the summertime it bites or stings cattle, so as to make them run about as if they were mad. See VIRG. G. iii. l. 144-58.

By meton. Inspired fury of any kind. Hence our poet humourously calls the spirit which inspired the priests of Bellona by this name.

—Divine.] In flattery to Domitian, he treats the event of the turbot as something ominous, as if the taking it predicted some signal and glorious victory, the taking some monarch prisoner—perhaps Arviragus, then king of the Britons, with whom Domitian was at war, might be prefigured, as falling wounded from his chariot into the hands of the emperor.

123. Is foreign.] Therefore denotes some foreign conquest.

125. Spears, &c.] Sudes properly signifies a stake, a pile driven into the ground in fortifications; also a spear barbed with iron. Hence καταχειρισθεν, the fin of a fish. Arise.

q. d. Do you perceive his sharp fin rising on his back; they look so many spears, and portend and signify the spears which you shall stick in the backs of vanquished foes.

127. Fabricius.] i.e. Fabricius Veiento. He was so diffuse in his harangue, that, in short, there wanted nothing but his telling where it was bred, and how old it was, to complete and establish his prophetic history of the fish.

128. What thinkes thou then, &c.] The words of Domitian, who puts the original question for which he assembled these senators, l. 71. viz. as no pot could be got large enough to dress the turbot in, that they should ad-
And the machine, and the boys snatched up to the covering.

Veiento does not yield: but as a fanatic sting with thy gad-fly,

O Bellona, divines, and says, "A great omen
" You have, of a great and illustrious triumph;
" You will take some king, or from a British chariot
" Arviragus will fall; the fish is foreign; do you perceive
" The spears erect on his back?" This one thing was wanting.

To Fabricius, that he should tell the country of the turbot, and its age.

"What thinkest thou then?—Must it be cut?" "Far from it be
"This disgrace," says Montanus: "let a deep pot be prepared,
"Which, with its thin wall, may collect the spacious orb.

A great and sudden Prometheus is due to the dish:
"Hasten quickly the clay, and the wheel; but now, from this
"Time, Caesar, let potters follow your camps."

The opinion, worthy the man, prevailed: he had known

was what was to be done; this they had said nothing about; therefore Domitian asks, if it should be cut in pieces.

129. [Montanus.] The glutton—See l. 105. He concludes the debate, with expressing a dislike of disfiguring this noble fish, by dividing it, and, at the same time, by flattering the emperor, and raising his vanity.

—Let a deep pot.] تستما signifies a pot, or pan, made of clay. He advises that such a one be immediately made, deep and wide enough to hold the fish within its thin circumference, (tenui muro:) by this means the fish will be preserved entire, as in such a pot it might be dressed whole.

131. [Prometheus, &c.] The poets feigned him to have formed men of clay, and to have put life into them by fire stolen from heaven. Juvenal humorously represents Montanus as calling for Prometheus himself, as it were, instantly to fashion a pot on so great an occasion, when so noble a fish was to be dressed, and that for so great a prince.

132. [Hasten.] That the fish may not be spoiled before it can be dressed.

—The clay and the wheel.] Clay is the material, and a wheel, which is solid, and turns horizontally, the engine on which the potter makes his ware. This was very ancient. Jer. xviii. 3.

133. [Let potters follow, &c.] This is a most ludicrous idea, and seems to carry with it a very sharp irony on Domitian, for having called his council together on such a subject as this; but, however, it might be meant, the known gluttony of Montanus, which is described, l. 124–41. made it pass for serious advice, and as such Domitian understood it, as the next words may inform us.

134. [The opinion, &c.] What Montanus had said about dressing the fish whole, was thoroughly worthy his character; just what might have been expected from him, and as such prevailed.
Luxuriam imperii veterem, noctesque Neronis
Jam Medias, aliamque famem, cum pulmo Falerno
Aderet: nulli major fuit usus edendi
Tempestate meā. Circeīs nata forent, an
Lucinum ad saxum, Rutupinove edita fundo
Ostrea, callebat primo depredere morsut;
Et semel aspecti littus dicebat eechini.

Surgitur, et misso proceres exire jubitetur
Concilium, quos Albanam dux magnus in arcem
Traxerat attonitos, et fastinare coactos,
Tanquam de Cattis aliquid, torvisque Sicambri
Dicturus; tanquam diversis partibus orbis
Anxias praepipti venisset epistola pennā.

Atque utinam his potius nugas tota illa dedisset
Tempora sævitie, clarus quibus abstulit urbi
Illustresque animas impune, et vindice nullō.
Sed perit, postquam eridonibus esse timendus
Cœperat: hoc nocuit Lamiarum cœde madenti.

134. He had known, &c.] He was an old court glutton, and was well acquainted with the luxury of former emperors, here meant by luxuriam imperii. No man understood eating, both in theory and practice, better than he did, that has lived in my time, says Juvenal.

135. Nemo.] As Suetonius observes, used to protract his feasts from midday to midnight.

136. Another hunger, &c.] i.e. What could raise a new and fresh appetite, after a drunken debauch.


138. The Lucinian rock.] The Lucinian rocks were in the bay of Lucrinum, in Campania. All these places were famous for different sorts of oysters. Hor. Epod. ii. 49. & Sat. ii. 4, 43.

-Rutupiabottom.] Rutupia, -arum, Richbrarow in Kent. -Rutupia littora, the Foreland of Kent. The luxury of the Romans must be very great, to send for oysters at such a distance, when so many places on the shores of Italy afforded them.

111. Scirarchis.] Echinus, a sort of crab with prickles on its shell, reckoned a great dainty. g. d. So skilled in eating was Montanus, that at the first bite of an oyster, or at the first sight of a crab, he could tell where they were taken.

142. They ran.] Surgitur, imp. the council broke up. See l. 64.itur.

143. The great general.] Domitian, who gave the word of command for them to depart, as before to assemble.

-Into the Alban tower.] To the palace at Alba, where the emperor now was. The word traxerat is very expressive, as if they had been dragged thither sorely against their wills.

144. Astonished—compelled, &c.]—Amazed at the sudden summons, but dared not to delay a moment's obedience to it. Comp. l. 75.

145. Cetti.] A people of Germany, now subject to the Landgrave of Hesse. Sicambri, inhabitants of Gelderland. Both these people were formidable enemies.

147. An alarming epistle, &c.]—Some sorrowful news had been dispatched post-haste from various parts of the empire.

Little could the senators imagine, that all was to end in a consultation upon a turbot.

The satire here is very fine, and re-
SAT. IV.  JUVENAL'S SATIRES.

The old luxury of the empire, and the nights of Nero
Now half spent, and another hunger, when the lungs with
Falernan
Burned: none had a greater experience in eating
In my time. Whether oysters were bred at Circei, or
At the Lucrine rock, or sent forth from the Rutupian
bottom,
He knew well to discover at the first bite;
And told the shore of a sea-urchin once looked at.
They rise—and the senators are commanded to depart
from the dismissed
Council, whom the great general into the Alban tower
Had drawn astonished, and compelled to hasten,
As if something concerning the Catti and the fierce Si-
cambri
He was about to say; as if from different parts of the
world
An alarming epistle had come with hasty wing.
And I wish that rather to these trifles he had given all
those
Times of cruelty, in which he took from the city renowned
And illustrious lives with impunity, and with no avenger.
But he perished, after that to be fear'd by coblers
He had begun: this hurt him reeking with slaughter of the
Lamiae.

presents Domitian as anxious about a
matter of gluttony, as he could have
been in affairs of the utmost impor-
tance to the Roman empire.
148. And I wish, &c.] I. e. It were
to be wished that he had spent that
time in such trifles as this, which he
passed in acts of cruelty and murder,
which he practised with impunity,
on numbers of the greatest and best
men in Rome; nobody daring to a-
venge their sufferings.
151. But he perished, &c.] Cer-
significis any law mechanics, such as
coblers, and the like. Cerdonibus
stands here for the rabble in general.
While Domitian only cut off, now
and then, some of the nobles, the
people were quiet; however amazed
they might be. (comp. 1. 76.) but
when he extended his cruelties to the
plebeians, means were devised to cut
him off, which was done by a com-
placency formed against him. See Ant.
152. The Lamiae.] The Lamian fa-
mily was most noble. See Hor. lib.
lib. ode xviii. Of this was Elitus
Lama, whose wife, Domitia Longina,
Domitian took away, and afterwards
put the husband to death.
The Lamiae here may stand for the
nobles in general, (as before the cer,
dones for the rabble in general,) who
had perished under the cruelty of
Domitian, and with whose blood he
might be said to be reeking, from the
quantity of it which he had shed dur-
ing his reign.
He died ninety-six years after
Christ, aged forty-four years, ten
months, and twenty-six days. He
reigned fifteen years and five days,
and was succeeded by Nerva; a man
very unlike him, being a good man,
a good statesman, and a good soldier.
Satira Septima.

ARGUMENT.

This Satire is addressed to Telesinus, a poet. Juvenal laments the neglect of encouraging learning. That Caesar only is the patron of the fine arts. As for the rest of the great and noble Romans, they gave no heed to

ET: spes, et ratio studiorum in Caesar tantum:
Solus enim tristes hæc tempestate camœnas
Respexit; cum jam celebres, notique poëtæ
Balneolum Gabiis, Romæ conducere furnos
Tentarent: nec sedum aliæ, nec turpe putarent

5 Precones fieri; cum desertæ Aganippes
Vallibus, esuriens migraret in atria Clio.
Nam si Pieriæ quadrans tibi nullus in umbra
Ostendatur, ames nomen, victumque Machærae;
Et vendas potius, commissa quod auctio vendit

Line 1. The hope and reason, &c.
I. e. The single expectation of learned
men, that they shall have a reward
for their labours, and the only reason,
therefore, for their employing them-
selves in liberal studies, are reposed
in Caesar only. Domitian seems to
be meant; for though he was a
monster of wickedness, yet Quintilian,
Martial, and other learned men,
tasted of his bounty. Quintilian says
of him, "Quo nec presentius aliquid
nec studia magis propitium numer
" est." See 1. 20. 1.

2. The mournful muses.] Who may
be supposed to lament the sad condi-
tion of their deserted and distressed
votaries.

4. Bath et Gabi.] To get a livelihood
by. Gabis was a little city near
Rome. Balneolum, a small bagnio.

6. Crites.] Precones—whose of-
face at Rome was to proclaim public
meetings, public sales, and the like—
a very mean employment; but the
poor starving poets disregarded this
circumstance—"any thing rather
" than starve"—and indeed, however
meanly this occupation might be
looked upon, it was very profitable.
See sat. iii. l. 146. note.

—Aganippe.] A spring in the soli-
tary part of Boiotia, consecrated to
the nine Muses.

7. Hungry Clio.] One of the nine
Muses, the patroness of heroic po-
etry; here, by meton. put for the
starving poet, who is forced, by his
poverty, to leave the regions of po-
etry, and would fain beg at great
men's doors. Atrium signifies the
court, or court-yard, before great
men's houses, where these poor poets
are supposed to stand, like other beg-
gers, to ask alms.
Seventh Satire.

ARGUMENT.

the protection of poets, historians, rhetoricians, grammarians, &c. These last were not only ill paid, but even forced to go to law, for the poor pittance which they had earned, by the fatigue and labour of teaching school.

BOTH the hope, and reason of studies, is in Caesar only: For he only, at this time, hath regarded the mournful Muses,

When now our famous and noted poets would try
To hire a small bath at Gabii, or ovens at Rome:
Nor would others think it mean, nor base,
To become criers; when, the vallies of Aganippe
Being deserted, hungry Clio would migrate to court-yards.
For if not a farthing is shewn to you in the Pierian shade,
You may love the name, and livelihood of Machera;
And rather sell what the intrusted auction sells

8. In the Pierian shade.] See sat. iv. l. 96. note. g. d. If by passing your time, as it were, in the abodes of the Muses, no reward or remuneration is likely to be obtained for all your poetical labours. Some read area—bust Pieria umbra seems best to carry on the humour of the metonymy in this and the preceding line.

9. Love the name, &c.] Machera seems to denote the name of some famous crier of the time, whose business it was to notify sales by auction, and, at the time of sale, to set a price on the goods, on which the bidders were to increase; hence such a sale was called auction. See Axenv. Preco, No. 1.

9. d. If you find yourself penny-wise, and so likely to continue by the exercise of poetry, then, instead of thinking it below you to be called a crier, you may cordially embrace it, and be glad to get a livelihood by auctions, as Machera does.

10. Intrusted.] So Holyday. Commission signifies any thing committed to one's charge, or in trust.

Goods committed to sale by public auction are intrusted to the auctioneer in a twofold respect—first, that, he sell them at the best prices; and, secondly, that he faithfully account with the owner for the produce of the sales.

Commission may also allude to the commission, or license, of the magistrate, by which public sales in the forum were appointed.

Some understand commissae auctio in a metaphorical sense, alluding to the contention among the bidders, who, like gladiators matched in fight, commissi, (see sat. i. 149. note,) oppose and engage against each other in their several biddings.
Stantibus, oenophorum, tripodes, armaria, cistas, Alcithoen Pacci, Thebas et Terea Fausti.
Hoc satius, quam si dicas sub judice, Vidi,
Quod non vidisti: faciant equites Asiani,
Quanquam et Cappadoces faciant, equitesque Bithyni, 13
Altera quos nudo traducit Gallia talo.
Nemo tamen studiis indignum ferre laborem
Cogetur posthae, necit quicunque canoris
Eloquium vocale modis, laurumque momordit.
Hoc agite, &c Juvenes: circumspicit, et stimulat vos,
Materiamque sibi ducis indulgentia querit.
Si qua aliusque putas rerum expectanda tuarum
Presidia, atque ideo croceae membrana tabellae
Impletur: ignaria aliquid posse ocyus, et quae
Componis, dona Veneris, Telesine, marito:
Aut claudae, et positos finea pertunde libellas.

11. To the stands &c.] i.e. The people who attend the auction as buyers.

12. The Alcithoe.—the Thetae, &c.] Some editions read Alcyonem Bacchii, &c. These were tragedies written by wretched poets, which Juvenal supposes to be sold, with other lumber, at an auction.

13. Then if you said, &c.] This, mean as it may appear, is still getting your bread honestly, and far better than hiring yourself out as a false witness, and forswearing yourself for a bribe, in open court.

14. The Aristocratic.] This satirizes those of the Roman nobility, who had favoured some of their Asiatic slaves so much, as to enrich them sufficiently to be admitted into the equestrian order. These people were, notwithstanding, false, and not to be trusted.

Minoria Asia popolis nullum jacta cum adhibitam.

15. The Cappadociens.] Their country bordered on Armenia. They were, like the Cretans, (Tit. i. 12.) liars and dishonest to a proverb; yet many of these found means to make their fortunes at Rome.

—The knights of Bithynia.] Bithynia was another eastern province, a country of Asia Minor, from whence many such people, as are above described, came, and were in high favour, and shared in titles and honours.

16. The other Gaul.] Gallo Graecia, or Galatia, another country of Asia Minor; from hence came slaves, who, like others, were exposed to sale with naked feet. Or it may rather signify, that these wretches (however afterwards highly honoured) were so poor, when they first came to Rome, that they had not so much as a shoe to their feet.

The poet means, that getting honest bread, in however mean a way, was to be preferred to obtaining the greatest influence, as these fellows did, by knavery.

—Brings over.] Traducit signifies to bring, or convey, from one place to another. It is used to denote transplanting trees, or plants, in gardens, &c. and is a very significant word here, to denote the transplanting, as it were, of these vile people from the east to Rome.

18. That joins, &c.] The perfection of heroic poetry, which seems here intended, is the uniting grand and lofty expression, eloquium vocale, with tuneful measures, modis canoris.

Vocelic signifies something loud—making a noise—therefore, when applied to poetry, lofty—high-sounding.
To the standers by, a pot, tripods, book-cases, chests, The Alcithoe of Paciuius, the Thebes and Tereus of Faustus.

'This is better than if you said before a judge, "I have "seen."

What you have not seen: tho' the Asiatic knights
And the Cappadocians may do this, and the knights of Bithynia,

Whom the other Gaul brings over barefoot.
But nobody to undergo a toll unworthy his studies
Hereafter shall be compelled, who'er he be that joins, to

Tuneful
Measures, melodious elocution, and hath bitten the laurel.
Mind this, young men, the indulgence of the emperor 20
Has its eye upon, and encourages you, and seeks matter
For itself.

If you think protectors of your affairs are to be expected
From elsewhere, and therefore the parchment of your
Saffron-colour'd tablet
Is filled, get some wood quickly, and what

You compose, Telesinus, give to the husband of Venus:
Or shut up, and bore thro' with the moth your books laid

Undefined loftiness of style with
Harmony of verse, shall be driven, through want, into employments
Which are below the dignity of his
Pursuits as a poet. Comp. l. 3-6.

19. Bitten the laurel.] Laurum mortuorit. It was a notion, that, when
Young poets were initiated into the
Service of the Muses, it was a great
Help to their genius to chew a piece of
Laurel, in honour of Apollo. Some
Think that the expression is figurative,
And means those who have tasted of
Glory and honour by their compositions;
But the first sense seems to
Agree best with what follows.

20. Mind this.] Hoc agite—lit. do this—i. e. diligently apply yourselves
to poetry.

—Of the emperor.] Ducis is here
Applied to the emperor, as the great
Patron and chief over the liberal arts.

21. Seeks matter for itself.] Carefully endeavours to find out its own
Gratification by rewarding merit.

22. Therefore the parchment, &c.] They wrote on parchment, which
Sometimes was dyed of a saffron-co-

Lour; sometimes it was white, and
Wrapped up in coloured parchment.
The tablets were the books themselves
—i. e. the pages on which their ma-

Uscripts were written.

If, says the poet, you take the
Pains to write volumes full, in hopes
Of finding any other priest Caesar to re-

ward you, you had better prevent
Your disappointment, by burning
Them as fast as you can. Ignorunt

liquid posce ocyus—lose no time in
Procuring wood for the purpose.

25. Telesinus.] The poet to whom
This Satire is addressed.

—The husband of Venus.] Vulcan,
The fabled god of fire—here put for the
Fire itself. He was the husband

Of Venus.

26. Or shut up, and bore, &c.]—
Lay by your books, and let the moths
Eat them.
27. *Your watch'd battles.* Your writings upon battles, the descriptions of which have cost you many a watchful, sleepless night.

28. *A small cell.* A wretched garret, as we say.

29. *Worthy of joy, &c.* That, after all the pains you have taken, you may have an image, i.e. a representation of your lean and starved person, with a little palsy ivy put round the head of it, in the temple of Apollo.

30. *There is no further hope.* You can expect nothing better, nothing beyond this.

31. *As boys the bird of Juno.* As children admire, and are delighted with the beauty of a peacock, (see Aesw. tit. *Argus,* which is of no service to the bird; so the patrons, which you think of getting, however rich and able to afford it they may be, will yet give you nothing but compliments on your performances; these will do you no more service, than the children's admiration does the peacock.

32-33. *Your age passes away.* You little think that, while you are employing yourself to no purpose, as to your present subsistence, or provision for the future, by spending your time in writing verses, your life is gliding away, and old age is stealing upon you; your youth, which is able to endure the toils and dangers of the sea, the fatigues of war, or the labours of husbandry, is decaying.

34. *Then.* When you grow old.

35. *Hates both itself and its Terpsichore.* Your old age, however learned, clothed in rage, will curse itself, and the Muse that has been your undoing. Terpsichore was one of the nine Muses, who presided over dancing and music; she is said to have invented the harp; here, by meton. lyric poetry may be understood.

36. *His arts, &c.* The artifices which your supposed patron will use, to have a fair excuse for doing nothing for you.

37. *The temple, &c.* There was a temple of the Muses at Rome, which was built by Martius Philippus, where poets used to recite their works. Augustus built a library, and a temple to Apollo, on Mount Palatine, where the poets used also to recite their
Wretch, break your pens, and blot out your watched battles,
Who makest sublime verses in a small cell,
That you may become worthy of ivy, and a lean image.
There is no farther hope: a rich miser hath now learnt 30
As much to admire, as much to praise witty men,
As boys the bird of Juno. But your age, patient of the sea,
And of the helmet, and of the spade, passes away.
Then weariness comes upon the spirits; then, eloquent 34
And naked old age hates both itself and its Terpsichore.
Hear now his arts, lest he whom you court should give you
Any thing: both the temple of the Muses, and of Apollo,
being forsaken,
Himself makes verses, and yields to Homer alone,
Because a thousand years [before him.] But if, with the desire of fame
39
Inflamed, you repeat your verses, Maculonus lends a house;
And the house strongly barr'd is commanded to serve you,
In which the door imitates anxious gates.
He knows how to place his freedmen, sitting in the extreme part
Of the rows, and to dispose the loud voices of his attendants.
None of these great men will give as much as the benches may cost,

verses, and where they were deposit-ed. See Pers. prof. i. 7. and Hor. lib. i. epist. iii. l. 17.
Among the tricks made use of by these rich patrons, to avoid giving any thing to their poor clients, the poets, they affected to make verses so well themselves, as not to stand in need of the poetry of others; therefore they deserted the public recitals, and left the poor retainers on Apollo and the Muses to shift as they could.

38. Yields to Homer alone. In his own conceit; and this only upon account of Homer’s antiquity, not as thinking himself Homer’s inferior in any other respect.
39. If, with the desire of fame, &c. If you don’t want to get money by your verses, and only wish to repeat them for the sake of applause.
40. Maculonus, &c. Some rich man will lend you his house.
41. Strongly barr’d.] Longe—lit. exceedingly—very much—q. d. If you are thought to want money of him for your verses, the door of his house will be barred against you, and resemble the gates of a city when besieged, and under the fear and anxiety which the besiegers occasion; but if you profess only to write for fame, he will open his house to you, it will be at your service, that you may recite your verses within it, and will procure you hearers, of his own freedmen and dependents, whom he will order to applaud you.
43. He knows how to place, &c.] Dare, lit. to give—q. d. He knows how to dispose his freedmen on the farthest seats behind the rest of the audience, that they may begin a clap, which will be followed by those who are seated more forward. Ordo is a rank or row of any thing, so of benches or seats.
44. And to dispose, &c.] How to
Et quae conducto pendent anabathra tigillo,
Quisque reportandis positae est orchestra cathedris.
Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, et luitus sterili versamus aratro.
Nam si discedas, laqueo tenet ambitiosi
Consueta mali : tenet insanabile multos
Scribendi cacoethes, et agro in corde senescit.
Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale moneta:
Hunc, qualem nequeo monstrare, et sentio tantum,
Anxietate carens animus facti, omnis acerbi
Impatiens, cupidus sylvarum, aptusque bibendis
Fontibus Aonidum : neque enim cantare sub antro
Pierio, thyrsuneve potest contingere sana
Paupertas, atque eris inops, quo nocte dieque
Corpus eget. Satur est, cum dicit Horatius, Euhoe!
Quis locus ingenio : nisi cum se carmine solo
dispose his clients and followers, so
as best to raise a rent of applause—
euge!—bene!—bravo! as we say,
among your hearers. All this he will
do, for it costs him nothing.
46. The stairs, &c.] These were for
the poet to ascend by into his rostrum,
and were fastened to a little
beam, or piece of wood, which was
hired for the purpose.
47. The orchestra, &c.] The or-
chestra at the Greek theatres was the
part where the chorus danced—the
stage. Among the Romans it was the
space between the stage and the com-
mon seats, where the senators and
noble sat to see plays acted. The
poor poet is here supposed to make up
such a place as this for the reception
of the better sort, should any attend
his recitals; but this was made up of
hired chairs, by way of seats, but
which were to be returned as soon as
the business was over.
48. Yet we still go on.] Hoc agi-
mus—hui. we do this—we still pursue
our poetical studies. Hoc agere is a
phrase signifying to mind, attend to,
what we are about. See Ter. And.
act i. sc. ii. 12. So before, l. 29. hoc
agite, O Juvencus.
49. Draw furrows, &c.] We take
much pains to no purpose, like peo-
ple who should plough in the dust, or
on the sea-shore. Comp. sat. i. 143.
50. Would leave off.] Discedas—if
you would depart from the occupation
of making verses.
51. An incurable ill habit.] Caco-
ethes (from Gr. κακως, bad, and εἰκς,
a custom or habit) an evil habit.
Many are got into such an itch of
scribbling, that they cannot leave it
off. Cacoethes also signifies a boil,
an ulcer, and the like.
52. Grows invertebrate, &c.] It grows
old with the man, and roots itself, as
it were, by time, in his very frame.
53. No common vein.] Such talents
as are not found among the generality.
54. Nothing trifling.] Expostul-
ation—common, trifling, obvious—nothing
in a common way.
55. Trivial verse, &c.] Trivialis
comes from trivium, a place where
three ways meet, a place of common
resort: therefore I conceive the mean-
ing of this line to be, that such a poet
as Juvenal is describing writes nothing
low or vulgar; such verses as are
usually sought after, and purchased
by the common people in the street.
And the stairs which hang from the hired beam,
And the orchestra, which is set with chairs, which are to be
carried back.

Yet we still go on, and draw furrows in the light
Dust, and turn up the shore with a barren plough.
For if you would leave off, custom of ambitious evil
Holds you in a snare: many an incurable ill habit of writing
Possesses, and grows inveterate in the distemper'd heart.
But the excellent poet, who has no common vein,
Who is wont to produce nothing trifling, nor who
Composes trivial verse in a common style,
Him (such a one I can't shew, and only conceive)
A mind free from anxiety makes; of every thing dis-
pleasing
Impatient, desirous of woods, and disposed for drinking the
Fountains of the Muses; for neither to sing in the
Pierian cave, or to handle the thyrsus, is poverty,
Sober, and void of money, (which night and day the body
wants,)
Able. Horace is satisfied, when he says—Euhoe!
What place is there for genius, unless when with verse alone

The word feriat is here metaphorical.
Ferio literally signifieth to strike, or
hit; thus to coin or stamp money;
ence to compose or make (hit off, as
we say) verses; which, if done by a
good poet, may be said to be of no com-
mon stamp. Moneta is the stamp,
or impression, on money; hence, by
meta. a style in writing. Hor. A. P. 59.
51. A mind, &c.] i.e. Such a poet
is formed by a mind that is void of
care and anxiety.
52. Impatient.] That hates all trou-
ble, cannot bear vexation.
—Desirous of woods.] Of sylvan
retirement. Hor. Epis. ii. 2, 77.
59. Fountains of the Muses.] Called
Aonides, from their supposed habi-
tation in Aonia, which was the hilly
part of Bocotia, and where there were
many springs and fountains sacred to
the Muses. Of these fountains good
poets were, in a figurative sense, said
to drink, and by this to be assisted in
their compositions.
58–59. In the Pierian cave, &c.]
Pieria was a district of Macedon,
where was a cave, or den, sacred to
the Muses.
60. Thyrsus.] A spear wrapped about
with ivy, which they carried about in
their hands at the wild feasts of Bac-
chus, in imitation of Bacchus, who
bore a thyrsus in his hand. The
meaning of this passage is, that, for a
poet to write well, he should be easy
in his situation, and in his circum-
stances: for those who are harrassed
with poverty and want cannot write
well, either in the more sober style
of poetry, or in the more enthusiastic
and light, straines of composition.
By sans paupertas, the poet would
insinuate, that no poor poet that had
his senses would ever attempt it.
62. Horace is satisfied, &c.] It
might be objected, that Horace was
poor when he wrote, therefore Juve-
nal's rule will not hold, that a poor poet
cannot write well. To this Juvenal
would answer, "True, Horace was
poor, considered as to himself; but
then remember what a patron he
had in Mecenans, and how he was
enabled by him to avoid the cares
of poverty. When he wrote his
fine ode to Bacchus, and uttered
his sprightly Euhoe or Euhoe, he,
Vexant, et dominis Cirrhœ, Niseque feruntur
Pectora nostra, duas non admittentia curas?
Magnum mentis opus, nec de lodice parandâ
Attonitate, currus et equos, faciesque Deorum
Aspicere, et qualis Rutulum confundit Erinnyæ.
Nam si Virgilii puer, et tolerabile desit
Hospitium, caderent omnes a crimibus hydri:
Surda nihil gementer grave buccina. Pascimus ut sit
Non minor antiquo Rubrenus Lappa cothurno,
Cujus et alveolos et lenam pignerat Atreus?
Non habet infelix Numitor, quod mittat amico;
Quintille quod donet, habet: nec defuit illi,
Unde emeret multâ pascendum carne leonem
Jam domitum. Constat leviora bellua sumptu
Nimirum, et capiunt plus intestina poëtæ.
Contentus famâ jaceat Lucanus in hortis
Marmoreis: at Serrano, tenuique Saleio

"doubtless, was well sated with good
"cheer." See Ovid. ii. ode xii. 1. 3–8.

64. The lords of Cirrhæ and Nisa.] Apollo and Bacchus, the tutelar gods of poets. Cirrhæ was a town of Phocis, near Delphæ, where Apollo had an oracle.

Nisa, a den in Arabia, where Bacchus was educated by the nymphs, when sent thither by Mercury. From hence Bacchus was called Dionysius, ex Διός and Nisa; Gr. Διόνυσος.

65. Carried on.] i.e. Inspired, and assisted.

66. Not of one, &c.] g. d. It is the work of a great and powerful mind, above want, not of one that is distracted about getting a blanket for his bed, to fix the eye of the imagination, so as to conceive and describe horses and chariots, and godlike appearances, in such a manner as to do justice to these sublime subjects of heroic verse.

See Virgo. En. xii. l. 396, 7.

68. And what an Erinnyæ.] How Alecto looked when she astonished the Rutulian king Turnus, when she filled him with terror, by throwing her torch at him. En. vii. l. 436, 7. Erinnyæ is a name common to the three furies of hell, of which Alecto was one.

70. All the snakes would have fallen, &c.] g. d. Had Virgil been poor, and without his pleasures and conveniences, he never would have been able to describe, in the manner he has done, the snaky tresses of Alecto.

See En. vii. l. 460. All this had been lost to us.

71. The silent trumpet.] Surdus not only means to express one who does not hear, but that also which gives no sound. See sat. xiii. l. 194. Juvenal alludes to En. vii. l. 519, 20, 1.

72. Rubrenus Lappa, &c.] An ingenious, but poor and miserable tragic poet, who lived in Juvenal's time.

—Less than the ancient basilia.] Not inferior to the old writers of tragedy. Cohurno, per metonymy, put here for the tragic poets, as it often is for tragedy.

73. Atreus had laid in pawn.] It has been observed by Almworth, against Stephanus and other lexicographers, that pignero does not mean to take, or receive, a thing in pawn, but to send it into pawn. In this view we may understand Atreus to be the name of some tragedy, on the subject of Atreus, king of Mycenæ, which met with such bad success as to oblige poor Rubrenus to pawn his clothes and furniture. Stephanus and others understand pignerat in the sense of taking to pawn, and suppose Atreus to be the name of the pawn-
SAT. VII.

JUVENAL'S SATIRES.

Our minds trouble themselves, and by the lords of Cirrhia
and Nisa
Are carried on, not admitting two cares at once? 65
It is the work of a great mind, not of one that is amazed
about
Getting a blanket, to behold chariots, and horses, and the
faces
Of the gods, and what an Erinny confounded the Rutulian:
For if a boy, and a tolerable lodging had been wanting to
Virgil,
All the snakes would have fallen from her hairs: 70
The silent trumpet have groan'd nothing disastrous. Do
we require
That Rubrenus Lappa should not be less than the ancient
buskin,
Whose platters, and cloak, Atreus had laid in pawn?
Unhappy Numitor has not what he can send to a friend;
He has what he can give to Quintilla: nor was there
wanting to him
75
Wherewithal he might buy a lion, to be fed with much flesh,
Already tamed. The beast stands him in less expense,
Doubtless, and the intestines of a poet hold more.
Lucan, content with fame, may lie in gardens adorn'd with
Marble: but to Serranus, and to thin Saleius,
broker, to whom Rubrenus had
pawned his goods.
The first sense seems to have the
best authority; but with which ever
we may agree, the thought amounts
to the same thing in substance; viz.
Can it be expected that this poor poet
should equal the fire and energy of
the old tragic writers, while his clothes
and furniture were pawned, in order
to supply him with present necessaries
to keep him from starving? A man
in such distress, whatever his genius
might be, could not exert it.
74. Numitor.] The name Numitor
may stand here for any rich man,
who would let a poet starve for
want of that money which he lays
out upon his mistress, or in buying
some useless curiosity, such as a tame
lion. Infelix is here ironical.
75. Doubtless, &c.] Ironically said.
No doubt it would cost more to main-
tain a poet than a lion.
79. Lucan, &c.] A learned and
rich poet of Corduba in Spain, who,
coming to Rome, was made a knight.
He wrote, but lived not to finish, the
civil wars between Cesar and Pome-
py, in an heroic poem, called Phars-
salia. He was put to death by Nero.
See more, ANEW. Lucanus.
76. May lie in gardens, &c.] Repose
himself in ease and luxury; name be-
ing sufficient for one who wants no-
thing else. Marmoreis—adorned with
fine buildings of marble.
80. Serranus, and to thin Saleius,
&c.] These were two poor poets in
Juvenal’s time. Of the latter Tacit-
us says, “Who takes any notice of,
“or even attends or speaks to our
“excellent poet Saleius?”
These men may get fame by the
excellence of their compositions; but
what signifies that, if they get no-
thing else? fame wont feed them.
Perhaps the poet calls Saleius te-
 nuis, thin, from his meagre appear-
anace.
Gloria quantalibet, quid erit, si gloria tantum est?
Currit ad vocem jucundam, et carmen amice
Thebaïdos, Ietam fecit cum Statius urbem,
Promisitque diem: tantâ dulcédine captos
Afficit ille animos, tantâque libidine vulgi
Auditur: sed cum fregit subseillia versus,
Esurit, intactam Paridi nisi vendat Agaven.
Ille et militiae multis largitum honorem;
Semestri vatam digitos circumligat auro.
Quod non dant proceres, dabat histrio. Tu Camerinos
Et Bareas, tu nobilium magna atria curas?
Prefector Peleopea facit, Philomela tribunos.
Haud tamen invidiae vati, quem pulpita pascunt.
Quis tibi Mecenas? quis nunc erit aut Proculeius,
Aut Fabius? quis Cotta iterum? quis Lentulus alter?

82. They run.] Currit, here used impersonally, like concurrunt. Hor. sat. i. 1. 7.
—The pleasing voice.] i. e. Of Statius, when he reads over his Thebæan
in public.
84. Promised a day.] i. e. Appointed a day for a public recital of
his poem on the Theban war.
86. Broken the benches, &c.] By the numbers of his hearers, who
docket to attend him when he recited his Thebæan. Notwithstanding this
he must starve, for any thing the nobles will do for him.
87. His untouched Agave.] His new
play called Agave, which has never
been heard, or performed. This play
was formed upon the story of Agave,
the daughter of Cadmus, who was
married to Echion king of Thebes,
by whom she had Pentheus, whom
she, and the rest of the Menades, in
their mad revels, tore limb from limb,
because he would drink no wine, and
for this was supposed to slight the
feast of Bacchus. Arnsw. See Hor. Sat. lib. ii. sat. iii. l. 305; and Ovid.
Met. iii. 721-8.
—Paris.] A stage-player, in high
favour with Domitian; so much that
Domitian fell in love with him, and
repudiated his wife Domitia for his sake.

What Juvenal says here, and in the three following lines, in a seeming
complimentary way, was no more
than a sneer upon Paris the player,
and, through him, upon the empe-
or, who so understood it, and turned
our author's jest into his punishment;
for in his old age he sent him into
Egypt, by the way of an honorary
service, with a military command.
This shews that this Satire was written
in the time of Domitian, and he is
meant by Cæsar, l. 1.

However, it is very evident, that
Juvenal meant to rebuke the nobles
for their parsimony towards men of
genius, by shewing how generous
Paris was to them, so much that
they ought to be ashamed to be out-
done by a stage-player.
86. Semestrian gold.] Semestria not
only means a space of six months,
(=sex mensum), but the half or mid-
dle of a month. The moon is called
semestria, when she is arrived at the
middle of her month, and is quite
round in form.

The aurum semestris here means
gold in a round form, &c. a ring;
such as was worn by knights, to which
dignity some poets had been raised,
through the interest of this stage-
player with the emperor. But qu—
If there be not here an allusion to the
winter and summer rings? See sat. l.
l. 87.
91. Camerini and Barca, &c.]—
Some rich nobles, whose levees the
poor poets might attend in vain.
SAT. VII.

JUVENAL'S SATIRES.

What will ever so much fame be, if it be only fame?
They run to the pleasing voice, and poem of the favourite
Thebais, when Statius has made the city glad,
And has promised a day: with so great sweetness does he
affect
The captivated minds, and is heard with so much eager
desire
85
Of the vulgar: but when he has broken the benches with
his verse,
He hunger, unless he should sell his untouched Agave to
Paris.
He also bestows military honour on many;
He binds round the fingers of poets with Semestrian gold.
What nobles do not give, an actor will. Dost thou trouble
thine
90
Head about the Camerini and Barce, and the great courts
of nobles?
Peleopea makes prefects, Philomela tribunes.
Yet envy not the poet whom the stage maintains.
Who is your Mecenas? who will now be either a Proculeius,
Or a Fabius? who a second Cotta? who another Lentulus?

tragedy of Pelopes, the daughter of
Thyestes, who was slain with by her
own father, and produced Agysthus,
who killed Agamemnon and Atreus.
—Philomela tribunes.] The tragedy
of Philomela, the daughter of Pand
tion, king of Athens, revished by Te
reus, who had married her sister
Progene. See more, Aesop. tit. Phil
omela.

The poet seems here to insinuate,
that the performance of Paris, in these
tragedies, so charmed the emperor,
and gave the actor such an ascend
ancy over him, as to enable Paris to
have the great offices of state at his
disposal, so that they were conferred
on whomever he pleased.
93. Envy not, &c.] q. d. Though,
in some instances, great things have
been done for some individuals, thro'
the influence and interest of Paris,
yet, in general, those who have no
thing else to depend on but writing
for the stage, are left to starve, and
therefore are hardly (hand) to be en
vied. Fulpita.—see sat. iii. l. 163.
note.
94. Mecenas.] Who is the rich
man that is such a patron to you, as
Mecenas was to Horace? who not
only enriched him, but made him his
friend and companion, and introduced
him to the favour of the emperor
Augustus.
—Proculeius.] A Roman knight,
intimate with Augustus. He was so
liberal to his two brothers, Scipio and
Murena, that he shared his whole
patrimony with them, when they had
been ruined by the civil wars. See
Hos. lib. ii. ode ii. l. 6-6.
95. Fabius.] The Fabius is, per
haps, here meant, to whom Ovid
wrote four epistles in his banishment,
as to a noble and generous patron of
men of genius. Or it may relate to
Fabius Maximus, who sold his estate,
in order to redeem some Romans who
had been taken prisoners by Han
nibal.
—Cotta.] A great friend to Ovid,
who wrote to him three times from
Pontus, as to a constant patron. Ovid
says to him,
Cumque labent aliis, jactataque velis
relinquant,
Tu locorum remans anchora sola
voll;
Tunc par ingenio pretium: tunc utile multis
Pallere, et vinum toto nescire Decembri.
Vester porro labor secundior, historiarum
Scriptores: petit hic plus temporis, atque olei plus:
Namque oblita modi millesima pagina surgit
Omnibus, et crescit multa damnosa papyro.
Sic ings rerum numerus jubet, atque operum lex.
Quae tamen inde seges? terra quis fructus aperte?
Quis dabit historico, quantum daret acta legenti?
Sed genus ignavum, quod lecto gaudet et umbr.

Dicit igitur, quid causidicus civilia praestent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant: sed tunc cum creditor audit
Precipue, vel si tetigit latus acrior illi,
Qui venit ad dubium grandi cum codice nomen:
Tunc immensa cavi spirant mendacia folles,

Grata tua est igitur picta. Ignos-
cimus illis,
Qui, cum fortunae, terga depere
fuge.

93. Lentibus: A man of great libe-
rality, to whom Cic. epist. vii. lib. I
ad famil. thus writes: Magna est ho-
munum opinio de te, magna commendatio liberalitatis.

96. Reward was equal, & c.] When
there were such men as these to en-
courage genius, and to be the patrons
of learning, then reward was equal
to merit.

97. To be pale.] With constant
study and application, which were then sure to be profitable. Comp.
Hor. epist. iii. l. 10. Prin. sat. i. 124.

— To have nothing of wine, & c.]—
The feast of the Saturnalia was
observed in the month of December,
with great festivity and jollity, with
plenty of wine and good cheer; all
this it was worth a poet's while to
give up entirely for his study; and
rather than not finish what he was
about, not taste so much as a single
drop of wine during the whole festi-
val, knowing that he was certain to
be well paid for his pains.

98. Your labour, & c.] He now
speaks of the writers of history, whose
labour and fatigue are beyond those
of other writers, and yet they are
equally neglected.

98-9. Is more abundant, & c.] The
subject-matter more various and ex-
tensive.

99. More oil.] Alluding to the lamps
which they used to write by, in which
they consumed a great quantity of
oil. See sat. i. l. 41. note.

100. Forgetful of measure.] The
subjects are so various, and the inci-
dents crowd in so fast upon the histo-
rian, that he passes all bounds, with-
out attending to the size of his work,
it rises to a thousand pages before you
are aware.

101. Ruinous with much paper.]—
So much paper is used, as to ruin the
poor historian with the expense
of it.

102. The great number of things.]
| c. Which are treated.

— The law of such works.] The
rules of history, which oblige the
historian to be particular in his re-
lation of facts, and, of course, diffuse.
103. What profit do you reap.

— The far-extended ground.] The
wide and boundless field of history.
Comp. Ving. Geor. iii. 194-5. and
Geor. ii. 280. Some think that this expression of
termes aperte, taken in connection
with the seges, is, as that is, metaphori-
ical, and alludes to the labour of
the husbandman, in opening the
ground by tillage, in order to prepare
it for the seed. So the historian
Then reward was equal to genius: then 'twas useful to many, to be pale, and to know nothing of wine for a whole December.

Moreover your labour, ye writers of histories, is more abundant: this demands more time, and more oil; for the thousandth page, forgetful of measure, arises to ye all, and increases ruinous with much paper: thus the great number of things ordains, and the law of (such) works.

What harvest is from thence? what fruit of the far-extended ground? Who will give an historian as much as he would give to a collector of the registers? But they are an idle race, which rejoices in a couch or a shade.

Tell me then, what civil offices afford to the lawyers, and the libels their attendants in a great bundle? They make a great noise, but especially then, when the creditor hears, or if one, more keen than he, has touched his side, who comes with a great book to a doubtful debt: then his hollow bellows breathe out prodigious lies,

104. A collector of the registers.]—The acts were journals, registers, acts of the senate, or the like records. The clerk, who wrote or collected them, was called actuarius. He was a sort of historian in his way.

106. They are an idle race, &c.]—But perhaps it may be said, that, though they write much, yet that they write at their ease; that they, as well as the poets, are a lazy set of fellows, who write lolling upon their couches, or repose themselves in shady places. Hence Hor. lib. i. ode xxxii. i.


108-9. Especially—when the creditor hears.]—Creditor signifies one that lends, or trusts; a creditor. The lawyer here spoken of must be supposed to be of council with the plaintiff, or creditor, who makes a demand of money lent to another. If the lawyer observes him to be within bearing, he exerts himself the more.

109. One more keen.]—If another, of a more eager disposition, and more earnest about the event of his cause, who sues for a book-debt of a doubtful nature, and brings his account-books to prove it, thinks that the lawyer does not exert himself sufficiently in his cause, and intimates this to the plenuder, by a jog on the side with his elbow—then, &c. See Ainsw. Codex, No. 2; and Nomen, No. 8.

111. Hollow bellows.]—I.e. His lungs. —Breathe out prodigious lies.] In order to deceive the court, and to make the best of a bad cause.
Consipiturque sinus. Verum deprendere messem
Si libet; hinc centum patrimonia causidicorum,
Parte alia sum tum rusatti pone Lacere.
Consedere duces: surgis tu pallidus Ajax,
Dicturus dubia pro libertate, Bubulco
Judice. Rumpa miser tensum jeocus, ut tibi lasco
Fignantur virides, scalarum gloria, palma.
Quod vocis pretium? siccus petasunculus, et vas
Pelamidum, aut veteres, Afrorum epimeneis, bulbi;
Aut vinum Tiberi devection: quinque lagene,
Si quater egisti. Si contigit aureus unus,
Inde cadunt partes, ex sede e pragmaticorum.
Æmilio dabitur, quantum petet, et melius nos

111. *Is spit upon.* Is slandered all
over with his foaming at the mouth.
—If you would discover, &c.] Were
it possible to compute the gains of
lawyers, you might put all they get
in one scale, and in the other those
of Domitian’s coachman, and there
would be no comparison, the latter
would so far exceed.

As some understand by the rusatti
Lacertii, a charioteer belonging to
Domitian, who was clad in a red li-
very, and was a great favourite of that
emperor, so others understand some
soldier to be meant, who, as the cus-
tom then was, wore a red or russet
apparel: in this view the meaning is,
that the profits of one hundred lawyers,
by pleading, do not amount in value
to the plunder gotten by one soldier.
So Mr. C. Dryden:
*Ask what he gains by all this lying
prate, A captain’s plunder trebles his
estate."

So Joh. Britannicus—Rusatti La-
certoi. Lacertia, nomen militis, fic-
tum a poeta; nam militis Romanui ul
sunt in praelio vestibus rusatti, &c.

115. *The chiefs, &c.] Considers
duces. The beginning of Ovid’s ac-
count of the dispute, between Ulysses
and Ajax, for the armour of Achilles.
OVID, Met. lib. xiii. l. 1 here hu-
mourously introduced to describe the
sitting of the judges on the bench in
a court of justice.

—*Thou risest a pale Ajax.* Allud-
ing to Ovid, lib. xiii. l. 2.

116. *Doubtful freedom.* The ques-
tion in the case is supposed to be,
whether such or such a one is entitled
to the freedom of the city: there were
many causes on this subject.

116-17. *Bubulcus being judge.*—
This may mean C. Atilius Bubulcus,
who was consul. Or, by Bubulcus,
the poet may mean some stupid, igno-
rious fellow, who was fitter to be an
herdsman, than to fill a seat of jus-
tice. And thus the poet might sati-
-rate the advancement of persons to
judicial offices, who were totally un-
qualified and unfit for them.

117. *Break your stretched liver.*—
Which, with the other contents in
the region of the diaphragm, must
be distended by the violent exertions
of the speaker: or it may mean the
liver distended by anger. So Horace
on another occasion, fervens difficil-
bile tumet jeocus. Hom. ode xii. lib.
l. l. 4.

118. *Green palms, &c.* It was the
custom of the client, if he succeeded
in his cause, to fix such a garland at
the lawyer’s door.

—*The glory of your state.* By
which the poor lawyer ascended to his
miserable habitation.

119. *Of your voice.* Of all your
bawling—*What do you get by all the
noise which you have been making?*
 SAT. VII. JUVENAL'S SATIRES. 115

And his bosom is spit upon. But if you would discover the
Profit, put the patrimony of an hundred lawyers on one side,
And on the other that of the red-clad Lacerta only. 114
The chiefs are set down together, thou risest a pale Ajax,
In order to plead about doubtful freedom, Bubulcus
Being judge: break, wretch, your stretched liver, that, to you fatigued,
Green palms may be fixed up, the glory of your stairs.
What is the reward of your voice? a dry bit of salt bacon, and a vessel
Of sprats, or old bulbous roots which come monthly from Africa,
Or wine brought down the Tiber: five flagons, 121
If you have pleaded four times—if one piece of gold befalls,
From thence shares fall, according to the agreement of pragmatics.

To Emilius will be given as much as he will ask; and we have

is not very certain what these fish were; but some small and cheap fish seen to be here meant. Ainsworth says they were called pelamidæ, Gr. ἔλμιδας, latum—clay, or mud. Most likely they were chiefly found in mud, like our grigs in the Thames, and were, like them, of little worth.

—Old bulbous roots, &c.] Perhaps onions are here meant, which might be among the small presents sent monthly from Africa to Rome. See AINUS. Epimenides. Pline. xii. 5. calls a kind of onion, epimenidium, from Gr. ἐπιμηνίδιον. AINUS. Epimenides. Those sent to the lawyer were veteres—old and stale.

121. Wine brought down the Tiber. Coming down the stream from Vesento, or some other place where bad wine was made.

—Five flagons.] Lagenæ was a sort of bottle in which wine was kept. The five lagenæ cannot be supposed to make up any great quantity. Five bottles of bad wine, for pleading four causes, was poor pay.

122. A piece of gold, &c.] If it should so happen, that you should get a piece of gold for a fee. The Roman aureus was in value about 12. 4s. 3d. according to Pliny, lib. xxxiii. c. 3. See post, l. 243.

123. Thence shares fall, &c.] This poor pittance must be divided into shares, and fall equally to the lot of others besides yourself.

—According to the agreement, &c.] Ainsworth says, that the pragmaletic were prompters, who sat behind the lawyers while they were pleading, and instructed them, telling them what the law, the meaning of the law, was. For this, it may be supposed, that the pragmaletic agreed with the lawyers, whom they thus served, to share in the fees. We use the word pragmaletic, to denote busily meddlying and intruding into others' concerns; hence foolishly talkative, impertinent, saucy. PHILIPPS. Gr. ἔνεπημερίας—solos in negotiis agenda.

124. To Emilius will be given, &c.] We may suppose that this Emilius was a rich lawyer, who, though of inferior abilities to many poor pleaders, yet got a vast deal of money by the noble and splendid appearance which he made.
Egimus: hujus enim stat currus aheneus, alti
Quadrijuges in vestibulis, atque ipse feroci
Bellatore sedens curvatum hastile minatur
Eminus, et statuâ meditatur praedia lusçâ.
Sic Pedo conturbat. Matho deñcit: exitus hic est
Tongilli, magno cum rhinocerote lavari
Qui solet, et vexat lutulentâ balnes turbâ.
Perque forum juvenes longo premit assere Medos,
Empturus pueros, argentum, myrrhina, villas:
Spondet enim Tyrio stlataria purpura filo.
Et tamien hoc ipsis est utile: purpura vendit
Causidicum, vendunt amethystina: convenit illis
Et strepitu, et facie majoris vivere censís.
Sed finem impensè non servat prodiga Roma.
Ut redecant veteres, Ciceroni nemo ducentos

124-5. We have pleased better.]—
Though there be some among us who are able lawyers.

126. A brazen chariot, &c.] He had a large brazen statue, a fine bronze, as we should call it, of a chariot, drawn by four horses, placed in his vestibule, or entrance to his house, which made a magnificent appearance. Quadrijugis signifies four horses harnessed together, and drawing in a chariot.

127-6. Himself—sitting, &c.]—
There was also an equestrian statue of Scævola himself, mounted on a war-horse, in the very action of bending back his arm, as if ready to throw a javelin.

128. A blushing statue.] The statue represents Scævola as meditating some great stroke against his enemy, and having one eye shut, in order to take aim with the other. Or perhaps Scævola had but one eye, which the statue represented. All these things, which can add no real worth or ability to the owner of them, yet strike the vulgar with high veneration for Scævola, and engage them to employ him in preference to others, inasmuch that he may have what feasts he pleases. See l. 124.

129. Thus Pedo breaks.] Conturbat—ruins himself, by wanting to appear rich, in order to draw clients.

Matho falls.] Becomes bankrupt, as it were, by the expense he puts himself to on the same account.

130. Of Tongills.] This was some other lawyer, who ruined himself by wanting to seem rich and considerate.

[With a large rhinoceros.] The richer sort used to go to the baths, with their oil in a vessel made of the horn of a rhinoceros, which was very expensive. Tongillus did this in order to be thought rich. So ivory is called elephant. Geor. iii. 26. Meton.

[With a dirty croû.] Who followed him through the dirty streets, as his attendants, and therefore were themselves muddy and dirty, and, of course, very offensive to the genteel who resorted to the public baths.

132. Frises the young Medos.] He rides through the forum in a litter, set upon poles which rested on the shoulders of the bearers.

Young Medos.] The Romans were furnished with slaves from Media and Persia, who were very tall and robust; these were chiefly employed in carrying the lictors, or litter-bearers, in which the richer people were carried through the streets of Rome.

133. Going to buy, &c.] Appearing thus, as some great man who was going to lay out money in various articles of luxury. Pueri, here, means young slaves.

134. His foreign purple.] His dress was also very expensive, and was such as the nobles wore.

[Promises for him.] l. c. Gainis
Pleased better: for a brazen chariot stands, and four stately
Horses in his vestibules, and himself on a fierce
War-horse sitting, brandishes a bent spear
Aloft, and meditates battles with a blinking statue.
Thus Pede breaks—Matho fails: this is the end
Of Tongillus, who to bathe with large rhinoceros
Is wont, and vexes the baths with a dirty crowd;
And thro' the forum presses the young Medes with a long pole,
Going to buy boys, silver, vessels of myrrh, and villas;
For his foreign purple with Tyrian thread promises for him.
And yet this is useful to them: purple sells
The lawyer, violet-colour'd robes sell him: it suits them
To live with the bustle and appearance of a greater income.
But prodigal Rome observes no bounds to expence.
Tho' the ancients should return, nobody would give Cicero
him credit. Spondeo properly signifies to undertake, to be surety for another, and is here used in a metaphorical sense; as if the expensive dress of Tongillus was a surety for him as being rich, because by this he appeared to be so.

—Tyrian thread. The thread, of which the garment of Tongillus was made, was dyed in the liquor of the murex, a shell-fish, of which came the finest purple dye, and the best of which were found near Tyre; therefore we often read of the Tyrian purple. See Sén. iv. 249. Hor. epod. xii. 21.

135. This is useful, &c.] All this parade of appearance is a means of recommending the lawyers to observation, and sometimes to employment, therefore may be said to have its use where it succeeds.

135-6. Purple sells the lawyer.]—His fine appearance is often the cause of his getting employment, in which, for the price of his fee, he may be said to sell himself to his client.

136. Violet-coloured robes.] Amethystine. The amethyst is a precious stone of a violet-colour. This colour also the gentry among the Romans were fond of wearing; and this, therefore, also recommended the lawyers to observation, and sometimes to employment.

137. With the bustle, &c.] They found it suitable to their views of recommending themselves, to live above their fortunes, and, of course, to be surrounded with numbers of attendants, &c. and, from this, and the appearance of their dress, to seem richer than they were: this, as the next line imports, because nobody was looked upon that was not supposed able to afford to be extravagant; such was the monstrous prodigality of the times, that the expenses of people were boundless.

139. Nobody would give Cicero.

Such is the importance of fashionable and expensive appearance, that even Tully himself, (if he could return from the dead,) though the greatest orator that Rome ever saw, as well as the ablest advocate, nobody would give him a fee, though ever so small, unless he appeared with a ring of great value glittering upon his finger, decrescis munimus. The nummos argenti was a sentence, the fourth part of a denarius, but seven farthings of our money.
Nunc dederit nummos, nisi fulerit annulus ingens. 140
Respicit hoc primum qui litigat, an tibi servi
Octo, decem comites, an post te sella, togati
Ante pedes. Ideo conducta Paulus agebat
Sardonyche, atque ideo pluris, quam Cossus agebat,
Quam Basilus. Rara in tenui facundia panno. 145
Quando licet fletem Basilo producere matrem ?
Quis bene dicentem Basilum ferat ? accipiat te
Gallia, vel potius nutricula causidicorum
Africa, si placuit mercedem imponere lingue.
Declamare doces ? o ferrea pectora Vecti !
Cum perimit sevos classis numerosa tyranno ;
Nam quaecunque sedens modo legerat, hæc eadem stans
Proferet, atque eadem cantabit versibus isdem.

141. *He that litigates.* [sc.] He
that wants to employ counsel, instead
of first inquiring into the abilities of
the man whom he employs, asks
how many servants he keeps, and in
what style he lives.

141–2. *Eight servants.* i. e. Slaves
to carry your litter. The litters were
more or less respectable, as to their
appearance, from the number of bear-
ers which carried them; some had
six. See sat. i. l. 51, and note 2.
These were called hexapbori, from
Greek, if, six, and πήρω, to bear.

Lavor hexapbori tue sit lectio
Quam tibi non essent sep millia,
Ceciliano,
Ingeni late vecti et hexaphoro.

*Mart. lib. iv. ep. 30.
Tranquillus writes, that Caligula
was carried on a litter borne by eight
octophori. This piece of state
might afterwards be affected by those
who wished to make a great and
splendid appearance.

142. *The attendants.* Comites,
attendants upon him. It was the
custom, says Grangius, not only for
princes, but for others, who were car-
lled in litters, to have a number
of people attending them, who were
called comites.

*Whether a chair.* [sc.] Whether,
though you may walk on foot, you
have a litter carried after you, that
you may get into when you please.

*Poor clients.* [sc.] Poor clients,
called togati, from the gowns which
they wore. See sat. i. l. 3, and note;
and sat. iii. l. 117, note. Numbers of
these were seen walking before the
great, on whom they were dependent.

*Therefore Pamela.* [sc.] Some
poor lawyer, who, though he could
not afford to buy a ring set with a
sardonyx, yet hired one to make his
appearance with at the bar; and by
this means got greater fees than those
who appeared without some such or-
ament.

143. *Cossus or Basilus.* Two poor,
but, probably, learned lawyers of the
time.

*Elocution is rare.* [sc.] Nobody
will give a man credit for being elo-
quent, if he appears in rags, at least
very rarely.

146. *When can Basilius produce.*
[sc.] When will Basilius, or any man
with a mean appearance, be employed
in a cause of great consequence, as
Cicero for Pontius, where a mother
was produced in court, weeping and
suplicating for the life of her son.

147. *Who will bear Basilus.* [sc.]
i. e. Let a lawyer be ever so able, or
speak ever so well, nobody will pay
him the least attention, if his appear-
ance be poor and shabby.

*Let Gallia.* [sc.] France and
Africa were remarkable, at that time,
for encouraging eloquence, and had
great lawyers who got large fees. See
Mr. C. Dryden's note.

Comp. sat. x. l. 111. Airaw. ex-
plains nutricula, a breeder, a bringer-
up.
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Now-a-days two hundred sesterces, unless a great ring shone.

140

He that litigates regards this first, whether you have eight Servants, ten attendants, whether a chair is after you, Gownsmen before your steps. Therefore Paulus pleaded with an hired Sardonyx, and therefore pleaded at an higher fee than Cossus or than Basilus. Eloquence is rare in a mean clothing.

When can Basilus produce a weeping mother? 145

Who will bear Basilus (tho’) speaking well? let Gallia Receive you, or rather, that nurse of lawyers, Africa, if it has pleased you to set a reward upon your tongue.

Do you teach to declaim? O the iron heart of Vectius!

When a numerous class hath destroy’d cruel tyrants: 151 For whatever, sitting it has just read, these same things standing, It will utter, and rehearse the same, over and over, in the same verses.

140. If it has pleased you, &c.] I.e. If you make a point of getting money by your eloquence at the bar.

150. Do you teach, &c.] Having shewn how badly the lawyers were off, in this dearth of encouragement given to liberal sciences, and of re-warding real merit and abilities, he now proceeds to shew, that the teachers of rhetoric, who opened schools for the laborious employment of instructing youth in the knowledge and art of declamation, were, if possible, still worse off.

—O the iron heart, &c.] g. d. O the patience of Vectius! One would think that his mind was insensible of fatigue, quite steeled, as it were, against the assaults of impatience or weariness. See sat. i. l. 31.

—Vectius.] The name of some teacher of rhetoric, or perhaps put here for any person of that profession.

151. When a numerous class, &c.] Classes here signifies a number of boys in the same form, or class, every one of which was to repeat over a long declamation to the master, on some particular subject which was given out to them as a thesis.

—Destroyed cruel tyrants.] Alluding to the subject of the declamation, as, “Whether tyrants should not be destroyed by their subjects?” The declaimers are supposed to hold the affirmative. Comp. sat. i. 15-17, and note on l. 15.

Some refer this to Dionysius, the tyrant of Sicily, who, after he was deposed, went to Corinth and set up a school, where Juvenal humourously supposes him to be killed by the fatigue of his employment; but the first sense, which is given above, seems to be the most natural.

152. For whatever, sitting, &c.] It is probable, that the rhetoricians first taught their scholars the manner of pronunciation and utterance, which they might do, when their scholars read over their declamations sitting; but when they instructed them in gesture and action, then they were made to stand up, still repeating the same things over and over again, and the master exerting himself, to shew them the best method of speaking and action.

153. Rehearse over, &c.] Cantus signifies to sing or chant. Perhaps the ancients, in their declama-
Occidit miseris crumbe repetita magistros.
Quia color, et quod sit causa genus, atque ubi summa 155
Quæstio, quæ veniant diversa parte sagittæ,
Scire volunt omnes, mercedem solvere nemo.
Mercedem appellas? quid enim scio? culpa docentis
Scilicet argutur, quod lævâ in parte mamillæ
Nil salit Arcadico juventi, cujus mihi sextâ
Quæque die miserum dirus caput Hannibal implet.
Quicquid id est, de quo deliberat; an petat urbe
A Cannis; an post nimbos et fulmina cautus
Circumagat madidas a tempestate cohortes.
Quantum vis stipulare, et protinus accipe quod do,
Ut toties illum pater audiat. Ast alii sex
Et plures uno conclamant ore sophistica,

| 154. The cabbage, &c.] Crambe—
a kind of colewort, or cabbage. The
poet means (in allusion to the Greek
saying, ἄγαρ πάλαις ἡμέραις) that
the hearing the same things for ever
(like cabbage warmed up, and served
at table many times to the same
persons) must be nauseous and surfeit-
ing, enough to tire and weary the mas-
ters to death.

Others read Cambre, a town near
mount Gaurus, in Campania, where a
battle had been fought between the
Campanians and the people of Cumæ.
This had been made the subject of a
declaration, which the scholars repe-
ted so often in the schools, for their
exercitæ, as to tire their masters
almost to death.

155. What the colour.] That which
the ancients called the colour, was
that part of the declamation which
was introduced by way of cause, or
reason, for the thing supposed to be
done, and by way of plea or excuse
for the action. As Orestes, when he
confessed killing his mother, "I did
so," says he, "because she killed
as my father."

—What the kind of cause.] Delib-
erative, demonstrative, or judicial
—or whether defensible or not.

156. The chief question.] That on
which the whole cause must turn.

—What arrows, &c.] What argu-
ments may come from the other side.
Metaph. from shooting arrows at a
mark.

157. All would know, &c.] Every
body is willing enough to be taught
these things, but very few choose to
pay the master for his pains in teach-
ing them.

158. Do you call for your reward?]
&c. What do you mean by asking for
payment? (says the scholar.) What
do I know more than before? This
is supposed to be the language of the
scholar, when the master demands
payment for his trouble. The dull
and inapprehensive scholar, who gets
no benefit from the pains of the mas-
ter, lays his ignorance upon the mas-
ter, and not upon his own inattention
or stupidity; and therefore is suppos-
ed to blame the master, and to think
that he deserves nothing for all the
pains he has taken.

159. In the left part of the breast,
&c.] The heart is supposed to be in
the left part of the breast, and to be
the seat of understanding and wis-
dom; in both which the youth here
spoken of seems to be as deficient, as
if his heart were almost without mo-
tion, without that lively palperation
which is found in others. Lit. so-
The cabbage repeated kills the miserable masters.

What the colour, and what the kind of cause, and where
The chief question, what arrows may come from the contrary party.

All would know, nobody pay the reward.
Do you call for your reward?—what, forsooth, do I know?
The fault of the teacher
You may be sure is blamed, because in the left part of the breast

The Arcadian youth has nothing that leaps, whose dire
Hannibal,

Every sixth day, fills my miserable head:
Whatever it be concerning which he deliberates, whether
he should go to the city
From Canne, or after showers and thunder cautious,
He should wheel about his troops wet with the tempest.
Bargain for as much as you please, and immediately take
what I give,

That his father should hear him as often. But six other
Sophists, and more, cry together with one mouth,

thing leaps to the Arcadian youth in the left part of the breast.

160. Arcadian youth.] Arcadia was famous for its breed of asses, to which, by the appellation Arcadico, this young man is compared, whose dulness had prevented his profiting under the pains which his master took with him. See Pers. sat. iii. 1. 9.

—Whose dire Hannibal, &c.] No theme was more common, in the Roman schools, than the adventures of Hannibal. Every week, says the master, does the story of Hannibal torment my poor head upon a declaiming day.

162. Go to the city.] March directly to Rome, after the battle of Canne.

164. Whose about his troops were, &c.] Hannibal, when within about three miles from Rome, was assaulted by a dreadful tempest. Maecenas, his general of horse, persuaded him to go on, and promised him that he should, that night, sup in the capitol; but Hannibal deliberated, whether he should not lead his troops back into Apulia, as they were so assaulted and dismayed by the violence of the tempest.

These circumstances are supposed to be the constant subjects of declamations in the schools.

165. Bargain for, &c.] Ask what you please, I will give it you, if you can get this stupid boy's father to hear him as often as I do: then I think he would be persuaded of his son's dulness, and think also that I deserve to be handsomely paid for what I have gone through in hearing him. See Aesop. Stipulator.

166-7. Six other sophists, &c.]—Sophistae, means at first learned men (from Gr. σοφός, wise); afterwards it meant pretenders to learning, prating cavillers. It also signifies orators: in this last sense it seems used here, where the poet means to say, that many of these teachers of rhetoric had left the schools, where fictitious matters only were declaimed upon, for the bar, where real causes were agitated.

167. Cry together with one mouth.] i.e. All agree with one consent to take this step, viz. to have done with teaching school, and to go to the bar.
Et verse agitant lites, raptore relicto:
Fusa venena silent, malus ingratissi que maritus,
Et quae jam veteres sanant mortaria eceos.

Ergo sibi dabit ipse rudem, si nostra movebunt
Consilia, et vitae diversum iter ingredietur,
Ad pugnam qui rhetorica descendent ab umbrâ,
Summula ne perere, qua vilia tessera venit.

Frumenti: quippe hanc merces lauidissimâ. Tenta
Chrysogonus quanti doceat, vel Pollio quantu
Laurator pueros, artem scindens Theodorâ.
Balnea sexcentis, et pluris porticus, in quâ
Gestetur dominus quoties pluit: anâ sere num
Expectat, spargatvis luto jumenta recenti?

Hic potius: namque hic mundâ mitet ungula mulâ.
Parte alâ longis Numidârum fulta columnis
Surgat, et algentem rapiat cænatio solem.
Quanticunque domus, veniet qui fercula docta.

108. The ravisher being left.] i.e.
Leaving the fictitious subjects of declama-
tion, such as some supposed ravisher, or perhaps the rape of Helen,
Proserpine, &c.

160. The mixed poisons are silent.] Nothing more is said about the poisons of Medea. Fusum—poured and mixed together.

—Ungrateful husband.] Jason, who having married Medea, left her, and married another.


Granius thinks that this alludes to the story of a son, who made up some medicines to cure his father's eyes, and who was accused by his mother-in-law of having mixed up poison, which the father believing, dis-inherited him. So Farnaby.

171. Therefore.] Ergo. q. d. As the profession of teaching school is so miserable, and without profit, I would therefore advise those who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life, and never think of returning to teaching rhetoric again, lest they should have nothing left to buy bread with; this seems to be the sense of the passage.

—Discharge himself.] Sibi dabit ipse rudem—literally, he will give himself the wand.

The rudi was a rod, or wand, given to sword-players, in token of a discharge, or release, from the exercise. Hence the phrase, dare rudem, to give a discharge, to dismiss. See Hor. ep. i. 1. 2. donatum jam rude—dismissed. Francis.

He will discharge himself from keeping school.

173. The rhetorical shadow.] From the poor empty declamations in the schools, which at best are but a shadow of reality, and are but shadows in point of profit.

—Real engagement.] To engage in pleading causes at the bar, which have reality for their subject, and which, he hopes, will produce real profit. Descendit ad pugnam—a military phrase.

174-5. A vile wheat-ticket.] In any dole made by the emperor, or by one of the city magistrates for distributing corn, the poor citizens had each a tally, or ticket, given them, which they first shewed, and then received their proportion, according to the money they brought to buy wheat from the public magazines, at a lower
And agitate real causes, the ravisher being left:
The mixed poisons are silent, the bad and ungrateful
husband,
And what medicines now heal old blind men. 170
Therefore he will discharge himself, if my counsels will
Move; and he will enter upon a different walk in life,
Who has descended from the rhetorical shadow to real en-
gagement,
Lest the small sum should perish, from which cometh a vile
Wheat-ticket: for this is a most splendid reward. Try 175
For how much Chrysogonus teaches, or Pollio the children
Of the quality, dividing the art of Theodorus.
Baths are at six hundred sestertia, and a portico at more,
in which
The lord is carried when it rains: can he wait for
Fair weather, or dash his cattle with fresh mud? 180
Here rather, for here the roof of the clean mule shines.
In another part, propp’d with tall Numidian pillars,
A supper-room arises, and will snatch the cool sun.
Whatever the house cost, one will come who composes
skillfully

than the market price. This tally, or ticket, was called tessera, it being four-square; it was made of a piece of wood, or of lead—hence Juvenal calls it villia.

175. A most splendid reward.—Though they should get only a wheat-ticket for a fee, yet this is noble, in comparison of what they get by teaching rhetoric.

176. Chrysogonus—Pollio.] Rhetoric-masters, who read to their pupils the works of Theodorus Gadareus, an excellent orator, born at Gadara, a city of Syria, not far from Acazon.

177. The quality.] The nobility, the rich fathers of the poor rhetorici-

nian’s pupils.

—Dividing.] Scindens—dividing, taking to pieces, and thus opening and explaining the several parts.

—Baths are at six hundred sestertia.] Which they built for themselves, and maintained at a great expense. See sat. i. i. 92. note.

—If portico at more.] They were still more expensive in their porticos, or covered ways, where they used to ride in rainy or dirty weather.

179. Can he wait, &c.] Should these great people be forced to stay at home till fine weather came, or else go out and splash themselves, and their fine horses with dirt?

181. Here rather, &c.] To be sure he will use the portico, where not only he, but his very mules, are protected from having their feet soiled.

182. Tall Numidian pillars.] The room raised high on pillars of marble from Numidica, which was very elegant and expensive.

183. A supper-room.] A dining-room we should call it; but cenatio, among the Romans, signified a room to sup in, for their entertainments were always at supper.

—Snatch the cool sun.] The windows so contrived as to catch the sun in winter-time. The Romans were very curious in their contrivances of this sort. They had rooms toward the north-east, to avoid the summer sun; and toward the south-west, to receive the sun in winter.

184. Whatever the house cost.]—They little regarded the expense they were at in building.

—One will come, &c.] They will be sure to have their tables sumptuously
Componit, veniet qui pulmentaria condit.
Hos inter sumptu, sestertia Quintiliano,
Ut multum, duo sufficient; res nulla minoris.
Constat patri, quam filius. Unde igitur tot
Quintilianus habet saltus? exempla novorum
Fatorum transi: felix et pulcher et acer,
Felix et sapiens et nobilis et generosus,
Apposam nigre lunam subexit alute:
Felix, orator quoque maximus, et jaculator,
Et si prefirzit, cantat bene. Distat enim, quse
Sidera te excipiant, modo primos incipientem
Edere vagitus, et adhuc a mater rubentem.
Si Fortuna volet, fies de rhetore consul.
Si volet haec eadem, fies de consule rhetor.
Ventricus quid enim? quid Tullius? anne aliud quam
Sidus, et occulti miranda potestia fati?
Servis regna dabunt, captivis fata triumphos.
Felix ille tamen, corvo quoque rario albo.
Penituit multis vanæ sterilisque cathedræ,
Sicut Thrasyphilarchi probat exitus, atque Secundi
Carinatis; et hunc inopem vidistis, Athenæ,

furnished by cooks, confectioners, &c.
Pulmentaria seems used here for victuals in general. Ainsw.
186. Amidst these expences, &c.—Which they squander away in buildings, eating, and drinking, they think two poor sesteria (about 1.5s.) enough to pay Quintilian (the great rhetorician) for teaching their children.
187-8. Will cost a father less, &c.] They laid out their money with cheerfulness on their gluttony, &c., but grudged ever so little expense for the education of their children: therefore nothing costs them so little.
188-9. Hath Quintilian, &c.] If these things be so, how come Quintilian to have so large an estate, and to be the owner of such a tract of country?
189. Examples of new fates, &c.] There is nothing to be said of men, whose fortunes are so new and singular as this: they must not be mentioned as examples for others. As if he had said, Who but Quintilian ever grew rich by the cultivation of the liberal arts? It is quite a novelty. The Romans called an unusual good fortune, nova fatum.
190. The fortunate is handsome, &c.] In these lines the poet is saying, that "luck is all," let a man be but fortunate, and he will be reckoned every thing else.
—Witty.] Acer—sharp, as we say—acer ingens.
192. The moon, &c.] The hundred patricians, first established by Romulus, were distinguished by the numeral letter C fixed on their shoes, which, from its resemblance to an half moon, was called luna. This was continued down to later times, as a mark of distinction among the patricians: they wore a sort of buskin made of black leather. Hor. lib. i. sat. vi. 27. By this line the poet means to say, that the fortunate may become senators and nobles. Alutus—lit. tanned leather: by meton. any thing made thereof; hence a leather shoe, or buskin. Mart. xii. 26. 9.
193. A dart-thrower.] This is the literal sense of jaculator: but we must here suppose it to mean, one skilful in throwing out, or darts, arguments—i.e. a great disputant—l. 156.
194. There is a difference, &c.}—
Dishes of meat, and one who seasons soups.
Amidst these expenses, two sesterceums, as a great deal,
Will suffice for a Quintilian. No thing will cost a father
Less than a son. Whence, therefore, hath
Quintilian so many forests?—The examples of new fates
Pass over: the fortunate is handsome, and witty,
The fortunate is wise, and noble, and generous,
And subjoins the moon set upon his black shoe.
The fortunate is also a great orator, a dart-thrower,
And, if he be hoarse, sings well: for there is a difference what
Stars receive you, when you first begin.
To send forth crying, and are yet red from your mother.
If Fortune please, you will from a rhetorician become a
consul:
If this same please, you will from a consul become a
rhetorician.

For what was Ventidius? what Tullius? was it other than
A star, and the wonderful power of hidden fate?
The fates will give kingdoms to slaves, triumphs to captives.
Yet that fortunate person is also more rare than a white crow.
Many have repented the vain and barren chair,
As the exit of Thrasymachus proves, and of Secundus
Carrinas, and him whom poor you saw, O Athens,

The Romans were very superstitious, and thought that the fortune of their future life mainly depended on the stars, or constellations, which presided over their natal hour.

196. Red from your mother.] The skin of infants just born, is red, on account of its delicacy.

197. From a rhetorician, &c.] For instance, Cicero.

198. This same.] Fortune.

—From a consul, &c.] Valerius Licinius, who from being a senator, and consul, was obliged to turn rhetorician. Plin. Ep. L iv. ep. 11.

199. Ventidius.] Bassus, son of a bondwoman at Ascalon. He was first a carman, then a muleteer; afterwards, in one year, he was created prator and consul.

—Tullius.] The sixth king of Rome, born of a captive.

199–200. Other than a star.] i. e. To what did these men owe their greatness, but to the stars which presided at their birth, and to the mysterious power of destiny?

202. More rare, &c.] However, that same fortunate and happy man is rare to be met with.

203. Many have repented, &c.] Of the barren and beggarly employment of teaching rhetoric—which they did, sitting in a chair, desh, or pulpit.

204. Thrasymachus.] Who hanged himself. He was a rhetorician of Athens, born at Carthage.

204–5. Secundus Carrinas.] He came from Athens to Rome, and, declaring against tyrants, was banished by Caligula.

205. Him whom poor you saw, &c.] Socrates, whom you saw, ungrateful Athenians! almost starving, and paid him nothing for his lectures, but the barbarous reward of cold hemlock, with which he was poisoned by the sentence of his judges. Hemlock has such a refrigerating power over the blood and juices, as to cause them to stagnate, and thus occasion death; it is therefore reckoned among the cold poisons. The word sause, here, is very significant, to intimate the dar-
Nil praeter gelidas ause conferre cieutas.
Dит majorum umbros tenuem, et sine ponderē terram,
Spirantes crocos, et in uña perpetuum ver;
Qui praeceptorem sancti voluere parentis
Esse loco. Metuens virgē jam grandis Achilles
Cantabat patris in montibus: et cui non tunc
Eliceret risum citharēdi cauda magistri?
Sed Ruffum, atque alios cedit sus quaque juventus:
Ruffum, qui toties Ciceronem Allobroga dixit.
Quis gremio Enceladi, doctique Palemonis asserit
Quantum grammaticus meruit labor? et tamen ex hoc,
Quodcumque est, (minus est autem, quam rhetoris aera),
Diācipuli custos premordet Accenitus ipse,
Et qui dispensat, frangit sibi. Cede, Palemon,
Et patere inde alicquid decrescere, non aliter, quam
Institor hyberne tegetis, nivique caducri:

—in his paternal mountains.] The
mountains of Thessaly, from whence came Peleus the father of Achilles.

210. Would not the tail, &c.] The
upper part of Chiron was like a man,
the lower like an horse. His figure
must be ridiculous enough, with a
man's head and an horse's tail, and
would have been laughed at by most
people; but Achilles had too much
reverence for his master to make a
joke of his figure, as more modern
scholars would have done.

211. Harper his master.] Chiron is
said to have taught music, as well as
medicine and astronomy.

212. But Ruffus, &c.] Now, so far
from the masters receiving veneration
from their scholars, it is a common
practice for the scholar to best the
master, as had been the case of Ruffus
and others. So Plautus, Bacch.
iii. 3. 37. Fuer septuennius pedagogi
tabula dirumpit caput.

213. Ruffus, &c.] This Ruffus
charged Cicero with writing barbarous
Latin, like an Allobrogian, or Savoy-
ard. Even this great grammarian could
not obtain respect from his scholars.

215. Who would have a preceptor,
&c.] Who venerated their masters
and teachers as if they were their
parents; and esteemed them, as
standing in the place of parents.

216. Achilles, &c.] The famous son
of Thetis, when almost a man, was in great
awe of his tutor Chiron the Centaur.

217. Song.] Practised lessons in
vocal and instrumental music under
his tutor.
Daring to bestow nothing but cold hemlock,
Grant, ye gods, to the shades of our ancestors thin earth,
and without weight,
And breathing crocuses, and perpetual spring upon their urn,
Who would have a preceptor to be in the place of a sacred parent. Achilles, now grown up, fearing the rod,
Sang in his paternal mountains, and from whom then
Would not the tail of the harper his master have drawn forth laughter?
But Rufus, and others, each of their own young men strike,
Rufus, who so often called Cicero an Allobrogian.
Who brings to the lap of Enceladus, or of the learned Palemon,
As much as grammatical labour has deserved? and yet from this,
Whatever it be, (but it is less than the money of the rhetorician,)
Aemilius himself, the keeper of the scholar, snips,
And he who manages, breaks off some for himself. Yield,
Palemon,
And suffer something to decrease from thence, not otherwise than
A dealer in winter-rug, and white blanket.

---The learned Palemon.] Rheumius Palemon, a very learned and distinguished grammarian, but who was so conceited, as to say, that learning would live and die with him. See Suet. de Gramm. 25.
217. Whatever it be, &c.] After all, small as the pay of a grammarian may be, (which at the most is even smaller than that of a rhetorician) there are and defalcations from it. 218. Aemilius—the keeper, &c.]—The Aemilius is a feigned name for some pedagogue, (Gr. was, a boy, and euy, to lead,) who was a sort of servant, that followed his young master, took care of his behaviour, and particularly attended him to his exercises, and to school.
He is properly called here, discipulis custos. He insisted on having part of the poor grammarian's pay, as a perquisite. The word praemorum is here peculiarly happy, and intimates that the pedagogue, who, perhaps, carried the pay, took a part of it before he delivered it to the master; like a person who is to give a piece of bread to another, and bites a piece off first for himself.
219. He who manages, &c.] Qui dispensat, i. e. dispenses, the steward, or housekeeper; either the one belonging to the grammarian, into whose hands the money is paid, and who retains some part of it for his wages, or the steward of the gentleman who pays it, retains a part of it by way of poundage, or perquisite, to him self. Frangit.—metaph. from breaking something that was entire.
---Yield, Palemon, &c.] Submit to these abatements, and be glad to have something, though less than your due, as it fairs with tradesmen who are willing to abate something in their price, rather than not sell their goods. See Aesop. Institor.
Dummodo non pereat, medie quod noctis ab horâ
Sedisti, quâ nemo faber, quâ nemo sederet,
Qui docet obliquo lanam deducere ferro:
Dummodo non pereat toto dem olfecisse lucernas,
Quot stabant pueri, cum totus decolor esset
Flaccus, et hæreret nigro fuligo Maroni.
Rara tamen merces, que cognitione Tribuni
Non egat. Sed vos servas imponite leges,
Ut preceptori verborum regula constet,
Ut legat historias, auctores noverit omnes,
Tanquam ungues digitosque suos; ut forte rogatus
Dum petit aut thermas, aut Phœbi balnea, dicat
Nutricem Anchise, nomen, patriamque noveret
Archimol: dicat quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cœr vultum facit: exigite, ut sit
Et pater ipsius cœtûs, ne turpis ludant,

222. *Let it not be hot,* &c.] Only take care to have something for your trouble; let not all your pains, which you have taken, be thrown away, in rising at midnight to teach your boys; a fatigue that no common mechanic would undergo.

224. *To draw out wool,* &c.] To comb wool, which they did, as we find by this passage, with a card having crooked teeth made of iron, like those now in use.

225. *To have smells,* &c.] Let it not be for nothing that you have been half poisoned with the stink of as many lamps as you have boys standing round you to say their lessons before it is light, and therefore are each of them with a lamp in his hand to read by.

226–7. *Horace all discolor'd.*] With the oil of the lamps, which the boys, through carelessness, let drop on their books.

227. *Black Virgil.*] Made black with the smoke of the lamps, which the boys held close to their books, when they were reading their lessons.

228. *Yet pay is rare,* &c.] Though little is left of the pay to the grammarian, after all the deductions above-mentioned, yet it is very rare that they get any thing at all, unless they go to law for it. The tribune here means the judge who tried civil causes.

229. *But impose ye,* &c.] Though the poor grammarian labours under all these difficulties, be sure, you that send your sons to them, to impose all the task upon them that ye can: make no abatement in his qualifications: expect that he knows every rule of grammar.

231. *Read histories,* &c.] That he should be a good historian: that he should know all authors at his fingers' ends, ad unguem, as the saying is.

233. *The hot bathes.*] There were thermae, hot baths, in Rome, as well as cold baths, balnea; to the former they went to sweat, in the other they washed. Now this poor grammarian was expected to be ready to answer any questions which were asked him, by people whom he met with, when he went either to the one or the other.

233. *Phæbus.*] The name of some bath-keeper.

234. *The nurse of Anchises.*] The poet here, perhaps, means to ridicule the absurd curiosity of Tiberius, who used to be often teasing the grammarians with silly and unedifying ques-
JUVENAL'S SATIRES.

Only let it not be lost, that from the midnight hour
You have sat, in which no smith, in which nobody would
sit,
Who teaches to draw out wool with the crooked iron:
Only let it not be lost to have smelt as many lamps
As boys were standing, when all discoulour'd was
Horace, and soot stuck to black Virgil.
Yet pay is rare which may not want the cognizance
Of the Tribune.—But impose ye cruel laws,
That the rule of words should be clear to the preceptor:
That he should read histories, should know all authors
As well as his own nails and fingers; that, by chance, being
ask'd
While he is going to the hot baths, or the baths of Phebus,
he should tell
The nurse of Anchises, the name and country of the step-
mother
Of Archemorus: should tell how many years Acestes lived:
How many urns of wine the Sicilian presented to the
Phrygians.
Require, that he should form the tender manners as with
his thumb,
As if one makes a face with wax: require, that he should
be
Even a father of his flock, lest they should play base
tricks;

235. Acestes.] En. i. 199; and
En. v. 73.
236. The Sicilian.] Meaning Acestes,
who was king of Sicily, of his giving
wine to the Trojans. See En. i. 199-
200.
237. Require.] Exigite, exact—that,
beside his teaching your children, (and, in order to that, he be
perfectly learned,) he also should
watch over their morals, and form
them with as much nicety, care, and
exactness, as if he were moulding a
face in wax with his fingers. Ducat
—metaph. taken from statuaries.
Comp. Virg. En. vi. i. 848.
239. A father of his flock.] Re-
quire also, that he should be as anx-
ious, and as careful of his scholars, as
if he were their father.
Hæc, inquit, cures; sed cum se vererit annus,
Accipe, victori populus quod postulat, aurum.

240. *When the year, &c.* When the year comes round—at the end of the year.

241. *Accept a piece of gold.* Au-rum. The Roman aureus (according to Ainsw. Val. and *Proportion of Roman coins*) was about 1s. 6s. 8d. of our money; but, whatever the precise value of the aurum mentioned here might be, the poet evidently means to say, that the grammarian does not get more for a whole year's labour in teaching, and watching over a boy's morals, than a victorious fencer, or sword-player, gets by a single battle won upon the stage, viz. about 4l. (or rather about 5l.) of our money, which Marshal, after Vet. Schol. says, was the stated sum, and which was not to be exceeded.

241. *Which the people require.*—When a fencer, or gladiator, came off victorious, the Roman people required the quinque aurei to be given to him by the praetor, tribune, or other person, who gave and presided at the show. This passage is, by some, referred to Mart. lib. ii. epigr.
SAT. VII.

JUVENAL'S SATIRES.

These things, says he, take care of—but when the year turns itself,
Accept a piece of gold, which the people require for a conqueror.

74. where he mentions one Soorpus, a famous charioteer, who, by being victor in a chariot-race, carried off, in one hour's time, fifteen sacks full of gold. But this does not seem to agree with what Juvenal says of the gains of the poor grammarian, which the poet evidently supposes to be no more than the perquisite of a common gladiator that had come off conqueror; even this was five times as much as a lawyer got by a cause. Comp. l. 172.

Thus Juvenal concludes this Satire, having fully accomplished his purpose; which was to shew, by many instances, the shameful neglect of learning and science, as well as of the professors of them, which then prevailed among the nobility of Rome.
Satira Octava.

ARGUMENT.

In this Satire the Poet proves, that true nobility does not consist in statues and pedigrees, but in honourable and good actions. And, in opposition to persons nobly born,

STÉMMATA quid faciunt? quid prodest, Pontice, longo
Sanguine censeris, pictosque ostendere vultus
Majorum, et stantes in curribus Æmilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculis nasoque carentem?
Quis fructus generis tabulâ jactare capaci
Corvinum, et post hunc multâ deducere virgâ
Famosos equitum cum Dictatore Magistros,
Si coram Lepidis male vivitur? effigies quo
Tot bellatorum, si luditur alea pernox
Ante Numantinos? si dormire incipis ortu

Line 1. What do pedigrees?] i. e. Of what use or service are they, merely considered in themselves?
—Ponticus.] There was a famous heroic poet of this name, much acquainted with Propertius and Ovid: but the person here mentioned, to whom this Satire is addressed, was probably some man of quality, highly elevated by family pride, but whose manners disgraced his birth.
3. By a long descent.] Longo sanguine, a descent through a long train of ancestors of noble blood.
—Painted countenances, &c.] It was customary among the Romans to have their houses furnished with family pictures, images, &c. and it was no small part of the pride of the nobility.
3-4. Æmilius—Curitius—Corvinus.] Were noble Romans, the founders of illustrious families, and an honour to their country.
3. Standing in chariots.] Triumphant cars, as expressed in the triumphant statues.
4. Now half.] i. e. Half demolished by length of time.
4-5. Less by a shoulder Corvinus.] His statue thus mutilated by time and accident.
5. Galba.] The statue of Sergius Galba, a man of consular dignity, and who founded an illustrious family, was also defaced and mutilated by time.
6. What fruit.] i. e. Of what real, solid use can it be.
—The capacious table.] viz. A large genealogical table.
7. By many a branch.] The genealogical tables were described in the form of trees: the first founder of
Eighth Satire.

ARGUMENT.

who are a disgrace to their family, he displays the worth of many who were meanly born, as Cicero, Marius, Serv. Tullius, and the Decii.

WHAT do pedigrees? what avails it, Ponticus, to be valued
By a long descent, and to shew the painted countenances
Of ancestors, and Æmilius standing in chariots,
And Curii now half, and less by a shoulder
Corvinus, and Galba wanting ears and nose?
What fruit to boast of Corvinus in the capacious table
Of kindred, and after him to deduce, by many a branch,
Smoky masters of the knights, with a Dictator,
If before the Lepidi you live ill? whither (tend) the effigies
Of so many warriors, if the nightly die he played with
Before the Numantii? if you begin to sleep at the rising of

the family was the root, his immediate descendants the stem, and all the collaterals from them were the branches. So among us.

8. Smoky masters of the knights.] Images of those who had been magistri equitum, masters or chiefs of the order of knights, now tarnished, and grown black, by the smoke of the city.

—With a dictator.] An image of some of the family who had filled that office. He was chief magistrate among the Romans, vested with absolute power, and from whom lay no appeal. Twenty-four axes were carried before him. He was never chosen but in some great danger or trouble of the state; and commonly at the end of six months was to resign his office.

9. If before the Lepidi, &c.] I. e. If before the images of those great men you exhibit scenes of violence and infamy?

10. The nightly dice, &c.] Pernox signifies that which lasts through the night. What avails it, that your room is furnished with busts, pictures, &c. of your noble ancestors, if, in that very room, before their faces, as it were, you are gambling and playing all night at dice?

11. If you begin to sleep, &c.] If you, after a night’s debauch, are going to bed at day-break, the very time when those great generals were setting forth on their march to attack an enemy.
Luciferi, quo signa Duces et castra movebant? 
Cur Allobrogicis, et magnâ gaudeat arâ, 
Natus in Herculeo Fabius lare, si cupidus, si 
Venus, et Euganeâ quantumvis mollior agnâ? 15
Si tenerum attritus Catinensis pumice lumbum 
Squallentes traducit avos: emptoque veneni 
Frangendâ miseram funestat imagine gentem? 
Tota licet veteres exorment undique ceræ

Atria, nobilitas sola est atque unica Virtus. 20
Paulus, vel Cossus, vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum:
Precedant ipse illi, te consule, virgas.
Prima mihi debes animi bona. Sanctus haberi, 
Justitiaque tenax factis dictisque mereris? 
Agnosco procerem: salve, Getulice, seu tu
Silanus, quocunque alio de sanguine rarus 
Civis, et egregius patriae contingis ovanti.
Exclamare libet, populus quod clamat Osiri

13. Fabius, &c.] Why should Fabius, the son of Qu. Fab. Maximus, 
who overcame the Allobroges, boast 
in his father's achievements, and in 
the origin of his family's descent 
from Hercules, the care of whose al-
tar was hereditary in that family, if 
he be covetous and vain, and unwor-
thy of the honour which he claims? 
This altar was built by Evander.

15. Softer than an Euganean lamb.] 
The sheep bred upon the Euganean downs 
had the finest and softest 
fleece in all Italy. To have a very 
soft and delicate skin was a mark of 
great effeminacy; but more especially 
it, as the following line supposes, it 
was made so by art.

16. Catinensis pumice.] The best 
pumice stones were gathered in 
Sicily, at the foot of Mount 
Atina; with these the effeminate Italians 
used to smooth their skins. Catina 
(now Catania) was a city near Mount 
Atina, almost ruined by an earth-
quake, in 1693. Here were the finest 
pumice stones.

17. He abhors, &c.] He dishonours 
the old and venerable pictures, or im-
ages, of his rough and hardy ances-
tors, now dirty with the rust of time, 
and thus disgraces the memory of 
those great men. Traduce signifies to 
expose to public shame. Air. 2. 5.

18. As image to be broken.] If he 
should cast a stone over the whole 
family, as it were, by having his own 
image placed among those of his an-
cestors, when he does such things as 
to deserve to have his image broken. 
If any one, who had an image of 
himself, was convicted of a grievous 
crime, his image was to be broken to 
pieces, and his name erased from the 
calendar, either by the sentence of 
the judge, or by the fury of the peo-
ple. Comp. sat. x. 1. 56. Such must, 
most likely, be the case of a man 
who dealt in poisons to destroy 
people.

19. Old women figures.] Images 
and likenesses of ancestors, made in 
wax, and set up as ornaments and 
memorials of the great persons from 
whom they were taken.

20. Virtue, &c.] All the ensigns 
of grandeur and nobility are nothing 
without this—it is this alone which 
stamps a real greatness upon all who 
possess it.

21. Fausus.] Emilius, who con-
quered Porsena king of Macedonia, 
and led him and his children in tri-
umph: he was a man of great fru-
gality and modesty.

—Cossus.] He conquered the Getu-
lians, under Augustus Caesar, hence 
was called Getulicus. See l. 26.
SAT. VIII. JUVENAL'S SATIRES. 135

Lucifer, at which those generals were moving their standards and camps?
Why should Fabius, born in a Herculanean family, rejoice
In the Allobroges, and the great altar, if covetous, if
Vain, and never so much softer than an Euganean lamb?
If, having rubb'd his tender loins with a Catinensian
pumice, 16
He shames his dirty ancestors—and, a buyer of poison,
He saddens the miserable family with an image to be broken?
Tho' the old waxen figures should adorn the courts on all
sides,

VIRTUE IS THE ONLY AND SINGLE NOBILITY. 20
Be thou in morals Paulus, or Cossus, or Drusus;
Put these before the effigies of your ancestors:
Let them, you being consul, precede the fasces themselves.
You owe me first the virtues of the mind—do you deserve
To be accounted honest, and tenacious of justice, in word
and deed?
I acknowledge the nobleman:—Hail, Getulian!—or thou
Silanus, from whatever other blood, a rare, and
Choice citizen, thou befallest thy triumphing country.
We may exclaim, what the people call out to Osiris

Drusus.] There were three of
this name, all of which deserved well
of the republic.
22. Put these before, &c.] Prefer
the examples of those good men be-
fore the statues of your family.
23. Let them, &c.] If ever you
should be consul, esteem them before
the fasces, and all the emblems of your
high office.
24. You owe me, &c.] The orna-
tments—honors, the good qualities—
of the mind, are what I first insist
upon; these I expect to find in you,
before I allow you to be indeed noble.
25. Honest.] Sanctus is an exten-
sive word, and here may include
pity to the gods, as well as justice,
honesty, and truth towards men. See
not. H. 126.
26. I acknowledge, &c.] I then ac-
knowledge you as a man of quality.
—Hail, Getulian!] I salute you as
if you were Cossus, the conqueror of
Getulium—hence called Getulicus, L
21. note.
—Or thou, &c.] Silanus was a no-
ble Roman, who conquered Megara
the Carthaginian general, took Han-
non, another commander, prisoner,
and did other great services to his
country.
q. d. If, besides your personal pri-
ivate virtues, (L. 24–5.) you shew
yourself a rare and choice citizen,
eminently serviceable and useful to
your country, like Silanus of old,
from whatever blood you may derive
your pedigree, however mean it may
be, yet your country will rejoice that
such a man has fallen to its lot—and
exclam, as the Egyptians did, when
they found Osiris.
29. Osiris, &c.] The chief deity of
Egypt, which the Egyptians wor-
shipped under the form of a bull, or
ox. This said bull was supposed to
be inhabited by Osiris: but they used,
one in a few years, to put this bull
to death, and then go, with their
priests, bowing, and making lamenta-
tions, in search of another Osiris,
or Apis, with the same exact marks
as the former had; which, when they
Invento: quis enim generosum dixerit hunc, qui
Indignus genere, et praecavro nomine tantum
Insignis? nam cujusdam Atlantae vocamus:
Æthiopem cygnum: parvam extortamque puellam,
Europen: canibus pigrias, scabioque vetustas
Lævibus, et sicce lambentibus ora lucernae,
Nomen erit pardus, tigris, leo; si quid adhuc est,
Quod fremat in terris violentius. Ergo cavebis,
Et metues, ne tu sic Creticus, aut Camerinus.
His ego quem monui? tecum est mihi sermo, Rubelli
Plaute: tumes alto Drusorum sanguine, tanquam
Feceris ipse aliquid, propter quod nobilis esses;
Ut te conciperet, quæ sanguine fulget Tuli,
Non quæ ventoso conducta sub aggere texit.
Vos humiles, inquis, vulgi pars ultima nostri,
Quorum nemo quest patriam monstrare parentis:
Ast ego Cecropides. Vivas, et originis hujus,
Gaudia longa feras: tamen imà ex plebe Quiritem

had found; they shouted for joy, and
with loud exclamations, called out,
Συγγραμμας / Συγγραμμας / we have
found him! we have found him!
Συγγραμμας! let us rejoice together!

31. An illustrious name.] Or title,
derived from some great and illustrious ancestor.

32. The dwarf of some one.] The
people of quality used to keep dwarfs
for their amusement.

—Atlas.] A high hill in Mauritania,
so high that the poets make a
person of it, and feign that he was the
brother of Prometheus, and turned
into this mountain by Perseus, at
the sight of the gorgon’s head. From its
height it was fabled to support the
celestial globe. See Virg. Æn. iv.
l. 461-2.

33. An Ethiopian—a swan.] i.e.
Black white.

34. Europa.] The beautiful daught-er
of Agenor, king of the Phenicians,
whom Jupiter in the form of a
bull carried into Crete. From her
quarter of the globe, called Eu-
rope, is said to take its name. See
Hom. lib. iii. od. xxvii. l. 75-6.

—Slow dogs.] Slow hounds that
are unfit for the chase.

35. Smooth.] Having all their hair
eaten off by the mange.

—Licking the mouths, &c.] So
hungry and starved as to lick the
stinking oil off the edges of lamps.
Giving the titles of nobility, and call-
ing those noble who are, by their evil
manners, and bad actions, a disgrace
to their families, is calling a dwarf,
a giant, a blackman, a fine white
swan; a crooked deformed wench.
Europa: we may as well call a pack
of mangy, worthless hounds, tigers,
leopards, and lions; or by the name of
noble beasts, if noble can be found.

37. Beware, &c.] Cavebis—metues
—lit. you will be cautious, and will
fear, lest the world stagger you with
the mock titles of Creticus and Ca-
merinus in the same way.

Publ. Sulptius Camerinus was an
illustrious and virtuous Roman, who
was sent by the senate, with Posthu-
mius and Manlius, to Athens, to copy
the laws of Solon, as well as those of
other cities. See sat. vii. l. 90.

39. By these things.] By what I
have been saying.

40. Rubellius Plautus.] Some read
Pancus, others Blandus; but Plautus
seems to be right. Rubellius Blan-
dus was his father, who married
Julia the daughter of Drusus, son of
Livius, wife of Augustus.
When found.—But who would call him noble, who is Unworthy his race, and for an illustrious name only Remarkable? We call the dwarf of some one, Atlas: An Ethiopian, a swan: a little and deformed wench, Europa: to slow dogs, and with an old mange Smooth, and licking the mouths of a dry lamp, The name of lion, leopard, tiger shall belong; and if there be yet Any thing on earth that rages more violently. Therefore beware, And dread, lest thou should'st thus be Creticus, or Came-rinus.

Whom have I admonished by these things? with thee is my discourse, Rubellius Plautus: you swell with the high blood of the Drusi, as if You yourself had done something, for which you should be noble; That she should have conceived you, who shines with the blood of Iulus, Not she who, being hired, has woven under the windy mount. “Ye are low,” say you, “the last part of our common people; “Of whom none can shew the country of his parent: “But I am a Cecropian.”—May you live—and long enjoy the happiness
Of this origin: yet, from the lowest of the people, an elo-
quent Roman

—Of the Drusi.] You are very proud of your descent on your mother's side. Compare the preceding note. 41. Done something, &c.] As if you yourself had done something to make you illustrious, and deserving the honour of a mother of the Julian line.

42. Not she, &c.] Instead of being the son of some poor creature who knitted stockings for her bread under the town-wall. The agger, here mentioned, is the mount raised by Tarquin, for the defence of the city, a place much resorted to by low people. Ventosus merely signifies lofty, thus Homer says “the windy Ilion.” IL liv. l. 305.

Some read sub aere, i.e. sub dio—in the open air.

44. The last part, &c.] The very dregs of our plebeians.

45. Of whom none, &c.] Of such obscure parentage, as to be unable to trace out the birthplace of your parents.

46. I am a Cecropian.] Descended from Cecrops, the first king of Athens. This is an insolent speech, which some proud noble is supposed to make in scorn and derision of those whom he thought his inferiors.

—May you live, &c.] Sir, I wish you much joy of your noble descent. Ironically spoken. Viva! as the Italians say.

47. Yet, from the lowest, &c.]—Much as you despise them, there have been men of the highest talents and abilities from among them, some
Facundum invenies: solet hic defendere causas
Nobilis inducti: veniet de plebe togatá,
Qui juris nodos, et legum æmigmata, solvat.
Hic petit Euphraten juvenis, domitique Batavi
Custodes aequitas, armis industriis: at tu
Nil nisi Cecropides, trunoque similissimus Hermæ:
Nullo quippe alio vincis discrimine, quam quod
Illi marmoreum caput est, tua vivit imago.

Dic mihi, Teucrorum proles, animalia muta
Quis genera putet, nisi fortia? nempe volucrem
Sic laudamus equum, facilita cui plurima palma
Fervet, et exultat rauro victoria circi.

Nobilis hic, quocunque venit de gramine, cujus
Clara fuga ante alios, et primus in sequare pulvis.
Sed venale pecus Corythæ, posteritas et
Hirpinæ, si rara iugo victoria sedit.
Nil ibi majorum respectus, gratia nulla
Umbrarum; dominos pretios mutare jubeatur.

Exiguis, tritoque trahunt ephihedus colo

who have defended the causes of ignorant nobles, when they themselves could not have defended them.

49. *The groaned people,* i.e. The common people, called toga, from the gowns which they wore. See sat. l. 1. S. and note.

50. *Who can uate,* &c.] Some great and eminent lawyer, able to solve all the difficulties, and unfold all the perplexities of jurisprudence.

51. *Seeks the Euphrates,* &c.] Another goes into the East, and distinguishes himself as a soldier.

—*Conquer’d Boston.* The Batavi, or Hollanders, conquered by Domitian when a youth.

52. *The guardian eagles.*] The eagles mean the Roman troops, which had the figures of eagles on their standards, and were set to keep the newly conquered Batavi from revolting.

Another of the common people distinguishes himself as a useful person to his country, by joining the troops that were sent on this occasion.

53. *But a Cecropian.*] As for you, when you have called yourself a Cecropian, you have no more to say; and this most properly belongs to you, from your resemblance to one

of the Hermæ at Athens, that is made of marble; so, in point of insensibleness, are you: that has neither hands nor feet; no more have you, in point of usefulness, to your country, yourself, or to any body else.

—*A mutilated Hermæ.* Hermæ signifies a statue of Hermæ, or Mercury. Mercury was called Hermæ, from Gr. * Hermes,* to interpret; because he was the supposed inventor of speech, by which men interpret their thoughts to each other. See Hes. lib. i. ode x. 1-3.

It was a piece of religion at Athens, to have a figure of Mercury fixed up against their houses, of a cubic form, without hands or feet; this was called Hermæ. The poet, therefore, humorously compares this Rutellus Plausta, who boasted of his descent from Cecrops, and therefore called himself a Cecropian, to the useless figures of Mercury, which were set up at Athens, or, perhaps, to the posts on which they stood. In this sense he might call himself Cecropian.

54. *You excel.*] You have no preference before him in point of utility to your country, or in any thing else, than that you are a living statue, and he a dead one.
SAT. VIII.

JUVENAL'S SATIRES.

You will find: this is used to defend the cause of an
Unlearned nobleman: there will come from the gownED
people
Another, who can untie the knots of right, and the riddles
of the laws.

This youth seeks the Euphrates, and of conquer'd Batavus
The guardian eagles, industrious in arms; but thou
Art nothing but a Cceropian, and most like to a mutilated
Herma;
For you excel by no other difference, than that
He has a marble head, your image lives.
Tell me, thou offspring of the Trojans, who thinks dumb
animals
Noble, unless strong? for thus a swift
Horse we praise, for whom many a kind hand
Glows, and victory exults in the horse's circus.
He is noble, from whatever pasture he comes, whose flight
Is famous before the others, and whose dust is first on the
plain.
But the cattle of Corytha are set to sale, and the posterity of
HIRPINUS, if victory seldom sits on their yoke.
There is no respect of ancestors, no favor
Of shades; they are commanded to change their masters.
For small prices, and draw wagons with a worn neck,

56. The hoarse circus.] l. c. The people in the circus, hoarse with their
applauding acclamations.
60. From whatever pasture.] Lit.
grass—p. d. wherever bred.
61. WHOSE DUST IS FIRST, &c.] Who
keeps before the others, so that the
first dust must be raised by him.
62. The cattle of Corytha.] The
breed, or stock, of a famous mare,
so called, are sold.
63. Hirpinus.] A famous horse, so
called from the place where he was
bred, being a hill in the country of
the Sabines.

63. If victory, &c.] If they sel-
dom win in the chariot race.
65. Of shades.] No regard to the
ghosts of their departed ancestors.
68. To change their masters, &c.]—
Their present master disposes of
them very cheaply to others.
68. With a worn neck.] They are
put into teams, and the hair is all
worn off their necks, which are
galled with the harness with which
Segniipes, dignique molam versare Nepotis.
Ergo ut minemur te, non tua, primum aliquid da,
Quod possis tuis incidere praeter honores,
Quos illis damus, et dedimus, quibus omnia debes. 70
Hae satis ad juvenem, quem nobis fama superbum
Tradit, et infatum, plenumque Nerone propinquo.
Rarus enim ferme sensus communis in illâ
Fortunâ. Sed te censero laude tuorum,
Pontice, noluerim, sic ut nihil ipse futuræ 75
Laudis ages: Miserum est alienæ incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer: ambiguae si quando citabere testis 80
Incerteque rei, Phalaris licet imperet ut sis
Falsus, et ad moto dictum perjuria tauro,
Summum crede nefas animam prefere pudori,
Et propter vitam vivendi perdere causas.

they are fastened to the carriage. See
Ephraemum. Amisw.

67. Of Nepos.] The name of some miller who ground corn in horse-
mills.

68. Admire you, not yours, &c.]—
That we may admire you personally for your own sake, and not merely for your family, or fortune, or title.
—Shew something, &c.] Give us some proof, by some noble and worthy actions, of true nobility, which, besides your high titles, may be recorded with honour to yourself.

70. Which we give, &c.] I. e. To your ancestors, to whom, as things are at present, you stand solely indebted for every mark of respect that is bestowed upon you.

71. To the youth, &c.] 4. 2. So much for Rubellius Plautus, a youth (as fame represents him, &c.)

72. His kinman Nero.] His relationship to Nero. Comp. note on l. 40.

73. Rare, &c.] Very seldom found in such a situation of life.

75. Ponticus, &c.] See l. 1. of this Sat. and note.

The poet tells the person to whom he addresses this Satire, that he should be sorry to have him esteemed merely an account of his ancestors.

76. Nothing of future praise, &c.]—
That he should do nothing himself, in order to raise his own character in times to come.

77. Lest the house fallen, &c.]—
Metaph. i. e. lest, like a building which tumbles into ruins, when the pillars which support it are removed, so you, if you have no other support to your character, than what your ancestors have done, if this be once put out of the question, should fall into contempt.

78. The vine, &c.] If you owe the support of your fame entirely to that of others, let that be removed, and you will be like a vine which wants the support of an aim to keep it from crawling along the ground.

They used to fasten up their vines, by tying them to the trunks of elm-trees. See Vinc. Georg. i. l. 2.

If by any accident the vines broke from the trees, and lay upon the ground, they called the trees viduas ulmos, alluding to their having lost the embraces of the vine, as a widow those of her husband when he dies.

79. A good soldier.] Serve your country in the army.

—A faithful tutor.] Quasi tutor — a trusty guardian to some minor, having the charge of his person and
SLOW of foot, and worthy to turn the mill of Nepos.
Therefore that we may admire you, not yours, first shew something,
Which I may inscribe among your titles besides your honours,
Which we give, and have given, to them to whom you owe all.
These things are enough to the youth, whom fame delivers to us
Proud, and puffed up, and full of his kinsman Nero.
For common sense is, for the most part, rare in that.
Condition. But to have thee esteemed from the praise of your ancestors,
Ponticus, I should be unwilling, so as that yourself should do
Nothing of future praise: 'Tis miserable to rest on another's fame,
Lest the house fallen, by the pillars being taken away, should tumble into ruins.
The vine strow'd on the ground wants the widow'd elms.
Be you a good soldier, a faithful tutor, an uncorrupted umpire also: if you are summoned as a witness in a doubtful
And uncertain thing, though Phalaris should command that you
Should be false, and should dictate perjuries with the bull brought to you,
BELIEVE IT THE HIGHEST IMPIETY TO PREFER LIFE TO REPUTATION,
And, for the sake of life, to lose the causes of living.

affairs, till he comes of age to manage for himself.
79-80. An uncorrupted umpire.]—
When called upon to decide a cause by your arbitration, distinguish yourself by the utmost impartiality.
80. A witness, &c.] If called upon as a witness in some dark and difficult matter, let your testimony be true, fair, and unbiased.
81. Phalaris, &c.] One of the most cruel of all the Sicilian tyrants; he had a brazen bull, in which he enclosed people, and burnt them to death. Though this tyrant were to bring his bull, and threaten to put you to death, by burning you alive, if you would not speak falsely, yet let not even this make you deviate from the truth.
83. The highest impiety, &c.]—Esteeem it a crime of the deepest dye to value your life, so as to preserve it in a dishonourable way, at the expense of your reputation and honour. Pudor—fame, reputation.
84. To lose, &c.] i. e. The only causes which make life valuable, the purposes for which it was ordained, and for which it should be desirable, honour, truth, and surviving fame.
Dignus morte perit, cænet licet ostrea centum
Gaurana, et Cosmi toto mergatur abeno.
Expectata diei tandem provincia cum te
Rectorem accipient, pone ire fresna, modumque
Pone et avaritiam: miserere inopum sociorum.
Ossa vidis regum vacuis exhausta medullis.
Respice, quid moneant leges, quid curia mandet;
Praemia quanta bonos maneat; quam fulmine justo
Et Capito et Tutor ruerint, damnante senatu,
Pirata Cilicum: sed quid damnatio confert,
Cum Pansa eripiat quicquid tibi Natta reliquit?
Prasconem, Cherippe, tuæ circumsipce pannis,
Jamque tace: futor est post omnia perdere naulum.
Non idem gemitus olim, nec vulnus erat par
Damnorum, sociis florentibus, et modo victis.
Plena domus tunc omnis, et ingens stabat acervus.

85. He perish. &c.] Such a wretch, who would prefer his safety to his innocence, deserves to perish utterly, and, when he dies, to have his memory perish with him, however sumptuously he may have lived.
86. Gaurana oysters.] Lucrine oysters, taken about the port at Baiae, near the mountain Gaurus, in Campania.
—Immersed, &c.] The Romans gave particular names to particular perfumed ointments; sometimes they named them after the country from whence they came, sometimes (as probably here) after the name of the confectioner, or perfumer, who prepared them. They had an unguentum Cosmiatum, so called from one Cosmus, who, by boiling various aromatics together, produced his famous ointment. The poet here means, that, if the person spoken of were not to anoint himself, as others, but could afford to purchase, and dip himself in a whole kettle full at once of this rare perfume, yet his name would deservedly rot with his carcasse. It is not living sumptuously, but living well, that gives reputation after death.
87. The province, &c.] He now advices Pontius as to his behaviour towards the people he is to govern, when in possession of the government of one of the conquered provinces, which he had long expected.
89. Put to courtesies.] Restrain your avaries, set bounds to your desires.
—The poor associates.] The poor people who have been reduced by conquest, and now become the allies of the Romans.
90. The bones of kings, &c.] i. e. You see some of the kings, which we conquered, unmercifully squeezed, and the very marrow, as it were, sucked out of their bones. Ossa vacua medullia—i. e. ossa vacua a medullis, Hypallage.
91. The state.] Curia literally signifies a court, more especially where the senate or council assembled: here (by metonymy,) it may stand for the senate itself—Curia pro senatu—Campus pro comitibus—Toga pro pace, &c. appellatur. Cic. de Orat. iii. 42. It was usual for the senate to give a charge to new governors, on their departure to the provinces over which they were appointed.
92. How just a stroke.] How justly they were punished by a decree of the senate, which fell on them like a thunderbolt.
He perishes worthy of death, though he should sup on an hundred
Gaurane oysters, and should be immersed in the whole caldron of Cosmus.
When at length the province, long expected, shall receive you
Governor, put checks to anger, and measure also
Put to covetousness: pity the poor associates.
You see the bones of kings exhausted, with empty marrow.
Regard what the laws may admonish, what the state command:
How great rewards may await the good; with how just a stroke
Both Capito and Tutor fell, the senate condemning,
The robbers of the Cilicians: but what does condemnation avail,
When Pansa can seize whatever Natta left you?
Look about for a crier, Cherippus, for your rags,
And now be silent: it is madness, after all, to lose your freight.
There were not the same complaints formerly, nor was the wound of
Losses equal, when our associates flourished, and were just conquer'd.
Then every house was full, and there was standing a great heap

94. Robbers of the Cilicians.] Cossutianus Capito, and Julius Tutor, had been successively prefects, or governors, of Cilicia, and both recalled and condemned by the senate for peculation and extortion.
95. Pansa can seize, &c.] Where is the use of making examples of wicked governors, when, if you punish one, his successor will still seize on all he left behind him, and thus complete the ruin which he began.
96. Cherippus.] He introduces Cherippus, a subject of this plundered province, whom he advises to make a sale of his clothes, and the rest of his poor rags, which he had left, before the successor comes with a fresh appetite, and devours all, supposing that if he turned what he had into money, it might be better concealed.
97. Be silent.] Say nothing of the money, for fear the new governor should seize it.
—Your freight.] Naulum signifies the freight, or fare, paid for a passage over the sea in a ship. The poet seems here to mean, that it would be no better than madness, to let the governor know of the money which the goods sold for; for, by these means, even this would be seized, and the poor sufferer not have enough left to pay his passage to Rome, in order to lodge his complaint before the senate, against the oppressor.
98-9. The wound of losses, &c.]—The hurt or damage received by the rapine of governors, with respect to the property of individuals.
99. Associates.] Sociae. The conquered provinces were allied with the Romans, and called socii.
100. Every house was full.] i. e. Of valuable things, as well as of large
Nummorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasit tabulis, signisque Myronis,
Phidiascum vivebat ebur, nec non Polycleti
Multus ubique labor: rari sine Mentore mensae.
Inde Dolabella est, atque hinc Antonius, inde
Sacrilegus Verres. Referebant navibus altis
Occulta spolia, et plures de pace triumphos.
Nunc sociis juga paucu boum, et grex parvus equarum;
Et pater armenti capto cripieptur agello:
Ipsi deinde Lares, si quod spectabile signum,
Si quis in aedificiis Deus unicus: haec etenim sunt
Pro summis: nam sunt haec maxima. Despicias tu
Forsitan imbelles Rhodios, unctamque Corinthum:
Despicias merito: quid resinata juventus,
Cruraque totius facient tibi lavia gentis?

Sums of money, which the conquerers
left untouched.

101. A Spartan cloak.] A garment
richly dyed with the purple of the
murex taken on the shore of Laconia,
a country of Peloponnesus, the chief
city of which was Sparta.

101. Purpures of Coa.] Coa, or Coos,
was an island of the Egean sea, near
which the fish, from whence the pur-
ples dye was taken, was also found.
Sat. iii. l. 81. note.

102. Parrhasius.] A famous painter
of Greece, who contended with Zeuxis,
and gained the prize. See Hor. ode
viii. lib. iv. l. 6.

—Myron.] An excellent statuary,
whose works were in high esteem,
especially his brazen cow, which exer-
cised the pens both of the Greek and
Roman poets. Ut similis ursus vacca

103. Phidias.] A famous painter
and statuary: be is here said to have
wrought so curiously in ivory, that
his figures seemed to be alive. See
also Aixx. Phidias.

104. Polykleitus.] A Sicyonian, a
famous statuary and sculptor. There
were many of his works among this
collection.

—Mentor.] A noble artist in chasing
and embossing plate. We are to
understand here, that there were few
tables, i. c. entertainments, where,
in the courses and services of the
table, there were not some cups,
dishes, plates, &c. of Mentor's work-
manship.

All these fine ornaments were per-
mitted to remain in the houses of the
owners, by their first conquerors; but
the avarice and rapine of the govern-
ors who succeeded, stripped them
of all.

105. Thence.] These things left by
the conquerors proved a source of rap-
pine and plunder to the prefects who
succeeded.

—Dolabella.] A proconsul of Asia,
accused by Scaurus, and condemned,
for plundering the province over
which he presided.

—Antony.] C. Antonius, a pro-
consul of Achaia, likewise condemn-
ed for plundering the province.

106. Sacrilegus Verres.] The
plunderer of Sicily, who spared not
even sacred things. The province
prosecuted him, and, Tully under-
taking the cause, he was condemned
and banished. Vid. Cic. in Verrem.

107. Hidden spolia.] Which they
kept, as much as they could, from
public view; not daring to expose
them, as was usual by fair conquer-
ors in their triumphs.

—More triumphs, &c.] Than
others did from war. q. d. They got
a greater booty, by stripping the poor
associates, now at peace, and in
amity with Rome, than the conquer-
ors of them did, when they sub-
dued them by open war.
Of money, a Spartan cloak, purples of Cos,
And with pictures of Parrhasius, statues of Myron,
The ivory of Phidias was living, also every where
Much of the labour of Polycletus: few tables without
Mentor.
Thence is Dolabella, and thence Antony, thence
The sacrilegious Verres: they brought in lofty ships
Hidden spoils, and more triumphs from peace.
Now the associates have a few yokes of oxen, and a small
herd of mares.
And the father of the herd will be taken away from the
captured field.
Then the very household gods, if any remarkable image,
If any one single god be in the small shrine. But these
(crimes) are
For chiefs, for these are the greatest.—You may despise,
Perhaps, the weak Rhodians, and anointed Corinth:
You may deservedly despise them: what can an effeminated
youth
And the smooth legs of a whole nation do to you?

109. The father of the herd, &c.] Mr. Stepney, in his poetical transla-
tion of this passage, has well ex-
pressed the sense of it; viz.
—our confederates, now,
Have nothing left but oxen for the
plough,
Of some few mares reserv’d alone
for breed;
Yet, lest this provident design
succeed,
They drive the father of the herd
away,
Making both stallion and his pas-
ture prey.
110. The very household gods, &c.] These plunderers of the provinces
are so remorseless and rapacious, that
they refrain not even from the lares,
or little images, of those tutelar de-
ties which were placed in people’s
houses; and, particularly, if any of
these struck their fancy, as a hand-
some, well-wrought image—spec-
table signum. Nay, though there were
but one single image, they would
take even that. See Ainsw. Lar.
111. For chiefs.] Pro summis, l. c. viris. g. d. These sacrilegious depre-
dations are for Roman chiefs to com-
mitt, because they are the most enor-

mous (maxima, the greatest) crimes
of all—(sacrae understood)—such as
no others would be guilty of.
Other senses are given to this pas-
soage; but the above seems best to
agree with the poet’s satire on the
Roman chiefs, who plundered the
conquered provinces after their alli-
ance with Rome.
113. The weak Rhodians.] A peo-
ple infected with sloth and effemi-
nacy.
—Anointed Corinth.] So called
from its luxury and use of perfumed
ointments, a sure sign of great effe-
minacy.
You may safely, and indeed with
good reason, despise such people as
these: for you have nothing to fear,
either from their resistance, or from
their revenge.
114. An effeminated youth.] A race
of youth, or young men, wholly sunk
into effeminacy. Resinata juvenus
—literally, the youth (of Corinth)
who are restituted—i. e. bedaubed all
over with perfumes and essences of
aromatic resins or gums. See Ainsw.
Resinatus.
115. Smooth legs, &c.] It was cus-
tomary for the delicate young men to
Horrida vitanda est Hispania, Gallicus axis, Illyricumque latus. Parce et essoribus illis,
Qui saturant urbem, circo, scenaque vacantem.
Quanta autem inde feres tam dirae praemia culpae,
Cum tenues super Marius discinxerit Afrus?
Curandum imprimis, ne magna injuria flat
Fortibus et misris, tollas licet omne quod requirum est
Auri atque argentii; secum gladiumque reliquiæ,
Et jacula, et galeam; spoliatis arma superabunt.
Quod modo proposui, non est sententia; verum
Credite me obis folium recitare Sibyllæ,
Si tibi sancta cohors comitum; si nemo tribunal
Vendit acerescœtum; si nullum in conjuge crimen;
Nec per conventus, et cuncta per oppida curvis
Unguius ire parat nummos raptura Cæsæno;
Tunc licet a Fico numeres genus; altaque si te
Nomina defectant, ommem Titanida pugnæm

remove, as much as possible, the hair which grew on their limbs. The poet here means, that an oppressive governor could have nothing to fear from such people as these, who could not have spirit, or courage enough, to attempt any resistance.

116. Rough Spains.] Then a hard and brave people, who would not tamely submit to injuries done them by the Roman prefects.

—Gallo ext.] The Gauls fought from chariots.

117. The coast of Illyria.] Latus—litt. the side. The Illyrians inhabited the right side of the Adriatic gulph, including Dalmatia and Scævulis; a hardy race of people. Their country was over against Italy.

—These savages, &c.] Meaning the people of Africa, who supplied Rome with corn.

118. The city.] Rome.

—Intent, &c.] Vacantem—empty of all other employment, and minding nothing else but the public diversions of the circus, and of the theatres.

119. How great rewards, &c.] But suppose you oppress the poor Africans, what can you get by it.

120. Marius.] Priscus, who being pro-consul of Africa, pillaged the people of the province, for which he was condemned and beheaded. See Sat. i. 138.

—Strip'd.] Discinxerit.—lt. unrigd; a metaphorical expression, alluding to the act of those who take away the garments of others, and who begin by loosening the girdle by which they are fastened.

122. The brave and inhuman, &c.] Beware of provoking such by any unwarrantable oppression; they will certainly find some way to revenge themselves. Though you pillage them of all their money and goods, yet remember they have arms left, with which they can revenge their wrong.

—Entirely.] Omne quod quæam; lt. every thing which (in) any where.

126. Leaf of a Sibyl.] The Sibyls were supposed to be inspired with knowledge of future events, which came to pass as they foretold. See sat. iii. 1-3, and note.

Do not think, says Juvenal, that I am here giving you a mere random opinion of my own—no: what I say is as true as an oracle, as fixed as fate itself, and will certainly come to pass; therefore regard it accordingly.

127. A virtuous set, &c.] Cohors here signifies cohors praetoria, those that accompanied the magistrate who went into a province. See Arniw. Cohors, No. 5.—q. d. If the person
Rough Spain is to be avoided, the Gallic axis,
And the coast of Illyria; spare also those reapers
Who supply the city, intent upon the circus, and the
theatre.
But how great rewards of so dire a crime will you bring
from thence,
Since Marius has lately stripp'd the slander Africans?
First care is to be taken, lest great injury be done
To the brave and miserable; though you may take away
entirely every thing
Of gold and silver, you will leave the shield and sword,
And darts, and helmet:—arms remain to the plunder'd.
What I have now proposed is not a mere opinion, but
Believe me to receive you a leaf of a Sibyl.
If you have a virtuous set of attendants; if no favourite
Sells your seat of judgment; if no crime be in your wife;
Nor through the districts, and through the towns, with
crooked
Talans, does she, a Celano, contrive to go to seize money;
Then, you may reckon your lineage from Picus, and, if
high names
Delight you, you may place the whole Titanian battle,
of your retinue, who attend you as
your officers and ministers within
your province, are virtuous and good.
—[if no favourite, &c.] Acrese-
comes was an epiteth of Apollo, (Gr.
ακρεσίων, πόρτονυς,) and was
transferred to the smooth-faced boys,
which great men kept among their
attendants.
These favourites had great interest
and influence with their masters, and
people used to give them bribes to ob-
tain their interference with the pre-
fect when he sat in judgment, so as
to incline him to favour their friends
in his decisions.
123. No crime in your wife.] It
was too frequent for the governors of
the provinces to be influenced by their
wives in their determinations of causes.
129. Districts.] See AIRS. Co
venabus. No 3. It being put here
with oppida, seems to mean those
districts into which the provinces were
divided, like our counties, wherein
the people were summoned by the
magistrate to meet for the dispatch of
judicial business. In each of these
the prefect held a court, something
like our judges on the circuits, to try
criminal and civil causes. So likewise
in the cities, which were districts of
themselves, like some of ours. This
custom is very ancient, see 1 Sam.
vii. 16. On these occasions the pre-
flect's, or judge's wives, might at-
tend, with no small advantage to
herself, if she were inclined to extort
money from the suitors, to influence
her husband in their favour.
129-30. Crooked talans, &c.] Like
an harpy, seizing on all she could
get. Of Celano, and the other harpy-
pies, read En. iii. l. 211--18, 245,
365, 703.
131. Picus.] The first king of the
Aboargines, an ancient people of
Italy, who incorporated themselves
with the Romans. He was said to be
the son of Saturn.
132: Titanian battle.] All the Ti-
tans, who were set in battle array
against Jupiter, these were sons of
Saturn also.
148 JUVENALIS SATIRÆ.

Inter majores, ipsumque Promethea ponas:
De quocunque voles prosatum sibi sumito libro.
Quod si praecipitem rapit ambitus atque libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso lectore secures:
Incipit ipsorum contra te stare parentum
Nobilitas, claranque facem praefere pudendis.

OME ANIMI VITIUM TANTO CONSPECTUS IN SE

CRIMEN HABET, QUANTO MAJOR, QUI PECCAT, HABETUR.

Quo mihi te solitum falsas signare tabellas
In templis, que fecit avus; statuamque parentis
Ante triumphalem ? quo, si nocturnus adulter
Tempora Santonico velas adoperta cucullo?

Præter majorum cineres, atque ossa volucrum
Carpento rapitur pinguis Damasippus ; et ipse,
Ipse rotam stringit mulo suflamine Consul:
Nocte quidem : sed luna videt, sed sidera testes

133. Prometheus himself. The son of Iapetus, one of the Titans, and Clymene, whom the poets feigned to have been the first formers of men out of clay, and then to have animated them by fire stolen from heaven. See sat. iv. 131.

134. Whatever book, &c. From whatever history of great and famous men you please—p. d. You are welcome to this if you are yourself a worthy man and a good magistrate.

135. Break rods, &c. If you break the rods, which you prepare for the allies over which you preside, on their bloody backs—i. e. if you cruelly torment them with scourges.

136. The lictor, &c. If you delight in putting the poor people to death, till the very axes are blunted by frequent use, and the executioner himself be tired out with the number of executions.

137. The nobility, &c. So far from the nobility of your family reflecting any honour upon you, it rises, and stands in judgment, as it were, against you, and condemns you for your degeneracy.

138. A clear torch. Makes your soul the more conspicuous, and exposes your shame in a clearer light.


141. More conspicuous, &c. So far from deriving any sanction from high and noble birth, the vices of the great are the more blameworthy, and more evidently excusable in proportion to the greatness of their quality; their crimes are the more notorious, their examples the more malignant.

142. Wherefore, &c. Jactas is here understood—Quo mihi jactas te solitum, &c.—p. d. "It is of very little consequence, that you, who are in the habit of forging wills, should be boasting to me your nobility: to what end, intent, or purpose, can you do it?" Quo. here, has the sense of quorum.

143. In the temples. It was usual to sign, as a witness to a will, in the temples of the gods, to put men in mind that they were obliged by religion to be true and faithful. See sat. i. 1. 54—5.

144. The triumphal statue. Which being set up in the temple, is, as it were, a witness of your villanies.

—A nightly adulterer. Taking advantage of the night to conceal your
And Prometheus himself, among your ancestors:
Take to yourself a great grandfather from whatever book
you please.
But if ambition, and lust, hurry you headlong,
If you break rods in the blood of the allies, if thee
Blunt axes delight, the lictor being tired,
The nobility of your ancestors themselves begins to stand
Against you, and to carry a clear torch before your shame-
ful deeds.

Every vice of the mind has by so much more conspi-
cuous
Blame, by how much he that offends is accounted
greater.
Wherefore to me boast yourself accustomed to sign false
wills
In the temples, which your grandfather built, and before
The triumphal statue of your father? what, if a nightly
adulterer,
You veil your cover’d temples with a Santonic hood?
By the ashes of his ancestors, and their bones, in a swift
Chariot, fat Damascippus is whirled along, and he,
Himself, the consul, binds the wheel with many a drag.
By night indeed, but the moon sees, but the conscious stars

146. *Your temples.*] Your head and face, or which the temples are a part.

147. *A Santonic hood.*] The Santones were a people of Aquetain, a part of
France, from whom the Romans derived the use of hoods, or cowls,
which covered the head and face.

148. *By the ashes, &c.*] The poet here inveighs against the low and de-
praved taste of the noblemen in Rome,
whose passion it was to become char-
rioteers. The name Damascippus (from
Gr. Δαμασκης, to tame, and ἵππος,
an horse) signifies an horse-tamer,
and is applicable not merely to any
single person, but to all of the same
taste. Damascippus, says he, drives
furiously by the ashes and bones of his
great progenitors; so totally unin-
sfluenced by their examples of true
greatness, as to sink into the mean
character of a coachman, or charloi-
teer. The emperor Nero affected
this, and was followed in it by many
by way of paying court to him; and
indeed the poet here must be under-
stood to glance at this.

149. *Bind the wheel,* &c.] The
sufframen was the drag put on the
wheel of a carriage to stop or stay it,
that it should not go too fast down
hill, or run back when going up hill.
The person who attended to put this
on was some slave; but Damascippus,
though consul, submits to this office
himself. Multa suffraneum implies his
often doing this.

150. *By night,* &c.] This indeed
he does in the night, when he thinks
nobody sees him; but the moon and
stars are witnesses of the fact, which
is so degrading to a man in his situ-
ation, and which would not happen
had he a due regard to his own dig-
ity. *Testis* signifies, lit. a witness.
Hence, not that is privy to a thing,
conscious. *Sat. iii. 40; and sat. xiii.
75.*
150 JUENALIS SATIRÆ. SAT. VIII.

Intendunt oculos. Finitum tempus honoris
Cum fuerit, clará Damasippus luce flagellum
Sumet, et occursum nusquam trepidabit amici
Jam senis, at virgâ prior innuet, atque maniplis
Solvet, et infundet jumentis hordea iassit.
Interea dum lanatas, torvumque jouventum
More Numeri creuit Jovis ante altaria, jurat
Hippomam, et facies olida ad praepia pictas
Sed cum persigiles placet instaurare popinas,
Obviis aestuendor Syrophœnix udos amono
Currunt, Idumæae Syrophœnix incola portas,
Hospitis affectu Dominum, Regemque salutat,
Et cum venali Cyane, succincta lagenâ.
Defensor culpis ducet mile: facinus et nos
Hec juvenes. Esto: desistit nempe, nec ultra
Fovisti errorem. Breve sit, quod turpiter audes.
Quedam cum primum resesceatur crimina beati.
Indulge veniam pueris: Damasippus ad illos
Thermarum calices, inscriptaque hincas vaudit,

150. The time of honour is finished.] When he goes out of office at the end of the year.
151. In the clear light, &c.] In open day light he will appear as a charioteer.
152. New old.] And therefore grave and sedate; yet Damasippus will feel no shame at meeting him.
153. Make a sign, &c.] Salute him with a dexterous crack of his whip.
See c. iii. 305-6.
154. Loose, &c.] Will feed his horses himself, coachman like. Manipulum is an handful, armful, or bundle; here we may suppose it to mean a truss of hay.
155. Killa sheep.] When he goes to offer sacrifices, according to the rites established by Numa, the successor of Romulus, at the altar of Jupiter.
156-7. Swears by Hippomae.] Hippomae (from ἵππος an horse) is the goddess he swears by, and in whose name he makes his vows. She was the goddess of horses and stables; her image was placed in the middle of the stables, and curiously bedecked with chaplets of fresh roses. By et facies pictas, we may suppose that there were other deities, of a like kind, painted on the walls of the stables.
158. To renew the watchful taverns.] To renew his visits, and repair to the taverns, where people sat up all night.
159. A Syrophœnicæ.] A name of Syria and Phœnicia, from whence the finest perfumed ointments came, as did also those who prepared them best.
160. Wot, &c.] Greasy, by continually burying himself in his trade.
160. Inhabitants of the Idumæan gate.] The Idumæan gate at Rome was so called from Vespasian's and Titus's entry through it, when they triumphed over the Jews. Idumæa is a part of Syria, bordering on Judæa. This part of Rome, which was called the Idumæan gate, was probably much inhabited by these Syrian perfumers.
161. With the affection, &c.]—The innkeepers at Rome were very lavish of their flatteries and civil speeches to people who came to their houses, in order to engage their custom. This perfumer affects the same, in order to bespeak the custom of Damasippus, and flatters him with the highest titles that he can think of.
SAT. VIII.

JUVENAL'S SATIRES.

Fix their eyes upon him: when the time of honour is finished,

Damasippus, in the clear light, the whip will
Take, and nowhere tremble at the meeting of a friend
Now old, but will first make a sign, with his whip; and
trusses
Of hay will loosen, and pour in barley to his tired beasts.
Mean time while he kills sheep, and the fierce bullock, After the manner of Numa, before the altars of Jove, he
swears by
Hippona, and faces painted at the stinking mangers:
But when he pleases to renew the watchful taverns,
A Syrophoenician, wet with a constant perfume, runs to
Meet him, a Syrophoenician inhabitant of the Idumean

gate;

With the affectation of an host, he salutes him lord and
king;
And nimble Cyane with a venal flagon.
A defender of his fault will say to me, "We also have done
" these things
" When young men." "Be it so—but you left off, nor
" farther
" Cherished your error.—Let that be short which you
" shamefully adventure."

Some crimes should be cut off with the first beard.
Indulge favour to boys. Damasippus goes to those
Cups of the hot baths, and to the inscribed linen,

162. Nimble Cyane.] The woman
of the house loses no time in setting
a bottle of liquor before him. Suc-
cinctus curritul hopes. Hom. lib. vi.
1 107. Succinctus—lit girl,
trusted, tucked up, for the greater
expedition.

—A venal flagon.] Of wine, which
was sold at the tavern.

163. A defender, &c.] Some person
may perhaps say, by way of excuse.

165. Let that be short.] i. c. Stop
short, and never persist in doing ill.

"Nec laetius pudet sed non incidere
ludos." Hor.

166. Should be cut off.] Left off
when we come to manhood.

167. Indulge favour.] Make all pro-
er allowances for the errors of youth.

—Damasippus, &c.] True, one
would make every allowance for the
folies of young men, but Damasip-

pus is of an age to know and to do
better. See l. 159-71.

186. Cups of the hot baths.] The
Thermes, or hot baths at Rome, were
places, where some, after bathing,
drank very hard. Hence Epigram-
matogr. lib. xii. epigr. 71. cited by
Grangius, in his note on this passage.

Clemalat, liberet, qui modo letus equus.
A voc sed postquam nummus venisse
rectenti.

Sobrius a Thermis vocet abire de-
mum.

They also drank hot wine, while bath-
ing, to make them perspire.

168. The inscribed linen.] Alluding
to the brothels, over the doors of
which the entertainment which the
guests might expect was set forth on
painted linen.
Maturus bello Armeniae, Syriaque tenucis
Ammibus, et Rheno, atque Istro. Præstare Neronem 170
Securum valet haec ætas. Mitte Ostia, Caesar,
Mitte; sed in magna legatum quere popinam.
Invenies aliquo cum percussore jacentem,
Permissum nautis, aut furibus, aut fugitivis,
Inter carrnifices, et fabros sandapilaram,
Et resupinati cessantia tympana Galli.
Æqua ibi libertas, communia polca, lectus
Non alius cuquam, nec mensa remotior ulli.
Quid facias, talem sortitus, Pontice, servum?
Nempe in Lucanos, aut Thusca ergastula mittas. 180
At vos, Trojungenae, vobis ignoscitis, et quae
Turpisercdion, Volesos Brutosque decobunt.
Quid, si nunquam adeo foedis, adeoque pudendis
Utimur exemplis, ut non pejora superant?
Consumptis opibus vocem, Damasippe, locasti 185

169. Maturus for the war. &c.—
Damasippus is now grown up to manhood, and ripe for entering upon the service of his country.
—Armenia.] In the reign of Nero, Armenia excited new and dangerous tumults.

169-70. Rivers of Syria, &c.—
As the Euphrates, Tigris, and Orontes, which were to be well defended, to prevent the incursions of enemies into Syria.

170. The Rhine and Ister.] The
former anciently divided Germany and France; the latter means the Danube, the largest river in Europe; as it passes by Illyricum, it is called the Ister. On the banks of both these rivers the Romans had many conquered nations to keep in subjection, and many others to fear.

171. This age is able.] Persons, at the time of life to which Damasippus is arrived, are capable of entering into the armies, which are to protect both the emperor and the empire. By Neronem any emperor may be meant—perhaps Domitian. Sat. iv. 38.

176. The ceasing drums, &c.—
The priests of Cybele, in their frantic processes, used to beat drums. Here is an account of one asleep on his back, perhaps dead drunk, with his drums by him quite silent. They were called Galli, from Gallus, a river in Phrygia, in which country Cybele was peculiarly worshipped.

177. There is equal liberty, &c.—
All are here upon one footing; they drink out of the same cup.

—Another couch, &c.] The Romans, at their entertainments, lay upon couches, or beds; and people of distinction had their couches ornamented, and some were raised higher than others; but here all were accommodated alike.

178. Table more remote, &c. No
table set in a more or less honourable place; no sort of distinction made,
Mature for the war of Armenia, and for defending the rivers
Of Syria, and for the Rhine and Ister. To make Nero 170
Safe, this age is able. Send, Cesar, send to Ostia,
But seek your logate in a great tavern.
You will find him lying by some cut-throat,
Mix’d with sailors, or thieves, or fugitives,
Among hangmen, and makers of coffins,
And the ceasing drums of a priest of Cybele lying on his back.
There is equal liberty, cups in common, not another couch
To any one, nor a table more remote to any.
What would you do, Ponticus, if you had such a slave?
You would surely send him among the Lucani, or the Tuscan workhouses.
But you, sons of Troy, forgive yourselves, and what things
Are base to a cobler, will become the Volesi or Bruti.
What, if we never use so foul, and so shameful
Examples, that worse cannot remain?
Thy riches consumed, thy voice, Damasippus, thou hast hired to

or respect shewn, to one more than another. They were all "Hail fel-
"low! well met!" as we say.
179. Such a slave, &c.] If you had
a slave that passed his time in such a manner, and in such rascally company; if such a one had fallen to your lot, what would you do with him?
180. The Lucani.] Lucania was a country of Italy, belonging to Naples, where the slaves were punished by being made to dig in fetters.
—Tuscan workhouses.] Ergastula
—places of punishment for slaves, where they were made to work in chains. These were very frequent in Tuscany.
181. Sons of Troy.] A sneer on the low-minded and profligate nobility, who were proud of deriving their families from the ancient Trojans, who first settled in Italy. See sat. 94.
—Forgive yourselves.] Easily find out excuses for what you do.
182. Will become the Volesi or Bruti.] By these he means the nobles of Rome, the most ancient families being derived from Valerius Volesus, who came and settled at Rome, with Tatius king of the Sabines, on the league of amity with Romulus. Brutus also was a name highly reverenced, on account of the noble acts of some who had borne it. Junius Brutus was the first consul after the expulsion of the kings; Demetrius Junius Brutus was one of the conspirators against Julius Cesar; these were the chiefs of a noble family in Rome, who bore the name of Brutus.
The poet here observes, that the Roman nobility were got to such a state of shameless profligacy, that they gloried in actions and practices, which a low mechanic would have been ashamed of, and which would have disgraced even a cobler.
183. If we never, &c.] q. d. What will you say, if after the examples which I have produced, so infamous and shameful, there should remain yet worse?
185. Damasippus.] See his character, L 147-150. At last he is supposed to have ruined himself, and to go upon the stage.
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum Velox etiam bene Lentulus egit,
Judice me, dignus vera cruce.
Nec tamen ipsi
Ignoscas populo: populi frons durior hujus,
Qui sedet, et spectat triscueria patriciorum:
Planipedes audit Fabios, ridere potest qui
Mamercorum alapas. Quanti sua funera vendant,
Quid reft? vendunt nullo cogente Nerone,
Nec dubitant celsi Praetoris vendere ludis.
Finge tamen gladios inde, atque hinc pulpita pone:
Quid satius? mortem sic quisquam exhorruit, ut sit
Zeotypus Thymeles; stupidi collega Corinthi?
Res haud mira tamen, citharae princepe, minus
Nobilia: hec ultra, quid erit nisi ludus? et illic
Dedecus urbis habes: nec mirmillonis in armis,

186. The stage.] Sipariwm, properly, is the curtain of a theatre; here, by synec, it denotes the theatre itself.

—Phasma.] Catullus wrote a play, entitled Phasma, or the Vision; so called from Gr. Φανατος, apparition. Probably the work of some scribbler of that name, full of noise and rant.

187. Velox Lentulus.] Another of these profane noblemen.

—Laureolum.] The name of a tragedy, in which the hero Laureous, for some horrid crime, is crucified.

188. Worthy, &c.] Richly deserving to be crucified in earnest, for condescending to so mean a thing as to turn actor upon a public stage.

—I being judge.] In my opinion; in my judgment.

189. The very people.] Ever the commonalty who attend at these exhibitions.

—The front of this people, &c.]—The spectators are still, if possible, more inexusable, who can impudently sit and divert themselves with such a prostitution of nobility.

190. Buffonovices.] Trescuria, from tres (Gr. τρεις) three times, and scurrus, a buffoon; the threefold buffoneries of persons acting so out of character.

—Patricii.] Noblemen of the highest rank.

191. Barefooted Fabii.] Planipes—

an actor or mime, that acted without shoes, or on the plain ground.

A fine piece of diversion, for the spectators to behold a man, descended from one of the first families, acting so low a part!

192. Of the Mamerci.] A great family in Rome, descended from Marcus Mamercus, who, when dictator, subdued the rebels at Fidenza.

A curious entertainment, truly, to see a descendant of this family suffering kicks, and slaps on the face, like a merry-andrew, on a public stage, for the diversion of the people!

192. Sell their deaths, &c.] i.e. Expose their persons to be put to death, q.d. No matter for what price these nobles run the hazard of their lives; they do it voluntarily, therefore nobody will pity them if they be killed. He now proceeds to satirize the noble gladiators.

193. No Nero compelling, &c.]—Alluding to the cruelty of Nero, who commanded four hundred senators, and six hundred knights, to fight in the amphitheatre; these were excusable, for they could not help it; but this was not the case with those the poet is here writing of, who, of their own accord, exposed their lives upon the stage for hire, like common gladiators; which we may understand by vendunt.

194. Nor doubt, &c.] They make
SAT. VIII.  JUVENAL'S SATIRES.  155

The stage, that thou mightest act the noisy Phasma of Catullus.

Velox Lentulus also acted well Laureolus,
Worthy, I being judge, a real cross. Nor yet can you
Excuse the very people: the front of this people is still
harder,

Who sits, and beholds the buffooneries of patricians: 190
Hears barefoot Fabii—who can laugh at the slaps
Of the Mamerci. At what price they may sell their deaths
What does it signify? they sell them, no Nero compelling,
Nor doubt to sell them to the shows of the haughty pretor.
But imagine the swords there, and put the stage here: 195
Which is best? has any one so feared death, that he should be

Jealous of Thymeles; the colleague of stupid Corinthus?
Yet it is not surprising, when the prince is a harper, that
the noble
Is a mimic: after these things, what will there be but a
play? and there
You have the disgrace of the city: Gracchus, neither in
the arms of a Mirmillo,

no scruple to engage in the shows of
gladiators given by the pretor, who
sat on high, exalted in a car, to di-
rect and superintend the whole. See
sat. i. l. 36. They hire themselves,
as it were, for this purpose.

195. Imagine the swords, &c.]—
Suppose you were to choose, put the
lists for sword-playing on one hand,
the stage on the other, which should
you think best; which would you
choose?

196. Has any one, &c.] Has any
one known the fear of death so much,
as not to risk his life in a combat, ra-
ther than to play the fool as an actor.

We are to understand the poet here
to say, that it is more shameful to
act upon the stage, than to fight as a
gladiator, though at the hazard of
life; for who would not detest to
play the part of the cuckold Latinus,
the jealous husband of Thymeles, or
be a fellow-actor with that stupid fel-
low Corinthus, a low mimic and
buffoon.

197. Thymeles.] See sat. i. l. 34.
and note.

198. Priace a harper.] No wonder
a nobleman, born under the reign of
Nero, who turned actor and harper
himself, should be influenced by, and
follow the example of the emperor.

The poet is here shewing the mis-
chief which accrues from the evil ex-
ample of princes.

199. After these things, &c.] After
this, what can you expect, but that
it should become a general fashion,
and that nothing should be found, in
the polite world, but acting plays
and prize-fighting. Ludus signifies
both.

— There.] I. e. In that manner of
employment, so unworthy of the nobi-
liity of Rome, you have Gracchus,
&c. Some read Illud, agreeing with
dedectus—p. d. You have Gracchus,
that disgrace, &c.

200. The disgrace, &c.] A severe
rebuke of Gracchus, a nobleman of
one of the greatest families in Rome,
who debased himself, to the scandal
of even the city itself, in fighting
upon the stage. Juvenal censures
him for three enormities at once.

1st. For his baseness, in such a
condescension.
Nec clypeo Gracchum pugnante, aut falce supina,
(Damnam enim tales habitus, sed damnat et odit.)
Nec galeā frontem abscondit: movet ecce tridentem,
Postquam libratā pendentia retia dextrā
Nequiequam effudit, nudum ad spectacula vultum
Erigit, et totā fugit aposcondus arenā.
Credamus tunice, de faucibus aurea cum se
Porrigat, et longo jactetur spira galero.
Ergo ignominiam graviorem pertulit omni
Vulnere, cum Graccho jussus pugnare secutor.
Libera si dent populo suffragia, quis tam
Perditus, ut dubitet Senecam praeferre Neroni?
Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus.
Par Agamemnonide crimen; sed causa facit rem

2ndly. For his impudence, in not
choosing an habit which might have
disguised him.
Silly. For his cowardice in running
away, and meanly shewing himself
to the people to obtain their favour.

—Mirmillo.] There were two sorts
of gladiators among the Romans,
which had different names according
to the arms and habit which they ap-
peared in. One fought with a sword,
or falshion, shaped like a scythe
(falce) in his right hand, a target on
his left arm, and a helmet on his
head; he was called Mirmillo, (from
μυρμηγκ, an ant, which is covered
with scales like armour. See Arsw.)
or Escutus: the other wore a short
cost without sleeves, called tunica;
A hat on his head; he carried in his
right-hand a javelin, forked like a
trident, called fuscina; on his left
arm a net, in which he endeavoured
to catch his adversary, and from
thereof was called Retiarus.

Now Gracchus did not take the
arms of the Mirmillo, which would
have covered him from being so ea-
sily known, but took the habit of the
Retiarus, and impudently exposed
his person to the knowledge of the
beholders.

203. A trident.] The fuscina. See
note on l. 200.

204. After the nets, &c.] It was
the play of the Retiarus to throw his
net over the Mirmillo, and so, con-
fining him, to have him in his power;
to this end he took the best aim he
could, balancing the net as exactly as
possible, that it might cover his mark.
But Gracchus missed it, and then fled
to escape his antagonist.

205. The scaffold.] Spectacula—
the scaffold on which the spectators
sat to behold the shows. Spectacu-
lum sometimes signifies a beholder.
Arsw. No. 4.

206. Acknowledged, &c.] Be known
by the spectators, that, seeing who
he was, they might not make the
signal for his being put to death, as
a bad and cowardly gladiator. See
sat. iii. l. 36, note 2.

—Arena.] Literally signifies sand;
but, by metonymy, the part of the
amphitheatre where the gladiators
fought, because strewn with sand,
to keep them from slipping, and to
drink up the blood.

207. Trust to his tunic.] The Re-
tiarus wore a sort of coat without
sleeves, called tunica—hence Grac-
chus is called tunicatus. His was so
rich and magnificent, as plainly to
shew what he was. Some instead of
credamus read cedamus, let us yield
—i.e. to the evidence of his habit,
to prove his rank.

—Since, &c.] Cum—here used as
quandoquidem—forasmuch as—see-
ing that.
SAT. VIII.

VENUS'S SATIRES.

Nor fighting with the shield; held up scythe, (For he condemns such habits, as he condemns and hates them.)

Nor hides his forehead with an helmet: behold he moves a trident,

After the nets, hanging from his balanced right hand,

He has cast in vain, his countenance naked to the scaffolds

He erects, and flies to be acknowledged over the whole arena.

206

Let us trust to his tunic, since a golden wreath from his jaws

Stretches itself, and is tossed from his long cap.

Therefore the Secutor bore an heavier ignominy than any

Wound, being commanded to fight with Gracchus. 210

If free suffrages were allowed the people, who is so

Lost, as that he should doubt to prefer Seneca to Nero?

For whose punishment there ought not to be prepared

One ape, nor one serpent, nor one sack.

The crime of Orestes was equal; but the cause makes the thing

215

—A golden wreath.] The spira was a band, or twisted lace, which was fastened to the hat, and tied under the chin, to keep it upon the head. This band, or lace, also, being of gold, plainly shewed that he was no common gladiator.

—See "His coat and hat-band show his quality," Stepney.

208. Stretches itself, &c.] Being untied, hangs down on each side of his face—porrigat de faucibus—loosely from the hat, or cap, which, having an high crown, appeared of a considerable length from the base to the top—longo galero.

—Is tossed.] Blown to and fro by the air, in his running from the Mirmillo.

209. The Secutor.] Or follower.

The Mirmillo was so called from his following the Retiarius to kill him, after the latter had missed with his net, unless his life were begged.

—An heavier ignominy, &c.] The gladiator who fought with so inexperienced and cowardly a fugitive, got more dishonour in fighting with him, though he overcame him, than if he had himself received a wound from a brave and experienced antagonist.

211. If free suffrages, &c.] If the people were allowed to give their votes freely. See sat. x. 77–81.

212. Seneca to Nero.] Lucius Seneca, uncle to Lucan the poet, and appointed tutor to Nero by Agrippina, who recalled him from banishment. He was an orator, poet, philosopher, and historian. He was put to death by Nero. q. d.—Who is so lost to all sense of virtue, who so abandoned, as even to doubt whether he should prefer Seneca to Nero?

213. For whose punishment.] i. e. For Nero's.

213–14. Nor one ape, &c.] A parricide, by the Roman law, was sewn up in a sack, with a cock, a serpent, an ape, and a dog, and thrown into the sea.

The poet means, that Nero's many parricides deserved more than one death.

215. Of Orestes.] Agamemnonidae, the son of Agamemnon and Clytemnestra.

—Crime equal.] He slew his mother, and therefore was a parricide as

well as Nero, who slew his mother Agrippina, by whose means he got the empire.

—The cause makes, &c.] The occasion and the motive from which Orestes acted were very different from that of Nero, and therefore make a great difference as to the act itself.

216. Was the avenger, &c.]—Orestes killed his mother Clytemnestra, because she, with her paramour, Agamemnon, had murdered his father Agamemnon; therefore Orestes might be looked upon as a minister of divine justice, to execute the vengeance of the gods, and to act, as it were, by their command.

217. In the midst of his cups.]—Homer—Odys. 8. and 11—is of Juvenal’s opinion, that Agamemnon was slain at a banquet, when he little expected such treatment.

Homer, as well as Juvenal, justifies this revenge, as being undertaken by the advice of the gods.

218. Throat of Electra.]—Orestes did not kill his sister Electra, as Nero did his brother Britannicus. Hom. lib. ii. sat. iii. l. 137–40.

219. Spartan wedlock.]—He did not kill his wife Hermione, the daughter of Menelaus king of Sparta, as Nero murdered his wives Octavia, Antonia, and Poppea.

—Poison for none, &c.]—As Nero did for his brother Britannicus, and for his aunt Domitilla.

220. Never sang, &c.]—Orestes,

(see sat. l. l. 5, note,) mad as he was, never sang upon the stage, as Nero did, who not only sang upon the theatre among the ordinary comedians, but took a journey to Greece, on purpose to try his skill among the most famous artists, from whom he bore away the garland, and returned to Rome in triumph, as if he had conquered a province.

221. Never wrote Troïca.]—Nero had also the vanity of being thought a good poet, and made verses on the destruction of Troy, called Troïca; and, it is reported, that he set Rome on fire, in order to realize the scene better. It is also said, that he placed himself, dressed in a theatrical habit, on an eminence in Rome, and sang a part of his Troïca to his harp, during the conflagration.

—What ought Virginius, &c.—Nero’s monstrous frolicks and cruelties could not but make the people weary of his government. Virginius Rufus, his lieutenant-general in Gaul, by the assistance of Junius Vindex, (a nobleman of that country,) soon persuaded the army under his command to fall from their allegiance, and solicited Sergius Galba, lieutenant-general in Spain, to do the like, by offering him the empire in favour of mankind, which he at first accepted, upon intimation that Nero had issued secret orders to dispatch him, and marched, with all the forces he could
Unlike, for he, the gods being commanders, was the avenger
Of a father slain in the midst of his cups: but he neither
Polluted himself with the throat of Electra, nor with the blood
Of Spartan wedlock: poison for none of his relations
Did he mix. Orestes never sang upon the stage:
220
Never wrote Troïs: for what ought Virginius with his arms
Rather avenge, or Galba with Vindex?
What did Nero in a tyranny so savage and bloody?
These are the works, and these the arts of a noble prince,
Rejoicing, with shameless song, on foreign stages to be
Prostituted, and to have deserved the parsley of a Grecian crown.

"Let the statues of your ancestors have the tokens of your voice,
Before the feet of Domitius do thou place the long garment
Of Thyestes; or of Antigone; or the mask of Menalippe;
gather, towards Rome. Nero, not being in a condition to oppose such troops, fell into despair, and endeavoured to make his escape; he put himself in disguise, and crept, with four attendants only, to a poor cottage, where, perceiving he was pursued, as a sacrifice to public vengeance, and fearing to fall into the hands of the people, with much ado he resolved to stab himself.

223. What did Nero, &c.] What, among all his acts of cruelty and tyranny, has he ever done worthy a prince? what has he achieved by them? or, indeed, what beside these can be said of him?

224. These are the works, &c.] If you ask me, says an answerer, I will tell you all that can be said of him; that it was his delight to prostitute the dignity of a prince, to the meanness of a common fiddler, by exposing himself on the public stages of Greece, that, instead of glorying in real crowns of triumph, his ambition was to get a garland of parsley (the reward of the best fiddler) in the Nemean games, from the Grecian music-masters. These games were celebrated to the memory of Archelaus, the young son of Lycurgus.

227. "Let the statues," &c.] And your exploits, O Nero, and you have no other trophies wherewith to ornament the statues of your ancestors, let the parsley-crown, which you won by singing, be placed before them. Insigne, plur. insignii, signifies all marks and tokens of honour, such as crowns, robes, &c.

228. "Of Domitius."] Thy grandfather and father, both of which were named Domitius. His father was Caius Domitius Ahenobarbus, consul, and afterwards governor of Transalpine Gaul; he was slain in the war with Pompey.

229. "Of Thyestes; or of Antigone.
"The mask of Menalippe."] The mask which you wore when you acted the part of Menalippe, the sister of Antiope, queen of the Amazons, in the comedy of Euripides, written on her story. She was taken captive by Hercules, and given Theseus to wife.
Et de marmoreo citharam suspende colosso.

Quis, Catina, tuis natalibus, atque Cethegi
Inveniet quicquam sublimius? arma tamen vos
Nocturna, et flammas domibus templiisque parastis,
Ut Braccatorum pueri, Senonumque minores,
Ausi quod liceat tunicâ punire molestâ:
Sed vigilat consul, vexillaque vestra coœrcet.
Hic novus Arpinas, ignobilis, et modo Romæ
Municipalis eques, galeatum ponit ubique
Præsidium attonitis, et in omni gente laborat.
Tantum igitur muros intra toga contulit illi
Nominis et tituli, quantum non Leucade, quantum
Thessalīæ campis Octavius abstatit udo
Caedibus assiduis gladio. Sed Roma parentem,
Roma patrem patriæ Ciceronem libera dixit.

230. "Suspend an harp," &c.]—
Nero, according to Pliny, erected a
colossal statue of Augustus, one hun-
dred and ten feet high, (according to
Suetonius, one hundred and twenty.)
Suetonius, de Ner. ii. 10. says, that
Nero honoured highly a harp that
was given him by the judges, (In his
contest with the Grecian musicus,) and
commanded it to be carried to
the statue of Augustus. This the poet
alludes to in this place.
The apostrophe to Nero, in the
above four lines, is conceived with
much humour, and at the same time
with due severity; these are greatly
heightened by the ironical use of the
word insignis, l. 227.

231. Catiline.] The conspirator,
whose plots and contrivances were
found out and defeated by Cicero.
He was so debauched and profligate, that
his name is frequently used to denote
the vilest of men. So Juvenal, sat.
xiv. 41, 2.
Quocunque in populo videt, quâ
cumque sub axe.
Yet he was well born.

232. Cethegus.] Caius, one of the
conspirators with Catiline, a man of
senatorial dignity.

233. Nocturnæ arma.] Meditated
the destruction of the people of
Rome by night, and armed yourselves
accordingly with torches, and other
instruments of mischief.

234. Sons of the Gauls.] Braccato-
torum. The Gauls were called Brac-
cata, from the breeches, or trowsers,
which the people of Narbonne and
Provence used to wear.

Senones.] A people of the an-
cient race of the Celtæ, inhabiting the
Lançon in Gaul.
These people, under Brennus, their
general, sacked and burned Rome, and
besieged the capitol, but, by the con-
duct and valour of the dictator Ca-
millius, were defeated.

235. A pitched coat.] Tunica mo-
lestâ. This was a coat, or garment,
bedaubed and interwoven with pitch
and other combustibles, and put on
criminals, who were chained to a post,
and thus burnt alive. See Aris.
Molestus. This instrument of tor-
ture was expressed by the phrase,
tunica molestâ.

The emperor Nero, after charging
the Christians with setting Rome on
fire, publicly tortured and slew them
on the stages in the day-time, and at
night put tunicae molestae on their
bodies, and lighted them up, by way
of torches, in the night-time. Comp.
Sat. i. l. 141: note 2.

236. The consul.] Cicero was then
consul.

Restrain your banners.] Under
which many wicked and desperate
men had enlisted; but the fury of
their arms was restrained by the vigi-
lance of the consul, who watched all
their motions.


SAT. VIII.  

JUVENAL’S SATIRES.  

"And suspend an harp from a marble colossus."  

Who, Catiline, will find out any thing more noble than your birth,  

Or than that of Cethegus? but yet, nocturnal Arms, and flames, for the houses and temples ye prepared,  

As sons of the Gauls, or the posterity of the Senones, Attempting what it would be right to punish with a pitched coat:  

But the consul is vigilant, and restrains your banners. This new man of Arpinum, ignoble, and lately at Rome  

A municipal knight, puts every where an helmeted Safeguard for the astonished people, and labours every where. Therefore the gown conferred on him, within the walls, more fame  

And honour, than Octavius brought away from Leucas, or from The fields of Thessaly, by his sword wet With continual slaughters: but Rome, the parent, Rome set free, called Cicero the father of his country.

237. New man.] The Romans gave this name to those who were the first dignified persons of their family, and who themselves were of obscure birth. Catiline, in derision, urged this name in contempt against Cicero.  

—Arpinum.] An ancient town of the Volsci in Italy, famous for being the birth-place of Tully and Marius. Arpinus signifies one of Arpinum.  

—Ignobil.] Of mean extraction.  

238. A municipal knight.] Municipalis signifies one who belonged to a town free of the city of Rome; this was the case with Tully, who was born at Arpinum, and had been, soon after his coming to Rome, admitted into the equestrian order. Catiline called him therefore municipalisseques, in contempt.  

—Helmeted.] Armed. Synec. like galeatus, sat. i. 155; and caligatus, sat. ii. 310.  

239. Astonished people.] Who were dreadfully terrified by the designs and attempts of the conspirators.  

—Labour every where.] Bestirs himself in all quarters, for the security of the city.  

I take—in omni gente—in this place, to mean something like ubiquem gentium, which signifies every where, in what part of the world soever.  

And indeed Tully not only shewed his activity within the city, but he disposed guards and spies throughout all Italy, as well as among every tribe of the Roman people, finding out, by the Allobroges and others, the designs of the traitors.  

240. The gown.] His robe of office; but here, by metonym. his prudence and wise counsels. Toga here is opposed to gladio, l. 243.  

241. Octavia.] Caesar, afterwards called Augustus.  

—Leucas.] A promontory of Epirus, called also Leucate, near which Octavius Caesar defeated Antony and Cleopatra, in a bloody naval battle.  

242. Fields of Thessaly, &c.] Philippis, in Thessalia, where he defeated Brutus and Cassius.  

244. Rome set free.] Delivered and set free from the dangers that threatened it, and restored to its laws and liberties, which for a while had been suspended by the public troubles.  

—Father of his country.] This honourable title was given to Cicero, after the defeat of Catilina’s conspiracy.
Arpinas alius Volscorum in monte solebat
Poscere mercedes alieno lassus aratro;
Nodosam post haec frangebat vertice vitem,
Si lentus pigra muniret castra dolabrâ:
Hic tamen et Cimbros, et summa pericula rerum
Excipit, et solus trepidantem protegit urbem.
Atque ideo postquam ad Cimbros, stragemque volabant,
Qui nunquam attigerant majora cadavera, corvi,
Nobilis ornatur lauro collega secundâ.

Plebeiae Deciorum animae, plebeia fuerunt
Nomina: pro totis legionibus hi tamen, et pro
Omnibus auxiliis, atque omni plebe Latinâ
Sufficiunt Dis infernis, Terraeque parenti:
Pluris enim Decii, quam qui servabant ab illis:
Ancilla natus trabeam et diadema Quirini,
Et fasces meruit, regum ultimus ille honorum.
Proditâ laxabant portarum claustra tyrannis

He was the first who bore it. It was
afterwards given to some of the em-
peror; but much more from flat-
tery, than because they deserved it.

244. Another Arpinian.] C. Ma-
rius, who also came from Arpinum,
was a poor ploughman there, who
hired himself out to plough the ground
of others.

—Of the Volsci.] Arpinum was an
ancient city in the country of the
Volsci, now called Arpino, between
Tuscany to the west, and Campania
to the east.

247. He broke a knotty vine, &c.] The
Roman centurions used to carry
a piece of tough vine-branch in their
hands, with which they corrected the
soldiers when they did amiss. Marius
was once a private soldier, and had
had the centurion’s stick broke upon
his head, for being lazy at his work,
when set to chop with an axe the
wood used in fortifying the camp
against the enemy.

249. The Cimbri.] The Teutores
and Cimbri, neighbouring nations,
joined their forces, and marched to-
wards Rome, by which they struck
a terror throughout Italy; but C.
Marius, with Q. Catullus the pro-
consul, marched out against them,
sustained their attack, and totally
defeated them.

—Dangers of affairs.] When the
affairs of Italy, of Rome especially,
seemed to be in the utmost danger
from these powerful enemies.

250. And alone, &c.] Though Q.
Catullus was with Marius in this vic-
tory, yet Marius was the commander
in chief in the Cimbrian war, there-
fore the whole honour of the victory
was ascribed to him. Comp. l. 253.

251.—After—the crow, &c.] And
other birds of prey, which, after the
battle, came to feed upon the slain.
See Hist. II. i. & 2. 393, et al. q. d.
After the battle was ended. See sat.
iv. l. 109.

252. Greater corseas.] The Cim-
bri were, in general, men of large
stature.

253. His noble colleague.] Q. Ca-
tullus, who had been second in com-
mand, and was of noble birth.

—Is adorned with the second lau-
ret.] Received only the second
honours of the day.

254. The Decii, &c.] These,
though originally of low extraction,
yet gained immortal honours, by sa-
crating their lives for their country;
the father in the Latin war, the son
in the Heruscan, and the grandson
in the war against Pyrrhus.

255. Whole legions, &c.] The Ro-
mans had a superstition, that if their
general would consent to be devoted
to death, or sacrificed to Jupiter
Another Arpinian, in the mountain of the Volsci, used 245
To demand wages, tired with the plough of another man;
After this he broke a knotty vine with his head,
If, idle, he fortified the camp with a lazy axe.
Yet he both the Cimbri, and the greatest dangers of
affairs,
Sustains, and alone protects the trembling city. 250
And so, after to the Cimbri, and to the slaughter, the
crows
Flew, who had never touched greater carcases,
His noble colleague is adorned with the second laurel.

The souls of the Decii were plebeian, their names
Plebeian: yet these, for whole legions, and for all 255
Our auxiliaries, and for all the Latin common people,
Suffice for the infernal Gods, and parent Earth:
For the Decii were of more value than those who were
saved by them.

Born from a servant maid, the robe and diadem of Romulus,
And the fasces, that last of good kings deserved. 260
The youths of the consul himself were opening the fasten-
ings

Mars, the Earth, and the infernal Gods, all the misfortunes of his party
would be transferred on their enemies.
This opinion was confirmed by seve-
ral successful instances, particularly
two, in the persons of the Decii, fa-
ther and son. The first being consul
with Manlius in the wars against the
Latin, and perceiving the left wing,
which he commanded, give back,
called out to Valerius the high priest
to perform on him the ceremony of
consecration, (Livy, lib. viii.) and
immediately spurred his horse into
the thickest of the enemies, where
he was killed, and the Romans gained
the battle. His son afterwards died
in the same manner in the war against
the Gauls, with the like success.

237. Sufficient. i. e. To appease, and
render them propitious to the Roman
arms.

238. More value, &c. Such men
as these are to be more highly prized
than all the army and people for
whom they thus nobly sacrificed their
lives.

239. Born from a servant maid.—
Servius Tullius, born of the captive
Quiricula. But Livy supposes her
to have been wife to a prince of Cor-
iculum, (a town of the Sabines in
Italy,) who was killed at the taking
of the town, and his wife carried
away captive by Tarquinius Priscus,
and presented as a slave to his wife
Tanaquil, in whose service she was
delivered of this Tullius.

239. The robe, &c. The ensigns of
royalty are here put for the kingdom,
or royalty itself; so the fasces, for the
highest offices in the state. See sat.
iii. 118, note.

—Romulus.] Called Quirinus. See
sat. iii. 1. 67, note on "O Quirinus."

260. Last of good kings.] Livy
says that, with him, justa ac legi-
tima regna ceciderunt.

261. Youths of the consul, &c.—
The two sons of L. Junius Brutus,
Titus and Tiberius, who, after their
father had driven Tarquin, and his
whole race, out of Rome, and taken
an oath of the Romans never more
to suffer a king, entered into a con-
spiracy to restore the Tarquins; the
sum of which was, that the gates of
the city should be left open in the
night-time for the Tarquins to enter:
to this purpose they sent letters, un-
Exulibus juvenes ipsius consulis, et quos Magnum aliquid dubia pro libertate deceret, Quod miraretur cum Coclite Mutius, et quae Imperii fines Tiberinum virgo natavit. Occulta ad patres produxit crimina servus Matronis lugendus: at illos verbera justis Afficiunt penis, et legum prima securis. Malo pater tibi sit Thersites, dummodo tu sis Aescidæ similis, Vulcaniaque arma capessas, Quam te Thersite similem producat Achilles. Et tamen, ut longe repetas, longeque revolvas Nomen, ab infami gentem deducis asylo; Majorum primus quisquis fuit ille tuorum, Aut pastor fuit, aut illud, quod dicere nolo.

der their own hands, with promises to this effect.

—The fastenings, &c.] The bars of the city gates, which were to be betrayed to the Tarquins.

262. Exiled tyrants.] The Tarquins.

263. Some great thing, &c.] It would have been becoming these sons of the patriot Brutus to have stricken some great stroke, that might have tended to secure the public liberty; which, under the new government, after the expulsion of the kings, must have been in a doubtful and uncertain state; not as yet established.

264. Mutius Scaevola, who, when Porsonna, king of Tuscany, had entered into an alliance with the Tarquins, to restore them by force, went into the enemy's camp with a resolution to kill their king Porsonna, but, instead of him, killed one of his officers; and, being brought before the king, and finding his error, burnt off his right hand, as a penalty for his mistake.

—Coclut.] Horatius, being to guard a bridge, which he perceived the enemy would soon be master of, he stood and resolutely opposed part of their army, while his own party re-passed the bridge, and broke it down after them. He then threw himself, armed as he was, into the Tiber, and swam into the city.

264. Who evens, &c.] Caelia, a Roman virgin, who was given to

king Porsonna as an hostage, made her escape from the guards, and swam over the Tiber. King Porsonna was so stricken with these three instances of Roman bravery, that he withdrew his army, and courted their friendship.

266. A slave.] Vindicius, a slave who waited at table, overbearing part of the discourse among the conspirators, went strait to the consuls, and informed them of what he had heard. The ambassadors from the Tarquins were apprehended and searched; the letters above mentioned were found upon them, and the criminals seized.

—Bevailed by matrons, &c.] By the mothers of such of the conspirators as were put to death, as the sad cause of their destruction, by accusing them to the senate.

—Produced.] Produced—brought out, discovered.

267. Est stripes, &c.] The proof being evident against them, they suffered the punishment (which was newly introduced) of being tied naked to a stake, where they were first whipped by the lictors, then beheaded: and Brutus, by virtue of his office, was unhappily obliged to see this rigorous sentence executed on his own children. See Ann. vi. 817—23.

268. First axe of the laws.] i.e. The first time this sentence had been
Of the gates, betrayed to the exiled tyrants, and whom
some great thing for doubtful liberty might have become,
Which Mutius, with Cocles, might admire, and the virgin
Who swam the Tiber, the bounds of our empire.
A slave, to be bewailed by matrons, produced their hidden
crimes
To the fathers: but stripes affected them with just
Punishment, and the first axe of the laws.
I had rather thy father were Thersites, so thou art
Like Achilles, and take in hand the Vulcanian arms,
Than that Achilles should produce thee like Thersites.
And yet, however far you may fetch, and far revolve
Your name, you deduce your race from an infamous
asylum.

Whoever he, the first of your ancestors, was,
Either he was a shepherd, or that which I am unwilling to
say.

executed since the making of the
law.

269. Thersites.] An ugly buffoon
in the Grecian army before Troy.

270. Achilles.] Bacides-es, or—is,
so called from his grandfather Bacus,
who was the father of Pelus, the
father of Achilles.

—The Vulcanian arms.] Or ar-
mour, that was made by Vulcan, at
the request of Thetis, the mother of
Achilles, which could be pierced by
no human force.

271. Than that Achilles, &c.] The
poet here still maintains his argu-
ment, viz. that a virtuous person, of
low and mean birth, may be great
and respectable: whereas a vicious
and profligate person, though of the
noblest extraction, is detestable and
contemptible.

272. However far, &c.] Juvenal
here strikes at the root of all family-
pride among the Romans, by carry-
ing them up to their original. Re-
volve, roll or trace back, for however
many generations.

273. An infamous asylum.] Romu-
lus, in order to promote the peo-
puling of the city in its first infancy,
established an asylum, or sanctuary,
where all outlaws, vagabonds, and
criminals of all kinds, who could
make their escape thither, were sure
to be safe.

275. Either he was a shepherd.]—
As were Romulus and Remus, and,
their bringer up, Faustulus.

—Unwilling to say.] As the poet
does not speak his own meaning, it
may not be very easy to determine
it; but it is likely that he would in-
animate, that none of the Romans had
much to brag of in point of family
grandeur, and that none of them
could tell but that they might have
come from some robber, or cut-throat,
among the first fugitives to Rome,
or even from something worse than
that, if worse could be: and indeed
Romulus himself, their founder, was
a parricide, for he is said to have
crushed his brother Remus.

Thus Juvenal concludes this fine
Satire on family-pride, which he
takes every occasion to mortify, by
shewing, that what a man is in him-
self, not what his ancestors were, is
the great matter to be considered.

Worth makes the man, the weft of
it the fellow;
The rest is all but leather or
prune.

Pope.
Satira Decima.

ARGUMENT.

The Poet's design in this Satire, which deservedly holds the first rank among all performances of the kind, is to represent the various wishes and desires of mankind, and to show the folly of them. He mentions riches, honours, eloquence, fame for martial achievements, long life, and beauty, and gives instances of their having proved ruinous to the possessors of them. He concludes,

OMNIBUS in terris, quae sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona, atque illis multum diversa, remotâ
Erroris nebula: quid enim ratione timemus,

Aut cupidus? quid tam dextro pede concipi, ut te
Conati non peniteat, votique peracti?

Evertere domos totas optantibus ipsis
Difaciles. Nocturna toga, nocturna petuntur

* This satire has been always admired; Bishop Burnet goes so far, as to recommend it (together with Persius) to the serious perusal and practice of the divines in his diocese, as the best common places for their sermons, as the storehouses and magazines of moral virtues, from whence they may draw out, as they have occasion, all manner of assistance for the accomplishment of a virtuous life. The tenth Satire (says Crusius in his Lives of the Roman Poets) is imitable for the excellence of its morality, and sublime sentiments.

Line 1. Cadiz.] An island without the straights of Gibraltar in the south part of Spain, divided from the continent by a small creek. Now called Cadiz, by corruption Calis.

2. The East.] Aurora, quasi aura hora, from the golden-coloured splendour of day-break, metaphor of the East.

—Ganges.] The greatest river in the East, dividing India into two parts.

3-4. Cloud of error.] That veil of darkness and ignorance which is over the human mind, and hides from it, as it were, the faculty of perceiving our real and best interests, as distinguished from those which are deceitful and imaginary.

4. What, with reason.] According to the rules of right and sober reason.

5. So prosperously, &c.] Tam dextro pede—so prosperous a footing—with ever such hope and prospect of success, that you may not repent your endeavour (constus) and pains to accomplish it, and of your desires and wishes being fully completed and answered?—votique peracti.
Tenth Satire.

ARGUMENT.

Therefore, that we should leave it to the gods to make a choice for us, they knowing what is most for our good. All that we can safely ask is health of body and mind: possessed of these, we have enough to make us happy, and therefore it is not much matter what we want besides.

In all lands, which are from Gades to The East and the Ganges, few can distinguish True good things, and those greatly different from them, the cloud Of error removed: for what, with reason do we fear, Or desire? what do you contrive so prosperously, that you May not repent of your endeavour, and of your accomplished wish?
The easy gods have overturned whole houses, themselves Wishing it. Things hurtful by the gown, hurtful by warfare,

The right and left were ominous—dexter-a-um, therefore, signifies lucky, favourable, fortunate, propitious—as laevus-a-um, unlucky, inconvenient, unseasonable.

Tam dextro pede is equivalent to tam fausto—secundo—prospero pede.

I pede fausto—go on and prosper.

Hor. lib. ii. epist. ii. l. 37. So Virg.

Sin. vii. i. 322.

Et nos et nos dexter adi pede voca secundo.

"Approach us, and thy sacred "rites, with thy favourable presence."

Fem—lit. a foot, that member of the body on which we stand—sometimes means the foundation of any thing—a plot for building;—so, in a moral sense, those conceptions and contrivances of the mind, which are the foundations of human action, on which men build for profit or happiness;—this seems to be its meaning here.

7. The easy gods, &c.] The gods, by yielding to the prayers and wishes of mankind, have often occasioned their ruin, by granting such things as in the end proved hurtful. So that, in truth, men, by wishing for what appeared to them desirable, have, in effect, themselves wished their own destruction.

8. By the gown.] Toga here being opposed to militia, may allude to the gown worn by the senators and magistrates of Rome; and so, by me—
Militia. Torrens dicendi copia multis,
Et sua mortifera est facundia. Viribus ille
Conficius perit, admirandisque lacertis.
Sed plures nimiae congesta pecunia cura
Strangulat, et cuncta exasperans patrimoniam census,
Quanto delphinis basilae Britannica major.
Temporibus diris igitur, jusuaque Neronis,
Longinum, et magnos Senecae prædivitus hortos
Clausit, et egregias Lateranorum obsidet aedes
Tota cohors: rarus venit in caesareas miles.
Pauca licet portes argenti vascula puri,
Nocte iter ingressus, gladium contumque timebist,
Et motu ad lunam trepidabis arundinum umbram.

PRIMA FERET VACUUS CORAM LATERONE VIATOR.
Divitiae ut crescent, ut opes; ut maxima toto
Nostra sit arca foro: sed nulla aonita bibuntur

9. A fascet copibus. qu. Many
covet a great degree of eloquence; but how fatal has this proved to pos-
sessors of it! Witness Demosthenes and Cicero, who both came to violent
deaths—the former driven, by the malice of his enemies, to poison him-
self; the latter slain by order of M. Antony. See Keysler's Travels,
vol. ii. p. 342, note.

10. To his strength. Alluding to
Milo, the famous wrestler, born at
Crotum, in Italy, who, presuming too
much on his great strength, would
try whether he could not rend saun-
der a tree which was cleft as it grew
in the forest; it yielded at first to his
violence, but it closed presently again,
and, catching his hands, held him,
till the wolves devoured him.

ruinae, destruas. Strangulo quasi
stringo gulam.

The poet is here shewing, that, of
ten, signify their civil officers in the
government of the state. — q. d. Many
have wished for a share in the govern-
ment and administration of civil af-
fairs, others for high rank and post
of command in the army, each of
which have been attended with damage
to those who have eagerly sought af-
ter them.

13. Exceeding, &c.] Beyond
the rate of a common fortune.

14. A British whale.] A whale
found in the British seas.

15. Longinus. Cassius Longinus,
put to death by Nero: his pretended
crime was, that he had, in his cham-
ber, an image of Cassius, one of Ju-
lius Caesar's murderers, but that
which really made him a delinquent
was his great wealth, which the em-
peror seized.

16. Since.] Tutor to Nero—sup-
pposed to be one in Piso's conspiracy,
but put to death for his great riches.
Sylvanus the tribune, by order of
Nero, surrounded Seneca's magni-
cent villa, near Rome, with a troop
of soldiers, and then sent in a centu-
rian to acquaint him with the em-
peror's orders, that he should put him-
self to death. On the receipt of this,
he opened the veins of his arms
and legs, then was put into a hot bath; but
this not finishing him, he drank poison.

17. Surrounded.] Beset—encom-
passed.

—Lateranus.] Plautius Lateranus
had a sumptuous palace, in which he
was beset by order of Nero, and
Are asked: a fluent copiousness of speech to many
And their own eloquence is deadly.—He, to his strength 10
Trusting, and to his wonderful arms, perished.
But money, heaped together with too much care, destroys
More, and an income exceeding all patrimonies,
As much as a British whale is greater than dolphins.
Therefore in direful times, and by the command of Nero,
A whole troop Longinus, and the large gardens of wealthy
Seneca,
Surrounded, and besieged the stately buildings of the Lateran—
The soldier seldom comes into a garret.
Though you should carry but few small vessels of pure silver,
Going on a journey by night, you will fear the sword and
the pole, 20
And tremble at the shadow of a reed moved, by moonlight.

AN EMPTY TRAVELLER WILL SING BEFORE A ROBBER.

Commonly the first things prayed for, and most known
at all temples,
Are, that riches may increase, and wealth; that our chest
may be
The greatest in the whole forum: but no poisons are
killed so suddenly, by Thurius the
tribune, that he had not a moment's
time allowed him to take leave of his
children and family. He had been
designed consul.
18. The soldier, &c.] Canaculum
signifies a place to sup in—an upper
chamber—also a garret, a cockloft in
the top of the house, commonly let
to poor people, the inhabitants of
which were too poor to run any risk
of the emperor's sending soldiers to
murder them for what they have.
19. Though you should carry, &c.]
Though not so rich as to become an
object of the emperor's avarice and
cruelty, yet you cannot travel by
night, with the paltry charge of a
little silver plate, without fear of your
life from robbers, who may either
stab you with a sword, or knock you
down with a bludgeon, in order to
rob you.
20. Pole.] Contus signifies a long
pole or staff—also a weapon, where-
with they used to fight beasts upon
the stage. It is probable that the
robbers about Rome armed themselves
with these, as ours, about London,
arm themselves with large sticks or
bludgeons.
21. Tremble, &c.] They are alarm-
ed with the least appearance of any
thing moving near them, even the
trembling and nodding of a bulrush,
when its shadow appears by moon-
light.
22. Empty traveller, &c.] Having
nothing to lose, he has nothing to
fear, and therefore has nothing to in-
terrupt his jollity as he travels along,
though in the presence of a robber.
23. Temples.] Where people go to
make prayers to the gods, and to im-
prove the fulfilment of their desires
and wishes.
25. The greatest, &c.] The forum,
or market-place, at Rome, was the
place where much money-business
was transacted, and where money-
Fictilibus: tunc illa time, cum pocula sumes
Gemmata, et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem: flebat contrarius alter?
Sed faciles cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor,
Perpetuo risu pulmonem agitare solebat
Democritus, quanquam non essent urbis us illis
Prætexta, et trabæ, fases, lectica, tribunal.
Quid, si vidisset Prætorem in curribus altis
Extantem, et medio sublimem in pulvere circi,
In tunici Jovis, et pictæ Sarrana ferentem
Ex humeris aulea toge, magnaque corona
Tantum orbem, quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, et sibi Consul

lers and borrowers met together; and he that was richest, and had most
to keep, was sure to make the greatest sums by interest on his money,
and perhaps was most respected.
Hence the poet may be understood to mean, that it was the chief wish of
most people to be richer than others.
Or, he may here allude to the chests of money belonging to the senators,
and other rich men, which were laid up for safety in some of the build-
ings about the forum, as the temple of Castor, and others. Comp. sat.
xiv. 1. 258–9.
—No poisons. &c.] The poorer sort of people might drink out of
their coarse cups of earthen ware,
without any fear of being poisoned for
what they had.
27. Set with gemæ.] This was a mark of great riches.
—Setine wine.] So called from Set-
tia, a city of Campania. It was a
most delicious wine, preferred by
Augustus, and the succeeding em-
perors, to all other. Glossa with a fine
red colour, and sparkling in the cup.
—Wide globi.] Large golden cups.
Those who were rich enough to af-
ford these things, might indeed rea-
sonably fear being poisoned by some-
body, in order to get their estates.
28. Do you approve.] Laudas—
praise or commend his conduct; for
while these philosophers lived, many
accounted them mad.
One of the wise men, &c.] Mean-
ing Democritus of Abdera, who al-
ways laughed, because he believed
our actions to be folly: whereas He-
raclitus of Ephesus, the other of the
wise men here alluded to, always
wept, because he thought them to be
miserable.
29. As oft as, &c.] Whenever he
went out of his house—as oft as he
stepped over his threshold.
30. The other.] Heraclitus. See
note on line 28.
31. The censures, &c.] It is easy
enough to find matter for severe
laughter. Rigidum here, as an epithet
to laughter, seems to denote that sort
of censorious sneer which condemns
and censures, at the same time that
it derides the follies of mankind.
32. The wonder is, &c.] How Her-
aclitus could find tears enough to
express his grief at human wretched-
ness, guilt, and woe, the occasions
of it are so frequent.
33. In those cities.] As there is at
Rome. The poet here satirizes the
ridiculous appendages and ensigns of
office, which were so coveted and
esteemed by the Romans, as if they
could convey happiness to the wearers.
He would also insinuate, that these
things were made ridiculous by the
conduct of the possessors of them.
SAT. II.

JUVENAL'S SATIRES.

From earthen ware: then fear them, when you take cups
Set with gems, and Setine wine shall sparkle in wide gold.
Nor therefore do you approve, that one of the wise men
Laughed, as oft as from the threshold he had moved, and
Brought forward one foot; the other contrary, wept? 30
But the censure of a severe laugh is easy to any one,
The wonder is whence that moisture could suffice for his
eyes.

With perpetual laughter, Democritus used to agitate
His lungs, though there were not, in those cities,
Senatorial gowns, robes, rods, a litter, a tribunal. 35
What, if he had seen the praetor, in high chariots
Standing forth, and sublime in the midst of the dust of the circus,

In the coat of Jove, and bearing from his shoulders the
Tyrian
Tapestry of an embroidered gown, and of a great crown
So large an orb, as no neck is sufficient for? 40
For a sweating officer holds this, and lest the consul should

35. Senatorial gowns.] Prætexta—so called because they were faced and bordered with purpœ—worn by the patricians and senators.
—Robes.] Trabeæ—robes worn by kings, consuls, and augurs.
—Rods.] Fascæ—bundles of birch rods carried before the Roman magistrates, with an axe bound up in the middle of them, so as to appear at the top. These were ensigns of their official power to punish crimes, either by scourging or death.
—A litter.] Lectus. See sat. i. 52, note.
—Tribunal.] A seat in the forum, built by Romulus, in the form of an half-moon, where the judges sat, who had jurisdiction over the highest offences: at the upper part was placed the sella curulis, in which the praetor sat.

36. The praetor, &c.] He describes and denides the figure which the praetor made, when presiding at the Circensian games.
—In high chariots.] In a triumphal car, which was gilt, and drawn by four white horses—perhaps, by the plural curribus, we may understand that he had several for different occasions.

37. Dust of the circus.] He stood, by the height and sublimity of his situation, fully exposed to the dust, which the chariots and horses of the racers raised.

38. Coat of Jove.] In a triumphal habit; for those who triumphed wore a tunic, or garment, which, at other times, was kept in the temple of Jupiter.

38-9. The Tyrian tapestry, &c.] Sarra, (from Heb. סרה,) a name of Tyre, where hangings and tapestry were made, as also where the fish was caught, from whence the purple was taken with which they were dyed. This must be a very heavy material for a gown, especially as it was also embroidered with divers colours; and such a garment must be very cumbersome to the wearer, as it hung from his shoulders.

40. So large an orb, &c.] Add to this, a great heavy crown, the circumference of which was so large and thick, that no neck could be strong enough to avoid bending under it.

41. A sweating officer.] Publicus signifies some official servant, in some public office about the praetor on these occasions, who sat by him in the cha-
Ne placet, currus servus portatur cedem.
Da nunc et volucrum, sceptro quae surgit eburno,
Illinc cornuciones, hinc praecedentia longi
Agminis officia, et niveos ad fronsa Quirites,
Defossa in loculis quos sportula fecit amicos.
Tunc quoque materiam risus invent ad omnes
Occursus hominum; cujus prudentia monstrat,
Summos posse viros, et magna exempla daturos,
Vervecum in patria, crassoque sub aere nasci.
Ridebat curas, necnon et gaudia vulgi,
Interdum et lachrymas; cum fortunae ipse minaci
Mandaret laqueum, mediumque ostenderet ungum.
Ergo supervacua haec aut perniciosa petuntur,
Propert quae fas est genus incerare Deorum.

riot, in order to assist in bearing up
the crown, the weight of which made
him sweat in holding it up.

41. *Lest the consul,* &c. The an-
cients had an institution, that a slave
should ride in the same chariot when
a consul triumphed, and should ad-
monish him to know himself, lest he
should be too vain.

This was done with regard to the
prætor at the Circensian games, who,
as we have seen above, appeared like
a victorious consul, with the habit and
equipage of triumph—Juvenal seems
to use the word consul, here, on that
account.

43. *Add the bird,* &c. Among
other ensigns of triumph, the prætor,
on the above occasion, held an ivory
rod, or sceptre, in his hand, with the
figure of an eagle, with wings ex-
panded, as if rising for fight, on the
top of it.

44. *The trumpeters.* Or blowers
of the horn, or cornet. These, with the
tubae, which latter seem included
here under the general name of cor-
nicines, always attended the camp,
and, on the return of the conqueror,
preceded the triumphal chariot, sound-
ing their instruments.

—The preceding offices, &c. Offi-
cium signifies sometimes a solemn
attendance on some public occasion, as
on marriages, funerals, triumphs, &c.
Here it denotes, that the prætor was
attended, on this occasion, by a long
train of his friends and dependents, who
came to grace the solemnity, by march-
ing in procession before his chariot.

45. *Snowy citzens,* &c. Many of
the citizens, as was usual at triumphs,
dressed in white robes, walking by
the side of the horses, and holding
the bridles.

46. *The sportula.* The dole-basket.
See sat. I. l. 81.

—*Buried in his coffers.* The mean-
ing of this passage seems to be, that
these citizens appeared, and gave
their attendance, not from any real
value for him, but for what they
could get.

By defossa in loculis is meant the
mere promise of a sportula; it shews
the corruption of the Romans, who
were willing to attend in his train,
and shew every mark of flattery,
through the hope of a reward, which
was safe in his own pocket.—q. d.
All this formed a scene which would
have made Democritus shake his sides
with laughing. Comp. l. 33-4.

47. *Then also hoc.* Democritus in
his time.

47-8. *At all meetings of men.*—
Every time he met people as he
walked about—or, in every company
he met with.

48. *Whose prudence.* Wisdom,
discrimination of right and wrong.

50. *Of blockheads.* Verex liter-
ally signifies a wether-sheep, but was
properly used for a stupid person;
as we use the word sheepish, and
sheepishness, in something like the
same sense, to denote an awkward,
stupid shyness.
Please himself, a slave is carried in the same chariot.
Now add the bird which rises on the ivory sceptre,
There the trumpeters, here the preceding offices of a long
Train, and the snowy citizens at his bridles,
Whom the sportula, buried in his coffers, has made his
friends.
Then also he found matter of laughter at all
Meetings of men; whose prudence shews,
That great men, and those about to give great examples,
May be born in the country of blockheads, and under
thick air.
He derided the cares, and also the joys of the vulgar,
And sometimes their tears; when himself could present a
halter
To threatening Fortune, and shew his middle nail.
Therefore, these (are) unprofitable, or pernicious things,
(which) are asked,
For which it is lawful to cover with wax the knees of the
gods.

The poet therefore means, a country of stupid fellows. Plaut. Pers. act ii. has, Ain’ vero vervecum caput?
30. Thick air.] Democritus was born at Abdera, a city of Thrace, where the air, which was foggy and thick, was supposed to make the inhabitants dull and stupid.
So Horace, speaking of Alexander the Great, as a critic of little or no discernment in literature, says, Boeotium in crasso juro of cerumet. Epist. i. lib. ii. l. 244. By which, as by many other testimonies, we find that the inhabitants of Boeotia were stigmatized also in the same manner. Hence Boeotium ingenium was a phrase for dulness and stupidity.
32. Present a halter, &c.] Mandare laqueum allicat, was a phrase made use of to signify the utmost contempt and indifference, like sending a halter to a person, as if to bid him hang himself. Democritus is here represented in this light as continually laughing at the cares and joys of the general herd, and as himself treating with scorn the frowns of adverse fortune.
33. His middle nail, i.e. His middle finger, and point at her in def-
Quosdam praecipitat subjecta potentia magnae
Invidiae; mergit longa atque insignis honorum
Pagina; descendunt statuae, restemque sequuntur;
Ipseae deinde rotas bigarum impacta secures;
Credet, et immissis franguntur crura caballis.

Jam strident ignes, jam foliibus atque caminis
Ardet adoratum populo caput, et crepat ingens
Sejanus: deinde ex facie toto orbis secundat
Flunt urceoli, pelves, sartago, patellae.
Pone domi lauros, duc in Capitola magnam
Cretatunque bovem; Sejanus ducitur unco
Spectandum: gaudent omnes: quae labra? quis illi
Vultus erat? nunquam (si quid mihi credi) amavi
Hunc hominem: sed quo cecidit sub crimine? quisnam
Delator? quibus indicis? quo teste probavit?
Nil horum: verbosa et grandis epistola venit

took away the paper, tore it, and offered to the gods what they had promised. The gods permit us to ask, but the consequences of having our petitions answered are often fatal.

Comp. l. 7., 8.

56. Precipitatus snum.] viz. Into ruin and destruction.

57. Catalogue, &c.] Pagina, in its proper and literal sense, signifies a page of a book, but here alludes to a plate, or table of brass, fixed before the statues of eminent persons, and containing all the titles and honours of him whose statue it was.

—Overwhelms.] With ruin, by exposing them to the envy and malice of those, in whose power and inclination it may be to disgrace and destroy them.

58. Statues descend.] Are pulled down.

Follow the rope.] With which the populace (set on work by a notion of doing what would please the emperor, who had disgraced his prime-minister Sejanus) first pulled down all the statues of Sejanus, of which there were many set up in Rome, and then dragged them with ropes about the streets.

59. The driven sat.] Impacta—driven—forced against. There were some statues of Sejanus, by which he was represented on horseback; others in a triumphal car, drawn by two horses (comp. sat. viii. l. 3.) all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the fire and melted.

60. Undeserving horses, &c.] Their spite against Sejanus, who could alone deserve their indignation, carried them to such fury, as to demolish even the most innocent appendages to his state and dignity.

61. The fires rose, &c.] From the force of the bellows, in the forges prepared for melting the brass of the statues.

—Stoves.] Or furnaces.

62. The head adored, &c.] Of Sejanus, once the darling of the people, who once worshipped him as a god.

63. Crutches.] By the violence of the flames.

—Second face, &c.] Sejanus was so favoured by Tiberius, that he raised him to the highest dignity next to himself.

64. Water-pots, &c.] The meanest household utensils are made from the brass, which once conferred the highest honour on Sejanus, when representing him in the form of statues.

65. Laurel, &c.] Here the poet shows the malicious triumph of envy. It was customary to adorn the doors of their houses with crowns, or gar-
Power, subject to great envy, precipitates some,
A long and famous catalogue of honours overwhelms,
Statues descend and they follow the rope;
Then, the driven axe, the very wheels of two-horse cars
Demolishes, and the legs of the undeserving horses are
broken.

Now the fires roar, now with bellows and stoves,
The head adored by the people burns, and the great
Sejanus
Cracks: then, from the second face in the whole world,
Are made water-pots, basons, a frying-pan, platters.
Place laurels at your house, lead to the capitol a large
White bull; Sejanus is dragged by a hook
To be looked upon: all rejoice: "what lips? what a
"countenance
"He had? I never (if you at all believe me) loved
"This man:—but under what crime did he fall? who
"was
"The informer? from what discoveries? by what witness
"hath he proved it?"

"Nothing of these: a verbose and great epistle came from

lands of laurel, on any public occasion of joy; such was the fall of
poor Sejanus to his enemies.

66. A white bull.] The beasts sacrificed to the celestial gods were
white (cretatum, here, lit. chalked, white) those to the infernal gods
were black. This offering to Jupiter, in his temple on the capitol hill, must
be supposed to have been by the way of thanksgiving for the fall of Seja-
nus. A lively mark of the hatred and prejudice which the people had
conceived against him, on his disgrace: as it follows—
—Dragg'd by a hook.] To the Scale
Gemonia, and then thrown into the Tiber.

67. To be look'd upon.] As a spec-
tacle of contempt to the whole city.
—All rejoice.] At his disgrace and
misery the people triumph.
—"What lips, &c.] 'The poet here
supposes a language to be helden,
which is very natural for a prejudiced
ignorant people to utter on such an
occasion, as they saw him dragging
along by the hands of the executioner,
or perhaps as they viewed him lying
dead on the bank of the Tiber, (comp.
L. 86.) before his body was thrown
into it.
What a blubber-lipp'd, ill-looking fellow! say they.
69. What crime.] What was
charged against him (says one) that
he should be brought to this.
70. Informer.] Delator—his ac-
cuser to the emperor.
—What discoveries.] Of the fact,
and its circumstances? and on what
evidence hath he (i.e. the infor-
mer) proved the crime alleged against
him?
71. "Nothing of these."] Says the
answerer.—i.e. there was no regular
form of conviction.
—A great epistle, &c.] It, some
how or other, came to the ears of
Tiberius, that his favourite Sejanus
had a design upon the empire, on
which he wrote a long pompous epis-
tle to the senate, who had Sejanus
seized, and sentenced him to be pun-
ished, as is mentioned above: viz.
that he should be put to death, then
have a hook fixed in him, be dragged
through the streets of Rome to the
Scale Gemonia, and thrown at last
into the Tiber.

Tiberius was at that time at Capreis, an island on the coast of Naples, about twenty-five miles south of that city, indulging in all manner of excess and debauchery. The Scala Gemoniae was a place appointed either for torturing criminals, or for exposing their bodies after execution. Some derive the name Gemoniae from one Gemonius, who was first executed there; others from genere, to groan, because the place rang with the groans and complaints of those who were put to death. It was on the hill Aventinus, and there were several steps leading up to it, whence the place was called Scala Gemoniae. The dead bodies of those who died under the hands of the executioner were dragged thither by an iron hook, and after they had been some time exposed to public view, were thrown into the Tiber. See Ant. Univ. Hist. vol. xii. p. 214, note c.

73. Mob of Remus. i. e. The people in general; so called because descended from Romulus and Remus. How did they behave? says the querist.

—"It follows fortune," &c. It is answered—The common people behaved as they always do, by changing with the fortune of the condemned, and treating them with the utmost spite.

74. Nurscia, &c. Sejanus was a Tuscan, born at Volscinium, where the goddess of Nurscia, the same as Fortune, was worshipped. &c. If fortune had favoured Sejanus.

75. Secure old age, &c. If Tiberius had thought himself secure from any plot against him, and therefore had taken no measures to prevent the consequences of it.

76. Oppress'd. By death, from the hands of Sejanus. &c. If the plot of Sejanus had succeeded, and the emperor had been dethroned.

—Would, &c. That very populace who now treat the poor fallen Sejanus so ill, would have made him emperor, and have changed his name to the imperial title of Augustus.

—This very hour. Instead of his being put to death, dragged by the hook, and insulted by the populace, they would, at that very hour, have been heaping the highest honours upon him. So precarious, fluctuating, and uncertain, is the favour of the multitude!

77. We sell, &c. The poorer sort of plebeians used to sell their votes to the candidates for public offices, before Julius Cæsar took them the right of electing their magistrates. Since that time—

78. It.] The populace.

—Done with care. If eddut, literally, has poured out, as a person empties a vessel by pouring out the liquor. The poet means, that since the right of electing their magistrates was taken from them, and they could no longer sell their votes, they had parted with all their cares about the state.

—For it. That same populace.

—Which once gave, &c. By their
SAT. X. JUVENAL'S SATIRES.

"Capreae:"—"It is very well, I ask no more: but what did"
"The mob of Remus?"—"It follows fortune, as always,"
"and hates"
"The condemned—The same people, if Nurscia had"
"favoured"
"The Tuscan—if the secure old age of the prince had been"
"Oppressed, would, in this very hour, have called Sejanus,"
"Augustus. Long ago, ever since we sell our suffrages"
"To none, it has done with cares; for it, which once gave"
"Authority, fasces, legions, all things, now itself"
"Refrains, and anxious only wishes for two things,"
"Bread and the Circenses."—"I hear many are about to"
"perish"—
"No doubt: the furnace is large: my friend Brutidius"
"Met me, a little pale, at the altar of Mars"—
"How I fear lest Ajax conquered exact punishment,

having the right of election, conferred public offices on whom they chose.
79. Authority.] Power, or government: this alludes to the great offices in the state, which were once elective by the people.

—Furnaces.] Consuls and pretors, who had the fasces carried before them.

—Legions.] Military prefectures.
—All things.] All elective offices.


80. Only wishes, &c.] Now they care for nothing else, at least with any anxiety, but for bread to be distributed to them as usual, by the command of the emperor, to satisfy their hunger; and the games in the circus to divert them: of these last the populace were very fond.

81. "I hear many," &c.] Here begins a fresh discourse on the occasion and circumstances of the time.

I hear, says one of the standers by, that Sejanus is not the only one who is to suffer; a good many more will be set off, as well as he, about this plot. No doubt, says the other—

82. The furnace is large.] And made to hold more statues for melting than those of Sejanus. See L.

82–3. Brutidius met me.] This was a rhetorician and famous historian, a great friend of Sejanus, and therefore was horribly frightened, lest it should be his turn next to be apprehended and put to death, as concerned in the conspiracy.

84. Let Ajax conquer'd, &c.]—Alluding to the story of Ajax, who, being overcome in his dispute with Ulysses about the armour of Achilles, (see Ovid. Met. lib. xiii.) went mad, fell upon man and beast, and afterwards destroyed himself.

These seem to be the words of Brutidius, expressing his fears of being suspected to have been concerned in the conspiracy with Sejanus; and, in order to wipe off all imputation of the kind, not only from himself, but from the person he is speaking to, he advises, that no time should be lost, but that they should hasten to the place where the corpse of Sejanus was exposed, and do some act which might be construed into an abhorrence of Sejanus, and consequently into a zeal for the honour and service of the emperor.

"How I fear," says Brutidius, looking aghast, "let the emperor,
Ut male defensus! curramus præcipites, et,
Dum jacet in ripa, calcemus Caesaris hostem.
Sed videant servi, ne quis neget, et pavidum in jus
Cervice asstricta dominum trahat. Hi sermones
Tunc de Sejanus: secreta hac murmurâ vulgi.
Vine salutari sicut Sejanus? habe
'Tantundem, atque illi sillas donare curules?
illum exercitus praeponen? tutor haberi
Principis Augustae Caprarum in rupe seditios
Cum græge Chaldeo? via certa pilis, cohortes,
Egregios equites, et castra domésticos—quidni
Hac cupies? et qui solunt occidere quemquam,
Posse volunt. Sed quæ praecella, et prospera tanti,
Cum rebus levis par sit mensura malorum?

"think's" his cause not cordially
"espoused, and that he was badly
"defended, should wreak his ven-
"gance on such as he suspects to
"have been too remiss, and, like the
"sanguineous Ajax, when overcome, like
"another victor Ajax, destroy all
"that he takes to be his enemies, as
"Ajax destroyed the sheep and oxen
"when he ran mad on his defeat,
"taking them for the Grecians, on
"when he vowed revenge." Other
"expatriation is given to this place,
"but I think this suits best with
92. Let us run, &c.] As precipi-
"tately, as fast as we can; let us lose
"no time to avoid the emperor's sus-
"picion of our favouring Sejanus,
"and wreaking his vengeance upon
us.

—White &c.] Sejanus—i.e. his
—corpses.
93. Lies on the bank.] i.e. Ex-
posed on the bank, before it is thrown
into the river Tiber.
—Trample, &c.] Set our feet upon
his corpse, to show our indignation
against this supposed enemy of Ti-
berius.
97. Let the slaves see, &c.] That
they may be witnesses for their mas-
ters, in case these should be accused
of not having done it, or of having
shown the least respect to Sejanus,
and so be brought under the displeas-
sure of the emperor, and hurry to
judgment.
98. Shackled neck."] Those who
were dragged to punishment, had a
chain or halter fastened about the
neck: this was the condition of some
when brought to trial; so, among us,
felons, and others accused of capital
offences, are usually brought to their
trial with yokes or fetters upon their
legs.

93-9. The discourses, &c.] Thus
the people talk about poor Sejanus,
the remembrance of his greatness
being all passed and gone, and his
shameful sufferings looked upon with
the most ignominious contempt.
90. Saluted, &c.] You, who think
happiness to consist in the favour of
the prince, in great power, and high
preference, what think you? do you
now wish to occupy the place which
Sejanus once held, to have as much
respect paid you, to accumulate as
many riches, to have as many prefer-
ments and places of honour in your
gift?
91. Chief chairs, &c.] Sillas
curules. The poet speaks in the plu-
ral number, as each of the great of-
ficers of Rome had a chair of state,
made of ivory, carved, and placed in
a chariot—currus—in which they were
wont to be carried to the senate; so
the pretor had his silla curulis, in
which he was carried to the forum,
and there sat in judgment. See be-
fore, I 33. n. 20. 4. When an able
was a person of senatorial dignity, he
was called curulis, from the curule
chair in which he was carried.
Sillas curules, here, is used in a
"As defended badly!—let us run headlong, and while he
Lies on the bank, trample on the enemy of Caesar.
But let the slaves see, lest any should deny it, and drag
into
Law their fearful master with shackled neck:" these were the
Discourses then about Sejanus; these the secret murmurs
of the vulgar.
Will you be saluted as Sejanus? have
As much—and give to one chief chairs of state—
Set another at the head of armies? be accounted guardian
Of a prince, sitting in the august rock of Caprean,
With a Chaldean band? you certainly would have javelins, cohorts,
Choice horsemen, domestic tents. "Why should you not
"Desire these things?" Even those who would not kill
any one
Would be able. But what renowned and prosperous things
are of so much
Value, since to prosperity there may be an equal measure
of evils?

metonymical sense. Like curule eburn.
Hor. bib. I. epist. vi. l. 73-4. to de-
ote the chief offices in the state,
which had all been in the disposal of the once-prosperous Sejanus. See the
last n. ad fin.
98. Guardian, &c.] Who, in the absence of Tiberius, at his palace on
the rock at Caprean, (see note on l.
71-2, ad fin.) amidst a band of astro-
logers from Chaldea, (who amused
the prince with their pretended know-
ledge of the stars, and their govern-
ment of human affairs,) governed all
his affairs of state, and managed
them, as a tutor or guardian manages
the affairs of a youth under age. Thus
high was Sejanus in the opinion and confidence of Tiberius? but do you envy him?
94. Javelins.] Pila were a kind of javelins with which the Roman foot
were armed; therefore the poet is
here to be understood as saying to the
person with whom he is supposed to
discourse, "You certainly wish to be
an officer, and to have soldiers un-
der your command."

—Cohors.] A cohort was a tenth
part of a legion.
95. Domestic tents, &c.] The cas-
tra domestica were composed of horses,
who were the body-guards of the
prince or praetor; hence called also
praetorian. These seem to have been
something like our life-guards.
—"Why should you not," &c.]—
What harm, say you, is there in
such a desire?—"I don't desire this
for the sake of hurting or killing
any body."—"Aye, that may be,
but still, to know that such a thing
may be in your power, upon occa-
sion, gives you no small idea of
self-importance."
97. What renowned, &c.] But, to
consider coolly of the matter, what is
there so valuable in dignity and pros-
perity, since, amid the enjoyment of
them, they are attended with an equal
measure of uneasiness, and when a
fatal reverse, even in the securest and
happiest moments, may be impending?
The evil, therefore, may be said, at least, to counterbalance the
good.
Hujus, qui trahitur, pretextam sumere mavis.
An Fidenarum, Gabiorumque esse potestas,
Et de mensurâ jus dicere, vasa minora
Frangere panosus vacuius Ædilis Ulubris?
Ergo quid optandum foret, ignorant esse fateris
Sejanum: nam qui nimios optabat honores,
Et nimias possebat opes, numerosa parabat
Exceâs turris tabulata, unde alterior esset
Casus, et impulse preceps immune ruine.
Quid Crassas, quid Pompeios exertit, et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe locus, nulla non arte petitus,
Magnaque numinis vota exaudita malignis.
Ad generum Cereris sine caede et vulnere pauci
Descendunt reges, et sicca morte tyranni.
Eloquium ac famam Demosthenis, aut Ciceronis
Incipit optare, et totis Quinquatribus optat,
Quisquis adhuc uno partam colit asse Minervam.

90. Of this man, &c.] Of Sejanus.
Had you rather be invested with his dignity?

100. The power.] The magistrate of some little town, like Fidenae, or Gabii. Called in Italy, Podestâ.
Something like what we should call a country justice.

102. A ragged Edile.] Pannosus signáxes patched or ragged. The Edile, in the burghs of Italy, was an officer who had jurisdiction over weights and measures, and if these were bad, he had authority to break them. He was an officer of low rank, and though, like all magistrates, he wore a gown, yet this having been delivered down from his predecessors, was old and ragged, very unlike the fine robe of Sejanus, and other chief magistrates at Rome. See Pers. sat. L. l. 130, and note.

—Empty Ulubra.] A small town of Campania, in Italy, very thinly inhabited. Comp. sat. iii. L. 2.

103. Therefore, &c.] In this, and the four following lines, the poet very finely applies what he has said, on the subject of Sejanus, to the main argument of this Satire; viz. that mortals are too short-sighted to see, and too ignorant to know, what is best for them, and therefore those things which are most coveted, often prove the most destructive; and the higher we rise in the gratification of our wishes, the higher may we be raising the precipice from which we may fall.

107. Enforced ruin.] Impulse ruine, into which he was driven, as if it were, by the envy and malice of those enemies, which his greatness, power, and prosperity, had created. Impulse, metaphor, alluding to the violence with which a person is thrown, or pushed, from an high precipice. Immune—dreadful—immense—huge—great.

108. The Crass. I] M. Crassus making war upon the Parthians for the sake of plunder. Sura, general of the enemy, slew him, and cut off his head and his hand, which he carried into Armenia to his master.

—The Pompeys.] Pompey the Great, being routed at the battle of Pharsalia, fled into Egypt, where he was perfidously slain. He left two sons, Cneius and Sextus; the first was defeated in a land battle in Spain, the other in a sea-fight on the coast of Sicily. We are not only to understand here Crassus and Pompey, but, by Crassos et Pompeios, plural, all such great men who have fallen by ill-fated ambition.
Had you rather take the robe of this man, who is dragged
Along, or be the power of Fidenza, or Gabii,
And judge about a measure, and lesser vessels
Break, a ragged Ædile at empty Ulubre?—
Therefore, what was to be wished for, you will confess
Sejanus
To have been ignorant; for he who desired too many
honours,
And sought too much wealth, was preparing numerous
Stories of an high tower, from whence his fall might be
Higher, and the precipice of his enforced ruin be dreadful.
What overthrew the Crassi, the Pompeys, and him
who
Brought down the subdued Romans to his scourges?
Why truly, the chief place, sought by every art,
And great vows listened to by malignant gods.
To the son-in-law of Ceres, without slaughter and wound,
Few
Kings descend, and tyrants by a dry death.
For the eloquence and fame of Demothenes, or of
Cicero,
He begins to wish, and does wish during the whole Quinquatria,
Whoever reveres Minerva, hitherto gotten for three farthings,

109. Brought down, &c.] i. e. Julius Caesar, who, after he had obtained
the sovereignty, partly by arms and violence, partly by art and intrigue, was publicly assassinated in
the senate-house, as a tyrant and enemy to the liberty of his country. His scourges—i. e. made them slaves, as
it were, and subject to his will, liable to be treated in the most humiliating manner.

110. Chief place.] The ambition of reigning absolutely. The poet here
shews the fatal source of misery to the aspiring and ambitious, namely,
restless desire after greatness, so as to leave no stone unturned to come at it—nulla non arte, &c.

111. Great vows.] i. e. Wishes and prayers for greatness, honours, riches, &c.

—By malignant gods.] Who, provoked by the unreasonable and foolish wishes of mortals, punish them, with
accepting their vows, and with granting their desires. Comp. l. 7–8.

112. Son-in-law of Ceres.] Pluto, the fabled god, and king of the infernal regions; he stole Proserpina,
the daughter of Jupiter and Ceres, and carried her to his subterranean dominions.
The poet means here to say, that few of the great and successful ambitious die, without some violence committed upon them.

113. A dry death.] Without bloodshed.

115. The whole, &c.] Minerva was the goddess of learning and eloquence; her festival was celebrated
for five days, hence called Quinquatria; during this the school-boys had holidays.

116. Whoever reveres, &c.] The poor school-boy, who has got as much
learning as has cost him about three farthings; i. e. the merest young
Quae sequitur custos angustae vernula capse:
El quo quid es terque perit orator: utrunque
Largus et exundans letho dedit ingenii fossa:
Ingenio manus est et servix caesa; nec unquam
Sanguine causidici maduerunt rostra pusillus.

"O fortunatam natam, me console, Romam!"

Antonii gladios potuit contemnere, sic sic
Omnia dixisset: ridenda poëmata malo,
Quam te conspicue, divina Philippica, famos.
Volveris a primâ qua proxima. Sevus et illum
Exitus eripuit, quem mirabantur Athenae
Torrentem, et pleni moderantiem frena theatris.

Dis ille adversus genitus, fatoque sinistro,
Quem pater ardentis massae fuligine lippus,
Al carbone et forcipibus, gladioque parante
Incede, et luteo Vulcanum ad rhetoram mist.

Bellorum exuviae, truncis affixa trophaeos.

beginner at the lower end of the school.

117. A little slave, &c.] This is a
natural image of a little master going
to school, with a servant-boy to carry
his satchel of books after him, and
heightens the ridiculous idea of his co-
veting the eloquence of the great orators.

118. Each orator, &c.] See note
on L. 9. &c. Both Demosthenes and
Cicero. Demosthenes, to avoid the
crassity of Antipater, poisoned himself.

120. Hand and neck, &c.] Of Ci-
cero, which were cut off by the emis-
saries of Antony, when they attacked
and murdered him in his litter on the
road. They, i.e. Tully’s head and
hand, were afterwards fixed up at the
rostra, from whence he had spoken
his Philippics, by order of Antony.

—Cut off by genius.] i.e. His ca-
pacity and powers of eloquence,
which he used against Antony,
brought this upon him.

121. Rostra.] A place in the fo-
rum, where lawyers and orators ha-
ranged. See AINSW. Rostra, No.
2. No weak lawyer, or pleader, could
ever make himself of consequence
enough to be in danger of any design
against his life, by what he was capa-
bile of saying in public.

122. O fortunatam, &c.] Mr. Dry-
den renders this line,

Fortune forlorn! the dying note
Of Rome,

Tell me, thy counsel sole, counsel’d thy

and observes, that “the Latin of this
“couplet is a verse of Tully’s, (in
“which he sets out the happiness of
“his own consulship,) famous for
“the vanity and ill poetry of it.”

It is bad enough; but Mr. Dryden
has made it still worse, by adding
more jingles to it. However, to at-
tempt translating it is ridiculous, be-
cause it disapproves the purpose of
the passage, which is to give a sam-
ple of Tully’s bad poetry in his own
words.

123. If thus, &c.] p. &. If Tully
had never written or spoken better
than this, he needed not to have
dreaded any mischief to himself; he
might have defied the swords which
Antony employed against him.

125. Laughter in poema.] Ridenda
—ridiculous, that are only fit to be
laughed at.

130. Divus Philippic.] Meaning
Cicero’s second Philippic, which, of
all the fourteen orations which he
made against Antony, was the most
cutting and severe, and this probably
cost him his life.
SAT. X. JUVENAL'S SATIRES. 180

Whom a little slave follows, the keeper of his narrow satchel:
But each orator perished by eloquence; each
A large and overflowing fountain of genius consigned to death.
The hand and neck was cut off by genius; nor ever
Wore rostra wet with the blood of a weak lawyer.
"O fortunatum natam, me consule, Romam!"
He might have contemned the swords of Antony, if thus
He had said all things. I like better laughable poems,
Than thee, divine Philippic of conspicuous fame,
Who art rolled up next from the first. Him also a cruel
Death snatched away, whom Athens admired,
Rapid, and moderating the reins of the full theatre.
He was begotten, the gods adverse, and fate unpropitious,
Whom his father, bear-eyed, with the reek of a burning mass,
From coal and pinces, and from the anvil preparing
Swords, and from dirty Vulcan, sent to a rhetorician.
The spoils of war, to maimed trophies a breast-plate.

He called these orations Philippics, as he tells Atticus, because in the freedom and manner of his speech he imitated the Philippics (Φιλιππικοί λόγοι) of Demosthenes, whose orations against Philip were so called.

126. Roll'd up, &c.] Volveris. The books of the ancients were rolled up in volumes of paper or parchment; this famous Philippic stood second in the volume. See sat. xiv. l. 102.

127. Athens admired.] Demosthenes. See note on l. 9.

128. Rapid.] Torrentem, his eloquence rapid and flowing, like the torrent of a river.

—Moderating—.] Or governing the full assembly of his hearers as he pleased, as a horse is governed and managed by a rein; so Demosthenes regulated and governed the minds of his auditory.

129. Gods adverse, &c.] It was a current notion among the ancients, that where people were unfortunate in their lives, the gods were displeased at their birth, and always took a part against them.

130. His father.] Demosthenes is said to have been the son of a blacksmith at Athens.

—Of a burning mass.] Large masses of iron, when red hot out of the forge, are very hurtful to the eyes of the workmen, from their great heat.

131. Coal and pinces, &c.] His father at first thought of bringing up his son Demosthenes to his own trade; but he took him from this, and put him to a rhetorician to be taught eloquence.

132. Dirty Vulcan.] Vulcan was the fabled god of smiths, whose trade is very filthy and dirty. Sat. XIII. l. 44.

133. Maimed trophies.] The trophy was a monument erected in memory of victory. The custom came from the Greeks, who, when they had routed their enemies, erected a tree, with all the branches cut off, on which they suspended the spoils of armour which they had taken from them, as well as other ensigns of victory: several of which the poet here enumerates; but as nothing was entire, the poet calls them maimed trophies.
Loricà, et fractâ de casside buccula pendens,
Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivis in arcu,
Humanis majora bonis creduntur: ad haec se
Romanus, Graiusque ac Barbarus induperator
Erexit: causas discriminis atque laboris
Inde habuit. Tantò majóri famæ sitis est, quæ
Virtutis: quis enim virtutem amplexitūre ipsam,
Premia si tollas? patriam tamen obruit olim
Gloria paucorum, et laudis, titulique cupidò
Hæsuri saxis cinerum custodibus: ad quæ
Discutienda valent sterilis pala rolora fīnas,
Quandoquidem data sunt ipsis quoque fata sepulchris.
Expènde Hannibalem: quot libras in duce summo
Inveniès? hic est, quem non capít Africa Mauro

134. A beaver.] Buccula, from bucca, the cheek, seems to have been that part of armour which was fastened to the helmet, and came down over the cheeks, and fastened under the chin.

135. Beam.] Temo was the beam of the wain, or the draught-tree, whereon the yoke hung: by this the chariot was supported and conducted, while drawn by the yoke.

136. A sad captive, &c.] On the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, and there sit bemoaning his wretched fate, while the conquerors were exulting in their victory. So DRYDEN:

On whose high convex sits a captive for,
And sighing casts a mournful look below.

137. To be greater, &c.] Such is the folly of mankind, that these wretched trifles are looked upon not only as bearing the highest value, but as something more than human.

—For these, &c.] Commanders of all nations have exerted themselves, through every scene of danger and fatigue, in order to get at these ensigns of fame and victory. Exeit se—hath roused himself to mighty deeds.

138. The Roman.] By the Roman, perhaps, we may understand Julius Cæsar, M. Antony, and others, who, while they were greedily following military glory, were preparing ruin for themselves, as well as many sad calamities to their country.

—Greek.] Here Miltiades and Themistocles, the two Athenian generals, may be alluded to, who, while they were catching at military fame, perished miserably.

139. Barbarian.] A name which the Greeks and Romans were fond of fixing on all but themselves.

Here may be meant Hannibal, the great Carthaginian general, who, while he vexed the Romans with continual wars, occasioned the overthrow of his country, and his own miserable death.

140. So much greater, &c.] These things have been the grand motives of their exertions, in the very face of difficulty, and even of death.

142. If you take away, &c.] Who is so disinterestedly virtuous, as to love and embrace virtue, merely for the sake of being and doing good? indeed, who would be virtuous at all, unless the fame and reputation of being so brought something with them to gratify the pride and vanity of the human heart? Virtue seldom walks forth, saith one, without vanity at her side.
Fixed, and a beaver hanging from a broken helmet,
A yoke deprived of its beam, the flag of a conquered
Three-oared vessel, and a sad captive at the top of an arch,
Are believed to be greater than human goods: for these
The Roman, Greek, and Barbarian commander hath
Exerted himself; the causes of danger and labour hath had
From thence. So much greater is the thirst of fame than
Of Virtue: for who embraces even Virtue itself, 141
If you take away its rewards?—yet formerly the glory
of a few
Has ruined a country, and the lust of praise, and of
A title to be fixed to the stones, the keepers of their ashes;
which,
To throw down, the evil strength of a barren fig-tree is
able,
Since fates are given also to sepulchres themselves.
Weigh Hannibal—how many pounds will you find in that
Great General? this is he, whom Africa, washed by the
Moorish

—The glory of a few.] As Marius,
Sylla, Pompey, Antony, &c.—q. d.
Many instances have there been,
where a few men, in search of fame,
and of the gratification of their ambition,
have been the destroyers of their country.
144. A title, &c.] An inscription to be put on their monuments, in
which their remains were deposited; this has often proved a motive of ambition,
and has urged men to the most dangerous, as well as mischievous exploits.
145. Evil strength, &c.] There was a sort of wild fig-tree, which grew
about walls and other buildings, which, by spreading and running its roots under them, and shooting its branches into the joinings of them,
In length of time weakened and destroyed them, as we often see done by ivy among us. See Pers. sat. l. i. 25.
Evil here is to be understood in the sense of hurtful, mischievous.
A poor motive to fame, then, is a stone monument with a fine inscription, which, in length of time, it will be in the power of a wild fig-tree to demolish.
146. Fates are given, &c.] Even sepulchres themselves must yield to
fate, and, consequently, the fame and glory, which they are meant to preserve, must perish with them; how vain then the pursuit, how vain the happiness, which has no other motive or foundation!
147. Weigh Hannibal.] Place him in the scale of human greatness; i.e.
consider him well, as a great man.
Hannibal was a valiant and politic Carthaginian commander; he gave the Romans several signal overthrows, particularly at Cannae, a village of Apulia, in the kingdom of
Naples.
—How many pounds, &c.] Also, how little is left of him! a few inconsiderable ashes! which may be contained within the compass of an urn, though, when living, Africa itself was too small for him! So
Dyden:
Great Hannibal within the balance lay,
And tell how many pounds his ashes weigh,
Whom Africa was not able to contain, &c.
148. Wash'd, &c.] By the Moorish sea. The poet describes the situation of Africa, the third part of the globe then known. From Asia it is epe
Perfusa occano, Niloque admota tepenti.
Rursus ad Æthiopum populos, aliosque elephantes
Additur imperii Hispana: Pyrenaæum
Translit: opposuit natura Alpenque nivemque:
Diduxit scopolos, et montem rupit aceto.
Jam tenet Italian, tamen ultra pergere tendit;
Actum, inquit, nihil est, nisi Peno milite portas
Frangimus, et mediâ vexillum pono Suburra.
O qualis facies, et quali digna tabellâ,
Cum Getula ducem portaret bellum lusum!
Exitus ergo quis est? ó gloria! vincitur idem
Nempe, et in exilium preceps fugit, atque ibi magnus
Mirandusque civis sedet ad pretoria regis,
Donec Bithyno libeat vigilare tyranno.

rated by the Nile; on the west it is
washed by the Atlantic ocean, which
beats upon the shores of Ethiopia
and Libya, joining to which were the
people of Mauritia, or Moors, con-
quered by Hannibal.
149. Warm Nile. Made so by the
great heat of the sun, it lying under
the torrid zone.
150. Asia. Rurusus—i. e. insignis,
moreover.
—Other elephants. Other coun-
tries where elephants are bred; mean-
ing, here, Libya and Mauritia,
which were conquered by Hannibal.
151. Spain is added, &c. To the
empires he had conquered he added
Spain, yet was not content.
—The Pyrenees. The Pyrenees,
as they are now called, that immense
range of high mountains which sepa-
rate France from Spain.
152. Nature opposed, &c. For na-
ture, as Pliny says, raised up the
high mountains of the Alps as a wall,
to defend Italy from the incursions
of the Barbarians. These are con-
stantly covered with snow.
153. Serrated rocks, &c. By im-
mensa dint of labour and perseverance
he cut a way in the rocks, sufficient
for his men, horses, and elephants to
pass.
—With vinegar. Livy says, that,
in order to open and enlarge the way
above mentioned, large trees were
felled, and piled round the rock, and
set on fire; the wind blowing hard, a
ferce flame soon broke out, so that
the rock glowed like the coals with
which it was heated. Then Hannibal
caused a great quantity of vinegar to
be poured upon the rock, which pierc-
ing into the veins of it, which were
now cracked by the intense heat of
the fire, calcined and softened it, so
that he could the more easily cut the
path through it.
Polybius says nothing of this vine-
ger, and therefore many reject this
incident as fabulous.
Pliny mentions one extraordinary
quality of vinegar, viz. its being able
to break rocks and stones which have
been heated by fire. But, admitting
this, it seems difficult to conceive how
Hannibal could procure a quantity of
vinegar sufficient for such a purpose,
in so mountainous and barren a
country. See ANM. Univ. Hist. vol.
xviii. p. 597, 8.
154. Possesses Italy, &c. i. e. Ar-
rives there, comes into Italy, which
for sixteen years together he wasted
and destroyed, beating the Roman
troops wherever he met them; but
he was not content with this, he de-
termined to go further, and take
Rome.
155. Nothing is done, &c. This is
the language of an ambitious mind,
which esteemed all that had been
done as nothing, unless Rome itself
were conquered.
—Punic army. The Puni (qual
Pheni s Phannichus unde orti) were
a people of Africa, near Carthage;
but being united to them, Puni is
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Sea, and adjoining to the warm Nile, does not contain:
Again, to the people of Ethiopia, and to other elephants,
Spain is added to his empires: the Pyrenean
He passes: nature opposed both Alps and snow:
He severed rocks, and rent the mountain with vinegar.
He now possesses Italy, yet endeavours to go farther:
"Nothing is done," says he, "unless, with the Punic army,
"we break
"The gates, and I place a banner in the midst of Suburra."
O what a face! and worthy of what a picture!
When the Getulian beast carried the one-eyed general!
Then what his exit? O glory! for this same man
Is subdued, and flies headlong into banishment, and there
a great
And much to be admired client sits at the palace of the
king,
Till it might please the Bithynian tyrant to awake.

used, per synec. for the Carthaginians in general.
156. Suburra.] One of the principal streets in Rome. See before, sat. iii. 5, note.
157. What a face!] What a figure was he all this while; how curious a picture would he have made, mounted on his elephant, and exhibiting his one-eyed countenance above the rest?

When Hannibal came into Etruria (Tuscany) the river Arno was swelled to a great height, insomuch that it occasioned the loss of many of his men and beasts, particularly of the elephants, of which the only one remaining was that on which Hannibal was mounted. Here, by the damps and fatigue, he lost one of his eyes.
158. Getulian beast.] i. e. The elephant. The Getulians were a people of Libya, bordering on Mauritania, where many elephants were found.
159. His exit.] What was the end of all his exploits, as well as of himself?
—O glory!] Alas, what is it all!
160. Is subdued, &c.] He was at last routed by Scipio, and forced to fly for refuge to Prusias king of Bithynia.
161. Client.] Clients signifies a retainer, a dependant, one who has put himself under the protection of a patron, to whom he pays all honour and observance.

This great and wonderful man was thus reduced, after all his glorious deeds.

—Sit, &c.] Like a poor and mean dependent.

162. Till it might please, &c.]—The word tyrant is not always to be taken, as among us it usually is, in a bad sense. It was used in old time in a good sense for a king, or sovereign.

—to awake.] When he came to prefer his petition for protection, he could gain no admission till the king's sleeping hours were over; Hannibal was now in too abject and mean a condition to demand an audience, or even to expect one, till the king was perfectly at leisure.

It is the custom of the eastern princes to sleep about the middle of the day (2 Sam. iv. 5.) when the heats are intense, and none dare disturb them. This was the occasion of the deaths of many in our time at Calcutta, where, when taken by the Subah Surajah Dowlah, a number of gentlemen were put into a place called the Black-hole, where the air was so confined, that it suffocated the greatest part of them: but they could not be released while their lives might have been saved; for, being put there
Finem animae, quae res humanas miscuit olim,
Non gladii, non saxa dabant, non tela, sed ille
Cannarum vindex, et tarsi sanguinis utor,
Annulus. I, demens, et sevatas curre per Alpes,
Ut pueris placeas, et declamatio fias.
Unus Pellaeo juveni non sufficit orbis:
Abstuat infelix angusto limite mundi,
Ut Gyare clausus scopulis, parvaque Seripho.
Cum tamen a figulis munitam intraverat urbem,
Sarcophago contentus erat. Mors sola fatetur
Quantula sint hominum corpuscula. Creditur olim
Velicatus Athos, et quicquid Graecia mendax
Audet in historia; constatrum classibus idem,
Suppositumque rotis solidum mare: credimus altos
Defecisse annes, epotaque flumina Medo
Prandente, et madidis cantat quae Sostratus alis.

by order of the Subah, who alone could order their release, the officers of that prince only answered their cries for deliverance, by saying, that the Subah was lain down to sleep, and nobody dared to wake him.

163. Disturbed human affairs. — Messuit, disorderly, put into confusion, a great part of the world, by his ambitious exploits and undertakings.

166. A king, &c.] When he overthrew the Romans at Cannae, he took above three bushels of gold rings from the dead bodies, which, says the poet, were fully revenged by his ring, which he always carried about him, and in which he concealed a dose of poison; so that when the Romans sent to Prusias to deliver him up, Hannibal, seeing there were no hopes of safety, took the poison and died. Thus fell that great man, who had so often escaped the swords, and the darts, and stones hurled by the enemy, as well as the dangers of the horrid rocks and precipices of the Alps.

166. Go modern.] For such were thou, and such are all who build their greatness and happiness on military fame.

167. Please boys, &c.] The boys in the schools used to be exercised in making and speaking declamations, the subjects of which were usually taken from histories of famous men. A fine end, truly, of Hannibal's Alpine expedition, to become the subject of a school-boy's theme or declamation! well worthy so much labour, fatigue, and danger!

168. Pelleus youth.] Alexander the Great, born at Pella, a city of Macedonia, died of a fever, occasioned by drinking to excess at Babylon. He had lamented that, after having conquered almost all the East, all Greece, and, in short, the greatest part of the world, there were no more worlds for him to conquer. He died three hundred and twenty-three years before Christ, in thirty-three.

170. Gypsea.] One of the Cyclades (islands in the Aegean sea) where criminals were banished: it was full of rocks. See i. 60.

171. The city.] Babylon.

—Brickmakers.] This city was surrounded by a wall of brick, of an immense height and thickness. Ov. Met. iv. l. 38. Figulus signifies any worker in clay; so a maker of bricks.

172. Sarcophagus.] A grave, tomb, or sepulchre. A cæs, flesh, and φαγεῖν, to eat, because bodies there consume and waste away.

—Death only, &c.] Death alone teaches us how vain and empty the pursuits of fame and earthly glory are; and that, however the ambitious
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The end of that life, which once disturbed human affairs,
Nor swords, nor stones, nor darts gave, but that
Redresser of Cannae, and avenger of so much blood,
A ring.—Go, madman, and run over the savage Alps,
That you may please boys, and become a declamation.

One world did not suffice the Pellean youth:
He chafes unhappy in the narrow limit of the world,
As one shut up in the rocks of Gyaras, or small Seriphus,
Yet when he had entered the city fortified by brickmakers,
He was content with a Sarcophagus.  DEATH ONLY DISCOVERS

HOW LITTLE THE SMALL BODIES OF MEN ARE.  It is
believed, that, formerly,
Athos was sailed through, and whatever lying Greece
Adventures in history; the solid sea strowed with
Those very ships, and put under wheels,  we believe deep
Rivers to have failed, and their waters drunk up when the Mede
Dined, and what things Sostratus sings with wet wings.

may swell with pride, yet, in a little
while, a small urn will contain the hero, who, when living, thought the
world not sufficient to gratify his ambition.

174.  Athos, &c.] A mountain in Macedon, running like a peninsula into the Egean sea. Xerxes is said
to have dugged through a part of it to make a passage for his fleet.

175.  Adventures in history.]  i. e. Dares to record in history. The Grecian historians were very fond of the
marvellous, and, of course, were apt to introduce great improbabilities and falsehoods in their narrations.

175.  Strowed.] Covered, paved, as it were; for Xerxes is said to have
had twelve thousand ships with him in his expedition, with which he formed the bridge after mentioned.

176.  Those very ships.] Which had sailed through the passage at mount Athos.

—Put under wheels.] He, in order to march his forces from Asia into
Europe, made a bridge with his ships over the sea, which joined Abydus, a
city of Asia, near the Hellespont, to Scutus, a city of the Thracian Chersonesus, which was opposite to Aby-
dus, and separated by an arm of the sea; this part is now known by the
name of the Dardanelles. The sea being thus made passable by the help of
the bridge, the army, chariots, horses, &c. went over, as if the sea
had been solid under them; therefore the poet says, setisuit rotis solidum mare, the firm sea.  HOL.

—We believe.]  i. e. If we give credit to such historians.

177.  Rivers failed, &c.] It is said that Xerxes' army was so numerous,
as to drink up a river at once, whenever they made a meal.  HERODOT. lib. ii.

—The Mede.] The Medes and Persians composed the army of Xerxes.

178.  Sostratus.] A Greek poet, who wrote the Persian expedition into Greece.

—Wet wings.] The fancy of a poet may be compared to wings, for it is
by this he takes his flight into the regions of invention. The fancy of
Sostratus is here supposed to have been moistened with wine; in short,
that no man who was not drunk, which is signified by madidus, could ever have committed such improbabilities to writing.
110 tamen qualis redit Salamine relictâ,  
In Corum atque Eurum solitus sævere flagellis  
Barbarus, Æolo nunquam hoc in carceri passos,  
Ipsum compedibus qui vinixerat Ennosigœrum?  
Mitius id sane, quod non et stigmate dignum  
Credidit: huic quinquam vellet servire deorum.  
Sed qualis reedit? nempe unà nave cruenteris  
Fluctibus, ac tardà per densa cadavera prorâ.  
Has toties optata exigit gloria poenas.  
Da spatiun vitæ, multos da, Jupiter, annos:  
Hoc recto vultu, solum hoc et pallidus optas.  
Sed quam continuës et quantis longa senectus  
Plena malis! deformem, et tetrum ante omnà vultum,  
Dissimilemque sui, deformem pro cute pellem,  
Pendentesque genas, et tales aspice rugas,  
Quales, umbriferos ubi pandit Tabraca saltus,

179. *What, &c.* What manner of man—quails—how wretched, how forlorn, how changed from what he was! Comp. l. 183.  
—*That barbarian.* Xerxes.  
Salamis being left. When he left and fled from Salamis, an island and city in the Ægean sea, near which Themistocles, the Athenian general, overcame him in a sea-fight, and forced him to fly.  
180. *Rage with whips, &c.* When he found the sea raging, and being raised by those winds, to have destroyed his bridge, he was mad enough to order the Hallespont to be scourged with three hundred lashes. I don’t read any where, but in this passage of Juvenal, of his whipping the winds.  
181. *Never suffered, &c.* The poet here alludes to Æno. l. 56–57, where Æolus is represented as holding the winds in prison, and giving them liberty to come forth as he pleased.  
182. *Who bound Ennosigœrus, &c.* Xerxes was also mad enough to cast iron fetters into the sea, as if to bind Neptune in chains; who was called Ennosigœrus, the earth-shaker, from the notion that he presided over the waters of the sea, which made their way into the earth, and caused earthquakes. From Gr. ὑπογεῖα, concussio, and γῆς, terra. See GEL-
SAT. X.

JUVENAL'S SATIRES.

But what did that barbarian return, Salamis being left,
Who was wont to rage with whips, against the north-west
And

East wind, (which never suffered this in the Æolian
prison,)

Who bound Ennosigeus himself with fetters?
That indeed was rather mild, that not worthy a mark also
He thought him.—Any of the gods would be willing to
serve him.

But what manner of man returned he? Truly with one

vessel in the

Bloody waves, and, with slow prow, through thick carcasses,
Glory so often wished for exacted this punishment.

Give length of life, give, O Jupiter, many years!
This with upright countenance, and this, pale, alone you
wish.—

But with what continual, and with how great evils is old

age

Full! See the countenance deformed, and hideous beyond
every thing,

And unlike itself, an unsightly hide instead of a skin:
And pendent cheeks, and such wrinkles,

As, where Tabraca extends its shady forests,

187. Glory, &c.] This haughty prince, who had collected so vast a
force together, in order to carry on the war with the Athenians, began
by his father Darius, and invading Greece with seven hundred thousand
men of his own kingdom, three hundred thousand auxiliaries, and with
dozen thousand ships, after beating Leonidas and taking Sparta, is de-
feated by Themistocles, his army cut to pieces, his fleet destroyed, and
himself forced to escape in a wretched fishing-boat. All this might be well
called the just demand of vengeance against his pride, and mad thirst after
glory.

188. Gioc, &c.] The poet now satirizes the folly of wishing for long
life; he supposes one praying for it.

Upright countenance, &c.] i.e. Looking up to heaven—pale, with
fear of death, or lest the petition should be refused.

But, perhaps, recto vultu may here
be a phrase to express one in youth and health; and the following palli-
dus may denote a state of old age and
sickness: comp. l. 191.

"Both sick and healthful, old and
young, compiles
"In this one silly, unworhing des-
dire."

DRYDEN.

192. Itself.] Its former self.

[Unsightly hide.] Here is a dis-
tinction between cuts and pellis, the
former signifying the skin of a man, the other the hide of a beast; to the
last of which, by an apt catchphrase, the poet compares the coarse and
rugged appearance of an old man's

193. Pendent cheeks.] It is ob-
servable, that, in old persons, the
cheeks, not only in the part of them
which is immediately below the eyes, hang in puresse downwards, but also
in that part which, in youth, forms the roundness, and contributes so
much to the beauty and comeliness of the face, hang downwards in a rel-
taxed and pendent state.

194. Tabraca, &c.] Now called
Tunis, on the Mediterranean, near
In vetula scalpit jam mater simia buccà.
Plurinia sunt juvenum discrimina, pulchrior ille
Hoc, atque ille alio: multum hic robustior illo:
Una senem facies, cum voce trementia membra,
Et jam laeve caput, madidique infantia nasi.
Frangendus miserò gingivà panis inermi:
Usque adeo gravis uxori, gnatisque, sibique,
Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia quid refert, sedeat quà parte theatri,
Qui vix cornicines exaudiat, atque tubarum
Concentus? clamore opus est, ut sentiat auris,
Quem dicat venisse puer, quot nunciet horas.
Præterea minimus gelidum jam in corpore sanguis
Febre calet soli; circumslit agmine facto
Morborum omne genus, quorum si nomina quæras,
Promptius expediám, quot amaverit Hippiæ mœchos,
Quot Themison ægros autumno occiderit uno;

which was a wood, wherein was a vast quantity of aqes.
195. Her old check.] Bucca properly signifies the cheek, or that part of it which swells out on blowing; but here it seems (by synec.) to denote the whole face, every part of which, in the animal he speaks of, especially when old, is in a wrinkled state.

Dryden has well preserved the humour of this simile:
Such wrinkles as a skilful hand would draw,
For an old grandam-ape, when, with a grace,
She sits at squat, and scrubs her leathern face.
196. The differences, &c.] The poet is here to be understood as observing, that, however, in the days of youth, one is distinguishable from another by different beauties of countenance, and strength of body, old age renders all distinctions void; and, in short, one old man is too like another to admit of them, both with respect to countenance and bodily strength.

197. Smooth head.] Bald with the loss of hair.

--infancy, &c.] A running and drivelting nose, like a young child.

200. Unarm’d gums.] Having lost all his teeth, he has nothing left but his bare gums to mumble his food withal.

202. The flatterer Cosmus.] Capta
tor signifies one who endeavoureth to get or procure any thing, particularly he who flattereth a man to be his heir. This mean occupation was frequent in Rome, and this Cosmus seems to have been famous for it; yet old age, like what the poet has been describing, is sufficient, says he, even to disgust Cosmus himself, so as to keep him away from paying his court.

203. The palate, &c.] Every thing now grows insipid; all difference of meats and drinks is lost. See this symptom of age mentioned by Barilial. 2 Sam. xix. 33.

205. The cornets.] Cornicen (from cornu, an horn, and cano, to sing) signifies a blower on the horn, or cornet, the sound of which was probably very loud and harsh, as was that of the trumpets. If he be so deaf that he cannot hear these, he cannot expect to hear the singers, and the soft instruments.

206. Bowling, &c.] His boy must bawl as loud as he can into his ear, when he would tell him who called to visit him, or to let him know what
A mother-ape scratches in her old cheek.

The differences of youths are very many, one is handsomer than this, and he than another: this far more robust than that:
The face of old men is one, the limbs trembling with the voice,
And now a smooth head, and the infancy of a wet nose.
Bread is to be broken by the wretch with an unarmed gum:
So very burthensome, to wife, and children, and himself,
That he would move the loathing of the flatterer Cossus.
The palate growing dull, the joys of wine and food are not the same:
What signifies it in what part of a theatre he may sit,
Who can hardly hear the cornets, and the sounding of the Trumpets? There needs a bawling, that the ear may perceive
Whom his boy may say has come, how many hours he may bring word of.
Beside, the very little blood, now in his cold body,
Is only warm from fever: there leap around, formed into a troop,
All kind of diseases, the names of which were you to ask,
I could sooner unfold, how many adulterers Hippia has loved,
How many sick Themison has killed in one autumn;

o'clock it was. They had not watches and clocks as we have, but sun-dials and hour-glasses, which a boy was to watch, and acquaint the master how the time went.

Hecat. c. 115.

209. Warm from fever.] The blood is so cold, and circulates so slowly, that nothing can warm or quicken it but that hectic, feverish habit, which frequently is an attendant on the decay of old age.

Celsus admodum ueneta

Sénèque biehet, &c. En. v. 1. 383-4.

—Leap around, &c.] Surround him on all sides, ready to rush upon him, like wild beasts leaping on their prey.

—Form'd into a troop.] A whole troop of diseases, in array against him. Agmine facto. See Virg. En. i. 96. from whence our poet borrows this expression. See sat. iii. 151, and note 2.

211. Hippia.] A woman famous for her debaucheries.

212. Themison.] A physician much commended by Pliny and Celsius, though here spoken of in no very favourable light. Perhaps Juvenal gives this name to some empiric, in derision.

—Autumn.] The autumn was usually a sickly time at Rome. See sat. iv. i. 55-6, and notes.
Quot Basilus socios, quot circumscripterit Hirrus
Percurrat citius, quot villas possideat nunc,
Quo tendente, gravis juveni mihi barba sonat.
Ille humero, hic lumbis, hic coxâ debilis, ambos
Perditit ille oculos, et luscis invidebat: hujus
Pallida labra cibum capiunt digitis alienis.
Ipse ad conspectumQUE diducere rictum
Suetus, hiat tantum, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni
Membrorum damno major dementia, que nec
Nomina servorum, nec vultum agnoscit amici,
Cum quo præteritá coenavit noce, nec illos
Quos genuit, quos eduxit: nam codice sevo
Heredes vetat esse suos; bona tota feruntur
Ad Phialen: tantum artificis valet halitus oris,
Quod steterat multos in carcere fornicis annos.
Ut vigant sensus animi, ducenda tamen sunt

213. Allus, &c.] When the Romans had conquered any people, they reduced them into the form of a province, which, being subject to Rome, was governed by a Roman praetor, and the inhabitants were called socii, allies, and, indeed, looked upon, in all respects, as such, not daring to refuse a confederacy with their conquerors. Basilus was one of these praetors, who shamefully plundered his province.

—Hirrus.] Some read Iris. Whoever this was, his character is here noted, as a cheater and circumventer of youth, committed to his care and guardianship.

He that had the tuition of a ward was called tutor. The word was called Pupillus. The pupilli were orphans, who had lost their parents, and thus fell under the tuition of guardians, who frequently, instead of protecting them, plundered and cheated them out of their patrimony.

215. Who clipping.] See sat. i. 23, and notes.

Cinnamus was a barber at Rome, who got a knight’s estate, and growing very rich, had several villas, and lived in a sumptuous manner; but, at last, he broke, and fled into Sicily. See Mart. vii. epigr. 64.

216. One is weak, &c.] That host of diseases, mentioned l. 209-10. are here represented as making their attacks on different parts of the body.

216. Of this.] Hujus—i. e. hominis.

Take food, &c.] So feeble and childish that he cannot feed himself, and is forced to be fed by another.

218. He, at the sight, &c.] As soon as supper is served, he, as it were mechanically, stretches open his jaws; but, unable to feed himself, he only grasps, like a young swallow in a nest, when it sees the old one flying towards it with food in her mouth. This natural image is beautifully expressed.

222-3. Neither know.] i. e. Recollects: his memory now failing.

223. The names of servants.] The poet here brings his old man into the last stage of superannuation, when the understanding and memory fail, which, as he says, is worse than all the rest.

223. Brought up.] Though he has not only begotten, but brought up his children, so that they must have lived much with him, yet they are forgotten; he makes a will, by which he disinherits them, and leaves all he has to some artful strumpet who has got possession of him.

—A cruel will.] Codex, or caude, literally means the trunk, stem, or body of a tree. Hence, by metonym-
How many of our allies Basilus, how many Hirrus has cheated.
Sooner run over how many country-houses he may now possess,
Who clipping, my beard, troublesome to me a youth, sounded.
One is weak in his shoulder, another in his loins, another in his hip,
Another has lost both his eyes, and envies the blind of one.
The pale lips of this take food from another’s fingers:
He, at the sight of a supper, accustomed to stretch open his jaw, only gapes, like the young one of a swallow, to whom
The fasting dam flies with her mouth full. But, than all the loss
Of limbs, that want of understanding is greater, which neither
Knows the names of servants, nor the countenance of a friend,
With whom he supped the night before, nor those
Whom he hath begotten, whom brought up: for, by a cruel will,
He forbids them to be his heirs; all his goods are carried
To Phiale: so much avails the breath of an artful mouth,
Which has stood for many years in the prison of a brothel.
Though the senses of the mind may be strong, yet funerals of children

a table-book, made of several boards joined together, on which they used to write: hence any writing, as a deed, will, &c. See sat. vii. 110.
226. **Forbids them.** He excludes them from inheriting his estate, i.e. he disinherits them.
227. **Are carried.** Are disposed of, conveyed by the will.
228. **To Phiale.** See above, l. 225. note the first.
229. **So much avails, &c.** Such an old dotard as this, may be easily persuaded to anything by an artful strumpet; so great an ascendancy does she acquire over him by her artful and insinuating tongue.
230. **Prison of a brothel.** Fornix, s. an arch or vault in houses; also, meton. a stew or brothel, because these were in vaults or wells under ground. AIXSW. Hence, from the darkness or filthiness of their situation, as well as from the confinement of the wretched inhabitants therein, who stood ready for every comer, Juvenal represents Phiale as having stood in carceri fornicis, which is describing her as a common prostitute.
231. **Contra alien oculum nisi obviti in fornicis stantem.**
232. **Career signifies also a starting-place at the chariot-races; hence, by metonymy, a beginning:** in this sense it may mean the entrance of a brothel, where the harlots presented themselves to the view of the passers-by.
233. **The the senses, &c.** i.e. Yes
Funera gnatorum, rogus aspiciendus amatus
Conjugis, et fratris, plenaque sororibus urnae.
Hec data poena diu viventibus; ut renovata
Semper clade domus, multis in lactibus, inique
Perpetuo morore, et nigrâ veste senescant.
Rex Pylius (magnô si quiquam credis Homero)
Exemplum vitae fuit a gonoce secundae:
Felix nimirum, qui tot per sæcula mortem
Distulit, atque suas jam dextrâ computat annos,
Quiaque novum toties mustum bibit Ætora, parumper
Attendas, quantum de legibus ipsè queratur
Fatorum, et nimio de stamine, cum videt acris
Antilochi barbam ardentem: nam querit ab omni,
Quisquis adest, socius, cur hæc in tempora duret;
Quod facinus dignum tam longo admiserit sevo.
Hæc eadem Peleus, raptum cum luget Achilles,
Atque alius, qui fas Ithacum lugere natantem.

allow him to retain his senses in full
vigour, what grievous scenes of dis-
tress has he to go through!

—Children.] So Virg. En. vi. 1

Impotissique regis juventus ante ar\nparvism.

231. To be attended.] Ducere fun-
era is a phrase peculiarly adapted to
the ceremony of funerals, and prob-
ably it is derived from a custom of
the friends of the deceased walking in
procession before the corpse. See
L. 132. See Græc. in loc. “Du-
ev verbum sepulturae. Albinov.
“ad Liviam. Funera ducuntur Ro-
“mana per oppida Orinii.”
—The pile.] The funeral pile, on
which the body was reduced to
ashes.

231. Urns fill’d, &c.] i. e. With
their bones and ashes, which it was
customary to preserve in pots (after
being gathered from the funeral pile)
called urns.

232. This pain, &c.] This is the
sad lot of long-lived people, as it
must be their fate to out-live many
of their friends.

232. Slaughter of the family,
&c.] Some part or other of which is
continually dropping off.

233. Many sorrows, &c.] i. e. Be-
wallings of the death of friends.

234. Black habit.] By this we find,
that the wearing of mourning for the
loss of relations is very ancient, and
that black was the colour which the
ancients used on such occasions. See
sat. iii. l. 201.

235. Pylius king.] Nestor, the
king of Pylos, in Peloponnesus, who,
according to Homer, is said to have
lived three hundred years.

236. Second from a crow.] Cornix
signifies a crow, or rook. This spe-
cies of bird is fabled to live nine times
the age of a man. Nestor (says the
poet) stands second to this long-lived
bird.

238. With the right.] The an-
cients used to count their numbers
with their fingers; all under one hun-
dred was counted on the left hand,
all above on the right.

239. So often drank, &c.] Mustum
signifies new wine. The vintage,
when this was made, was in the au-
tumn; so that the poet here means
to observe that Nestor lived for many
returns of this season.

—Attend.] The poet calls for at-
tention to what he is going to prove,
by various examples, namely, that
happiness does not consist in long
life.

240. Laws of the fate.] The
ancients believed all things, even the
gods themselves, to be governed by
the fate. Old men, who were from
SAT. X.

JUVENAL'S SATIRES.

Are to be attended, the pile to be seen of a beloved wife, and of a brother, and urns filled with sisters. This pain is given to long-livers, so that, the slaughter of the family being continually renewed, in many sorrows, and in perpetual grief, and in a black habit, they may grow old. The Pylian king (if you at all believe the great Homer) was an example of life second from a crow: Happy, no doubt, who through so many ages had deferred death, and now computes his years with the right hand, and who so often drank new must: I pray, attend a little—How much might he complain of the laws of the fates, and of too much thread, when he saw the beard of Brave Antiochus burning: he demands of every friend which is present, why he should last till these times—What crime he had committed worthy so long life. The very same does Peleus, while he mourns Achilles snatched away, and another, to whom it was permitted to lament the swimming Ithacus.

various causes afflicted, might be apt to complain of their destiny, and Nestor among the rest. Of too much thread.] The fates were supposed to be three sisters, who had all some peculiar business assigned them by the poets, in relation to the lives of men. One held the distaff, another spun the thread, and the third cut it q. d. How might he complain that the thread of his life was too long. Antiochus.] The son of Nestor, slain, according to Homer, by Memnon, at the siege of Troy; according to Ovid, by Hector. His beard burning, i. e. on the funeral pile. This mention of the beard implies, that he was now grown to man’s estate.

He demands, &c.] The poet here very naturally describes the workings and effects of grief, in the afflicted old man, who is now tempted to think, that his great age was granted him as a punishment for some greater crime than he could recollect to have committed, as he was permitted to live to see so sad an event as the death of his brave and beloved son. He is therefore represented as inquiring of his friends what could be the cause of his being reserved for such an affliction. Peleus.] The father of Achilles, slain by Paris, who shot him in the heel in the temple of Apollo, the only part where he was vulnerable. His father Peleus had to lament his untimely death. Another.] Laerces, a prince of Ithaca, father of Ulysses. He, during his son’s absence, and wanderings over the seas, wearied himself with daily labour in husbandry, and having no other attendant than an old maid-servant, who brought him food: during this period his constant petition to Jupiter was, that he might die.

Swimming Ithacus.] Ulysses was called Ithacus, from Ithaca, a country of Ionia where he reigned. After the destruction of Troy, he suffered many toils and hardships, for ten years together, before his return home. The word natantem perhaps alludes to his shipwreck near the island of Calypso, where he was forced to swim to save his life; or
Incoluni Trojà Priamus venisset ad umbras
Assaraci magnis solennibus, Hector ex funus
Portante, ac reliquis fratrum cervicibus, inter
Iliadum lachrymas, ut primos edere planctus
Cassandra inciperet, scissaque Polyxena pallâ,
Si foret extinctus diverso tempore, quo non
Coperat audaces Paris sedicere carinas.
Longa dies igitur quid contulit? omnia vidit
Eversa, et flammis Asiam ferroque cadentem
Tunc miles tremulus posita tuit arma tiarâ,
Et ruit ante aram summi Jovis, ut vetulus boe,
Qui domini cultus tenue et miserabile collum
Prebet, ab ingrate jam fastiditis aratro.
Exitus ille utcunque hominis: sed torva canino
Latravit rictu, quae post hunc vixerat, uxor.
Festino ad nostròs, et regem transeo Pontiç.

perhaps it may allude, in general, to
the length of time he was passed in sail-
ing on the sea.

247. Troy being asfr. t. r. Had
Troy stood, and remained in safety.
—Priamus. The last king of Troy,
who lived to see the city besieged by
the Greeks for ten years together, and
at length taken.

247-8. Shades of Asaracus, &c.
Had joined his ancestor’s ghosts, or
shades, in the infernal regions: t. r.
had died in peace, and had been bur-
ried with the splendid funeral rites
belonging to his rank. See Virg.
Aen. I. 286; and Aeschin. Asaraca.

248. Hector carrying, &c. Among
the ancients, the corpse of the parent
was carried forth to the funeral pile
by the sons of the deceased. If Troy
had remained in quiet, Priam’s son
Hector had not been slain by Achilles,
but had survived his father, and
have, as the custom was, been one
of his bearers to the funeral pile.

249. The rest of the shoulders, &c.
Reliquas cervicibus—for cervicibus re-
Bursum, &c. Hypallage. Accord-
ing to Homer, Priam had fifty sons
and twelve daughters: the former of
which would have assisted Hector in
carrying their father’s corpse. Pliny
says, (lib. vi. c. 44.) Quintus Metel-
us Macedonicus, a quatuor filias illas-
tus est rogo.

Priam was slain in the siege by

Fyrrhus, the son of Achilles, and
most of his children were destroyed.
See Æn. ii. 501-54.

250. Asaracus, &c.] This was the
signal for the funeral procession to
move forward towards the pile.
—Cassandra, &c. She was the
daughter of Priam and Hecuba. It
was customary to hire women to
mourn at burials, who went before
the corpse to lament the dead; the
chief of them who began the cere-
mony was called praefica, (a praefico,
planetum princeps. Aeschin.) This
part must here most naturally have
been taken by Cassandra, Priam’s
daughter, who would, doubtless, have
put herself at the head of the mourn-
ing women. See 2 Chron. xxxvi. 25.
After the taking of Troy, she fell
to the share of Agamemnon. She
was married to Choribus, and de-
bauched by Ajax Oileus, in the tem-
ple of Minerva. See Æn. i. 44. and
ii. 405-7.

251. Polyxena, &c.] The daugh-
ter also of Priam, who gave her in
marriage to Achilles; but he, coming
into the temple of Apollo to perform
the nuptial rites, was there treacher-
ously slain by Paris. She was after-
wards sacrificed at the tomb of Achil-
les. See before, l. 245. note.

—Rent garment.] Bending the gar-
ments, in token of grief, was very
ancient.
Troy being safe, Priam had come to the shades
Of Assaracus with great solemnities, Hector carrying
The corpse, and the rest of the shoulders of his brethren,
among
The tears of the Trojans, as soon as Cassandra should
begin
To utter the first wailings, and Polyxena with a rent garment,
Had he been extinct at another time, in which Paris
Had not begun to build the daring ships.
What therefore did long life advantage to him? he saw all things
Overturned, and Asia falling by fire and sword.
Then, a trembling soldier, the diadem being laid aside, he bore arms,
And fell before the altar of high Jove, as an old ox,
Who, to the master’s knife, offers his lean and miserable Neck, now despised by the ungrateful plough.
However, that was the exit of a man: but his fierce wife,
Who outlived him, barked with a canine jaw.
I hasten to our own, and pass by the king of Pontus,

--- Diadem being laid aside.] Having laid aside all ensigns of royalty.
--- Bore arms.] In defence of his country. See Aen. ii. 307–336, where these parts of Priam’s history are described.
--- Fell before the altar.] Of Jupiter Hercules, erected by Priam in an open court belonging to the palace: thither he fled for succour and protection, but was slain by Pyrrhus. Aen. ii. 501–2.
--- Ungrateful plough.] Proserpina. The plough is here represented as ungrateful, as forgetting the labours of the old worn-out ox, and despising him as now useless. Some understand satira for agricola —meton.
--- Exit of a man.] He died, however, like a man—this was not the case of his wife.
--- Fierce wife, &c.] Hecuba, wife of Priam, who, after the sack of Troy, rallied so against the Greeks, that she is feigned to have been turned into a bitch. Ovid Met. lib. xiii. l. 567–9.
--- To our own.] To mention in-
Et Cresum, quem vox justi facundis Solonis
Respicere ad longae jussit spatia ultima vitae.
Exilium et carcer, Minturnarumque paludes,
Et mendicatus victa Carthagine panis,
Hinc caussa habuere. Quid illo cive tulisset
Natura in terris, quid Romae beatus unquam,
Si circumdacto captivorum agmine, et omn\textsuperscript{e}
Bellorum pomp\textsuperscript{a}, animam exhalasset optimam,
Cum de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania febres
Optandas; sed multae urbes, et publica vota
Vicerunt: igitur fortuna ipsius, et urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hae poenae caruit, ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.

Formam optat modico pueris, majore puellis
Murmure, cum Veneris fanum videt anxiam mater,

stances and examples among our own people.
—The king of Pontus.] Mithridates, who maintained a long war
with the Romans, but was at last routed by Pompey. He would have
shortened his days by poison, but had so fortified himself by an antidote,
invented by himself, and which still bears his name, that none would ope-
rate upon him.

265. *Cresus, whom, &c.* Cresus
was the last king of Lydia, so rich,
that Cresi divition was a proverbial
saying. He asked Solon (one of the
wise men of Greece, and lawgiver
of the Athenians) who was the happiest
man? The philosopher told him,
"no man could be said to be happy
before death." This, afterwards,
Cresus found to be true; for, being
taken prisoner by Cyrus, and order-
ed to be burned, he cried out, "So-
I am! Solon! Solon!" Cyrus asked
the reason of this, and was told what
Solon had said; whereupon, consi-
dering it might be his own case, he
spared his life, and treated him with
much respect. Respicere—to consid-
er—mind—regard.

265. *Marsis of Minturnæ.*—
Caius Marius being overcome in the
civil war by Sulla, was forced to skulk
in the marshes of Minturnæ, a city
by the river Liris, where he was
found, taken, and imprisoned; he
then escaped into Africa, where he
lived in exile, and begged his bread
in the streets of Carthage, which had
been conquered by the Romans.

267. *Hence had their causes.* All
these misfortunes were owing to Ma-
rius’s living so long; he died in the
sixty-eighth year of his age.

—Thus that citius.] & c. Than
Marius.

265-71. *If—whom, &c.* If when,
in his triumph after conquering the
Cimbri, he had numbers of captives
led around his triumphal car, and
amidst all the pomp and glory of vic-
tory, he had breathed out his mighty
soul, as he descended, after the tri-
umph was over, from his chariot, he
had been the happiest man in nature,
or that Rome ever bred, and have
escaped the miseries which afterwards
befell him.

271. *Teutonic chariots.* The Teu-
tones were a people bordering on the
Cimbri, conquered by Marius; the
chariot in which Marius rode in his
triumph over these people, is there-
fore called Teutonic, as used on that
casion.

272. *Provident Campania.* When
first Pompey engaged in the civil war
against Caesar, he had a violent fever
at Naples, and another at Capua, of
which he was like to have died; thes
SAT. X. JUVENAL'S SATIRES.

And Croesus, whom the eloquent voice of just Solon
Commanded to look at the last period of a long life.
Banishment and a prison, and the marshes of Minturnæ,
And bread begged in conquered Carthage,

Hence had their causes—what, than that citizen, had
Nature on the earth, or Rome ever borne, more happy,
If, the troop of captives being led around, and in all
The pomp of wars, he had breathed forth his great soul,
When he would descend from the Teutonic chariot?

Provident Campania had given Pompey fevers
To be wished for; but many cities, and public vows
Overcame them; therefore his own fortune, and that of the
city,
Took off his preserved head from him conquered: this tor-
ment,
This punishment Lentulus was free from; and Cethegus
fell
Entire, and Catiline lay with his whole carcass.
With moderate murmur, the anxious mother desires
beauty.
For her boys—with greater for her girls, when she sees the

temple of Venus,

seem to have been provided against
the miseries which afterwards befell
him.

273. To be wished for.] In order
to take him out of life, while he was
great and happy.

274. Overcome them.] The united
wishes and prayers of so many cities
and people, for his recovery, pre-
vailed against the effects of his sick-
ness, and saved his life.

—His own fortune.] Which re-
served him to be slain in his flight to
Egypt, after his defeat by Caesar.

—That of the city.] Doomed to fall
under the domination of Pompey's
enemy, after suffering so much by a
civil war.

275. Took off, &c.] That life which
had been preserved in a dangerous
sickness (see note on L. 274.) was de-
stroyed after his defeat, and his head
severed from his body by Achillas
and Salvius, sent for that purpose
from Ptolemy, who intended it as a
present to Caesar.

Of Pompey's death, see Ant.

276. Lentulus—Cethegus.] These
were in the conspiracy with Catiline,
and being put into prison, by order
of Cicero, then consul, were stran-
gled, so that their bodies were not
dismembered.

277. Catiline, &c.] The famous
conspirator, whose designs were de-
tected and frustrated by Cicero, died
in battle, without the loss of any part
of his body. See Sallust. All
these died young men, and thus were
taken away from the miseries which
those meet with who live to old age.

278. Moderate murmur.] The
word murmur here implies that sort
of muttering which they used at
their prayers to the gods; this was
louder, and more distinct, on some
occasions than on others, according
to the degree of fervency in the sup-

—Anxious mother, &c.] The poet
here represents another popular folly,
in supposing a mother anxious for
having handsome children, and pray-
ing for this at the shrine of Venus,
the fabled goddess of beauty.
Usque ad delicias votorum: cur tamen, inquit,
Corrippias? pulchra gaudet Latona Diana.
Sed vetat optari faciem Lucretiae, qualem
Ipse habuit. Cuperet Rutilae Virginia gibbum
Accipere, atque suam Rutilae dare. Filius autem
Corporis egregii miserorum trepidosquisque parentes
Semper habet. Rara est adeo concordia formæ
Atque pudicitia! sanctos hicet horrida mores
Tradiderit dominus, ac veteres imitata Sabinas.
Præterea, castum ingenium, vultumque modesto
Sanguine ferventem tribuat natura benignâ
Larga manu: (quid enim puero conferre potest plus
Custode, et curâ Natura potentior omni?)
Sed casto quid forma nocet? quid profuit olim
Hippolyto grave proposition? quid Bellerophon?
Erubuit nonesse hæc, ceu fastidita repulsâ:
Nec Sthenobœ damus quam Cressa excanduit, et se
Concussère amœæ. Mulier sævissima tunæ est,

280. Even to the delight, &c.] So that the highest and fondest of them
might be gratified: delicias means
gratification; she prays they might
be so handsome as fully to satisfy her
wishes.

281. Blame me.] A question sup-
posed from the mother to the poet, on
his frequent fault with her for what she
did.

—Latona rejoice, &c.] She defends
what she does by quoting an example.
Latona, daughter of Caus, one of the
Titans, bore, to Jupiter, Apollo and
Diana at the same birth.

282-3. Lucretia forbids, &c.] The
poet answers the example brought for
asking beautiful children, by the in-
stance of Lucretia, whose beauty
proved her undoing. She was a beau-
tiful Roman lady, the daughter of Lu-
cretius, prefect of the city, and wife
of Tarquinius Collatinus, ravished by
Sextus Tarquinius, son of Tarquinius
Superbus, which she so resented, that
she sent for her father and husband,
and stabbed herself before them. The
people of Rome, on this, rose in arms,
expelled the Tarquins, and changed
the monarchy to a commonwealth.

283. Virginia:] A Roman virgin,
exceedingly beautiful, whom her own
father, to prevent her being exposed
to the lust of Appius, one of the De-
cemvirs, stabbed in the middle of the
forum.

283-4. Rutila.] An ugly deformed
old woman, about seventy-seven years
old, as Pliny says, was in no danger
of such a death, and therefore hap-
pler in her deformity than Virginia
in her beauty; so that the latter
might have gladly changed her person
for that of Rutila.

284. But a son, &c.] i. e. A son
with an accomplished and beautiful
person makes his parents unhappy,
and keeps them in perpetual fear, so
very rarely do beauty and modesty
meet together.

285. Person.] The word corporis,
which literally signifies the body, is
here used for the whole person of the
man, per synec.

287. Homely house, &c.] i. e.
Though the plain family, rough and
honest, should have furnished him
with the best morals, and brought
him up in all the plain and virtuous
simplicity of the old Sabines,
transmitting modesty and chastity by their
own examples also.

289. Cowling, &c.] Easily blush-
ing at every species of indecency.

292. More pow'ful, &c.] i. e.
Who is more powerful than all out-
Even to the delight of her wishes. Yet, why, says she, Should you blame me? Latona rejoices in fair Diana. But Lucretia forbids a face to be wished for, such As she had. Virginia would desire to accept the lump of Rutila, And give her (shape) to Rutila. But a son, with a Remarkable person, always has miserable and trembling Parents—So rare is the agreement of beauty And chastity!—Though the homely house chaste morals should Have transmitted, and imitated the old Sabines. Beside, a chaste disposition, and a countenance glowing With modest blood, let bounteous nature give him With a kind hand, (for what more upon a boy can Nature, more powerful than a guardian, and than all care, bestow?) But how does beauty hurt the chaste? what, once on a time, did
A solemn resolution benefit Hippolytus? what Bellerophon?
Truly this one reddened as if scorned by a repulse: Nor was Sthenoboea less on fire than the Cretan, and both Vexed themselves. A woman is then most cruel
Cum stimulos odio pudor admovet. Elige quidnam
Suadendum esse putes, cui nubere Caesaris uxor
Destinat: optimus hic, et formosissimus idem
Gentis patriciae rapiturus miser extinguendus
Messalinae oculis: dudum sedet illa parato
Flammeolo; Tyriusque palam genialis in hortis
Sternitur, et ritu decies centena dabuntur
Antiquo: veniet cum signatoribus auspex.
Hae tu secreta, et paucis commissa putabas?
Non nisi legitime vult nubere. Quid placeat, dic:
Ni parere velis, perceiving est ante lucernas:
Si scelus admittas, dabitur mora parvula, dum res
Nota urbi et populo, contingat principis aures:
Dedecus ille domus sciet ultimus. Interea tu
Obsequere imperio, si tanti est vita dierum
Paucorum: quicquid melius, leviusque putaris,

then most savage and relentless,
when, on being disappointed, the fear
of shame adds spurs to her resentment,
and her passion of love is
changed to hatred. See Gen. xxxix.
7-20. Virgil represents Juno as stirred
up to her relentless hatred to .

and the Trojans, from several
motives; among the rest, from the con-
tempt which had been shewn her by
Paris, in his judgment against her at
Mount Ida.

Necum etiam causae iratum, sevi-
que doboris.

Excitabant animo, manet alta mente
repositorum.

Judicium Paridis, pretiumque in-
juriae formae, &c. &c.

From. i. 29, 30, 31.

See also .
v. 5-7.

286. Choose, &c. i. c. Think it
over, and determine, all things con-
sidered, what advice you would give.

289. To him whom, &c. Silius is
meant here, a noble Roman, whom
the empress Messalina so drest upon,
that she made him put away his wife
Julia Syllana, and resolved to marry
him in the absence of her husband,
the emperor Claudius, who was gone
no farther than Otis, a city near the
mouth of the Tiber.

302. By the eyes, &c. By her hav-
ing fixed her eyes upon him, so as to
become enamoured with him.

---Long she sitis, &c. The time

seems long to her, while waiting for
Silius.---

289-3. Prepared bridal veil]---
Which she had prepared for the

302. Openly, &c. She transacts
her matter openly, without fear or
shame; accordingly she omits nothing
of the marriage ceremony; she put
on the flame-coloured marriage veil;
the conjugal bed was sumptuously
adorned with purple, and prepared
in the Lucullan gardens, a place of

public resort. See note on l. 307.

304. Ten times an hundred.] She
had her portion ready, according to
ancient custom. On this instance it
amounted to the vast sum of one
thousand sesteria. See sat. i. l. 92.

note. This was supposed to be
given to the husband, in consideration of
the burdens of matrimony.

305. Soothsayer]---Sigillum, &c.---
The soothsayer, who always attended
on such occasions. Valea. lib. ii.
says, that, among the ancients, no-	hing of consequence was undertaken,
either in private or public, without
consulting the auspices; hence a
soothsayer attended on marriages---
Auspex—quasi avispec because they
divined from the flight and other ac-
tions of birds.

The signatories were a sort of pub-
lic notaries, who wrote and attested
will, deeds, marriage-settlements,
&c. These also were present; for,
SAT. X.

JUVENAL'S SATIRES.

When shame adds goads to hatred. Choose what
You think to be advised, to him whom Cæsar's wife
destines
To marry: this the best and most beautiful too
Of a patrician family is hurried, a wretch, to be destroyed
By the eyes of Messalina: long she sits in her prepared
Bridal veil, and openly the Tyrian marriage-bed is strewed
In the gardens, and ten times an hundred will be given by
ancient
Rite: the soothsayer, with the signers, will come.

Do you think these things secret, and committed to a
few?
She will not marry unless lawfully. Say—what like
you?—
Unless you will obey, you must perish before candle-
light.
If you commit the crime, a little delay will be given, till the
thing,
Known to the city and to the people, reaches the prince's
ears,
(He will last know the disgrace of his house.) In the

meanwhile
Do thou obey the command, if the life of a few days is
Of such consequence; whatever you may think best and
easiest,

before the marriage, they wrote down
in tables, (tabulis,) by way of record, the form of the contract, to which they, with the witnesses, set their
seals.
306. These things secret, &c.] That she does things privately, so that only a few chosen secret friends should know them? by no means.
307. Unless lawfully.] She determines to marry publicly, with all the usual forms and ceremonies; and this, says Tacitus, in the face of the senate, of the equestrian order, and of the whole people and soldiery. See ANMT. Univ. Hist. vol. xiv. p. 344. note l.
—Say, what like you? Quid placet—it may please you to do. Say, Silius, which part will you take in such a situation? what do you think best to do, under so fatal a dilemma?
308. Unless, &c.] If you refuse this horrid woman's offer, she will have you murdered before night.

309. If you commit the crime.—Of marrying the wife of another.
—A little delay, &c.] You will probably live for a few days; the public rumour will reach the prince's ears, though later than the ears of others, as he will probably be the last who hears the dishonour done to his family, few, perhaps, daring to break such a thing to him.

310. The command.] Of Messalina.
—If the life of a few days, &c.] If you think that living a few days more or less is of so much consequence, that you will sooner commit a crime of such magnitude to gain a short respite, than risk an earlier death, by avoiding the commission of it, then to be sure you must obey; but whichever way you determine—
Præbenda est gladio pulchra hæc et candida cervix.
Nil ergo optabunt homines? si consilium vis,
Permittes ipsis expendere numinis, quid
Conveniat nobis, rebusque sit utile nostri.
Nam pro jucundis aptissima queque dabunt Di.
Carior est illis homo, quam sibi: nos animorum
Impulsu, et cæcæ magnâque cupidine ducti,
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri, qualsique futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exa, et candiduli divina tomacula porci;
Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, et mortis terrore carentem;
Qui spatium vitæ extremum inter munera ponat
Nature, qui ferre quest quosunque labores;

314. Neck, &c.] This beautiful person of yours will be sacrificed,
either to Messalina's resentment, if
you do not comply, or to the empe-
ror's, if you do. However, the mar-
rriage took place, and they pleased
themselves in all festivity that day
and night; afterwards Silius was
seized by the emperor's command,
and put to death; thus exhibiting a
striking example of the sad conse-
quences which often attend being re-
markable for beauty. Messalina,
soon after, was killed in the gardens
of Lucullus, whither she had retired.
348-9.
315. Shall men therefore, &c.] If
all you say be considered, the con-
sequence seems to be, that it is wrong to wish, or pray, for any thing.
—Here advice.] If you will be
advised what is best to do, I answer—
316. Permit the gods, &c.] Leave
all to the gods; they know what is
best for us, and what is most suit-
able to our circumstances and si-
tuations.
318. Instead of pleasant things,
&c.] They can, though we cannot,
foresee all consequences which will
arise, and therefore, instead of be-
stowing what may be pleasing, they
will give what is most proper, most
suitable, and best adapted to our
welfare; and this, because mortals
are deumer to them than we are to
ourselves. Comp. i Pet. v. 7.
This fair and white neck is to be yielded to the sword.
Shall men therefore wish for nothing? If you will have advice,

PERMIT THE GODS THEMSELVES TO CONSIDER WHAT MAY SUIT US, AND BE USEFUL TO OUR AFFAIRS.
For, instead of pleasant things, the gods will give whatever are fittest.
MAN IS DEARER TO THEM, THAN TO HIMSELF; we, led by the Impulse of our minds, and by a blind, and great desire, Ask wedlock, and the bringing forth of our wife: but to them Is known, what children, and what sort of a wife she may be.

However, that ye may ask something, and vow in chapels Entrails, and the divine puddings of a whitish swine.

YOU MUST PRAY, THAT YOU MAY HAVE A SOUND MIND IN A SOUND BODY.
Ask a mind, strong, and without the fear of death;
Which puts the last stage of life among the gifts of Nature; which can bear any troubles whatsoever;

—Vow in chapels.] Sacellum signifies a chapel, a little temple, or perhaps any place consecrated to divine worship. Here it may signify the sacred shrines of their gods, before which they offered their vows, prayers, and sacrifices.

324. Entrails.] The bowels, or inwards, of animals, which were expected, (unde exta,) cut out, and offered in sacrifice.

—Divine puddings, &c.] Tomatula, or tomacula, from Gr. τρικτέρα, to cut, were puddings, or sausages, made of the liver and flesh of the animal, chopped and mixed together, and were called also farcinina, gut-puddings; and, like our sausages, were made by stuffing a gut taken from the animal with the above ingredients. These accompanied the sacrifices, and were therefore called divine.

—Whitish swine.] This was offered to Diana, under the name of Lucina, in order to make her propitious to child-bearing women, as also on other occasions. See Hor. lib. iii. ode xxii.

325. You must pray, &c.] As if the poet had said, "I by no means object either to sacrifices or prayers to the gods, provided what is asked be reasonable and good, we cannot be too earnest."

—A sound mind, &c.] q. d. Health of body and mind is the first of blessings here below; without a sound mind we can neither judge, determine, or act aright; without bodily health there can be no enjoyment.

326. A mind, strong, &c.] Fortitude, by which, unmoved and undismayed, you can look upon death without terror.

327. The last stage, &c.] Ultimompatium, in the chariot and horse-racing, signified the space between the last bound or mark, and the goal where the race ended. Hence, by an easy metaphor, it denotes the latter part of life, when we are near our end, and are about to finish our course of life.

So the apostle, 2 Tim. iv. 7, says, την δεδομενην τιταλεκα, I have finished my course.

327-8. Gifts of nature.] The word
Juvenalis Satiri. Sat. X.

Nesciat irasci; cupiat nihil; et potiores
Herculis serumnas credat, sevusque labores,
Et Venere, et cœnis, et plumis Sardanapali.
Monstro quod ipse tibi possis dare: Semita certe
Tranquillum per virtutem patet unica vitae.
Nullum numen habes, si sit prudentia: sed te
Nos facimus, Fortuna, deam, ceeloque locamus.

—Sardanapalus.] The last king of
Assyria, whose life was such a scene
of lasciviousness, luxury, and effemi-
nacy, that he fell into the utmost
contempt in the eyes of his subjects,
who revolte; and he, being over-
come, made a pile, set it on fire, and
burnt himself, and his most valuable
moveables in it: "The only thing,"
says Justin, "he ever did like a
man."

As the word venera, in this line,
is metonymically used for lewdness,
or lasciviousness, Venus being the
goddess of these, and comus for all
manner of glutony and luxury, so
plumus may here be used to denote
softness and effeminacy of dress.

Plume, in one sense, is used
sometimes to denote plates, scales,
or spangles, wrought on the armour
or accoutrements of men or horses,
one whereof was laid upon another.
Garments also were adorned with
gold and purple plumage, feather-
work. Ainsw. See En. x. 770-1.

328. Any troubles, &c.] Any mis-
fortunes, without murmuring and re-
plaining, much less sinking under
them.

329. Knows not to be angry.] Can
so rule the tempers and passions of
the soul, as to control, on all occa-
sions, those perturbations which arise
within, and produce a violence of
anger.

—Covets nothing.] Being content
and submissive to the will of Prov-
dence, desires nothing but what it
has, neither coveting what others
have, or uneasy to obtain what we
ourselves have not.

330. The toil of Hecules, &c.]—
Alluding to what are usually called,
the twelve labours of Hercules.

331. Than the lasciviousnes, &c.
Such a mind as has been described
estems the greatest sufferings and
labours, even such as Hercules un-
derwent, more eligible than all the
pleasures and enjoyments of sen-
suality.
KNOWS not to be angry; covets nothing; and which
thinks
The toils of Herculus, and his cruel labours, better
Than the lasciviousness, and luxury, and plumes of Sardanianus.
I shew what you may give to yourself: SURELY THE
ONLY
PATH TO A QUIET LIFE LIES OPEN THROUGH VIRTUE.
You have no deity, O Fortune, if there be prudence;
but
Thee we make a goddess, and place in heaven.

"O Dilea gratum quae regis Antium,
Frasania, &c. &c."
SSS. Place in heaven.] Give her a
place among the gods—q. d. As
things are, men are foolish enough to
serve temples to Fortune, make her a
goddess, worship her as such, and
attribute all their miscarriages and
troubles, not to their own neglect,
silly, and mismanagement, but to
the power and influence of this
imaginary deity.

For the ideas which the Romans
entertained about the goddess Fortu-

c, see sat. iii. l. 39-40.

"Nullum numen habet. &c.
No deity is absent. &c.
As if it were said, that if there be
prudence, that is, if a man acts wisely
and prudently, all the gods are pre-
sent with him, not one absents him-
selves from him; or, prudence is all
sufficient, and no other pietas can be
wanting. But the sense first above
given, on the reading nullum numen
habes, appears to be most consonant
to the intention of the two lines taken
together.

I know not how to end my observa-
tions on this Tenth Satire of Ju-
venal, without calling it the finest
piece, in point of composition, mat-
ter, and sentiment, which we have
derived from heathen antiquity. I
should call it inimitably fine, had not
the late Dr. SAMUEL JOHNSON'S
poem on "THE VANITY OF HUMAN
WISDOM," appeared; such a copy,
of such an original, is rarely to be
met with.
Satira Xvtevrjrm.

ARGUMENT.

The Poet writes this Satire to Calvinus, to comfort him under the loss of a large sum of money, with which he had entrusted one of his friends, and which he could not get again. Hence Juvenal takes occasion to speak of the

EXEMPLO quodcunque malo committitur, ipsi Disiplicet authori. Prima est hae: ullio, quod se Judice nemo nocens absolvitur; improba quamvis Gratia fallacis pretoris vicerit urnam.

Quid sentire putas omnes. Calvine, recenti De scelere, et fidei violate crinime? Sed nec Tam tenuis census tibi contigit, ut mediocris Jaciture te mergat onus; nec rara videmus Quae patetis; casus multis hic cognitus, ac jam Tritus, et e medio Fortunae ductus acervo.

Ponamus nimios gemitus. Flagrantior sequo

Line 1. With bad example.] Every evil deed which tends to set a bad example to others.

Disiplicet. [Gives him unpleasant sensations.

2. First revenge.] The vengeance which first seizes upon him arises from himself; his own conscience will condemn him, though he should have no other judge.

4. Should have overcome the urn. Vicerit—i.e. should have defeated the urn's impartial decision, and have declared him innocent. The praetor, who was the chief judge, had others appointed with him as assistants. The names of those were written upon little balls, and cast into an urn by the praetor: after they were shaken together, he drew out as many as the law required for the cause; after which the parties had power to reject such as they thought would be partial. The number of those excepted against were filled up by the praetor's drawing other names out of the urn. Then the judges, which were thus appointed, took an oath to judge according to law; but, on many occasions, others were often substituted by the praetor. The cause being heard, the praetor gave to each of the judges three waxen tables. On one was the letter A, to signify the acquittal or absolution of the defendant. On another N, for non liquet, signified that a farther hearing was necessary; which delay of the cause was called ampliation. Then the judges, being called upon, cast the billet, expressing their opinion, into the urn, according to which the praetor pronounced sentence. But if the praetor was a wicked judge, and inclined that partiality should get the better of justice, he might so manage matters, in all there many turns of
ARGUMENT.

villainy of the times—shows that nothing can happen but by the permission of Providence—and that wicked men carry their own punishment about with them.

WHATEVER is committed with bad example, displeases even
The author of it. This is the first revenge, that, himself
Being judge, no guilty person is absolvd; altho' the wicked
Favour of the deceitful praetor should have overcome the urn.
What do you suppose all to think, Calvinus, of the recent
Wickedness, and crime of violated faith? But neither of
Has so small an income come to your share, that the burden
Of a moderate loss should sink you: nor do we see rare
Those things which you suffer. This misfortune is known
to many, and now
Trite, and drawn from the midst of Fortune's heap. Let us lay aside too many sighs. More violent than what is just,

the business, that the defendant, however guilty, might appear to have the
urn in his favour. This our poet very properly calls, Improba gratia fal-
lacia praetoris.

5. What do you suppose.] What, think you, are the opinions of people in general, of this injustice which you
fately suffered, and of the breach of trust in your friend, of which you so
loudly complain?

—Calvinus.] Juvenal's friend, to whom he addresses this Satire. And
here he comforts him by many con-
siderations: first, that he must have
all the world on his side; every body
must join with him in condemning
such a transaction.

7. So small an income.] Another
comfort is, that his circumstances are
such, that such a loss won't ruin him.
—Census means a man's estate, or year-
ly revenue, as recorded in the Censor's
books.

—The burden.] A metaphor taken
from a ship's sinking by being over-
loaded.

8. Rare, &c.] His case was not sing-
ger, but very commonly happened
to many as well as to Calvinus: he
therefore must not look upon himself
as a sufferer beyond others.

—Drawn from the midst, &c.] Not
taken from the top, or summit, of
that heap of miseries, which Fortune
stores up for mankind, but from the
middle, as it were—not so small as
not to be felt, nor so severe as to over-
whelm you. He calls it onus me-
diocris jacturae. L. 7, 8.

11. Too many sighs.] Immoderate
grief.

—More violent.] A man's concern
should never exceed the proper bounds.
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Non debet dolor esse viri, nec vultere major.
Tu quamvis levium minimam, exiguamque malorum
Particulam vix ferre potes, spumantibus ardens
Visceribus, sacrum tibi quod non reddat amicus
Deposuit. Stupet haec, qui jam post terga reliquit
Sexaginta annos, Fonteio Consule natus?
An nihil in melius tot rerum proficis usu?
Magna quidem, sacrís quae dat precepta libellis,
Victrix Fortune Sapientia. Dicimus autem
Hos quoque, felices, qui ferre incommoda vité,
Nec jactare jugum, vita didicere magistra.
Quae tam festa dies, ut cesset prodere furem,
Perdidam, fraudes, atque omni ex crimine lucrum
Questum, et partos gladio vel pyxide nummos?
Ratique boni: numero vix sunt totidem, quot
Thebarum portae, vel divitis ostia Nili.
Nunc setas agitur, pejorique nescula ferri

12. Tham his wound.] Should not rise higher than that which occasions it requires. Sorrow should be proportioned to suffering.
13. Tho' you &c.] The poet here reproves the impatience and anger of his friend, who, instead of apportioning his grief to his loss, which was comparatively small, according to the preceding maxim, (l. 11, 12) showed a violence of grief and resentment on the occasion, which bespeaks him unable to bear, in any measure as he ought, a light injury or misfortune.
14. Burning, &c.] Your very bowels on fire' with rage and indignation. We often find the intestines, such as the heart, liver, and bowels, or entrails, represented as the seat of moral feelings.
15. Your friend, &c.] The poet calls the money which Calvinus had intrusted his false friend with, and which he was afraid to lose, a sacred deposit, because delivered to him to keep, under the sacred confidence of friendship.
16. Does he wonder.] Does my friend Calvinus, now turned of sixty, and consequently well acquainted with the nature of mankind from many years experience, stand astonished at such a common transaction as this?
17. Fonteius.] L. Fonteius Capito was consul with C. Vipsanius, in the reign of Nero.
18. Of so many things.] Of so many things of a like kind, which your knowledge of the world must have brought to your observation—has all your experience of men and things been of no use or profit to you?
19. 6Flaccus, indeed, &c.] The volumes of philosophers, held sacred by the followers of them, contain rules for a contempt of fortune: and the wisdom by which they were indited, and which they teach, is the great principle which triumphs over the misfortunes we meet with. So SERV., epist. 98. Valentinor omni fortuna est animus sapientis. The books of moral philosophy abound in maxims of this kind.
20. Nor to toe the yoke.] A metaphor taken from oxen which are restless, and endeavour to get rid of the yoke by flinging and tossing their necks about.

The poet means, that much may be learned on the subject of triumphing over fortune from the sacred volumes of philosophy; but those are to be pronounced happy also, who, by the experience of life only, have learned to bear, with quietness, submission, and patience, any inconveniences, or misfortunes, which they may meet with.
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The grief of a man ought not to be, nor greater than his
wound.
Thou can hardly bear the least; and small particle
Of light misfortunes, burning with fretting
Bowels, because your friend may not return to you a sa-
cred
Deposit. Does he wonder at these things, who already has
left behind
His back sixty years; born when Pontius was consul?
Do you profit nothing for the better by the experience of so
many things?
Wisdom, indeed, which gives precepts in the sacred books,
Is the great conqueror of fortune. But we call
Those also happy, who, to bear the inconveniences of life,
Nor to toss the yoke have learnt; life being their mistress.
What day so solemn, that it can cease to disclose a thief,
Perfidy, frauds, and gain sought from every crime,
And money gotten by the sword, or by poison?
For good men are scarce: they are hardly as many in
number
As the gates of Thebes, or the mouths of the rich Nile.
An age is now passing, and worse ages than the times of

—Levia xit patiens
Quidquid corrigere est nefas.
Hos. lib. l. ode xxiv. ad fin.
Superanda omnia Fortuna servendo est. Virg. En. v. l. 110. See Jer. xxxi. 16.

—Life being their mistress.] Their
teacher or instructor; i.e. who are
instructed by what they meet with in
common life, and profit by daily expe-
rience.

—To know
That which before us lies in daily life
Is the prime wisdom. MILTON.
23. What day.] Festa dies signifies
a day set apart for the observance of
some festival, on which some sacri-
ces or religious rites were performed;
a holiday, as we call it.
Festus also signifies happy, joyful.
Perhaps the poet means to say, what
day is so happy as not to produce some
mischief or other?
24. Gain sought, &c.] Every sort
of wickedness practised for the sake
of gain.
25. Money gotten.] Somebody or
other murdered for their money, either
more openly by the sword, or more
secrely by poison.
—Potens.] Pyxis signifies a little
box; but here, by etymology, poison,
which used to be kept in such boxes,
by way of concealment and easiness
of conveyance.
21. Thebes.] A city of Boeotia, built
by Cadmus, the son of Agenor; it
was called Heptapylos, from having
seven gates. There was another Thebes
in Egypt, built by Busiris, king of
Egypt, which was called Heliopolis,
famous for an hundred gates. The
first is meant here.
—Months of the rich Nile.] Which
were seven. The Nile is called rich,
because it made Egypt fruitful by its
overflowing, thus enriching all the
country within its reach.
26. An age, &c.] A. The present
age in which we live, now passing on
in the course of time. The verb ages,
when applied to age or life, has this
signification: hence agens vixit, to
live. So octogesimum agerunt annum;
if they were eighty years old. Cir.
—Worse ages.] The word vacuum,
Temporibus: quorum sceleri non invenit ipsa
Nomen, et a nullo posuit natura metallo.
Nos hominum Divi umque fidei clamore ciemus,
Quanto Fessidius laudat vocalis agentem
Sportula. Die senior bulla dignissime, nescis
Quas habeat Veneres aliena pecunia? nescis
Quem tua simplicitas risum vulgo moveat, cum
Exigis a quoquam ne perejet, et putet ullis
Esse aliquod aumen templis, araque rubenti?
Quondam hoc indigenea vivebant more, prius quam
Sumeret agrestem posti diademate falcem
Saturnus fugiens: tunc, cum virguncula Juno,
Et privatus adhuc Ideis Jupiter antris.
Nulla super nubes convivia Coelicularum,
Nec puer Iliacus, formosa nec Herculis uxor

like atas, means an age; a period of an hundred years. Here the poet would represent the age in which he wrote as worse than any that had gone before.

28. The times of iron.] The last of the four ages into which the world was supposed to be divided, and which was worse than the three preceding. See Ov. Met. lib. i.

29. Nature itself; &c. The wickedness of the present age is so great, that nothing in nature can furnish us with a proper name to call it by.

30. Improved, &c. Literally put it. — a. d. Nor has any name been affixed to it from any metal. The first age of the world was named Golden, from its resembling gold in purity; and after this came the Silver, the Bronze, the Iron Age; but now the age is so bad, that no metal can furnish it with a name which can properly describe the nature of it. Nomen ponere signifies to put or affix a name, i.e. to name. Nature herself can find no metal base enough to call it by.

31. We invoke &c. Pro Deum atque hominum fidei! was a usual exclamation on anything wonderful or surprising happening. — q. d. We can seem much amazed, and cry aloud against the vices of the age — we can call heaven and earth to witness our indignation.

32. The vocal sportula.] The dolebasket: the hope of sharing which opens the mouths of the people who stand by Fessidius while he is pleasing at the bar, and makes them, with loud shouts, extol his eloquence: hence the poet calls it vocalis sportula. See an account of the sportula, sat. i. l. 61. Comp. x. 1. 46.

33. Old man, worthy the bulla.] The bulla was an ornament worn about the necks of Children, or at their breasts, made like an heart and hose within; they wore it till seventeen years of age, and then hung it up to the household gods. — Par. sat. v. l. 31. It was originally given as a mark of distinction to the children of those Sabine women who reconciled Romulus and Tatius.

The poet addresses himself to his old friend Calvinus, in a joking manner; as if he said, “Well old gentleman,” (comp. l. 16, 17.) “wore-
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IRON: for the wickedness of which, nature itself has not Found a name, nor imposed it from any metal. 39
We invoke the faith of gods and men with clamour,
With as much as the vocal sportula praises Fausti
Pleading. Say, old man, worthy the bulls, know you not What charms the money of another has? know you not What a laugh your simplicity may stir up in the vulgar, when You require from any not to forswear, and that he should think, that to any
Temples there is some deity, and to the reddening altar? Formerly our natives lived in this manner, before Saturn, flying, took the rustic sickle, his diadem Laid down: then, when Juno was a little girl,
And Jupiter as yet private in the Idaean caves.
No feasts of the gods above the clouds,
Nor Iliacan boy, nor handsome wife of Hercules

"thy again to wear your childish babbles, are you, at sixty years old, such a child, as not to know":—
34. What charms, &c.] i. e. As to be ignorant how great the temptation is when a knife has other people's money in his power?
35. What a laugh, &c.] How the whole town will laugh at your simplicity.

33-4. When you require, &c.] q. d. If you expect that people will not forswear themselves, when perjury is so common.
36. Should think.] i. e. And require that they should think, &c.
37. Some deity, &c.] Should believe that religion is not all a farce, but that really there is not any of the temples without some deity which notices the actions and behaviour of men, so as to punish perjury and breach of faith.

—The reddening altar.] i. e. Red with the blood of the sacrifices, or with the fire upon it. q. d. How childish would you appear, and what a laughter would be raised against you, if you professed to expect either religion or morals in the present age?
38. Nativa.] Indigene. The first natives and inhabitants of Italy, our homebred ancestors.

—lived in this manner.] Avoiding perjury and fraud, and believing the presence of the gods in their temples, and at their altars.

39. Saturn flying.] Saturn was expelled from Crete by his son Jupiter, and fled into Italy, where he hid himself, which from thence was called Latium, a latendo, and the people Latins. See VIRG. En. viii. 1. 519.
40. The poet means the Golden Age, which the poets place during the reign of Saturn.

—Rustic sickle.] Or scythe, which Saturn is said to have invented, and to have taught the people husbandry, after his expulsion from his kingdom; for during the Golden Age, the earth brought forth every thing without culture. See OVID. Met. lib. i. fab. iii.

—His diadem, &c.] His kingdom being seized by his son Jupiter—and he being driven out of it.
40. When Juno, &c.] The daughter of Saturn, sister and wife to Jupiter—a little girl—i. e. before she was grown up, and marriageable.
41. Iliacan boy.] Ganymede, the son of Tros, king of Troy, or Ilissium, whom Jupiter, in the form of an eagle, snatched up from mount Ida, and, displacing Hebe, made cup-bearer at the feasts of the gods.
Ad cysthas: et jam sicca nectare: tergens
Brachia Vulcanus Liparae nigra tabernae
Prandebat sibi quisque Deus, nec turba Deorum
Talis, (ut est hodie,) contentaque sidera paucis
Numinibus, miserrum urgebant Atlanta minori
Pondere. Nondum aquis sortitus triste profundi,
Imperium, aut Sicula torvus cum conjuge Pluto. 50
Nec rotas, nec Furiae, nec sacer, aut vulturis atri
Poena: sed inferni hilares sine regibus umbrae.
Improbatis illo fuit admirabilis aevum.
Credebat hoc grande nefas, et morte piandum,
Si juvenis vetulo non assurrexerat; et si
Barbato cuicunque puer: liet ipse videret
Plura domi fraga, et maiore glandis acervos.
Tam venerabile erat praecedere quatuor annis,
Primaque par adeo sacra lanugo semecta.
Nunc, si depositum non inficietur amicus,

43. Wife of Hercules.] Hebe, the
daughter of Juno, and cup-bearer to
Jupiter; she happened to make a slip
at a banquet of the gods, so was turn-
ed out of her place, and Ganymede
put into it: she was afterwards mar-
rried to Hercules.
44. Nectar, &c.] Nectar, a
pleasant liquor, feigned to be the
drink of the gods. Siccato nectare,
the nectar being all drunk up, the
feast now over, Vulcan retired to his
forge. Or Vulcan on account of his
lameness did not arrive until the feast
was over. Siccato nectare; although
he had not even taken time to wash
his hands. Et al. All this happened
after the Golden Age, but not during
the continuance of it.
45. Wiping his arms.] From the soot
and dirt contracted in his filthy shop.
Liparae.] Near Sicily were se-
veral islands, called the Lipary Islands;
in one of which, called Vulcana,
Vulcan’s forge was fabled to be. See
Virg. viii. 416, et seq. This was in
the neighbourhood of mount Ætna.
See sat. i. L &
46. Every god distr by himself.] The
poet here, and in the whole of
this passage, seems to make very
free with the theology of his country,
and, indeed, to satirize the gods of
Rome as freely as as he does the
people.
47. This day.] The Roman poly-
themia and idolatry went hand in hand
with the wickedness of the times;
they had a god for every vice, both
natural and unnatural. The awful
origin of all this, as well as its con-
sequences, is set down by St. Paul,
Rom. i. 21—32.
48. The stars.] The heavens, per
metonymy.
49. Urged miserable Atlas.] A high
hill in Mauritania, feigned by the
poets to bear up the heavens. See
sat. viii. 32. note.
50. Shared the same empire, &c.] The
world as yet was not divided by
lot among the three sons of Saturn,
by which Neptune shared the dom-
ination of the sea—Jupiter heaven—and
Pluto the infernal regions.
51. His Sicilian wife.] Proserpine,
the daughter of Ceres, whom Pluto
ravished out of Sicily, and made her
his wife.
At the cups; and now the nectar being drunk up, Vulcan
Wiping his arms black with the Liparsean shop.
Every god dined by himself, nor was the crowd of gods
Such, (as it is at this day,) and the stars content with a few
Deities urged miserable Atlas with a less
Weight. Nobody as yet shared the sad empire
Of the deep, or fierce Pluto with his Sicilian wife.
Nor a wheel, nor furies, nor a stone, or the punishment of
the black
Vulture: but the shades happy without infernal kings.
Impropriety was in that age to be wondered at.
They believed this a great crime, and to be punished by death,
If a youth had not risen up to an old man, and if
A boy to any who had a beard: tho' he might see
At home more strawberries, and greater heaps of acorn.
So venerable was it to precede by four years,
And the first down was so equal to sacred old age.
Now, if a friend should not deny a deposit,
where he was tied to a wheel, and
surrounded with serpents.
—Furies.] Of which there were
three. Alecto, Megera, Tisiphone.
These were sisters, the daughters of
Acheron and Nox; they are described
with torches in their hands, and snakes
instead of hair, on their heads.
51. A stone.] Alluding to Sisyphus,
the son of Eolus; he greatly infested
Attica with his robberies, but being
slain by Theseus, he was sent to hell,
and condemned to roll a great stone
up an hill, which stone, when he
had got it to the top, rolled back
again, so that his labour was to be
constantly renewed.
51-2. Black vulture.] Prometheus
was chained to mount Caucasus for
stealing fire from heaven, where a
black vulture was continually preying
on his liver, which grew as fast as it
was devoured.
52. But the shades.] The ghosts of
the departed—were
—Happy without infernal kings.] For
there being, at that time, no
crimes, there wanted no laws nor
kings to enforce them; of course no
punishments.
53. Impropriety. &c.] Villainy of
all kinds was scarcely known; any
crime would have been a wonder.
54. If a youth, &c.] In those days
of purity and innocence, the highest
subordination was maintained. It was
a capital crime for a young man even
to have sat down in the presence
of an old one, or if sitting, not to
have risen up on his approach. Comp.
Job xxix. 8.
So for a boy not to have done the
same in the presence of a youth, now
arrived at the age of puberty, which
was indicated by having a beard.
56. Tho' he might see, &c.] Straw-
berries, acorns, and such-like are
here supposed to be the first food of
mankind in the Golden Age. The
poet's meaning here is, that super-
iority in age always challenged the
respect above mentioned, from the
younger to the elder, though the for-
mer might be richer, in the possessions
of those days, than the latter.
58. So venerable, &c.] So observant
were they of the defence paid to
age, that even a difference of four
years was to create respect, insomuch
that the first appearance of down upon
the chin was to be venerated by
younger persons, as the venerable
beard of old age was by those grown
to manhood; so there was an
equal and proportionate subordination
throughout.
60. Now.] In our day.
—Should not deny.] Either deny
that he received it, or should not re-
fuse to deliver it.
Si reddat veterem cum tota aerugine follem,
Prodigiosa fides, et Thucus digna libellis:
Quaque coronata lustrari debeat agná.
Egregium sanctumque virum si cerno, bimembri
Hoc monstrum puero, vel mirandis sub aratro
Piscibus inventis, et fratre comparo mule;
Sollicitus tanquam lapides effuderit imber,
Examenque apium longá consederit uvá
Culmine delubri, tanquam in mare fluxerit annis
Gurgitibus miris, et lactis vortice torrens.
Intercepta decem quereris sestertia fraudem
Sacrilégii? quid si bis centum perditat alter
Hoc arcana modo? majorem tertius illâ
Summam, quam patulæ vix ceparet angulus arcae?
Tam facile et pronun est Superos contemnere testes.
SAT. XIII.

JUVENAL'S SATIRES.

If he should restore an old purse with all the rust;
Prodigious faithfulness! and worthy the Tuscan books!
And which ought to be expiated by a crowned she-
lamb.

If I perceive an excellent and upright man, I compare
This monster to a boy of two parts, or to wonderful
fishes

Found under a plough, or to a mule with foal.
Anxious as if a shower had poured forth stones,
And a swarm of bees had settled, in a long bunch,
On the top of a temple, as if a river had flowed into the
sea
With wonderous gulfs, and rushing with a whirlpool of
milk.

Do you complain that ten sestertiis are intercepted by
Impious fraud? what if another has lost two hundred
secret
Sestertius in this manner? a third a larger sum than
that,
Which the corner of his wide chest had scarce received?
So easy and ready it is, to content the gods who are wit-
nesses,

to one another, and hang down, a
considerable length, in the form of a
bunch of grapes. Hence Virg.
Georg. iv. 357-8.

—Tamque arbore summis
Confluence, et leniti usque demittere
ramis.

69. A river, &c.] All rivers run
into the sea, and many with great
violence; therefore the poet cannot
mean that there is any wonder in
this; but in flowing with unusual
and portentous appearances, such as
being mixed with blood, which Livy
speaks of, lib. xxiv. c. 10. or the like.

70. Rushing.] Torrens.—violent,
headlong, running in full stream,
like the rushing of a land-flood, with
dreadful violence, eddying in whirl-
pools of milk. When we consider
what has been said in the last seven
lines, what an idea does it give us of
the state of morals at Rome in the
time of Juvenal!

71. Ten sestertius.] About 80L
14d. of our money.

—Intercepted.] i. e. Prevented
from coming to your hands.

72. What if another, &c.] The
poet endeavours to comfort his friend
under his loss, and to keep him from
indulging too great a concern about
it, by wishing him to consider that
he is not so great a sufferer as many
others perhaps might be by a like
fraud.

—Secret, &c.] Arcana—q. d. his
centum sestertia arcana—i. e. deli-
vered or lent secretly, when no wit-
nesses were by, as had been the case
of Juvenal’s friend Calvinus.

74. Which the corner, &c.] Ano-
other, says he, may have lost so large
a sum of money, as even to be
greater than could be easily contain-
ed in a large chest, though stuffed at
every corner, in which he had stowed
it.

75. So easy and ready, &c.] So
prone are men to despise the gods,
who are witnesses to all their actions,
that if they can but hide them from
the eyes of men, they make them-
selves quite easy under the commis-
sion of the greatest frauds.
Si mortalis idem nemo sciat. Aspice quantâ
Voce neget; quae sit ficii constantia vultüs.
Per solis radios, Tarpeiaque fulmina jurat,
Et Martis frameam, et Cirrhæi spicula vatis;
Per calamos venaticis, pharetramaque puelle,
Perque tuum, pater Ægei Neptune, tridentem:
Addit et Herculeos arcus, hastamque Minerva,
Quicquid habent telorum armamentaria coeli.
Si vero et pater est, comedam, inquit, flebilé gnati
Sinciput elixi, Pharioque madentis aceto.

Sunt, in Fortunæ qui casibus omnia ponunt,
Et nullo credunt mundum rectore moveri,
Naturâ volvente vices et lœcis, et anni,
Atque ideo intrepidæ quaecumque alataria tangunt.

Est alius, metuens ne crimen pene sequatur:

76. Behold with how great, &c.]—
This contempt of the gods is carried
so far, that men will not only de-
claim, but, with a loud unaltering
voice, and the most unembarrassed
countenance, deny every thing that
is laid to their charge; and this by
the grossest perjury.

77. Fringed countenance.] Putting
on, in his look, a semblance of truth
and honesty.

78. By the rays of the sun.] This
was an usual oath. See En. iii. 599—
600. and note. Delph. edit.

—Tarpeian thunderbolts.] i.e. The
thunder of Jupiter, who had a tem-
ple of the Tarpeian rock.

79. Cyrrheus prophet.] Apollo,
who had an oracle at Delphos, near
Cirrha, a city of Phœös, where he
was worshipped.

80. Virgin-huntress.] Pueræ ven-
aticis. Diana, the fabled goddess of
hunting; she, out of chastity, avoid-
ed all company of men, retired into
the woods, and there exercised her-
selh in hunting.

81. Trident.] Neptune's trident
was a sort of spear with three prongs
at the end, and denoted his being
king of the sea, which surrounded the
three then known parts of the world.
With this instrument he is usually
represented, and with this he was
supposed to govern the sea, and even
to shake the earth itself; so that there
is no wonder that the superstitious
heathen should swear by it, as Nep-
tune was so considerable an object of
their veneration and worship. See
Virg. En. i. 142-149, et al.

—Father of Ægeus.] Ægeus was
the son of Neptune, the father of
Theseus. He reigned at Athens—
he threw himself into the Ægean sea,
which was so named after him.

82. Herculean bows.] Perhaps the
poet particularly here alludes to those
fearful bows and arrows of Hercules,
which he gave to Philoctetes, the son
of Peias, king of Melibœa, a city of
Thessaly, at the foot of mount Ossa;
and which weapons, unless Phi-
loctetes had carried to Troy, it
was fated that the city could not
have been taken. See Virg. En.
iii. 602. and note, Delph.

83. Armories of heroes.] Juvenal
held the Roman mythology in great
contempt; he certainly means here
to deride the folly of imagining that
the gods had arsenals or repositories
of arms.

84. A father, &c.] Here is an al-
suion to the story of Thyestes, the
brother of Atreus, who, having com-
mitted adultery with the wife of
Atreus, Atreus in revenge killed and
dressed the child born of her, and
served him up to his brother at his
own table.

The defrauder is represented as
perjuring himself by many oaths; 
and now he wishes, that the fate of
Thyestes may be his, that he may
have his son dressed and served up
If that same thing no mortal can know. Behold, with how great
A voice he denies it, what steadiness there is of seigned
countenance.
By the rays of the sun, and the Tarpeian thunderbolts he
swears;
And the javelin of Mars, and the darts of the Cyrrhean
prophet;
By the shafts, and the quiver of the virgin-huntress,
And by thy trident, O Neptune, father of Ægeus:
He adds also the Herceulean bows, and the spear of Mi-
nerva,
Whatever the armories of heaven have of weapons;
And truly if he be a father, I would eat, says he, a doleful
Part of the head of my boiled son, and wet with Pharian
vinegar.
There are who place all things in the chances of Fortune,
And believe the world to be moved by no governor,
Nature turning about the changes both of the light and year,
And therefore intrepid they touch any altars whatsoever.
Another is fearing lest punishment may follow a crime:

to table for him to eat, if he be guilty
of the fraud which is laid to his charge.
83. Part of the head.] Sinciput signifies the forepart, or, perhaps,
one half of the head, when divided
downwards. See AINSW. Quasi se-
micaput—or, a scindendo, from whence
sinciput.
—Pharian vinegar.] Pharos was
an island of Egypt, from whence
came the best vinegar, of which were
made sauces and seasonings for vic-
tuals of various kinds. The poet
does not add this without an ironical
fling at the luxury of his day.
86. There are, &c.] i. e. There
are some so atheistically inclined, as
to attribute all events to mere chance.
87. The world to be moved, &c.]—
Epicurus and his followers acknow-
ledged that there were gods, but that
they took no care of human affairs,
nor interfered in the management of
the world. So Hor. sat. v. lib. i. l.
101–5.

Deo didici securum agere avum,
Nec, si quid miri futut natura,
Deos id
Tria restcx et to sa mdom tearing terto.

88. Nature, &c.] A blind princi-
ple, which they call nature, bringing
about the revolutions of days and
years—(Lucis et annu)—acting merely
mechanically, and without design.
89. Intrepid they touch, &c.]—
When a man would put another to
his solemn oath, he brought him to a
temple, and there made him swear,
laying his hand upon the altar. But
what constraint could this have on the
consciences of those who did not be-
lieve in the interference of the gods
—what altar could they be afraid to
touch, and to swear by in the most
solemn manner, if they thought that
perjury was not noticed?
90. Another, &c.] The poet, hav-
ing before mentioned atheists, who
thought the world governed by mere
chance, or, though they might allow
that there were gods, yet that those
did not concern themselves in the or-
dering of human affairs, now comes
to another sort, who did really allow,
not only the existence, but also the
providence of the gods, and their at-
tention to what passed among mor-
tals, and yet such persons having a
Hic putat esse Deos, et pejerat, atque ita secum;
Decernat quodcumque volet de corpore nostro
Isis, et irato feriat mea lumina sistor,
Dummodo vel cæcus teneam, quos abnego, nummos.
Et phthisis, et vonicae putres, et dimidium crus
Sunt tanti? pauper locupletem optare podagram
Ne dubitet Ladas, si non egst Anticyra, nec
Archigene: quid enim velocis gloria plante
Præstat, et esuriens Pisseæ ramus olivæ?
UT SIT MAGNA, TAMEN CERTE LENTA IRA DEORUM EST.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorable numen
Fortasse experiar: solet his ignoscere Multi
Committunt eadem diverso crimina fato.
Ille crucem pretium sceleris tult, hic diadema.

salvo, to console themselves under the commission of crimes, which he well describes in the following lines.
91. Thus with himself.] i.e. Thus argues with himself, allowing and fearing that he will be punished.
92. "Let Isis," &c.] Isis was originally an Egyptian goddess; but the Romans having adopted her among their deities, they built her a temple at Rome, where they worshipped her. She was supposed to be much concerned in inflicting diseases and maladies on mankind, and particularly on the perjurer.
93. Strike my eyes.] Strike me blind.
-Angry sistrum.] The sistrum was a musical instrument; it is variously described, but generally thought to be a sort of timbrel, of an oval, or a triangular form, with loose rings on the edges, which, being struck with a small iron rod, yielded a shrill sound. The Egyptians used it in battle instead of a trumpet. It was also used by the priests of Isis at her sacrifices, and the goddess herself was described as holding one in her right hand.
Her angry sistrum—per hypallagen—for the angry goddess with her sistrum.
94. Keep the money, &c.] Juvenal here describes one, who, having money intrusted to him, refuses to deliver it up when called upon, and who is daring enough, not only to deny his ever having received it, but to defy all punishment, and its consequences, so that he may but succeed in his perjury and fraud, and still keep the money in his possession.
95. A phthisic.] (From Gr. ὁθήκες, & ὁθέω, to corrupt.) A consumption of the lungs.
—Putrid sores.] Vomica—imposthumes of a very malignant kind.
96. Half a leg.] The other half being amputated, on account of incurable sores, which threatened mortification.
96. Of such consequence.] Tanti—of so much consequence—i.e. as to counterbalance the joy of possessing a large sum of money.
—Ladas.] The name of a famous runner, who won the prize at the Olympic games.
97. The rich gent.] So called, because it usually attacks the rich and luxurious.
—If he does not want Anticyra.]—i.e. If he be not mad. Anticyra, an island of the Archipelago, was famous for producing great quantities of the best bellochore, which the ancients esteemed good to purge the head in cases of madness. Whence naviga Anticyraei, was so much as to say—you are mad. See Hor. lib. ii. sat. iii. l. 166.
98. Archigene.] Some famous physician, remarkable, perhaps, for curing madness.
SAT. XIII. JUVENAL'S SATIRES. 223

He thinks there are gods, and forswears, and thus with himself—

"Let Isis decree whatever she will concerning this body
"Of mine, and strike my eyes with her angry sistrum,
"So that, even blind, I may keep the money which I deny.
"Are a phthisic, or putrid sores, or half a leg
"Of such consequence? let not poor Ladas doubt to wish for
"The rich gout, if he does want Anticyra, nor
"Archigenes: for what does the glory of a swift foot
"Avail him, and the hungry branch of the Pisæan olive?"

"Though the anger of the gods be great, yet certainly it is slow.
"If they take care therefore to punish all the guilty,
"When will they come to me?—But, perhaps too, the deity
"Exorable I may experience: he useth to forgive these things.
"Many commit the same crimes with a different fate.
"One has borne the cross as a reward of wickedness, ano-
"ther a diadem."

The glory of a swift foot, &c.] What good does the applause got by his swiftness do him? it will not fill his belly.

98. Hungry branch of the Pisæan olive.] Pisæa was a district of Elis, in Peloponnesus, in which was Olympia, where the Olympic games were celebrated: the victors in which were crowned with chaplets made of olive branches, hence called Pisæan.

The hungry branch—i. e. that will afford no food to the gainers of it.—See note on l. 93, ad fin.

The speaker here means, that to be sick and rich, is better than to be healthy and poor; that the famous Ladas, unless he were mad, would sooner choose to be laid up with the gout and be rich, than to enjoy all the glory of the Olympic games and be poor.

100. Tho' the anger, &c.] Another flatters himself, that, though punishment may be heavily inflicted some time or other, yet the evil day may be a great way off. See Eccl. viii. 11.

101. If they take care, &c.] If they do observe the actions of men, and attend to what they do, so as to take order for the punishment of guilt, wherever they find it, yet it may be a great while before it comes to my turn to be punished.

103. Exorable, &c.] It may be I shall escape all punishment; for perhaps I may obtain forgiveness, and find the Deity easy to be entreated.

—He useth, &c.] i. e. Crimes of this sort, which are not committed out of contempt of the Deity, but merely to get a little money, he usually forgives.

104. Different fate.] Another subterfuge of a guilty conscience is, that though, in some instances, wrong doers are punished grievously, yet in others they succeed so happily as to obtain rewards; so that the event of wickedness is very different to different people.

105. Borne the cross, &c.] The same species of wickedness that has brought one man to the gallows, has exalted another to a throne.
Sic animum dire trepidum formidine culpae
 Confirmant. Tunc te sacra ad delubra vocantem
 Præcedit, trahere imo ulmo, ac vexare paratus.
 Nam cum magna male superest audacia causa,
 Creditur a multis fiducia; minum agit ille,
 Urbani qualem fugitivus scurrat Catulli.
 Tu miser exclaimas, ut Stentora vincere possis,
 Vel potius quantum Gradivus Homericus: audis,
 Jupiter, hæc? nec labra moves, cum mittere vocem
 Debueras, vel marmoreus, vel aheneus? aut cur
 In carbone tuo charta pia thura solutâ
 Ponimus, et sectum vituli jejur, albaque porci
 Omenta? ut videò, nullum discernem habendum est
 Effigies inter vestras, statuamque Bathylli.
 Accipe, quæ contra valeat solatia ferre,
 Et qui nec Cynicos, nec Stoica dogmata legit.
SAT. XIII.

JUVENAL'S SATIRES.

Thus the mind trembling with the fear of dire guilt
They confirm: then you, calling him to the sacred shrines,
He precedes, even ready of his own accord to draw you,
and to tease you.

For when great impudence remains to a bad cause,
It is believed confidence by many: he acts a farce,
Such as the fugitive buffoon of the witty Catullus.
You miserably exclaim, so as that you might overcome
Stentor,
Or rather as much as the Homeric Gradivus: "Do you
" hear,
" O Jupiter, those things? nor move your lips, when you
" ought
" To send forth your voice, whether you are of marble or
" of brass? or why,
" On thy coal, put we the pious frankincense from the
" loosed
" Paper, and the cut liver of a calf, and of an hog
" The white caul? as I see, there is no difference to be
" reckoned,
" Between your images, and the statue of Bathylus."

Hear, what consolations on the other hand one may bring,
And who neither hath read the Cynics, nor the Stoic doc-
trines, differing

opened the paper, and poured the incense out & it upon the fire.

But others, by chartis soluta (abl.
absol.) understand a reference to the
custom, mentioned sat. x. 55. (see
note there,) of fastening pieces of pa-
per, containing vows, upon the images
of the gods, and taking them off
when their prayers were granted, af-
ter which they offered what they had
vowed.

117. "The cut liver," &c.] The
liver cut out of a calf, and the caul
which covered the inwards of an hog,
were usual offerings.

119. "The statue of Bathylus.""
A fiddler and a player, whose statue
was erected in the temple of Juno,
at Samos, by the tyrant Polycrates.
—q. d. At this rate, I do not see that
there is any difference between thy
images, O Jupiter, and those that
may be erected in honour of a fiddler.

In this expository exclamation
to Jupiter, which the poet makes his
friend utter with so much vehemence,
there is very keen railing against the
folly and superstition that prevai-
led at Rome, which Juvenal held
in the highest contempt. This al-
most reminds one of that fine sar-
casm of the prophet Elijah—1 Kings
xviii. 27.

120. Hear, &c.] The poet is now
taking another ground to console his
friend, by representing to him the
frequency not only of the same, but
of much greater injuries than what
he has suffered; and that he, in be-
ing ill used, is only sharing the com-
mon lot of mankind, from which he
is not to think himself exempt.

121. Neither hath read] Never
hath made these his study.

—The Cynics.] The followers of
Diogenes.

—Stoic doctrine.] The doctrines
of Zeno and his followers, who were
A Cynicis tunicâ distantia; non Epicurum
Suspectum exigui statum plantaribus horti.
Curentur dubii medici majoribus aegri,
Tu venam vel discipulo committere Philippi.

Si nullum in terris tam detestabile factum
Ostendis, tace; nec pugnis oedere pectus
Te veto, nec planâ faciem contundere palmâ;
Quandoquidem accepto claudenda est janua damnô,
Et majore domus gemitu, magiore tumultu
Planguntur nummi, quam funera: nemo dolorem
Fingit in hoc casu, vestem diducere summan
Contentus, vexare oculos humore coacto:
Ploratur lachrymis amissa pecunia veris.
Sed si cuncta vides simili fora plena querelâ:
Si decies lectis diversâ parte tabellis,

called Stoics, from στοιχεῖα, a porch, where they taught.

—Differing, &c.] The people differed from each other in their dress, the Cynics wearing no tunic (a sort of waistcoat) under their cloaks, as the Stoics did; but both agreed in teaching the contempt of money, and of the change of fortune.

122. Epicurus. A philosopher of Athens, a temperate and sober man, who lived on bread and water and herbs: he placed man’s chief happiness in the pleasure and tranquillity of the mind. He died of the stone at Athens, aged seventy-two. His scholars afterwards sadly perverted his doctrines, by making the pleasures of the body the chief good, and ran into those excesses which brought a great scandal on the sect. Suspectit—lit. looks up to.

124. Dull-blow sick, &c.] Those who are so ill, that their recovery is doubtful, should be committed to the care of very experienced and able physicians.

So, those who are afflicted with heavy misfortunes, stand in need of the most grave and learned advice.

125. Committ your vein, &c.] A person whose cause of illness is but slight, may trust himself in the hands of a young beginner.

So you, Calvinus, whose loss is but comparatively slight, have no need of Stoics, or Cynics, or of such a one as Epicurus, to console you; I am sufficient for the purpose, though I do not read or study such great philosophers.

—Philip.] Some surgeon of no great credit or reputation; but even his apprentice might be trusted to advise bleeding, or not, in a slight disorder. So you may safely trust to my advice in your present circumstances, though I am no deep philosopher; a little common sense will serve the turn.

The whole of these two last lines is allegorical; the ideas are taken from bodily disorder, but are to be transferred to the mind.

126. If you shew, &c.] Could you shew no act in all the world so vile as this which has been done towards you, I would say no more—I would freely abandon you to your sorrows, as a most singularly unhappy man.

127. Nor do I, &c.] Go on, like a man frantic with grief—beat your breast—slap your face till it be black and blue.

129. Sicce, &c.] In a time of mourning for any great loss, it was usual to shut the doors and windows.

—Loss being received.] A loss of money incurred—He is here rallying his friend Calvinus—p. d. Insomuch as the loss of money is looked upon as the most serious of all losses, doubtless you ought to bewail your misfortune, with every circumstance of the most unfeigned sorrow.

130. Mourning of the house, &c.]
SAT. XIII. JUVENAL’S SATIRES. 227

From the Cynics by a tunic: nor admires Epicurus
Happy in the plants of a small garden.
The dubious sick may be taken care of by greater physi-
cians,
Do you commit your vein even to the disciple of Philip.
  If you shew no fact in all the earth so detestable,
I am silent: nor do I forbid you to beat your breast
With your fists, not to bruise your face with your open
palm;
Since, loss being received, the gate is to be shut,
And with greater mourning of the house, with a greater
tumult,
Money is bewailed than funerals: nobody feigns grief
In this case, content to sever the top of the garment,
To vex the eyes with constrained moisture:
Lost money is deplored with true tears.
But if you see all the courts filled with the like complaint,
If, tablets being read over ten times, by the different
party,

i. e. Of the family—for, to be sure,
the loss of money is a greater subject
of grief, and more lamented than the
deaths of relations.

131. No body feigns, &c.] The
 grief for loss of money is very sin-
cere, however feigned it usually is at
funerals.

132. Content to sever, &c.] No-
body contents himself with the mere
outward show of grief—such as rend-
ing the upper edge of a garment,
which was an usual sign of grief.

133. Vex the eyes, &c.] To rub
the eyes, in order to squeeze out a
few forced tears.

See Terent. Eun. act. i. sc. i.
where Parmeno is, describing the
feigned grief of Phaedra’s mistress,
and where this circumstance of dissi-
mulation is finely touched:

Hec verba unde mereere falsa la-
erminis,
Quem, ocula terendo misere, visi
vi expresserit
Reminguer, &c.
So Virg. Aen. ii. l. 196.
Caucipig dolis lachrymisque coacti.

134. Lost money is deplored, &c.]
When we see a man deploring the
loss of money, we may believe the
sincerity of his tears.

The poet in this, and the preced-
ing lines on this subject, finely sati-
rizes the avarice and selfishness of
mankind, as well as their hypocrisy,
and all want of real feelings, where
self is not immediately concerned.

135. If you see, &c. q. d. How-
ever I might permit you to indulge in
sorrow, if no instance of such fraud
and villainy had happened to any
body but yourself, yet if it be every
day a experience, if the courts of jus-
tice are filled with complaints of the
same kind, why should you give
yourself up to grief, as singularly
wretched, when what has happened
to you is the frequent lot of others?

136. If tablets. i. e. Deeds or ob-
ligations written on tablets.

—Read over, &c.] i. e. Often read
over in the hearing of witnesses, as
well as of the parties.

—By the different party.] This ex-
pression is very obscure, and does not
appear to me to have been satisfac-
torially elucidated by commentators.—
Some read diversa in parte, and ex-
plain it to mean, that the deeds had
been read over in different places—
varia in locis, says the Delphin inter-
pretation. However, after much
consideration, I rather approve of
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos litera, gemmaque princeps
Sardonyches, loculis quei custoditur eburnias :
Ten', ó delicias, extra communia censes
Ponendum? Qui tu gallinae filius albae,
Nos viles pulli nati infelicibus ovis?
Rom pateris modicam, et mediocri bile ferendam,
Si flecetas oculos majora ad crimina: Confer
Conductum latronem, incendia sulphure coepta,
Atque doló, primos cum janua colligit ignes:
Confer et hos, veteris qui tollunt grandia templi
Pocula adorandae rubiginis, et populorum
Dona, vel antiquo positas a rege coronas.
Hec ibi si non sunt, minor extat sacrilegus, qui
Radat inaurati femur Herculis, et faciem ipsam

reading diversa parte, by the different (c. e. the opposite) party. Pars means, sometimes, a side or party in contention. Answ. In this view, it exaggerates the impudence and villanous of a man who denied his deed or obligation, seeing that his adversary, the creditor, having frequently read over the deed, could not be mistaken as to its contents, any more than the debtor, who had signed and sealed it, as well as heard it read over.

137. They say.] i. e. The fraudulent debtors say, that the hand-writings contained in the bonds are false and void.

Supervacuum means supervacues—serving to no purpose or use. —Supervacuus ligni, i. e. of the inscribed wooden tablets, which are of no use, though the obligation be written on them.

q. d. Notwithstanding the handwriting appears against them, signed and sealed by themselves, and that before witnesses, yet they declare that it is all false, a mere deceit, and of no obligation whatsoever—they plead, non est factum, as we say.

138. When their own letter convicts.] Whose own handwriting proves it to be their own deed.

—A principal gem, &c.] Their seal was upon a sardonyx of great value, with which they sealed the deed.

139. Which is kept, &c.] Kept in splendid cases of ivory, perhaps one within another, for its greater security. By this circumstance, the poet seems to hint, that the vile practice which he mentions was by no means confined to the lower sort of people, but had made its way among the rich and great.

140. O sweet Sir.] Deliciae—hominis understood. An ironical apostrophe to his friend.

Deliciae is often used to denote a darling, a minion, in which a person delights: here deliciae might be rendered choice, favourite, i. e. of fortune—as if exempted from the common accidents of life—as if put or placed out of their reach.

141. How.] Why—by what means—how can you make it out?

—The offspring of a white hen.—
The colour of white was deemed lucky. This expression appears to have been proverbial in Juvenal's time to denote a man that is born to be happy and fortunate.

Some suppose the original of this saying to be the story told by Suetonius in his life of Galba, where he mentions an eagle, which soaring over the head of Livia, a little after her marriage with Augustus, let fall into her lap a white hen, with a laurel branch in her mouth: which hen, being preserved, became so fruitful, that the place where this happened was called Villa ad Gallinum.

But the poet saying nothing of fruitfulness, but of the colour only,
They say the hand-writings of the useless wood are vain,
Whom their own letter convicts, and a principal gem
Of a sardonyx, which is kept in ivory boxes.
Think you, O sweet Sir, that out of common things
You are to be put? How are you the offspring of a white hen,
We, vile chickens hatched from unfortunate eggs?
You suffer a moderate matter, and to be borne with moderate cholera,
If you bend your eyes to greater crimes: compare
The hired thief, burnings begun with sulphur,
And by deceit, when the gate collects the first fires;
Compare also these, who take away the large cups
Of an old temple, of venerable rust, and the gifts
Of the people, or crowns placed by an ancient king.
If these are not there, there stands forth one less sacrilegious, who
May scrape the thigh of a girt Hercules, and the very face of

It is rather to be supposed that Erasmus is right in attributing this proverb to the notion which the Romans had of a white colour, that it denoted luck or happiness, as dies alba, and also lapillo notato, and the like.

142. *Unfortunate eggs.* The infelicitus ovis, put here in opposition to the white hen, seems to imply the eggs of some birds of unhappy omen, as crows, ravens, &c., figuratively to denote those who are born to be unfortunate.

143. *Verg. ecl. i. 18; and ix. 15.*

144. *With moderate cholera, &c.* i.e. Moderate wrath, anger, resentment, when you consider how much greater injuries others suffer from greater crimes.


146. *Hired thief.* Or cut-throat, who is hired for the horrid purpose of assassination.

147. *Burnings begun with sulphur.* Which is here put, by synecdoche, for all sort of combustible matter with which incendiaries fire houses.

148. *By deceit.* In a secret manner, by artfully laying the destructive materials, so as not to be discovered till too late to prevent the mischief.

149. *Collects the first fires.* So as to prevent those who are in the house from getting out, and those who are without from getting in, to afford any assistance. It is not improbable that the poet here glances at the monstrous act of Nero, who set Rome on fire.

150. *Large cups, &c.* Who are guilty of sacrilege, in stealing the sacred vessels which have been for ages in some antique temple, and which are venerable from the rust which they have contracted by time.
Neptuni, qui bracteolam de Castore ducat.
An dubitet, solitus totum confiare Tonantem?
Confer et artifices, mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo
Clauditur adversus innoxiam simia fatis.
Hae quota pars acerum, quae custos Gallicus urbis
Usque a Lucifero, donec lux occidat, audit?
Humani generis mores tibi nosse volent
Sufficit una domus; paucos consume dice, et
Dicere te miserum, postquam illinc veneris, audue.
Quis tumidum guttur miratur in Alpibus?
aut quis
In Meroe crasso majorem infante mamillam?
Carula quis stupuit Germani lumina, flavam
Cesariem, et madido tormentem cornua cirro?

Nempe quod haec illis natura est omnibus una.
Ad subitas Thracum volucres, nubemque sonoram

151-2. *Face of Neptune.* Some image of Neptune, the bearded hercules of gold.

152. *Draw off the leaf-gold, &c.* Peel it off, in order to steal it, from the image of Castor; there were great treasures in his temple. See sat. xxxiv. l. 240.

153. *Will he hesitate.* At such comparatively small matters as these, who could steal a whole statue of Jupiter, and then melt it down; and who can make a pretence of such a thing? A man who accuses himself to greater crimes, cannot be supposed to hesitate about committing less.

154. *Contrivers, and the merchant of poison.* Those who make and those who sell poisonous compositions, for the purposes of sorcery and witchcraft, or for killing persons in a secret and clandestine manner. See Hor. sat. ix. lib. i. 31; and epod. ix. l. 61.

155. *Launched into the sea, &c.* Parricides were put into a sack made of an ox's hide, together with an ape, a cock, a serpent, and a dog, and thrown into the sea. See sat. viii. 214. The fate of these poor innocents is very cruel, they having done no wrong. Deductendum.

156. *Keeper of the city.* Rutilius Gallicus was appointed, under Domitian, prefectus urbis, who had cognizance of capital offences, and sat every day on criminal causes.

There is great force in the word *custos* here. It means a jailer, and denotes that Rome at this time resembled a prison, the chief magistrate of which was no better than a jailer.

158. *From the morning.* Lucifero. The planet Venus, when seen at daybreak, is called *Lucifer*—i.e. the bringer of light. See sat. viii. 12.

*Lucifer ortus crat.*

159. *Vinc. eccl. viii. l. 17.*

*Lucifer ortus crat.*

Ov. Met. iv. 664.

It is not to be supposed that the prefectus urbis literally sat from morning to night every day, but that he was continually, as the phrase among us imports, hearing causes, in which the most atrocious crimes were discovered and punished.

160. *One house suffices, q. d.* If you desire to be let into a true history of human wickedness, an attendance at the house of Gallicus alone will be sufficient for your purpose.

*Spended a few days, &c.* Attend there for a few days, and when you come away, dare, if you can, to call yourself unhappy, after hearing what you have heard at the house of Gallicus. Domus is a very general word,
Neptune, who may draw off the leaf-gold from Castor.
Will he hesitate, who is used to melt a whole Thunderer?
Compare also the contrivers, and the merchant of poison,
And him to be launched into the sea in the hide of an ox,
With whom an harmless ape, by adverse fates, is shut up.

How small a part this of the crimes, which Gallicus, the keeper of the city,
Hears from the morning, until the light goes down?
To you who are willing to know the manners of the human race
One house suffices; spend a few days, and dare
To call yourself miserable, after you come from thence.
Who wonders at a swoln throat in the Alps? or who
In Mercé at a breast bigger than a fat infant?
Who has been amazed at the blue eyes of a German, his yellow
Hair, and twisting his curls with a wet lock?
Because indeed this one nature is to them all.
At the sudden birds of the Thracians, and the sonorous cloud,

and need not be restricted here to signify the private house of the judge,
but may be understood of the court or place where he sat to hear causes.

Swelln throat, &c.] The inhabitants about the Alps have generally great swellings about their throats, occasioned, as some suppose, by drinking snow water. The French call these protuberances on the outside of the throat, goitres.

Meroë.] An island surrounded by the Nile. The women of this island are said to have breasts of an enormous size. Our poet is hardly to be understood literally.

Blue eyes, &c.] Tacit. de Mor. Germ. says, that the Germans have truces et caeruleos oculos, et comas ruillas—heres and blue eyes, and red hair.

Twisting his curls.] Cornu—lit. an horn; but is used in many senses to express things that bear a resemblance to an horn—as here, the Germans twisted their hair in such a manner, as that the curls stood up and looked like horns.

A wet lock.] Cirrus signifies a curled lock of hair. The Germans used to wet their locks with ointment of some kind, perhaps that they might the more easily take, and remain in, the shape in which the fashion was to put them; something like our use of pomatum; or the ointment which they used might be some perfume. Comp. Hor. llb. ii. ode vii. l. 7-8.

Because, &c.] Nobody would be surprised at seeing a German as above mentioned, and for this reason, because all the Germans do the same, it is the one universal fashion among them. Nature sometimes signifies, a way or method.

Sudden birds, &c.] A flight of cranes coming unexpectedly from Strymon, a river of Thrace.

Strymon: græces. See Virg. G. l. 120; En. x. 265.

Sonorous cloud.] The cranes are birds of passage, and fly in great numbers when they change their climate, which they were supposed to do when the winter set in in Thrace; they made a great noise as they flew. See En. x. 265-6.
Pygmaeus parvis currit bellator in armis:
Mox impar hosti, ruptusque per aera curvis
Unguibis asæva fertur grue: si videas hoc
Gentibus in nostris, risu quaterere: sed illic,
Quanquam eadem assidue spectentur praelia, ridet
Nemo, ubi tota cohors pede non est altior uno.
Nullane perjuri capitis, fraudisque nefandae
Poena erit? abreptum crede hunc graviore catenæ
Protinus, et nostro (quid plus velit ira?) necari
Arbitrio: manet illa tamen jactura, nec unquam
Deposita tibi suspes erit: sed corpore truncò
Invidiosa dabit minus solatia sanguis:
At vindicta bonum vit: iucundius ipsæ.
Nempe hoc indocti, quorum precordia nullis
Interdum, aut levibus videas flagrantia causis:
Quantulacunque deo eat occasio, sufficit iræ.
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,

168. Pygmaeus warrior, &c.] The
Pygmies (from γυμνοὶ, the flat, or a
measure of space from the elbow to
the hand, a cubit) were a race of
people in Thrace, which were said to
be only three inches high. AINSW.
Juvenal says, a foot, l. 173. They
were said always to be at war with
the cranes.
—Little arms.] His diminutive
weapons.
170. The enemy.] The cranes.
171. In our nations, &c.] In our
part of the world, if an instance of
this sort were to happen, it would
appear highly ridiculous; to see a lit-
tle man fighting a crane, and then
flown away with in the talons of
the bird, would make you shake your
sides with laughter, from the singu-
larly of such a sight.
172. The same battle, &c.] In
that part of the world, there being
no singularity or novelty in the mat-
ter, though the same thing happens
constantly, nobody is seen to laugh,
however ridiculous it may be to see
an army of people, not one of which
is above a foot high.
The poet means to infer from all
this, that it is the singularity and no-
velty of events which make them
wondered at; hence his friend Calvi-
nus is so amazed and grieved that he
should be defrauded, looking upon it
as peculiar to him; whereas, if he would
look at what is going forward in the
world, particularly in courts of civil
and criminal judicature, he would see
nothing to be surprised at, with re-
spect to his own case, any more than
he would be surprised, if he went
among the Germans, to see blue eyes,
and red hair, or locks curled and
wetted with some ointment, seeing
they all appear alike. Or if he were
to go among the Pygmies, he would
see nobody laugh at their battles with
the cranes, which are constantly hap-
pening, and at the diminutive size of
the Pygmy warriors, which is alike
in all.
174. "No punishment," &c.] Well
but, says Calvinus, though you ob-
serve that I am not to be surprised
at what I have met with, because it
is so frequent, is such a matter to be
entirely unnoticed, and such an of-
fender not to be punished?
—"A perjured head."] A perjured
person. Capitis, per synec. stands
here for the whole man.
So Hom. lib. l. ode xxiv. l. 2.
Tom chorei capitis.
175. "Wicked fraud."] In taking
my money to keep for me, and then
deny ing that he ever had it.
—"Suppose," &c. Juvenals answers,
The Pygmaean warrior runs in his little arms,  
Soon unequal to the enemy, and seized, through the air,  
with crooked  
Talons, he is carried by a cruel crane; if you could see this  
In our nations, you would be shook with laughter: but  
there,  
Though the same battles may be seen constantly, nobody  
Laughs, when the whole cohort is not higher than one foot.  
"Shall there be no punishment of a perjured head,  
"And of wicked fraud?" "Suppose this man dragged  
"away with  
"A weightier chain immediately, and to be killed (what  
"would anger have more?)  
"At our will: yet that loss remains, nor will ever  
"The deposit be safe to you." "But from his maimed  
"body  
"The least blood will give an enviable consolation.  
"But revenge is a good more pleasant than life itself."  
Truly this is of the unlearned, whose breasts you may see  
Burning, sometimes from none, or from slight causes:  
However small the occasion may be, it is sufficient for  
ger.

Chrysippus will not say the same, nor the mild disposition  
Of Thales, and the old man neighbour to sweet Hymettus,

Suppose the man who has injured you  
buried instantly away to prison, and  
laden with fetters heavier than ordinary—graviores catenas.  
176. "Be killed," [q.c.] Be put to  
death by all the tortures we could in-  
vant—(and the most bitter anger could  
desire no more)—what then?  
177. "That lost" [i.e. Which you  
complain of.  
"Remains," [q.c.] Is still the same.  
178. "The deposit." [q.c.] The mo-  
ney which you deposited in his hands  
would not be the safer—i.e. at all  
the more secure.

179. "The least blood," [q.c.] True,  
replies Calvinus, but I should enjoy  
my revenge; the least drop of blood  
from his mangled body would give me  
such comfort as to be enviable; for  
revenge affords a pleasure sweeter  
than life itself.

181. Truly this, [q.c.] Truly, says  
Juvenal, ignorant and foolish people  
think so. [q. d. This is the sentiment  
of one who is void of all knowledge  
of true philosophy—indocti.

—Whose breasts, [q.c.] Præcordia  
signifies, literally, the parts about  
the heart, which is supposed to be the  
seat of the passions and affections:  
here it may stand for the passions  
themselves, which, says the poet, are  
set on fire, sometimes for no cause at  
all, sometimes from the most trivial  
causes, in silly people.

183. However small, [q.c.] Any trif-  
fling thing is sufficient to put them in-  
to a passion—but it is not so with the  
wise.

184. Chrysippus will not say, [q.c.]  
A famous Stoic philosopher, scholar  
to Zeno, who taught the government  
of the passions to be a chief good.

185. Thales.] A Miletian, one of  
the seven wise men of Greece. He  
held that injuries were to be contemn-  
ed, and was not himself easily pro-  
voked to anger.

—The old man.] Socrates.
Qui partem acceptae seva inter vincula cictae accusatori nollet dare. Plurima felix Paulatim vitia, atque errores exuit omnes,
Prima docens rectum Sapientia: quippe minuti
Semper et infirmi est animi exiguis voluptas 190
Ultio. Continuo sic college, quod vindicta
Nemo magis gaudet, quam semina. Cur tamen hos tu
Evassise putes, quos diri conscientia facti
Mens habet attonitos, et surdo verbere credit,
Ocultum quatiemt animo tortore flagellum 195
Pena autem vehemens, ac multo sovellor illis,
Quas et Cedidius gravis invenit aut Rhadamanthus,
Nocte dieque suam gestare in pectore testem.
Spartano cujdam respondit Pythis vates,
Haud impunitum quondam fore, quod dubitaret
Deposita retinere, et fraudum jure tueri

183. Neighbour to sweet Hymettus.] Hymettus, a mountain in Attica, famous for excellent honey, hence called dulcis Hymettus. See Hor. lib. ii. ode vi. 14, 15. This mountain was not far from Athens, where Socrates lived, and where he was put to death.

186. Who would not, &c.] It was a maxim of Socrates, that he who did an injury was more to be pitied than he who suffered it. He was accused of contemning the gods of Athens, and for this, was condemned to die, by drinking the juice of hemlock; which he did with circumstances of calmness and fortitude as well as of forgiveness of his accusers, that brought tears from all that were present with him in the prison during the sad scene.

An old scholarst has observed on this passage, as indeed some others have done, that one of his accusers, Miltiades, was cast into prison with him; and asking Socrates to give him some of the poison, that he might drink it, Socrates refused it.

187. Received hemlock.] Which he had received from the executioner, and then held in his hand. For an account of his death, see Aen. Univ. Hist. vol. vi. p. 407, note x, translated from Plato.

—Happy wisdom.] The poet here means the teachings of the moral philosophers, some of which held that, even in torments, a wise man was happy.

188. First teaching what is right, &c.] To know what is right is first necessary, in order to do it—this, therefore, is the foundation of moral philosophy, to order the mind of error, and the life of vicious actions.

Vita philosophia dux, virtutis indagatrix, expultrixque vitiorum. Cic. Tusc. v. ii.

“Philosophy is the guide of life, the searcher-out of virtue, the expeller of vice.”

191. Thus conclude.] i. e. Conclude, without any farther reasoning, that the above observation, viz. that revenge is the pleasure of weak minds, is true, because it is so often found to be so in the weaker sex. Persius uses the verb colligo in the sense of conclude, or infer—mendose colligis, you conclude falsely.

183. To have escaped, &c.] Though no outward punishment should await these evil-doers, and you may suppose them to have escaped quite free, yet their very souls, conscious of dreadful crimes, are all astonishment—their guilty conscience smiling them with silent, but severe, reproof.

195. The conscience.] i. e. Their conscience, the executioner, shak-
SAT. XIII.

JUVENAL'S SATIRES.

Who would not, amidst cruel chains, give a part of
The received hemlock to his accuser. Happy wisdom,
By degrees puts off most vices, and all errors,
First teaching what is right; for revenge
Is always the pleasure of a minute, weak, and
little
MIND. Immediately thus conclude, because in revenge
Nobody rejoices more than a woman. But why should you
Think these to have escaped, whose mind, conscious of a
dire
Fact, keeps them astonished, and smites with a dumb stripe,
Their conscience the tormentor shaking a secret whip?
But it is a vehement punishment, and much more cruel,
than those
Which either severe Cæditius invented, or Rhadamantus,
Night and day to carry their own witness in their breast.
The Pythian prophetess answered a certain Spartan,
That in time to come he should not be unpunished, be-
cause he doubted
To retain a deposit, and defend the fraud by swearing:

ing its secret scourge with terror over
them.
A metaphor, taken from the whipping of criminals, whose terror are
excited at seeing the executioner's
scourge lifted up and shaken over
them.

Public whipping was a common
punishment among the Romans for
the lower sort of people. See Hor.
epod. iv. l. 11.

196. 
Vehement punishment, &c.]-
The poet here means, that the tor-
mors of a wounded conscience are
less tolerable than those of bodily pu-

197. Severe Cæditius.] A very
cruel judge in the days of Vitellius;
or, according to some, in the days of
Nero.

—Rhadamantus.] One of the
judges of hell. See sat. i. 10. note.

198. Their own witness, &c.] Con-
tinually bearing about with them the
testimony of an evil conscience.

199. 
Pythian prophetess.] The
priestess of Apollo, (called Pythia,
from his slaying the serpent Python,) by
whom Apollo gave answers at his
oracle of Delphos.
The story alluded to is told by
Herodotus, of one Glaucus, a Spar-
tan, with whom a Milesian, in con-
sidence of his honesty, had left a sum
of money in trust. Glaucus after-
wards denied having received the
money, when it was demanded by
the sons of the Milesian, and sent
them away without it: yet he was
not quite satisfied in himself, and
went to the oracle, to know whether
he should persist in denying it or
not. He was answered, that if he
foresware the money, he might escape,
for a time; but for his vile intention,
he and all his family should be de-
stroyed. Upon this, Glaucus sent
for the Milesians, and paid the whole
sum. But what the oracle foretold
came to pass, for he and all his kin-
dred were afterwards extirpated.

200. Time to come.] Though he
might escape from the present, yet,
at a future time, he should not go
without punishment.

—Because he doubted.] Could suf-
ferr himself even to entertain a doubt
in such a case as this.

201. A deposit.] Of money com-
mitted to his trust.

—By swearing.] By perjury—jure
jurando. Trunci.
Jurando: quærebat enim quæ numinis esset
Mens; et an hoc illi facinus suaderet Apollo.
Reddidit ergo metu, non moribus; et tamen omnem
Vocem adyti dignam templo, veramque probavit.
Extinctus tota pariter cum prole domoque,
Et quamvis longâ deductis gente propinquus.
Haec patitur poenas peccandi sola voluntas.
Nam scelus intra se tacitum qui cogitatur ullum,
Facti crimen habet: cedo, si conata peregit?
Perpetua anxietas: nec mense tempore cessat;
Faucibus ut morbo siccis, interque molares
Difficulti crescente cibo. Sed vina misellus
Expuit: Albani veteris pretiosa senectus
Displacet: ostendas melius, densissima ruga
Cogitur in frontem, velut acri ducta Falerno.

202. *He asked, &c.* In hopes that he might get such an answer as would quiet his mind, and determine him to keep the money.

203. *Would advise, &c.* Would persuade him to the fact—i.e. to retain the deposit, &c.

204. *From fear, not, &c.* More from a principle of fear of the consequences of keeping it, than an honest desire of doing right.

205. *The voice of the shrine.*—Adytmum signifies the most secret and sacred place of the temple, from whence the oracles were supposed to be delivered.

—*Worthy the temple, &c.* It was reckoned highly for the reputation of the temple, when the things there foretold came to pass; on account of which, these oracles were usually delivered in equivocal terms, so that they might be supposed to tell truth, on whichever side the event turned out.

207. *Deduced from a long race.*—Longa gente, from a long train of ancestors—all that were related to him, however distantly, were cut off.

206. *These punishments, &c.* Thus was the mere intention of doing ill most justly punished.

210. *Hath the guilt, &c.* Is as really guilty as if he had accomplished it. In this, and in many other passages, one would almost think Juvenal was acquainted with some thing above heathenism. Comp. Prov. xxiv. 8-9; and Matt. v. 28.

—*Tell me, &c.* A question asked by Calvinus, on hearing what Juvenal had said before. Tell me, says Calvinus, if what you say be true, that the very design to do evil makes a person guilty of what he designed to do, what would be the case of his actually accomplishing what he intended, as my false friend has done?

211. *Perpetual anxiety.* Juvenal answers the question by setting forth, in very striking colours, the anguish of a wounded conscience. First, he would be under continual anxiety.

—*The time of the table.* Even at his meals—his convivial hours.

212. *With jaws dry, &c.* His mouth hot and parched, like one in a fever.

213. *Difficult food increasing.*—This circumstance is very natural—the uneasiness of this wretch’s mind occasions the symptoms of a fever; one of which is a dryness in the mouth and throat, owing to the want of a due secretion of the saliva, by the glands appropriated for that purpose. The great use of this secretion, which we call saliva, or spittle, is in masticating and diluting the food, and making the first digestion thereof; also to lubricate the throat and esophagus, or gullet, in order to facilitate deglutition, which, by these
SAT. XIII.

JUVENAL'S SATIRES.

For he asked what was the mind of the Deity,
And whether Apollo would advise this deed to him.
He therefore restored it from fear, not from morals, and yet all
The voice of the shrine, he proved worthy the temple, and true,
Being extinguished together with all his offspring, and family,
And with his relations, tho' deduced from a long race.
These punishments does the single will of offending suffer.

For he who within himself devises any secret wickedness,
Hath the guilt of the fact.—"Tell me, if he accom-
"plish'd his attempts?"
"Perpetual anxiety: nor does it cease at the time of the table,
"With jaws dry as by disease, and between his grinders
"The difficult food increasing. But the wretch spits out
"His wine: the precious old age of old Albanian
"Will displease: if you shew him better, the thickest
"wrinkle
"Is gathered on his forehead, as drawn by sour Fal-

means, in healthy persons, is attended with ease and pleasure.
But the direct contrary is the case, where the mouth and throat are quite dry, as in fevers—the food is chewed with difficulty and disgust, and cannot be swallowed without uneasiness and loathing, and may well be called difficultibus in both these respects. Wanting also the saliva to moisten it, and make it into a sort of paste for deglutition, it breaks into pieces between the teeth, and taking up more room than when in one mass, it fills the mouth as if it had increased in quantity, and is attended with nausea, or loathing, which still increases the uneasiness of the sensation.

213-14. "Spits out his wine." He cannot relish it, his mouth being out of taste, and therefore spits it out as something nauseous.

214. "Albanian." This was reckoned the finest and best wine in all Italy, especially when old. See Hor. lib. iv. ode xi. 1-2.

215. "Show him better." If you could set even better wine than this before him, he could not relish it.

—"The thickest wrinkle," &c.—His forehead would contract into wrinkles without end, as if they were occasioned by his being offered sour Falernian wine.

Densissima is here used, as in sat. l. 105. to denote a vast number; as we say, a thick crowd, where vast numbers of people are collected together.

Falernian wine was in high repute among the Romans when it was of the best sort; but there was a kind of coarse, sour wine, which came from Falernus, a mountain of Campania, which, when drank, would occasion sickness and vomiting.
Nocte brevem si forte indulsit cura soporem,
Et tota versata toxo jam membra quiescunt,
Continuo templum, et violati numinis auras,
Et (quod praecipus mentem sudoribus urget)
Te videt in sonnis: tua sacra et major imago
Humanæ turbat pavidum, cogitque fateri.
Hi sunt qui trepidant, et ad omnia fulgura pallent,
Cum tonat; examines primo quoque murmure coeli:
Non quasi fortuitus, nec ventorum rabiis, sed
Iratus cadat in terras, et vindicet ignis.
Illa nihil nocuit, curâ graviore timetur
Proxima tempestas; velut hoc dilata sereno.
Præterea læsaria vigili cum febre dolorem
Si cepère pati, misum ad sua corpora morbum
Infesto credunt a numine: sasa Decurum.

218. "His limbs tumbled over,"
[œ.] Tumbling and tossing from one side of the bed to the other, through the un easiness of his mind. See sat. iii. 280, and note; and AIN. Vero, No. 2.

219. "The temple—the altar,"
[œ.] He is haunted with dreadful dreams, and seems to see the temple in which, and the altar upon which, he perjured himself, and thus profaned and violated the majesty of the Deity.

220. "What urges his mind,"
[œ.] But that which occasions him more misery than all the rest (see AIN. Sudor; and sat. i. 155.) is, that he fancies he beholds the man whom he has injured, appearing (as aggrandized by his fancy) greater than a human form. The ancients had much superstition on the subject of apparitions, and always held them sacred; and (as fear magnifies its objects) they always were supposed to appear greater than the life. Hence Juvenal says, sacra et major imago. Comp. Virg. En. ii. 1. 712–3.

222. "Compel him to confess,"
[œ.] i. e. The villainy which he has been guilty of—a confession of this is wrung from him by the terrors which he undergoes; he can no longer keep the secret within his breast.

223. "All lightnings," [œ.] The poet proceeds in his description of the inscrutable state of the wicked, and here represents them as filled with horror by thunder and lightning, and dreading the consequences.

224. "First murmur," [œ.]—
They are almost dead with fear, on hearing the first rumbling in the sky.

225. "Not as if," [œ.]—They do not look upon it as happening fortuitously, by mere chance or accident, without any direction or intervention of the gods, like the Epicureans—See Hor. sat. v. lib. i. l. 101–3.

226. "Rage of winds," [œ.] Or from the violence of the winds, occasioning a collision of the clouds, and so producing the lightning, as the philosophers thought, who treated on the physical causes of lightning, as Pliny and Seneca.

227. "That did no harm," [œ.] i. e. That last tempest did no mischief; it is now over and harmless: "So far is well," thinks the unhappy wretch.

228. "The next tempest," [œ.]—
Though they escape the first storm, yet they dread the next still more, imagining that they have only had a respite from punishment, and therefore that the next will certainly destroy them.
“In the night, if lightly care hath indulged a short sleep,
and his limbs tumbled over the whole bed now are quiet,
immediately the temple, and the altars of the violated Deity,
and (what urges his mind with especial pains) thou seest in his sleep: thy sacred image, and bigger
than human, disturbs him fearful, and compels him to confess.”
There are they who tremble, and turn pale at all lightnings
when it thunders: also lifeless at the first murmur of the heavens:
not as if accidental, nor by rage of winds, but fire may fall on the earth enraged, and may avenge.
That did no harm”—“the next tempest is fear’d
With heavier concern, as if deferred by this fair weather.
Moreover a pain of the side with a watchful fever,
if they have begun to suffer, they believe the disease sent
to their bodies by some hostile deity: they think these things

222. “As if deferred.” [c.]
As if delayed by one fair day, on purpose, afterwards, to fall the heavier.
This passage of Juvenal reminds one of that wonderfully fine speech, on a similar subject, which our great and inimitable poet, Shakespeare, has put into the mouth of king Lear, when turned out by his cruel and ungrateful daughters, and, on a desolate and barren heath, is in the midst of a storm of thunder and lightning.

LEAR. “Let the great gods that keep this dreadful pother o’er our heads,
find out their enemies now. Tremble thou wretch, that hast within thee unconfessed crimes,
unwhipt of justice: hide thee, thou bloody hand;
these perf’d and these simular men of virtue

223. “That art incestuous.” Califf, to pieces shake
that under covert and convenient seeming
hostile’d on man’s life!
close parting ghastly,
rise your concealing continents, and cry
these dreadful summons of grace!”

LEAR, act iii. sc. 1.

229. “Pain of the side.” [c.]
The poet seems here to mean a pleurisy, or pleuritic fever, a painful and dangerous distemper.
—“A watchful fever.” [l. e. A fever which will not let them sleep, or take their rest.

230. “Begun to suffer.” [c.]
On the first attack of such a disorder, they believe themselves doomed to suffer the wrath of an offended Deity, of which their illness seems to them an earnest.
Hæc, et telâ putant: pecudem spondere sacello
Balantem, et Laribus cristam promittere galli
Non audent. Quid enim sperare nocentibus agris
Concessum? vel quæ non dignior hostia vītā?
Mobīlis et varia est ferme natura malorum.
Cum scelus admittunt, superest constantia: quid fas,
Atque necus, tandem incipient sentire, peractus
Criminibus. Tamen ad mores natura recurrīt
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando receptī
Ejectum semel attrāit de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagīto? dabīt in laqueum vestīgia noster
Perīdus, et migrī patietur carceris uncum,
Aut maris Argelī rupe, scopulosque frequentes

232. "Stones and darts."—These were weapons of war among the ancients; when they attacked a place, they threw, from engines for that purpose, huge stones to batter down the wall, and darts to annoy the besieged.

Here the poet uses the words in a metaphorical sense, to denote the apprehension of a sick criminal, who thinks himself, as it were, besieged by an offended Deity, who employs the pleurisy and fever, as his artillery, to destroy the guilty wretch.

—"To engage a blustering sheep," [c.]

Or lamb—pecus may signify either. It was usual for persons in danger, or in sickness, to engage by vow some offering to the gods, on their deliverance, or recovery; but the guilty wretches here mentioned are supposed to be in a state of utter despair, so that they dare not so much as hope for recovery, and therefore have no courage to address any vow to the gods.

233. "Comb of a cock," [c.]

So far from promising a cock to Ascalapius, they have not the courage to vow even a cock's comb, as a sacrifice to their household gods.

234. "Allowed the guilty," [c.]

Such guilty wretches can be allowed no hope whatever—their own consciences tell them as much.

235. "Is not more worthy," [c.]

i. e. Does not more deserve to live than they.

236. "Fickle and changeable,"[c.—]

I. c. Wavering and uncertain; at first; before they commit crimes, they are irresolute, and doubting whether they shall or not, and often change their mind, which is in a fluctuating state.

237. "Remains constant,"[c.—]

When they have once engaged in evil actions, they become resolute.

—"What is right," [c.]

After the crime is perpetrated, they begin to reflect on what they have done—they are forcibly stricken with the difference between right and wrong, insomuch that they feel, for a while, a remorse of conscience; but notwithstanding this.

238. "Nature recovers," [c.]

Their evil nature will return to its corrupt principles, and silence all remorse; fixed and unchangeable in this respect, it may be said, Naturam expellas furca tamen usque recurret.

Hor. lib. i. epist. 2. 1. 24.

241. "Hath laid down to himself," [c.]

What wicked man ever contented himself with one crime, or could say to his propensity to wickedness, "hitherto shalt thou come, and no farther," when every crime he commits hardens him the more, and plunges him still deeper?

—"When recovered," [c.]

No man ever yet recovered a sense of shame, who had once lost it.

242. "Horn forhead," [c.—]

Attritus signifiēs rubbed or worn
SAT. XIII. JUVENAL'S SATIRES

"The stones and darts of the gods: to engage a bleating sheep
"To the little temple, and to promise the comb of a cock to the Lares
"They dare not; for what is allowed the guilty sick
"To hope for? or what victim is not more worthy of life?
"The nature of wicked men is, for the most part, fickle, and changeable;
"When they commit wickedness, there remains constancy:
"what is right
"And what wrong, at length they begin to perceive, their crimes
"Being finish'd: but nature recurs to its damned
"Morals, fix'd, and not knowing to be changed. For who
"Hath laid down to himself an end of sinning? when re- cover'd
"Modesty once cast off from his worn forehead?
"Who is there of men, whom you have seen content with one
"Base action? our perfidious wretch will get his feet into
"A snare, and will suffer the hook of a dark prison,
"Or a rock of the Ægean sea, and the rocks abounding

away, as marble, or metals, where an hard and polished surface remains; so a wicked man, by frequent and continual crimes, grows hardened against all impressions of shame, of which the forehead is often represented as the seat. See Jer. iii. 3; latter part.

243. "Who is there," &c.] Who ever contented himself with sinning but once, and stopped at the first fact?

244. "Our perfidious wretch," &c.] Noster perius, says Juvenal, meaning the villain who had cheated Calvinus, and then perjured himself. As if the poet had said, Do not be so uneasy, Calvinus, at the loss of your money, or so anxious about revenging yourself upon the wretch who has perjured you; have a little patience, he will not stop here, he will go on from bad to worse, till you will find him sufficiently punished, and yourself amply avenged.

245. "Into a snare."] He will do something or other which will send him to gaol, and load him with fetters. Or, he will walk into a snare (Comp. Job xviii. 8-10.) and be entangled in his own devices.

246. "Suffer the hook," &c.] The uncus was a drag, or hook, by which the bodies of malefactors were dragged about the streets after execution. See sat. x. l. 66.

But, by this line, it should seem as if some instrument of this sort was made use of, either for torture, or closer confinement in the dungeon.

246. "Rock of the Ægean sea."] Or, if he should escape the gallows, that he will be banished to some rocky, barren island in the Ægean sea, where he will lead a miserable life. Perhaps the island Seriphos is here meant.

—"The rocks frequent," &c.]—The rocky islands of the Cyclades, to which numbers were banished, and frequently, either by the tyranny of the emperor, or through their own crimes, persons of high rank.
Juvenalis Satirae

Exulibus magnis. Prens gaudebis amarâ
Nominis invisi: tandemque fatebere letus
Nec surdum, nec Tiresiam quenquam esse Deorum.

247. "You will rejoice," says— will not be mentioned, but with the
You, Calvinaus, will at last triumph utmost detestation and abhorrence.
over the villain that has wronged you,
When you see the bitter sufferings "At length—confess,"] However,
which await him, fall upon him.
468. "His hated name."] Which in time past, you may have doubted
own—

"With great exiles. You will rejoice in the bitter punish-
ment
"Of his hated name, and, at length, glad will confess,
"that no one of
"The gods is either deaf, or a Tiresias."

248. "That no one of the gods,"
249. "Tiresias." A blind sooth-
seer of Thebes, fabled to be stricken
blind by Juno, for his decision in
a dispute between her and her hus-
band, in favour of the latter, who
in requital gave him the gift of pro-
phesy.
Satira Quartadecima.

ARGUMENT.

This Satire is levelled at the bad examples which parents set their children, and shews the serious consequences of such examples, in helping to contaminate the morals of the rising generation, as we are apt, by nature, rather to receive ill impressions than good, and are, besides,

PLURIMA sunt, Fuscine, et fama digna sinistra,
Et nitidis maculam haesuram figentia rebus,
Quae monstrant ipsi pueros tradantique parentes.
Si damosa senem juvat aele, ludit et haeres
Bullatus, parvoque eadem movet arma frutillo:
Nec de se melius cuquam separe propinquos
Concedet juvenis, qui radere tubera terrae,
Boletum condire, et eodem jure natantes
Mergere fideulas didicit, nebulone parente,

Line 1. Fuscine. A friend of Juv. Enal's, to whom this Satire is addressed.

—Worthy of unfavourable report.] Which deserve to be ill spoken of, to be esteemed scandalous.

The word sinistra here is metaphorical, taken from the Roman superstitious, with regard to any thing of the ominous kind, which appeared on the left hand; they reckoned it unlucky and unfavourable. See sat. x. 1. 129, where the word is applied, as here, in a metaphorical sense.

2. Fixing a stain, &c.] A metaphor, taken from the idea of clean and neat garments being soiled, or spotted, with filth thrown upon them, the marks of which are not easily got out. So these things of evil report, &c. a spot, or stain, on the most splendid character, rank, or fortune—all which, probably, the poet means by nitidie rebus.

3. Which parents, &c.] The things worthy of evil report, which are afterwards particularized, are matters which parents exhibit to their children by example, and deliver to them by precept. Comp. 1. 9.

4. If the destructive die please, &c.] If the father be fond of playing at dice.

—Wearing the bulla, &c.] His son, when a mere child, will imitate his example. For the bulla, see sat. xii. l. 33. note.

5. The same weapons, &c.] Arma, literally, denotes all kind of warlike arms and armour, and, by met. all manner of tools and implements, for all arts, mysteries, occupations, and diversions. Ainsw. The word is peculiarly proper to express dice, and other implements of gaming, where with the gamblers attack each other, each with an intent to ruin and destroy the opponent. See sat. i. 78. note.
Fourteenth Satire.

ARGUMENT.

more pliant in our younger than in our riper years. From hence he descends to a Satire on avarice, which he esteems to be of worse example than any other of the vices which he mentions before; and concludes with limiting our desires within reasonable bounds.

THERE are many things, Fuscinus, worthy of unfavourable report,
And fixing a stain which will stick upon splendid things,
Which parents themselves shew, and deliver to their children.
If the destructive die pleases the old man, the heir wearing the bulla
Will play too, and moves the same weapons in his little dice-box.

5 Nor does the youth allow any relation to hope better of him, Who has learnt to peel the fungi of the earth,
To season a mushroom, and, swimming in the same sauce,
To immerse beccafico, a prodigal parent,

5. Little dice-box.] Master, being too young to play with a large dice-box, not being able to shake and manage it, has a small one made for him, that he may begin the science as early as possible. See Ainsw. Fritillus.
6. Nor does the youth allow, &c.] The poet, having mentioned the bringing up children to be gamesters, here proceeds to those who are early initiated into the science of gluttony. Such give very little room to their family to hope that they will turn out better than the former.
7. To peel the fungi of the earth.] Tuber (from tumeo, to swell or puff up) signifies what we call a puff, which grows in the ground like a mushroom—a toadstool. But I apprehend that any of the fleshy productions of the earth may be signified by tuber; and, in this place, we are to understand, perhaps, truffles, or some other food of the kind, which were reckoned delicious.
—To peel.] Or scrape off the coat, or skin, with which they are covered.
8. A mushroom.] The boletus was reckoned the best sort of mushroom. See Ainsw. Conio.
9. Beccafico.] Ficedulas—little birds which feed on figs, now called beccafico, or fig-peckers; they are to this day esteemed a great dainty.
It was reckoned a piece of high luxury to have these birds dressed,
Et canā monstrante gulā. Cum septimus annus.
Transierit puero, nondum omni dente renato,
Barbatos licet admoveas mille inde magistros,
Hinc totidem, cupiēt lauto cœnare paratu
Semper, et a magnā nōn degenerare culinā.
Mitem animum, et mores, modicis erroribus séquos
Precipit, atque animas servorum, et corpora nostrā
Materiā constare putat, paribusque elementis?
An sēvire docet Rutilus? qui gaudet acerbo
Plagarum strepitu, et nullam Sirena flagellis
Comparat, Antiphates trepidi laris, ac Polyphemus,
Tum felix, quoties alius tortore vocato
Uritur ardenti duo propter linteas ferro?
Quid suadeat juveni latus stridore catenē;
Quem mire afficiunt inscripta ergastula, carcer

and served up to table, in the same sauce, or pickle, with fungi of various kinds.

9. A prodigii parent.] Nebulo signifies an unthrifty, a vain prodigal; and is most probably used here in this sense. See AIN. Webb. No. 2.

10. A grey throat, &c.] Gula is, literally, the throat or gullet; but, by met. may signify a glutton, who thinks of nothing but his gullet. So γυμφα, the belly, is used to denote a glutton; and the apostle’s quotation from the Cretan poet, Tit. I. 12. γυμφα αἰγοῖ, instead of slow bellies, which is nonsense, should be rendered lazy gluttons, which is the undoubted sense of the phrase.

Cana gula here, then, may be rendered an hoary glutton—i. e. the old epicure, his father, setting the example, and shewing him the arts of luxurious cookery.

10. The seventh year, &c.] When he is turned of seven years of age, a time when the second set of teeth, after shedding the first, is not completed, and a time of life the most flexible and docile.

12. Thou wouldst place, &c.]—
Though a thousand of the gravest and most learned tutors were placed on each side of him, so as to pour their instructions into both his ears at the same time, yet they would avail nothing at all towards reclaiming him.

—q. d. The boy having got such an early taste for gluttony, will never get rid of it, by any pains which can be taken with him for that purpose.

The philosophers and learned teachers wore beards; and were therefore called barbari. They thought it suited best with the gravity of their appearance. See Hor. lib. ii. sat. iii. 1. 83. and note.

13. He would say, &c.] He would never get rid of his inclination to gluttony.

13–14. With a sumptuous preparation.] With a number of the most delicious provisions, dressed most luxuriously, and served up in the most sumptuous manner.

14. Not to degenerate, &c.] Either in principle or practice, from the profuse luxury of his father’s ample kitchen.

So true is that of Hor. Epist. lib. i. epist. ii. l. 68–9.

Quo senect imbata est recess herculi
Odorem
Tein dice.

15. Rutilus.] The name of some master, who was of a very cruel disposition towards his servants.

—Kind to small errors.] Making allowance for, and excusing, small faults.

16. And the souls of slaves, &c.]—
Does he think that the bodies of slaves consist of the same materials, and that their souls are made up of the
And a grey throat shewing him. When the seventh year
Has passed over the boy, all his teeth not as yet renewed,
Though you should place a thousand bearded masters
there,
Here as many, he would desire always to sup with a
Sumptuous preparation, and not to degenerate from a great
kitchen.

Does Rutulus teach a meek mind and manners, kind to
small errors,
And the souls of slaves, and their bodies, does he think
To consist of our matter, and of equal elements?—
Or does he teach to be cruel, who delights in the bitter
Sound of stripes, and compares no Siren to whips,
The Antiphatos and Polyphemus of his trembling house-
hold—
Then happy, as often as any one, the tormentor being
called,
Is burnt with an hot iron on account of two napkins?
What can he who is glad at the noise of a chain advise to
a youth,
Whom branded slaves, a rustic prison, wonderfully

same elements as ours, who are their
masters? Does he suppose them to
be of the same flesh and blood, and
to have reasonable souls as well as
himself?

15. Or does he teach to be cruel?—
Instead of setting an example of
meekness, gentleness, and forbear-
ance, does he not teach his children
to be savage and cruel, by the treat-
ment which he gives his slaves?

16—19. In the bitter sound of
stripes. He takes a pleasure in hear-
ing the sound of those bitter stripes,
with which he punishes his slaves.

19. Compares no Sirens, &c.] The
song of a Siren, would not, in his
opinion, be so delightful to his ears,
as the crack of the whips on his
slaves’ backs.

20. The Antiphatos and Polyphe-
mus, &c.] Antiphatos was a king of
a savage people near Formia, in Italy,
who were eaters of man’s flesh.
Polyphemus the Cyclops lived on
the same diet. See Virg. En. iii.
620, et seq.

Rutulus is here likened to these two
masters of cruelty, inasmuch as that
he was the terror of his whole fa-
mily, which is the sense of laris in
this place.

21. Thus happy.] It was a matter
of joy to him.
—As often as any one.] i. e. Of his
slaves.

22. Is burnt, &c.] Burnt with an
hot iron on his flesh, for some petty
theft, as of two towels or napkins.
These the Romans wiped with after
bathing.

23. What can he advise, &c.] What
can a man, who is himself so barbe-
rous, as to be affected with the highest
pleasure at hearing the rattling of
fetters, when put on the legs or bo-
dies of his slaves—what can such a
father persuade his son to, whom he
has taught so ill by his example?

24. Branded slaves—a rustic pri-
son.] Ergastulum—lit. signifies a
workhouse, a house of correction,
where they confined and punished
their slaves, and made them work.
Sometimes (as here it means a slave.)
Inscriptus—a, um, signifies marked,
branded; inscripta ergastula, bran-
ded slaves; comp. l. 22. note. q. d.
Whom the sight of slaves branded
with hot irons, kept in a workhouse
In the country, where they are in
letters, (l. 23.) and which is therefore
tobe looked on as a country-gal, af-
fects with wonderful delight. We may
suppose the engastula something like
our bridewells.
25. Large.] Some famous lady of
that day; here put for all such cha-
acters.
25. Should not be. &c.] When she
has the constant bad example of her
mother before her eyes.
26. Who never, &c.] Who could
never repeate the names of all her mo-
ther's galants, though she uttered
them as fast as possibly she could,
without often taking breath before
she got to the end of the list, so great
was the number.
28. Privy, &c.] She was a witness
of all her mother's lewd proceedings,
and was privy to them; which is the
meaning of conseia in this place. See
sat. iii. l. 49.
29. Now, &c.] i.e. Now she is grown
something bigger, she does as her
mother did.
—She dictating.] The mother in-
structing, and dictating what she shall
say.
—Little tablets.] Cera signifies wax,
but as they wrote on thin wooden
tables smeared over with wax, cera,
per met. means the tablets or letters
themselves. See sat. i. l. 50.

Some understand by ceras pusillas,
small tablets, as best adapted to the
size of her hand, and more proper for
her age, than large ones. As the
boy (l. 5.) had a little dice-box to
teach him gaming, so this girl be-
gins with a little tablet, in order to
initiate her into the science of in-
trigue. But, perhaps, by pusillas
ceras the poet means what the French
would call petits billets-doux.
30. She fills.] i.e. Fills with writ-
ing. The daughter employs the
same messengers that her mother did,
to carry her little love-letters.
31. So nature commands, &c.]—
Thus nature orders it, and therefore
it naturally happens, that examples
of vice, set by those of our own fa-
mily, corrupt the soonest.
32. When they possess minds, &c.]
When they insinuate themselves into
the mind, under the influence of those
who have a right to exercise author-
ity over us. See Ainsw. Auctor,
No. 6.
33. One or two.] Unus et alter—
here and there one; as we say, may
be found as exceptions, and who may
reject, with due contempt, their par-
ent's vices, but then they must
Delight?—Do you expect that the daughter of Larga should not be
An adulteress, who never could say over her mother's
gallants,
So quickly, nor could join them together with so much speed,
As that she must not take breath thirty times? privy to her mother
Was the virgin: now, she dictating, little tablets
She fills, and gives them to the same servants to carry to
the gallant.
So nature commands; more swiftly and speedily do domestic
Examples of vices corrupt us, when they possess minds
From those that have great influence. Perhaps one or two
Young men may despise these things, for whom, by a be
nign art
And with better clay, Titan has formed their breasts. But the footsteps of their fathers which are to be avoided,
lead the rest,
And the path of old wickedness, long shewn, draws them.
Abstain therefore from things which are to be condemned:
for of this at least
There is one powerful reason, lest those who are begotten
by us
Should follow our crimes; for in imitating base and wicked
Things we are all docile; and a Catiline
You may see among every people, in every clime:

be differently formed from the generality.
34. By a benign art, &c.} Prometheus, one of the Titans, was feigned,
by the poets, to have formed men of clay, and put life into them by fire
stolen from heaven.
The poet here says, that, if one or
two young men are found who reject
their father's bad example, it must be owing to the peculiar favour of
Prometheus, who, by a kind exertion
of his art, formed their bodies, and particularly the parts about the heart
(praecordia) of better materials than
those which he employed in the formation of others.
35. Footsteps, &c.} As for the common
run of young men, they are led,
by the bad example of their fathers,
to tread in their fathers' steps, which
ought to be avoided.

37. Path of old wickedness, &c.} And the beaten track of wickedness,
constantly before their eyes, draws
them into the same crimes.
38. Abstain therefore, &c.} Refrain
therefore from ill actions; at least we
should do this, if not for our own
sakes, yet for the sake of our children, that they may not be led to follow
our vicious examples, and to commit the same crimes which they
have seen in us.
40. In imitating, &c.} Such is the
condition of human nature, that we
are all more prone to evil than to
good, and, for this reason, we are
easily taught to imitate the vices of
others.
41. A Catiline, &c.} See sat. viii.
231. Vicious characters are easily to
be met with, go where you may.
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu sedum, visque hæc limina tangat,
Intra quæ puer est. Procül hinc, procül inde puellæ
LENONUM, et cantus pernoctantis parasiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contemperis annos:
Sed peccatum obsistat tibi filius infans.
Nam si quid dignum Censoris fecerit ira,
(Quandoquidem similis tibi se non corpore tantum,
Nec vultu dederit, morum quoque filius,) et cum
Omnia deterius tua per vestigia pecdet,
Corripies nimimum, et castigabis acerbo
Clamore, ac post hæc tabulas mutare parabis.
Unde tibi frontem, libertatemque parentes,
Cum facias pejora senex? vacuumque cerebro
Jampridem caput hoc ventosa cucurbita quaerat?

43. Brutus.] M. Brutus, one of the most virtuous of the Romans,
and the great assertor of public liberty.

—Uncle of Brutus.] Cato of Utica, who was the brother of Servilia,
the mother of Brutus, a man of severe virtue.

So prone is human nature to evil, so
inclined to follow bad example,
that a virtuous character, like Brutus
or Cato, is hardly to be found any
where, while profligate and debauched characters, like Catiline, abound all
the world over; this would not be
so much the case, if parents were more
careful about the examples which
they set their children.

44. Filthy.] Indecent, obscene.

—Should touch, &c.] Should approach those doors, where there are
children, lest they be corrupted. Therefore—

45. Far from hence, &c.] Hence
far away, begone; a form of speech
made use of at religious solemnities,
in order to hinder the approach of the
profane. So Horace, lib. iii. ode i. I.
when he calls himself musarum
sacerdos, says, Odi profanum vulgus
et arere.

VIRG. Æn. vi. 238-9. makes the
Sibyl say:

—Procül, O procül esse profanum
—Totoque obstiti luco.

45-6. Girls of bands.] The com-
mon prostitutes, who are kept by
common panders, or pimpes, for lewd
purposes.

46. The nightly parasites.] Pernoct-
tans signifies tarrying, or sitting up
all night. The parasites, who fre-
quently attended at the table of great
men, used to divert them with lewd
and obscene songs, and for this pur-
pouse would sit up all night long.

47. Greatest reverence, &c.] Peo-
ple should keep the strictest guard
over their words and actions, in the
presence of boys; they cannot be
under too much awe, nor shew too
great a reverence for decency, when
in their presence.

48. You go about, &c.] If you in-
tend, or purpose, or set about, to do
what is wrong, do not say, “There
is nobody here but my young son,
I don’t mind him, and he is too
young to mind me.”—Rather say,
“My little boy is here, I will not
hurt his mind by making him a
witness of what I purposed to do,
therefore I will not do it before
him.”

50. Of the censor.] The censor of
good manners, or morum judeas, was
an officer of considerable power in
Rome, before whom offenders against
the peace and good manners were car-
rried and censured. Sat. iv. l. 11.
q. d. Now, if, in after times, your
son should be taken before the censor,
SAT. XIV.  

But neither will Brutus, nor uncle of Brutus, be any where. Nothing filthy, to be said, or seen, should touch these thresholds.

Within which is a boy. Far from hence, from thence the girls

Of bawds, and the songs of the nightly parasite:
The greatest reverence is due to a boy. If any base thing
You go about, do not despise the years of a boy,
But let your infant son hinder you about to sin.
For if he shall do any thing worthy the anger of the censor,

(Since he, like to you not in body only, nor in countenance,
Will shew himself, the son also of your morals,) and when
He may offend the worse, by all your footsteps,
You will, forsooth, chide, and chastise with harsh
Clamour, and after these, will prepare to change your will.
Whence assume you the front, and liberty of a parent.

When, an old man, you can do worse things, and this head,
Void of brain, long since, the ventose cupping-glass may seek?

for some crime cognizable and punishable by him.

Shew himself, &c.] (For he will exhibit a likeness to his father,
not in person, or face only, but in his moral behaviour and conduct; therefore, if you set him a bad example, you must not wonder that he follows it, and appears his father's own son in mind as well as in body.)

Offend the worse, &c.] And it is most probable, that following your steps has made him do worse than he otherwise would.

You will, &c.] You will call him to a severe account. Nimrium here is to be understood like our English—forsooth.

And chastise, &c.] You will be very loud and bitter in your reproaches of his bad conduct, and even have thoughts of disinheriting him, by changing your last will.

Whence, &c.] With what confidence can you assume the countenance and authority of a father, so as freely to use the liberty of parental reproof? We may suppose sumas to be understood in this line.

When, &c.] When you, at an advanced age, do worse than the youth with whom you are so angry.

This head, &c.] When that brainless head of yours may, for some time, have wanted the cupping-glass to set it right—i.e. when you have for a long time been acting as if you were mad.

Cucurbita signifies a gourd, which, when divided in half, and scooped hollow, might, perhaps, among the ancients, be used as a cupping instrument. In after times they made their cupping instruments of brass, or horn, (as now they are made of glass,) and applied them to the head to relieve pains there, but particularly to mad people. The epithet ventose, which signifies windy, full of wind, alludes to the nature of their operation, which is performed by rarifying the air which is within them, by the application of fire, on which the blood is forced from the scarified skin into the cupping-glass, by the pressure of the outward air; so that the air may be called the chief agent in this operation. The operation of cupping on the head in phrenitis is very ancient.
Hospite venturo, cessabit nemo tuorum:
Verre pavimentum, nitidas ostende columnas,
Arida cum tota descendat aranea tela:
Hic leve argentum, vasa aspera tergest alter:
Vox domini fremit instantis, virgamque tenentis.
Ergo mixier trepidas, ne stercore fedo canino
Atria displiceant oculis venientis amici?
Ne perfusa luto sit porticus: et tamen uno
Semodio scobis haec emundet servulus unus:
Illud non agitis, ut sanctam filius omni
Aspiciat sine labe domum, vitioque carentem?
Grautum est, quod patriae cive populoque dedisti,
Si facis, ut patriae sit idoneus, utilis agris,
Utilis et bellorum, et pacis rebus agendis:
Plurimum enim interireti, quibus artibus, et quibus hunc tu

---

59. A guest, &c.] When you expect a friend to make you a visit, you set all hands to work, in order to prepare your house for his reception.

60. "Sweep the pavement," &c.] "Sweep" (say to your servant) "the floors clean—wipe the dust "from all the pillars."

The Roman floors were either laid with stone, or made with a sort of mortar, or stucco, composed of shells reduced to powder, and mixed in a due consistency with water; this, when dry, was very hard and smooth. Hence, Britannicus observes, pavimentum was called ostraecum, or testaceum. These floors are common in Italy to this day.

The Romans were very fond of pillars in their buildings, particularly in their rooms of state and entertainment. See sat. vii. 182–3. The architraves, and other ornamental parts of pillars, are very apt to gather dust.

61. "Dry spider," &c.] The spiders, which have been there so long as to be dead and dried up, sweep them, and all their cobwebs, down.

62. "Smooth silver."] The unwrought plate, which is polished and smooth.

—"The rough vessels."] The wrought plate, which is rough and uneven, by reason of the embossed figures upon it, which stand out on its surface. See sat. i. 63.—So Enyl. 365.

Bina dabo argento perfecta aequa as-
pera signis
Peculo.

63. Holding a rod.] To keep them all to their work, on pain of being scourged.

—Blusters.] He is very loud and earnest in his directions to get things in order.

64. Therefore, &c.] Canst thou, wretch that thou art, be so solicitous to prevent all displeasure to thy guest, by his seeing what may be offensive about thine house, either within or without, and, for this purpose, art thou so over anxious and earnest, when a very little trouble might suffice for this, and, at the same time, take no pains to prevent any moral filth or turpitude from being seen in thy house by thy own son? This is the substance of the poet's argument.

65. Thy courts.] Atrium signifies a court-yard, a court before an house, a hall, a place where they used to dine. AINW. All these may be meant, in this place, by the plur. atria; for, to all these places their favourite dogs might have access, and, of course, might daub them.

66. The porch, &c.] A sort of gallery, with pillars, at the door (ad portam) of the house; or a place where they used to walk, and so liable to be dirty.

—Servant boy.] Servulus (dim of servus) a servant lad.
A guest being to come, none of your people will be idle.

"Sweep the pavement, shew the columns clean,
Let the dry spider descend with all her web:
Let one wipe the smooth silver, another the rough vessels:"
The voice of the master, earnest, and holding a rod, blusters.
Therefore, wretch, dost thou tremble, lest, foul with canine dung,
Thy courts should displease the eyes of a coming friend?
Lest the porch should be overspread with mud? and yet one servant boy,
With one half bushel of saw-dust, can cleanse these:
Dost thou not manage it, that thy son should see
Thine house, sacred without all spot, and having no vice?
It is acceptable, that you have given a citizen to your country and people,
If you make him, that he may be meet for his country, useful in the fields,
Useful in managing affairs both of war and peace:
For it will be of the greatest consequence, in what arts, and with what morals

61. Saw-dust &c.] Scab signifies any manner of powder, or dust, that cometh of sawing, filing, or boring. Probably the Romans sprinkled over the floors of their porticos with saw-dust, as we do our kitchens and lower parts of the house with sand, to give them a clean appearance, and to hinder the dirt of people's shoes from sticking to the floor. See HOLYDAY, note 3, on this Satire, who observes, that Heliosabalus was said to strew his porticus, or gallery, with the dust of gold and silver.
63. Manage it, &c.] viz. To keep your house sacred to virtue and good example, and free from all vicious practices, that your son may not be corrupted by seeing them.
70. Accepiable, &c. i. e. To the public, that, by begetting a son, you have added to the country a subject, and to Rome a citizen.
71. If you make him, &c.] If you so educate and form him, that he may be an useful member of society.
—I in the fields.] Well skilled in agriculture.
72. In managing affairs, &c.] Capable of transacting the business of a soldier, or that of a lawyer or senator. The opposition of beli et pactis, like armas et toges, in cedant armas toges, seems to carry this meaning.
So HOLYD.—the helmet or the gown.
The old Romans were careful so to breed up, their sons, that afterwards they might be useful to their country in peace or war, or ploughing the ground. J. DRYDEN, jun.
73. In what arts, &c.] So as to make him useful to the public.
—What morals, &c.] So as to regulate his conduct, not only as to his private behaviour, but as to his demeanour in any public office which he may be called to.
254   JUVENAL’S SATIRES   SAT. X IV.

Moribus institua. Serpente ciconia pullos
Nutrit, et inventa per devia rura lacertâ : 75
Illi eadem sumptis querunt animalia pennia.
Vultur jumento, et canibus, crucibusque relictis,
Ad foetus properat, partemque cadaveris asert.
Hinc est ergo cibus magni quoque vulturis, et se
Pascentis, propriâ cum jam facit arbores nidos.
Sed leporem, aut capream, familae Jovis, et generosae
In saltu venantur aves: hinc praeda cubili
Ponitur: inde autem, cum se matura levârit
Progenies stimulante fame, festinat ad illam,
Quam primum rupto prædam gustaverat ovo.

Adinicator erat Centronius et modo curvo
Littore Cajetæ, summæ nunc Tiburis arce,
Nunc Prænestinis in montibus, alta parabat
Culmina villarum, Græcis, legeque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem ; 90
Ut spado vincebat Capitolia nostra Posides.
Dum sic ergo habitat Centronius, imminuit rem,
Fregit opes, nec parva tamen mensura relictæ

74. A stock nourishes, &c.] i. e. Feeds her young ones with snakes and lizards.
75. Devious fields.] Devius (ex de and via—quasi a recta via remotum) signifies out of the way, or road.
76. Take their wings.] i. e. The young storks, when able to fly and provide for themselves, will seek the same animals for food, with which they were fed by the old ones in the nest.
77. Cattle, &c.] Jumenta, canibus, crucibus, are all ablatives absolute.
—Having left crosses.] i. e. The remains of the bodies of malefactors that were exposed on crosses, or gibbets, she brings part of the carcass to her nest.—L. 78.
79. Hence, &c.] From thus being supplied with such sort of food by the old one, the young vulture, when she is grown up to be a great bird, feeds upon the same.
80. When now, &c.] She feeds herself and her young in the same manner, whenever she has a nest of her own, in some tree which she appropriates for building in.
81. Handmaids of Jove.] Eagles. See Hor. lib. iv. ode iv. l. l. et seq. where the eagle is called ministrum fulminis aeterni, because supposed to carry Jove’s thunder. See Francis, note there.
82-9. Noble birds, &c.] Not only eagles, but the falcons of various kinds, hunt hares and kids, and having caught them, carry them to their nests to feed their young with.
83. Hence, &c.] i. e. From being fed with such sort of food when young.
—The mature progeny.] The young ones, when grown up, and full fledged.
84. Raised itself, &c.] Upon its wings, and takes its flight.
—Hunger stimulating.] When sharpened by hunger.
84-5. Hastens to that prey.] To the same sort of food.
85. Which it had first tasted, &c.] Which it had been used to from the time it was first hatched—rupto ovo, from the broken egg—from its very egg-shell, as we say.
You may train him up. With a serpent a stork nourishes
Her young, and with a lizard found in the devious fields;
They, when they take their wings, seek the same animals.
The vulture, cattle, and dogs, and crosses, being left,
Hastens to her young, and brings part of a dead body.
Hence is the food also of a great vulture, and of one feeding
Herself, when now she makes nests in her own tree. 80
But the hare or the kid, the handmaids of Jove, and the
noble
Birds, hunt in the forest: hence prey is put
In their nest: but, thence, the mature progeny, when
It has raised itself, hunger stimulating, hastens to that
Prey, which it has first tasted the egg being broken.

Centronius was a builder, and now on the crooked
Shore of Caieta, now on the highest summit of Tibur,
Now in the Praenestine mountains, was preparing the
high
Tops of villas, with Grecian, and with marble sought
Afar off, exceeding the temple of Fortune and of Hercules:
As the eunuch Posides out-did our capitols. 91
While thus, therefore, Centronius dwells, he diminished
his estate;
He impaired his wealth, nor yet was the measure of the re-
main

86. Centronius.] A famous extra-

vagant architect, who, with his son,
(who took after him,) built away all
his estate, and had as many palaces
at last, that he was too poor to live
in any of them.

87. Caieta.] A sea-port in Cam-

pania, not far from Baiae, built in
memory of Caieta, nurse to Enessa.
See En. vii. l. 1-4. The shore was
here remarkably sinuous and crooked.
—Summit of Tibur.] See sat. vii.
18f. note.

88. Praenestine mountains.] On the
mountains near Praeneste, a city of
Italy, about twenty miles from Rome.
—Was preparing.] Planning and
building, thus preparing them for ha-
bitation.

88-9. The high tops, &c.] Magni-

ficient and lofty country-houses.

89. With Grecian, &c.] Finished
in the most superb taste with Grecian
and other kinds of foreign marble.

90. Temple of Fortune.] There was
one at Rome built of the finest mar-
ble by Nero; but here is meant that
at Praeneste.
—Of Hercules.] At Tibur, where
there was a very great library.

91. Eunuch Posides, &c.] A freed-
man and favourite of Claudia Cesar,
who was possessed of immense riches; he built on the shore at
Baiae some baths which were very
magnificent, and called, after him,
Posidiane.
—Our capitols.] Of which there
were several, besides that at Rome,
as at Capua, Pompeia, and other
places. But the poet means particular-
ly the capital at Rome, which, after
having been burnt, was rebuilt
and beautified most magnificently by
Domitian.

92. While thus, &c.] While he
thus builds and inhabits such expen-
sive and magnificent houses, he out-
runs his income.

93. Nor yet, &c.] Nevertheless,
though he lessened his fortune, yet
there was no small part of it left.
Partis erat: totam hanc turbarit filius amens,
Dum meliore novas attollit marmore villas.

Quidam sortiti metuentem Sabbata patrem,
Nil praeter nubes, et cordi numen adorant;
Nec distare putant humanæ carne suillam,
Quæ pater abstinuit; mox et preputia ponunt:
Romanas autem soliti contenneure leges,
Judaiicum ediscunt, et servant, ac metuent jus,
Tradidit arcano quodcunque volumine Moses:
Non monstrare vias, eadem nisi sacra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causâ, cui septima queque fuit lux
Ignava, et partem vitæ non attigit ullam.

94. His modi son, &c.] His son, who, from the example of his father, had contracted a sort of madness for expensive building, consumed the remaining part of his father's fortune, when it came to him, after his father's death.

95. Raised up new villas, &c.] Endeavouring to extoll his father, and to build at a still greater expense, with more costly materials.

This instance of Centronius and his son is here given as a proof of the poet's argument, that children will follow the vices and follies of parents, and perhaps even exceed them (comp. l. 53); therefore parents should be very careful of the example which they set their children.

96. Some chance, &c.] Sortiti, i.e. it falls to the lot of some.

—Fears the sabbaths.] Not only reverences the seventh day, but the other Jewish feasts, which were called Sabbaths.

The poet having shewn, that children follow the example of their parents in vice and folly, here shews, that in religious matters also children are led by their parents' example.

97. Beside the clouds.] Because the Jews did not worship images, but looked toward heaven when they prayed, they were charged with worshipping the clouds, the heaven having no notion but of worshipping some visible object.

—The Deity of heaven.] Juvenal, though he was wise enough to laugh at his own country gods, yet had not any notion of the one true God, which makes him ridicule the Jewish worship.

However, I doubt much, whether, by numen cordi, in this place, we are not to suppose Juvenal as representing the Jews to worship the material heaven, "the blue ethereal sky," (as Mr. Addison phrases it in his translation of the 19th Psalm,) imagining that they made a deity of it, as they supposed they did of the clouds; this I think the rather, as it stands here joined with nubes, and was likewise a visible object. See Tacit. Hist. v. initio.

As for the God of Heaven, he was to Juvenal, as to the Athenians, ἀγαπατός; See Acts xvii. 23.] utterly unknown; and therefore the poet could not mean him by numen cordi. "After the wisdom of God, the world by wisdom knew not God." 1 Cor. i. 21.

98. Swear's flesh to be different from human.] They think it as abominable to eat the one as the other. Here he ignorantly ridicules their observance of that law, Lev. xi. 7, &c.

99. The father, &c.] He treats it as a matter of mere tradition, as if the son only did it because his father did it before him.

—Soon they lay aside, &c.] Here he ridicules the right of circumcision, which was performed on the eighth day after their birth, according to Gen. xvii. 10. et seq.

100. Used to despise, &c.] It being
SAT. XIV.

JUVENAL’S SATIRES.

Part small: his mad son confounded all this,
While he raised up new villas with better marble.

Some chance to have a father who fears the Sabbaths,
They adore nothing beside the clouds, and the Deity of heaven:
Nor do they think swine’s flesh to be different from human,
From which the father abstained; and soon they lay aside
their foreskins:
But used to despise the Roman laws,
They learn, and keep, and fear the Jewish law,
Whatsoever Moses hath delivered in the secret volume:
Not to shew the ways, unless to one observing the same rites,
To lead the circumcised only to a sought-for fountain;
But the father is in fault, to whom every seventh day was
Idle, and he did not meddle with any part of life.

their wonted custom and practice to hold the laws of Rome, relative to the worship of the gods in particular, in the highest contemp. See Exod. xxiii. 24.

101. They learn.] From their childhood. Ediscum—learn by heart.
—And fear.] Observe.
—And keep.] Observe.
102. Whatever Moses, &c. &c. Whatever it be that Moses, &c. From this passage it appears, that Moses was known and acknowledged by the heathen, to be the lawgiver of the Jews.
—Secret volume.] By this is meant the Pentateuch, (so called from ἤπετος, five, and παντος, a book or volume,) or five books of Moses. A copy of this was kept, as it is to this day, in every synagogue, locked up in a press, or chest (arca), and never exposed to sight, unless when brought out to be read at the time of worship in the synagogue, and then (as now) it was returned to its place, and again locked up. This is probably alluded to by Juvenal’s epithet of arcanum, from arca—as Romanus, from Roma. See ATNNW. [Arca,–a,–um. Volume, from volvo, to roll, denotes that the book of the law was rolled, not folded up. See sat. x. 126. note.
103. Not to shew the ways, &c.] They were forbidden certain connections with the heathen; but when the poet represents them so monstrously uncharitable, as not to shew a stranger the way to a place which he was inquiring after, unless he were a Jew, he may be supposed to speak from prejudice and misinformation. So in the next line—
104. To lead, &c.] He supposes, that if a man, who was not a Jew, were ever so thirsty, and asked the way to some spring to quench his thirst, they would sooner let him perish than direct him to it. But no such thing was taught by Moses. See Exod. xxiii. 21; and ch. xxiii. 9.
Verpos, like Horace’s apella, is a word of contempt.
105. The father, &c.] Who, as the poet would be understood, set them the example.
—Every seventh day, &c.] Throughout the year this was observed as a day of rest, the other sabbaths at their stated times. The poet ignorantly imputes this merely to an idle practice, which was handed down from father to son, not knowing the design and importance of the divine command.
106. Middle, &c.] L. &c. He refrained from all business, even such as related to the necessities of common life. The Jews carried this to a superstitious height; they even condemned works of necessity and charity, if done on the sabbath. See
Sponte tamen juvenes imitantur caetera: solam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis, et umbræ,
Cum sit triste habitu, vultuque et veste severum. 110
Nec dubie tanquam frugi laudatur avarus,
Tanquam parcus homo, et rerum tutela suarum
Certa magis, quam si fortunas servet eadem
Hesperidum serpens, aut Ponticus: addes quod hunc, de
Quo loquor, egregium populus putat, atque verendum 115
Artificem: quippe his crescent patrimonia fabris.
Sed crescent quoque modo, majoraque sunt
Incude assidua, semperque ardente camino.
Et pater ergo animi felices credit avaros,

Habitu here means outward carriage, demeanour, manner. Sed—triste—grave, pensive, demure.
—Severe in countenance, &c. A severity of countenance, and a negligence in dress, were supposed characteristic of wisdom and virtue, and were therefore in high esteem among the philosophers, and those who would be thought wiser and better than others. Hence, in order to deceive, these were assumed by vicious people. See Matt. vi. 16.
111. Doubtfully praised, &c. Nobody doubts his sincerity, or that he is other than his appearance bespeaks him, viz. a frugal man, and careful of his affairs, which is certainly a laudable character.

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107. Young men, &c. The poet now begins on the subject of avarice, in order to shew how this also is communicated from father to son; but here he makes a distinction. As to other vices, says he, youth want no force to be put upon them to incline them to imitation; whereas, this of avarice, being rather against their natural bent towards prodigality, requires some pains to be taken, in order to instil it into their minds.
—The rest.] The other vices which have been mentioned.
108. Commanded, &c. They have much pains taken with them to force them, as it were, into it, against their natural inclinations.
109. Vice deceives, &c. They are deceived at first, by being taught to look upon that as virtuous, from its appearance, which in truth, in its real nature and design, is vicious. Nothing is more common than for vice to be concealed under the garb of virtue, as in the instance which the poet is about to mention. In this sense it may be said—Decipimur specie recti. Hou. de Art. i. 25.
110. Sad in habit, &c. The poet, in this line, in which he is describing vice, wearing the garb, and putting on the semblance, of wisdom and virtue, has probably in his eye the hypocrites, whom he so severely lashed at the beginning of the second Satire.
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Young men, nevertheless, imitate the rest of their own accord; only
Avarice they are commanded to exercise against their wills;
For vice deceives under the appearance and shadow of virtue,
When it is sad in habit, and severe in countenance and dress.
Nor is the miser doubtfully praised as frugal,
As a thrifty man, and a safeguard of his own affairs,
More certain, than if, those same fortunes, the serpent
Of the Hesperides or of Pontus should keep. Add, that
This man, of whom I speak, the people think an excellent,
and venerable
Artist, for to these workmen patrimonies increase:
But they increase by whatsoever means, and become greater
By the assiduous anvil, and the forge always burning.
And the father therefore believes the covetous happy of mind,

who always judge of a man by what he is worth.

At bona pars hominum, decepta cupiditatem falsa,
Nisi sitis est, inquit, quia tanquam quantum habes, etc.

Hor. lib. i. sat. i. l. 61-2.

"Some self-esteemed, who think
"their lust of gold
"is but a love of fame, this maxim
"hold—
"No fortune's large enough, since
"others rate
"Our worth proportion'd to a large
"estate."

FRANCIS.

117. "By whatsoever means." They
were not very scrupulous or nice, as
the means of increasing their store,
whether by right or wrong.

118. "By the assiduous anvil, and
the forge, &c." The poet still con-
tinues his metaphor. As smiths, by
continually beating their iron on the
anvil, and having the forge always
heated, fabricate and complete a great
deal of work; so these misers are al-
ways forging and fashioning some-
thing or other to increase their wealth.
Their incessant toil and labour may
be compared to working at the anvil,
and the burning desire of their minds
to the lighted forge. Camino here
is to be understood of the forge or
furnace in which the iron is heated.

119. "The father therefore, &c."—
Seeing these men abound in wealth,
and not recollecting what pains it
cost them, both of body and mind,
to acquire it, thinking the rich are
the only happy people, and that a
Poor man must be miserable—
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat; juvenes hortatur, ut illam
Ire viam pergant, et eadem incumbere secat.
Sunt quadam vitiorum elementa: his protinus illos
Imbuat, et cogit minimas ediscere sordes.
Mox acquirendi docet insatiabile votum:
Servorum ventres modo castigat iniquo,
Ipse quoque esuriens: neque enim omnia sustinet unquam
Mucida corulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri; nec non differre in tempora comne
Alterius, conchen estivi cum parte lacerti
Signatam, vel dimidio putrique siluro;
Filaque sectivi numerata includere porri:

121. *Exhort his young men.* His sons that are growing up.

122. To go that way.* To tread in
the steps of these money-getting
people.

—Apply earnestly, &c. Incumbo
signifies to apply with earnestness
and diligence to anything. The fa-
ther here recommends it to his sons,
to apply themselves diligently to
the practices of these people, whom
the poet humoursly styles a sect, as
if they were a sect of philosophers,
to which the word properly belongs.
Those who joined in following the
doctrines of Plato, were said to be
of the Platonic sect — so secta So-
cratica. Secta comes from sequor, to
follow.

123. Certain elements, &c. Certain
rudiments or beginnings. The
father does not at once bid his sons
to be covetous, but inamnates into
their minds, by little and little, sor-
did principles. This he does as soon
as they are capable of receiving them,
which I take to be the meaning of
protinus here. Imbuo signifies to
seasom meet, or the like; so, by me-
taph to season the mind; also to
furnish, or store.

124. Compels them to learn, &c. From
his example, little pultry acts
of meanness and avarice — minimas
sordes.

125. By-and-by.* As they grow up,
he opens his grand plan to them; and
as they have been taught to be
mean and stingy in lesser matters, he
now instructs them how to thrive, by
applying the same principles to the
science of getting money by low and
illiberal means.

—Insatiable wish.* A desire that
can never be satisfied— such is the
inordinate love of money. Amor ha-

126. He.charityes, &c. The poet in
this, and in some of the following
lines, particularizes certain instances
of those minimum sordes, which he
had hinted at, l. 124, and which the
father is supposed to set an example
of to his sons, in order to season and
prepare their minds for greater acts of
sordidness and avarice.

First, Juvenal takes notice of the
way in which the father treats his ser-
vants. He pinches their bellies, by
withholding from them their due al-
lowance of food, by giving them
short measure, which is implied by
iniquo modo. The Romans mea-
sured out the food which they gave
their slaves; this was so much a
month, and therefore called demen-
sum, from mensa—or rather, per-
haps, from demetor— whence part.
demensus-a-um.

We find this word in Ter. Phorm.
act i. sc. i. l. 9, where Datus is re-
presenting Geta, as having saved
something out of his allowance, as a
present for the bride of his master's
son.

* Quod ile unciationem viri de demensu
sum,
Swam defraudans germanum, compar-
sit minere.
Who admires wealth, who thinks that there are no examples
Of an happy poor man; he exhorts his young men, that they
May persist to go that way, and apply earnestly to the same sect.
There are certain elements of vices; with these he immediately seasons
Them, and compels them to learn the most trifling stinginess.
By-and-by he teaches an insatiable wish of acquiring: He chastises the bellies of the servants with an unjust measure,
He also hungering: for neither does he ever bear
To consume all the musty pieces of blue bread,
Who is used to keep the hash of yesterday in the midst of September; also to defer, to the time of another supper.
The bean, sealed up with a part of a summer Fish, or with half a stinking shad,
And to shut up the numbered threads of a sective leek.

Geta had saved of his corn, of which the slaves had so many measures every month, and turned it into money. Modium was a measure of about a peck and an half. Ainsw.
127. He also hung'ring.] Half starving himself at the same time.
—Neither does he, &c.] He does not suffer, or permit, all the pieces of bread, which are so stale as to be blue with mouldiness, and musty with being hoarded up, to be eaten up at once, but makes them serve again and again.

129. The hash, &c.] Minutal, a dish made with herbs and meat, and other things chopped together; from minuto, to diminish, or make a thing less.
—Of yesterday.] Which had been dressed the day before, and now served up again. This he will still keep, though in the month of September, a time of year when, from the autumnal dampness, victuals soon grow putrid. The blasts of the south wind at that time were particularly insalubrious.

130. Also to defer, &c.] Who accustoms himself to keep for a second meal.

131. The bean.] Cunzia.—See sat. iii. 281. note.
—Sealed up.] Put into some vessel, the cover or mouth of which was sealed up close with the master’s seal, to prevent the servants getting at it. Or perhaps into some cupboard, the door of which had the master’s seal upon it.

131-2. Part of a summer fish.]—Lacerti seivivi.—What fish the laceritus was, I do not any where find with certainty. Ainsworth calls it a kind of cheap fish usually salted.—This, mentioned here, is called a summer fish; I suppose, because caught in the summer time; and for this reason, no doubt, not very likely to keep long sweet.

132. With half a stinking shad.]—See sat. iv. 32; and Ainsw. Silurus. Lit. and with an half and putrid silurus.

133. To shut up.] Including—i. e. to include in the same sealed vessel. The infinitive including, like the servare, L. 129. and the non differs, L. 130. is governed by the solitus, L. 129.

—Number’d threads, &c.] Seeivivi porri. In sat. iii. 281-2. Juvenal
Invitatus ad hanc aliquis de ponte negaret.
Sed quo divitiis haec per tormenta coactas?
Cum furor haud dubius, cum sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere fato?
Interea pleno cum turgit sacculus ore,
Crescit amor nummi, quantum ipsa pecunia crescit;
Et minus hanc optat, qui non habet. Ergo paratur
Altera villa tibi, cum rus non sufficit unum,
Et proferre libet fines; majorque videtur,
Et melior vicina seges: mercaris et hanc, et
Arbusta, et densa montem qui canet olyva:
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri, lassoque famelica collo
Armenta ad viridis hujus mittentur aristas;
Nec prius inde domum, quam tota novalia sevos
calls it sectile porrum. See there.
There were two different species of the leek; one sort was called sectum, sectile, and sectivum; the other capi-
stream; the former of which was reckoned the worst. See Plin. lib.
xix. c. 6.
From the bottom of a leek there are fibres which hang downwards,
when the leek is taken out of the ground, which the poet here calls
fia, or threads, which resemble
He here humorously represents a person so sordidly avaricious, as to count the threads, or fibres, at the
bottom of a leek, that if one of these should be missing he might find it out.
The epithets, sectivum and sectile, are given to that sort of leek, from its being usual to cut or shred it into
small pieces when mixed with victuals
of any kind. See Ainsaw. Sectivum.
134. Invited from a bridge.] See sat. iv. 114. The bridges about Rome
were the usual places where beggars
took their stand, in order to beg of
the passengers.
The poet, to finish his description
of the miser’s board of victuals, here
tells us, that if this wretch were to
invite a common beggar to such provi-
sions as he kept for himself and
family, the beggar would refuse to
come.
135. But for what end, &c.] Some
verb must be understood here, as
habes, or possides, or the like—other-
wise the accusative case is without a
verb to govern it. We may then
read the line—
To what purpose do you possess riches, gathered together by these tor-
ments—&c. with so much punish-
ment and uneasiness to yourself? See
sat. x. l. 12, 13.
136. Undoubted madness, &c.] So
Hor. sat. iii. lib. ii. l. 62.
Danda est heliceor multi para
maxima avaris,
Nescio an Anticyram ratio illis
destinet omnem.
Miseras malis whole Anticyra their
own;
Its heliceor reserved for them alone.
FRANCIS.
For Anticyra, see above, Juv. sat.
xiii. l. 97, note.
137. A needy fate, &c.] i.e. To
share the fate of the poor; to live as
if destined to poverty and want, for
the sake of being rich when you die,
a time when your riches can avail you
nothing, be they ever so great.
138. When the bag swells, &c.]—
And all this, for which you are tor-
menting yourselves at this rate, you
find no satisfaction or contentment
in; for when your bags are filled up
to the very mouth, still you want
more. The getting of money and
the love of money increase together;
the more you have, the more you
want.
Any one invited from a bridge to these, would refuse. But for what end are riches gathered by these torments, Since it is an undoubted madness, since it is a manifest phrensy, That you may die rich, to live with a needy fate? In the mean time, when the bag swells with a full mouth, The love of money increases, as much as money itself increases; And he wishes for it less, who has it not. Therefore is prepared Another villa for you, when one country seat is not sufficient; And it likes you to extend your borders; and greater appears And better your neighbour’s corn: you buy also this, and Groves of trees, and the mountain which is white with the thick olive: With any price of which if the owner be not prevailed on, By night the lean oxen, and the famished herds, with tired Necks, will be sent to the green corn of this man. Nor may they depart home from thence, before the whole crop

*Crescit indulgens sibi circa hydrops, &c.* See Hor. lib. i. ode ii. and lib. iii. ode xvi. I. 17, 18.
*Crescit sequitur cura perennis Majorumque flores.*

140. *He wishes for it less, &c.* A poor man looks no farther than for a supply of his present wants; he never thinks of anything more.

—Therefore.] Because thou art insatiable in thy desires.

—*Is prepared, &c.* Not content with one country-house, another is purchased, and gotten ready, prepared for thy reception, as one will not suffice.

142. *It likes you to extend, &c.*—You think the present limits of your estate too confined, and therefore you want to enlarge them.

143. *Neighbour’s corn.* Aristae is properly the beard of corn, and, by synec. the whole ear; and so the corn itself, as growing. You take it into your head that your neighbour’s corn looks better than yours, therefore you determine to purchase, and to possess yourself of his estate.

144. *Groves of trees.* Arbustum signifies a copse or grove of trees, pleasant for its shade.

—*Which is white, &c.* The bloom of the olive is of a white or light grey colour. Denso here means a vast quantity. See sat. i. 105, note.

145. *With any price of which, &c.* If you cannot tempt the owner to part with them for any price which you offer for the purchase, then you have recourse to stratagem to make him glad to get rid of them.

146. *By night the lean oxen, &c.* In the night-time, when you are not likely to be discovered, you turn your oxen which are half-starved, and your other herds of grazing beasts, which are kept sharp for the purpose, into your poor neighbour’s corn.

146-7. *Tired necks.* That have been yoked, and at work all day, and therefore the more hungry.

147. *To the green corn, &c.* In order to eat it up.

148. *Nor may they depart home, &c.* They are not suffered to stir homeward, till they have eaten up the
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quam multi talia plorent,
Et quot venales injuria fecerit agros.
Sed qui sermones? quam foedae buccinae fames?
Quid nocet hoc? inequit: tunicam mihi malo lupini,
Quam si me toto laudet vicinia pago
Exigui ruris pauciissimae farra secantem.
Scilicet et morbis et debilitate carebis,
Et lactum et curam effugies, et tempora vite
Longa tibi post haec fato meliore dabuntur;
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus ararat.
Mox etiam fructis setate, ac Punica passis
Prælia, vel Pyrrhum immanem, gladiisque Molossos,
Tandem pro multis vix jugera bina dabuntur.

whole crop, as clean as if it had been

—The whole crop.] Tota novalia.
Novale est, saith Pliny, quod alternis
annis seritur..." Land sown every
"other year," and therefore produces
the more plentiful crops. Here, by
met. novalia signifies the crops that
grow on such land. See VIRG. GEOR.
i. 1. 71.

151. Injury, &c.] Many have had
reason to complain of such treat-
ment, and have been forced to sell
their land to avoid being ruined.

152. "What speeches?"
What does the world say of you, says the
poet, for such proceedings?

—"Trumpet of foul fame."—] The
poet is interrupted before he has
finished, by the eager answer of the
person to whom he is supposed to
be speaking, and with whom he is
expostulating.

153. "What does this hurt?"
Says the miser; what harm can what
the world says do? See HOR. sat. i.
l. 64-7.

—Cost of a lupine.] Lupinus sig-
nifies a kind of pulse, of a bitter and
harsh taste, covered with a coat, husk,
or shell. See VIRG. G. i. 75, 6.
Isidorus says, that the best definition
of lupinus is, ἄρα τὰς λαῶνς, quod
vultum gustantis astringitum con-
tristet. Ainsworth thinks that lupi-
nus signifies what we call hops; and
this seems likely, as we may gather
from the story in Athenæus, lib. iv.
c. xiv, where he relates of Zenos the
Stoic, that he was ill-tempered and
harsh, till he had drunk a quantity of
wine, and then he was pleasant and
good-humoured. On Zeno's being
asked the reason of this change of
temper, he said, that "the same
"thing happened to him as to lupi-
"næs; for lupines," says he, "be-
"fore they are soaked in water, are
"very bitter; but when put into wa-
"ter, and made soft by steeping, and
"are well soaked, they are mild and
"pleasant." Hops grow with coats,
or laining, one over another. But
whatever be the exact meaning of
lupini, the meaning of this hasty an-
swer of the miser's is as follows:

"Do not talk to me of what speeches
"are made about me, or what the
"trumpet of fame may spread abroad,
"to the disadvantage of my charac-
ter. I would not give a pin's head
"for all they can say against me, if
"I do but get rich: but I would not
"give the husk of a lupine for the
"praise of all the town, if my farms
"be small, and afford but a poor
"crop."

q. d. If I am rich, they cannot hurt
me by their abuse; but if poor, their
praise will do me no good.

155. The very scanty produce.]—
Pauciissima farra. Far denotes all
manner of corn. Pauciissima need not
be taken literally in the superlative
Is gone into their cruel bellies, so that you would believe it
done by sickles.
You can hardly say, how many may lament such things,
And how many fields injury has made to be set to sale. 150
"But what speeches? how the trumpet of foul fame?"—
"What does this hurt?" says he: "I had rather have the
"cost of a lupine,
"Than if the neighbourhood in the whole village should
praise me
"Cutting the very scanty produce of a little farm." 155
I warrant you will want both disease and weakness,
And you will escape mourning and care; and a long space
of life,
After these things, will be given you with a better fate;
If you alone possessed as much cultivated ground,
As, under Tatius, the Roman people ploughed. 160
Afterwards even to those broken with age, and who had
suffered the Punic
Wars, or cruel Pyrrhus, and the Molossian swords,
At length hardly two acres were given for many

sense, but as intensive, and as mean-
ing a very small, an exceeding scanty
crop of corn. See note on denissima
lectica, sat. l. 106, n. 2. The com-
parative and superlative degrees are
often used by the Latin writers only
in an intensive sense.

156. I warrant, &c.] Here the
poet is speaking ironically, as if he
had said to the ‘disher. To be sure,
Sir, people like you, who are above
the praise or dispraise of the world,
are doubtless exempted too from the
calamities which the rest of the world
suffer, such as sickness and infirmi-
ties. See sat. x. l. 216. You are also
out of the reach of affliction and sur-
row. See sat. x. l. 231-4. Careless—
you will be without—free from.

158. After these things, &c.] Add
to all this, that you must live longer
than others, and be attended with un-
common happiness—more faté—
with a more prosperous and more fa-
vourable destiny.

159. If you alone possess’d, &c.]—
Provided that you were so wealthy as
to possess, and be the sole owner of as
much arable land as the people of
Rome cultivated, when the empire
was in its infancy, under Romulus,
and Tatius the Sabine; who, for the
sake of the Ilydes he brought with
him, was received into the city, and
consociated with Romulus in the go-
vernment. However this might be
considered as small, to be divided
among all the people, yet, in the hands
of one man, it would be a vast
estate.

161. Afterwards.] In after times
—inore—some while after.
—Broken with age.] Worn out
with age and the fatigues of war.
Gravis annis miles. Hor. sat. i. 5.
161-2. Had suffered the Punic
wars.] Had undergone the toils and
dangers of the three wars with the
Carthaginians, which almost ex-
hausted the Romans.

162. Cruel Pyrrhus.] The king of
Epirus, who vexed the Romans with
perpetual wars, but, at last, was de-
feated and driven out of Italy.
—Molossian swords.] The Mo-
load were a people of Epirus, who
fought against the Romans in Pyrr-
hus’s army.

163. At length.] i. e. After so
many toils and dangers.
—Hardly two acres.] Jugum—
an acre; so called from jugum boun,
Vulneribus: merces ea sanguinis atque laboris
Nullis visa unquam meritis minor, aut ingratae 165
Curta fides patriae: saturabat glebula talis
Patrem ipsum, turbamque case, quae fœta jacebat
Uxor, et infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum
A scrobe vel sulco redeuntibus, altera cena 170
Amplior, et grandes fumabant pultibus offe.
Nunc modus hic agri nostro non sufficit horto.
Inde fere scelerum cause, nec plura venena
Miscuit, aut ferro grassatur sepius ullum
Humane mentis vitium, quam seva cupidid
Indomiti censibus: nam dives qui fieri vult,
Et cito vult fieri; sed quæ reverentia legum?
Quis metus, aut pudor est unquam properantis avari?
Vivite contenti casulis et collibus istis,
O puere, Marsus dicebat et Hernicus olim,
vestinunque senex; panem queras mus aratro,

being as much land as a yoke of oxen
could plough in a day. Scarcely so
much as two acres were given as a
reward for many wounds in battle.

165. Than we deserve, &c.] And
this portion of two acres, given to a
soldier, as a reward for the blood
which he had shed, and the toils he
had undergone in the service of his
country, was never found fault with
as too little for his deserts, or as an
instance of a breach of faith in his
country towards him, by rewarding
him less than he had reason to ex-
pect. Curtus means little, short, cur-
tailed, imperfect, broken. Curta fides
may be applied to express a man's
coming short of his promise.

166. Little glebe.] Such a small
piece of arable land.

166-7. Satisfied the father.] The
poor soldier, who was the father of a
numerous family.

167. Rabble of his cottage.] Con-
sisting of his wife and many children,
some small, others grown up.
167. Big.] i.e. Big, or great, with
child.

169. Bond-slave—three masters.—
One of the four children that were
playing together was a little bond-
slave born of a slave. The three
others were children of the wife, and
therefore masters over the little slave,
but all playing together, happy and
content.

—Great brothers.] The elder chil-
dren now big enough to go out to la-
bour.

170. Ditch or furrow, &c.] Com-
ing home from their day's work, at
digging and ploughing.

171. More ample.] Their being
grown up, and returning hungry from
their labour, required a more copious
meal, than the little ones who stayed
at home.

—Great pots.] Pots proportionably
large to the provision which was to
be made.

—Smoked with pottage.] Boiling
over the fire. Pots was a kind of pot-
tage made of meal, water, honey,
or cheese and eggs soaked together.

172. Measure of ground.] viz. Two
acres, which, in ancient days, was,
thought a sufficient reward for an old
valiant defender of his country, after
all his dangers, toils, and wounds,
and which provided for, and made
him and all his family happy, is not,
as times go, thought big enough for
a pleasure-garden.

173. Thence, &c.] From covetous-
ness. Comp. l. 176.
Wounds. That reward of blood, and of toil, 165
Than no deserts ever seemed less, or the faith small
Of an ungrateful country. Such a little glebe satisfied
The father himself, and the rabble of his cottage, where
big lay
The wife, and four infants were playing, one a little
Bond-servile, three masters: but for the great brothers of
these
From the ditch or furrow returning, another supper 170
More ample, and great pots smoked with potage.
Now this measure of ground is not sufficient for our garden.
Thence are commonly the cause of villainies, nor more
poisons
Has any vice of the human mind mixed, or oftener
Attacked with the sword, than a cruel desire 175
Of an unbounded income; for he who would be rich,
Would be so quickly too. But what reverence of the laws?
What fear, or shame, is there ever of a hastening miser?
"Live contented with those little cottages and hills,
O youths," said the Marsian and Hercian formerly. 180
And the old Vestinian, "let us seek bread by the plough,

---Causes of villainies, &c.] i.e. From this vile principle arise, as from
their source, all manner of cruel and bad actions. See 1 Tim. vi. 10. former part.
---More poisons, &c.] Contrived more methods of destroying people
in order to come at their property, either by poison or the sword. See
James iv. 1-2.
175. A cruel desire.] Which thinks no act of cruelty too great, so that its
end may be accomplished.
So Virg. Aen. iii. 56-7.
Quid non mortalia potestas cogit
Auri sacra fames?
176. Unbounded.] Lit. untamed—i.e. that cannot be kept or restrained
within any bounds. A metaphor taken from animals that are wild and
untamed, which are ungovernable, and not to be restrained.
---He who would be rich.]—So the apostle, 1 Thm. vi. 9.
\begin{align}
si bestimatur qui sunt victimae.
\end{align}
177. Would be so quickly.] And therefore takes the shortest way to
carve for himself, through every ob-

---Reverence of the laws.] The laws
which are made to restrain all acts of
murder, and violence, and fraud, are
put totally out of the question; he
ishes them under his feet.
178. Hastening miser.] A covetous
man who hastens to be rich has nei-
ther fear nor shame; he dreads not
what the laws can do to him, nor
what the world will say of him. See
Prov. xxvii. 22.
179. "Live contented," &c.] The
poet here mentions what was the doc-
Qui satis mensis: laudant hoc numina ruris,
Quorum ope et auxilio, grata post munus ariste,
Contingunt homini veteris fastidia quercis.
Nil vetum fecisse volet, quem non pudet alto
Per glaciem perone tegi; qui summovet Euros
Pellibus inversis: peregrina, ignotaque nobis
Ad sclerus atque nefas, quodcunque est, purpura duct.
Hac illi veteres praecopta minoribus: at nunc
Post finem autem mediâ de nocte supinum
Clamosus juvenem pater excitat: accipe ceras,
Scribe, puere, vigila, causas age, perlege rubras
Majorum leges, aut vitem posce libello.
Sed caput intactum buxo, niresque pilosas
Annolet, et grandes miretur Laelius alas.
Dirue Maurorum attingens, castella Brigantum,

181. " Seek bread by the plough," &c. Let us provide our own bread by
our industry, as much as will suffice
for our support.
182. " Deities of the country."—
The Romans had their rural gods, as
Ceres, Bacchus, Flora, &c. which
they particularly worshipped, as presiding over their lands, and as at first
inventing the various parts of hus-
bandry.
183. " By whose help," &c. He
means particularly Bacchus, who first
found out the use of wine, and Ceres,
who found out corn and tilage.
184. " Leathery," &c. Since the
Invention of agriculture, and the pro-
duction of corn, men disdain living upon
acorns, as at first they did. See
Virg. G. i. l. 5-22, where may be
seen an Invocation to Bacchus and
Ceres, and the other rural deities,
as the inventors and patrons of agri-
culture.
185. " Any thing forbidden," &c. Those who are bred up in poverty
and hardship, are unacquainted with
the temptations to vice, to which
those who are in high life are liable.
186. " Thro' ice to be cover'd," &c. Pero—a sort of high shoe, made
of raw leather, worn by country peo-
ple as a defence against snow and
cold. AINew.
187. " Inverted skins." The skins
of beasts with the wool or hair turned
inwards next the body, to defend it
from the cold winds, and to keep the
wearer warm.
Thus shod and thus clothed were
the hardy rustics of old time: they
lived in happy ignorance of vice and
luxury, and of all offences to the laws.
" Purple," &c. g. d. The
Tyrian purple, with which the gar-
ments of the rich and great are dyed,
is a foreign piece of luxury, and un-
known to us. The introduction of
this, as well as other articles of for-
gn luxury, is the forerunner of all man-
ner of vice and wickedness: for when
once people cast off a simplicity of
dress and manners, and run into lux-
ury and expense, they go all lengths
to supply their vanity and extrava-
gance. It cannot be said of any
such,—nil vetum fecisse volet. Quar-
de once refers to scelus atque nefas—
some copies read quecumque, and
refer it to purpura—g. d. this foreign
purple whatsoever it is, &c.
189. These precepts, &c. Such were
the lessons which those rustic veterans
taught their children, and delivered to
the younger part of the community,
for the benefit of posterity.
"But now," i. e. As matters are
now, fathers teach their children very
different lessons.
190. After the end of Autumn.]
When the winter sets in, and the
nights are long and cold.
"From the middle of the night." As
soon as midnight is turned.
SAT. XIV. JUVENAL'S SATIRES.

"Which is enough for our tables: the deities of the
"country approve this,
"By whose help and assistance, after the gift of acceptable
"corn,
"There happen to man loathings of the old oak.
"He will not do any thing forbidden, who is not ashamed
"Through ice to be covered with an high shoe; who keeps
"off the east wind
"With inverted skins. Purple, foreign, and unknown
"to us,
"Leads to wickedness and villainy, whatsoever it may be."

These precepts those ancients gave to their posterity: but now,

After the end of Autumn, from the middle of the night,
the noisy
Father rouses the supine youth: "Take the waxen tablets,
"Write, boy, watch, plead causes, read over the red
"Laws of our forefathers, or ask for a vine by a petition.
"But your head untouched with box, and your hairy
"nostrils,
"Lælius may take notice of, and admire your huge arms.
"Destroy the tents of the Moors, the castles of the Bri-
"gantes,

190.-1. The noisy father.] Rawling to wake his son, who is lying along on his back (supinum) in his bed fast asleep.
192. "Write."] I' en something that you may get money by.
---"Watch."] Sit up all night at study.
"Plead causes."] Turn advocate—be called to the bar.
---"Read over," &c.] Study the law.
192-3. "The red laws."] So called, because the titles and beginnings of the chapters were written in red letters. Hence the written law was called rubrica. See Pers. sat. v. l. 90.
193. "Ask for a vine," &c.] For a centurion's post in the army—draw up a petition for this.
The centurion, or captain over an hundred men, carried, as an ensign of his office, a stick or baton in his hand, made out of a vine branch; as our captains do spontoons, and our

serjeants halberds. See sat. viii. l. 1
247, note.—If a man were to advise another to petition for a halberd, it would be equivalent to advising him to petition to be made a serjeant. So here, the father advising his son to petition for a vine, i. e. vine-brunch, is equivalent to his petitioning to be made a centurion.
194. "Untouched with box."]—Your rough and martial appearance, owing to your hairy and loose, and not being combed. The Romans made their comb of box-wood.
---"Hairy nostrils."] Another mark of hardness; for effeminate and delicate people plucked off all superfluos hairs.
195. "Lælius."] Some great general in the army may notice these things, as beaspeaking you fit for the army.
---"Hug: arm."] Probably rough with hair. See above, n. 2. on l.
194. Ala signifies the armpit, also the arm. See Alnw.
Ut locupletem aquilam tibi sexagesimus annus
Afferat: aut longos castrorum ferre labores
Si piget, et trepido solvunt tibi cornua ventrem
Cum lituis auditia, pares, quod vendere possis
Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandae Tiberim ultra:
Nec credas ponendum aliquid discriminis inter
Unguenta, et corium: LUCRi BONUS EST ODOR EX RE
QUALIBet. Illa tuo sententia semper in ore

Versetur, Dis atque ipso Jove digna, poëte:
UNDE HABEAS QvERiT NEMO: SED Sordere HABERE.
Hoc monstrant vultuæ pueris poscentibus assem:
Hoc discunt omnes ante Alpha et Beta puellæ.
Talibus instantem monitis quemcumque parentem
Sic possemin affari: dic, ò vanissime, quis te
Festinare jubet? meliorem presto magistro

Mores."] Go and do some great exploit—distinguish yourself in an expedition against the people of Mauritania. Attegis (from ad and tegere, to cover) signifies cottages, huts, cabins, tents, and the like, in which people shelter themselves from the weather.

"Castles of the Brigantes." Of the inhabitants of Britain. The people of Lancashire, Yorkshire, and other northern parts of England, were called Brigantes; they had strong castles.

197. "That a rich eagle," &c. The Roman ensign was the figure of an eagle, which was carried at the head of every regiment. The care of this standard was committed to the eldest captain of the regiment, and was a very rich post.

The father is here exhorting his son to go into the army; in order to which, first, he is to petition for the vine-rod, or centurion’s post; then he exhorts him to go into service, and distinguish himself against the enemy, that, at sixty years old, he may be the eldest captain, and enrich himself by having the care of the standard, which was very lucrative. Hence Juvenalis calls it locupletem aquilam.

198. "Or if to hear," &c. If you dislike going into a military life.

199. "The horns," &c. If the cornets and trumpets throw you into a panic at the sound of them, so that you are ready to bellow yourself when you hear martial music.

200. "You may purchase," &c. You may go into trade, and buy goods which you may sell for half as much more as they cost you.

201. "Now let the dislike," &c. Do not be nice about what you deal in, though ever so filthy, though such as must be manufactured on the other side of the Tiber.

202. "Sent away beyond the Tiber." Tanning, and other noisome trades, were carried on on the other side of the river, to preserve the city sweet and healthy.

203. "Do not believe," &c. Do not take it into your head that one thing, which you may get money by, is better than another. So as you do but enrich yourself, let it be the same thing to you, whether you deal in perfumed ointments, or stinking hides.

204. "The smell of gain," &c. He alludes to the answer made by Vespasian to his son Titus, who was against raising money by a tax on urine.—Titus remonstrated with him on the meanness of such an imposition; but he, presenting to his son the first money that accrued to him from it, asked him whether the smell offended him. ANFT. UNIV. History, vol. xv. p. 26.
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"That a rich eagle to thee the sixtieth year
"May bring: or if to bear the long labours of camps
"It grieves you, and the horns heard with the trumpets
"loosen
"Your belly, you may purchase, what you may sell 200
"For the half of more, nor let the dislike of any merch-
"an.
"Which is to be sent away beyond the Tiber, possess you.
"Do not believe there is any difference to be put between
"Ointments and an hide. The smell of gain is sweet
"From any thing whatsoever. Let that sentence of
"the poet
"205
"Be always in your mouth, worthy the gods, and of Jove
"himself:
"Nobody asks from whence you have, but it be-
"hoys you to have."

This, the old women shew to the boys asking three far-
things:

This, all the girls learn before their Alpha and Beta.
Whatsoever parent is instant with such admonitions, 210
I might thus speak to: "Say, (O most vain man,) who
commands
"Thee to hasten? I warrant the scholar better than

205. "Sentence of the poet," &c.] i. e. Of the poet Ennius, quoted L
207.
206. "Be always in your mouth."] Be always at your tongue’s end, as
we say.
210. "Worthy the gods," &c.] Juve-
207. "Nobody asks," &c.]

Thee to hasten? I warrant the scholar better than

210. "Worthy the gods," &c. Juve-
207. "Nobody asks," &c.]

Thee to hasten? I warrant the scholar better than

208. This, the old women, &c.]—

This maxim, old women, when their
children ask them for a trifle to buy
play-things, or some trash to eat, al-
ways take care to instill into their
minds; they take this opportunity to
preach up the value of money, and
the necessity of having it, no matter
how; nobody will trouble their heads
about that.

The Roman as was about three
farthings of our money.

209. This, all the girls, &c.] In
short, children of the other sex too
are taught this before their A B C.
No marvel then, that savoris is so
general and so ruling a principle.

210. If instant.] Takes pains to
impress such maxims upon his chil-
dren.

211. Thus speak to.] Thus address
myself to.

212. "To hasten."] Who bid thee
be in such a hurry to teach your son
such principles? why begin with
him so young, and take so much pains?

J. Dryden, jun.

And therefore only take care to be
rich, nobody will inquire how you
came so. The poet, in the next two
lines, humourously observes the early
implanting this doctrine in the minds
of children.
Discipulem: securus abi: vincéris, ut Ajax
Præterit Telamonem, ut Pelea victi Achilleis.
Parceendum est teneris; nondum-implevère medullas
Nativæ mala nequitiae: cum pectere barbam
Coperit, et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summâ
Exiguâ, Ceres tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortiferâ cum dote subit: quibus illâ premetur
Per somnum digitâs? nam qua terraque marique
Acquirenda putes, brevior via conferet illi:
Nullus enim magni sceleris labor. Hæc ego nunquam
Mandavi, dices olim, nec talia suassi:
Mentis causa malae tamen est, et origo penes te:
Nam quisquis magni censūs praecipit amorem,
Et levo monitu pueros producit avaros;

significès here. See Ainsw. Præstà, No. 8.

—"The scholar better," [ëc.] A
greater proficient than yourself in
arioce, and in every other vice, in
which you may instruct him.
213. "Deport secure." [ëc.] Make your-
self quite secure and easy upon this
subject.
—"As Ajax," [ëc.] Your son will
outdo you in avarice, as much as
Ajax surpassed his father Telamon,
or as Achilles surpassed his father
Peleus, in valour and warlike achieve-
ments.
215. "You must spare,"[ëc.]-
You must make allowance for the
tendermess of youth, and not hurry
your son on too fast; have patience
with him, he will be bad enough by-
and-by.
—"Their marrows,"[ëc.] The
evil dispositions and propensities with
which they were born (mala nativæ
nequitiae) have not had time to grow
to maturity, and to occupy their
whole minds, marrow fills the bones.
The marrow, which is placed within
the bones, like the bowels, which
are placed within the body, is often
figuratively, and by analogy, made
use of to signify the inward mind.
Tully says Fam. xv. 16. Mihii
hæres in medullis—I love you in my
heart. And again, Philip. i. 15. In
medullis populi Romani, se visceribus
herebant—they were very dear to the
Roman people.
217. "To comb his beard," [ëc.]
When he is grown up to maturity.
—"To admit the point," [ëc.] The
edge of a razor—a periphrasis for
being shaved. See sat. i. 23. and sat.
x. 215.
218. "Sell perjurâs," [ëc.] He
will forswear himself for a very small
price.
219. "Touching both the altar,"
[ëc.] It was the custom among the
Romans, on occasions of solemn
oaths, to go to a temple, and when
they swore, to lay their hand upon
the altar of the god. Here, to make
his oath the more solemn, the mis-
er's son is represented, not only as
laying his hand upon the altar of
Ceres, but also on the foot of her
image. See sat. iii. l. 133. and
note.
—"Of Ceres,"[ëc.] The altar of
Ceres was reckoned the most sacred,
because, in the celebration of her
worship, nothing was to be admitted
that was not sacred and pure.
220. "Your daughter-in-law,"—
Your son's wife—pronounce her dead,
if she comes within your doors with
a large fortune, for your son, her
husband, will murder her, in order to
get the sole possession of it.
—"Curried forth,"[ëc.] To be
buried, or, as the manner then was,
"The master: depart secure: you will be outdone, as "
"Ajax"
"Surpassed Telamon, as Achilles outdid Peleus."
"You must spare the tender ones: as yet their marrows "
"the evils"
"Of native wickedness have not filled: when he has begun "
"To comb his beard, and to admit the point of a long "
"knife,"
"He will be a false witness, he will sell perjuries for a small "
"Sum, touching both the altar and foot of Ceres."
"Already believe your daughter-in-law carried forth, if "
"your thresholds"
"She enters with a deadly portion. By what fingers will "
"she be pressed"
"In her sleep?—for, what things you may suppose to be "
"acquired"
"By sea and land, a shorter way will confer upon him:"
"For of great wickedness there is no labour. These things "
"I never"
"Commanded, may you some time say, nor persuaded such "
"things,""
"But the cause of a bad mind, nevertheless, and its origin," "
"is in you:"
"For whoever has taught the love of a great income," "
"And, by foolish admonition, produces covetous boys,"

to be burned on the funeral pile. See Terra, Andria, act i. sc. i. l. 90.
221. "With a deadly portion."[—] Mortifera cum dote—i. e. which is sure to occasion her death, by the hands of her drunken husband. —"By what Ayers," &c.] How eager will his fingers be to strangle her in her sleep! 222. "For, what things," &c.] What you may suppose others to get by traversing land and sea, in order to trade and acquire riches, your son will find a shorter way to come at, by murdering his wife. 224. "There is no labour."[—] There is very little trouble in such a business as this, it is soon done. 224-5. "I never commanded," &c.] The time may come, when, seeing your son what I have been describing, you will be for exculpating yourself, and you may say, "I ne-
"ver gave him any such orders;"

"this was owing to no advice of mine." 225. "But the cause," &c.] The poet answers—No, you might not specifically order him to do such or such an action, but the principle from which he acts such horrid scenes of barbarity and villainy, is owing to the example which you have set him, and originates from the counsel which you have given him to enrich himself by all means, no matter how; therefore all this is penes te—lies at your door. 225. "Whoever has taught," &c.] Whoever has given a son such precepts as you have given yours, in order to instil into him an unbounded love of wealth. 228. "Foolish admonition," &c.] So Larus seems to be used, &c. ii. 64; and Eclog. i. 16. Si mens non lava fuisset. See Alinw. Larus, No. 2. But perhaps it may mean
Et qui per fraudes patrimoniam conduplicare
Dat libertatem, totas effundit habenas
Curriculo; quem si revoces, subsistere nescit,
Et te contempto rapitur, metisque relictis.
Nemo satis credit tantum delinquare, quantum
Permittas: adeo indulgent sibi latius ipsi.
Cum dicas juvei, stultum, qui dones amico,
Qui paupertatem levet, attollatque propinqui;
Et spoliare doceas, et circumscribere, et omni
Crimine divitiis acquirere, quorum amor in te est,
Quantus erat patriæ Deciorum in pectore, quantum
Dilexit Thebas, si Gracia vera, Menœceus,
In quarum sulcis legiones dentibus anguis
Cum clypeis nascentur, et horrida bella capessunt
Continuo, tanquam et tubicen surrexerat una.
Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem late, et rapientem cuncta videbis.
Nec tibi parce tur misero, trepidumque magistrum.

unlucky, unfortunate, like sinister.
See this Satire, l. 1. and note.
Or lavo may be here understood,
as we sometimes understand the word
sinister, when we mean to say, that
a man’s designs are indirect, dishonest, unfair.
—“Produces covetous boys.”—
Brings up his children with covetous principles.

235. “Give liberty,” etc. I. c.
So far from checking such dispositions,
gives them full liberty to exercise themselves, pleased to see the
thriftiness of a son, who is defrauding all mankind, that he may double
his own property.
—“Loose all the reins,” etc.
Gives full and ample loose to every
kind of evil. A metaphor, taken from
a charioteer, who by loosening the reins, by which he holds and guides the horses, too freely, they run away
with the chariot, and when he wants to stop them he cannot.

231. “Witch if you would recall,” etc.
It is in vain to think of stopping or recalling such a one, who
knows no restraint.

232. “You confounded.” Having
forfeited the authority of a father, all
you can say, to stop his career, is held
in the utmost contempt.
—“The bounds being left.” As
the charioteer is run away with by
his horses (see note above, l. 235),
brother the bounds of the race; so
your son, who has had the reins
thrown upon the neck of his vices,
can neither be stopped, nor kept
within any bounds whatever in his
wickedness, but is hurried on, rapi-
tur, by his passions, without any
power of control.

233. “Nobody thinks it enough,”
etc. Nobody will ever draw a line,
so as to stop just at a given point,
and only sin as far as he is permitted,
and no farther.

234. “So much do they indulge.”
So prone are they to indulge their
propensity to evil, in a more extensive
manner.

235. “When you say,” etc. When
you tell your son, that giving money
to help a distressed friend, or relation,
is a folly.

236. “Who may lighten,” etc.—
Alleviate his distress, and raise up his
state of poverty into a state of plenty
and comfort.

237. “You both teach him to rob.”
By thus seeking to destroy the principles
of humanity and charity within
him, you teach him, indirectly at
least, to rob, to plunder other people.
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“And he who to double patrimonies by frauds,
“Gives liberty, loosens all the reins to the chariot,
“Which if you would recall, it knows not to stop,
“And, you condemned, and the bounds being left, it is
  hurried on.
“Nobody thinks it enough to offend so much, as you may
“Permit, so much do they indulge themselves more widely.
“When you say to a youth, he is a fool who may give to
  a friend,
“Who may lighten, and raise up the poverty of a relation;
“You both teach him to rob, and to cheat, and by every
  crime
“To acquire riches, the love of which is in thee,
“As much as of their country was in the breast of the
  Decii, as much
“As Meneceus loved Thebes, if Greece be true,
“In the furrows of which, legions from the teeth of a
  snake
“With shields are born, and horrid wars undertake
“Immediately, as if a trumpeter too had risen with them.
“Therefore the fire, the sparks of which yourself have
  given,
“You will see burning wide, and carrying off all things.
“Nor will he spare your miserable self, and the trembling
  master

---“To cheat.”] Circumscribere—
to over-reach and circumvent, that
he may enrich himself.
---“By every crime,” &c.] To
scruple no villainy which can enrich
him.
239. “The Decii.”] The father,
son, and grandson, who for the love
they bare their country, devoted
themselves to death for its service.
See sat. viii. 284. note.
240. “Meneceus.”] The son of
Creon, king of Thebes, who, that he
might preserve his country, when
Thebes was besieged by the Argives,
devoted himself to death; the oracle
having declared, that Thebes would
be safe, if the last of the race of
Cadmus would willingly suffer death.
---“If Greece be true.”] If the
Grecian accounts speak truth.
241. “In the furrows of which,”
&c.] He alludes to the story of Cad-
mus, who having slain a large ser-

pent, took the teeth, and sowing
them in the ground, there sprang up
from each an armed man; these
presently fell to fighting, till all were
slain except five, who escaped with
their lives. See OVID, Met. lib. iii.
fab. 1. See AINMB. Cadmus.
243. “Trumpeter too had risen.”]
To set them together by the ears. See
above, l. 199. note. The Romans
had cornets and trumpets to give the
signal for battle.
244. “The fire,” &c.] The prin-
ciples which you first communicated
to the mind of your son, you will see
breaking out into action, violating all
law and justice, and destroying all he
has to do with; like a fire that first
is kindled from little sparks, then
spreads far and wide, till it devours
and consumes every thing in its
way.
246. “Nor will he spare,” &c.]—
He will not even spare you that are
In caveā magno fremitu leo tolet alumnus.
Nota Mathematicis genesis tua: sed grave tardas
Expectare colos: morieris stamine nondum
Abrupto: jam nunc obstas, et vota moraris;
Jam torquet juvenem longa et cervina senectus.
Ocyus Archigenem quære, atque eme quod Mithridates
Composuit, si vis aliām decerpere ficum,
Atque alias tractare rossas: medicamen habendum est
Sorbere ante ibum quod debet aut pater aut rex.
Monstro voluptatem egregiam, cui nulla teatras,
Nulla āquare queas Pretoris pulpitā luti,
Si spectes, quanto capitis discrimine constant
Incrementa domūs, serātā multus in arcā
Ficus, et ad vigilem ponendi Castora nummi,
Ex quo Mars ultor galeam quoque perdidit, et res

his own wretched father, or scruple
to take you off (i. e. murder you) to
possess himself of your property.
247. "The young lion," &c.] Alluding to the story of a tame lion,
which, in the time of Domitian, tore
his keeper, that had brought him up,
to pieces.
Lateral ingrato leo perfidus ore
magistrum.
Martial, Spectac. ep. x.
248. "Your nativity," &c.] But,
say you, the astrologers, who cast
nativities, and who by their art can
tell how long people are to live, have
settled your nativity, and calculated
that your life will be long.
"But it is grievous," But, says
Juvenal, it is a very illsome thing to
your son.
249. "Expect slow distaffs."—To be waiting while the fates are
slowly spinning out your thread of
long life. See sat. iii. 27. note; and
sat. x. 241. note.
"You'll die," &c.] You will be
taken off by a premature death, not
by the course of nature, like those
who live till their thread of life is cut
by their destinies. See the references
in the last note above.
250. "You ever now hinder," &c.] You already stand in your son's
way, and delay the accomplishment
of his daily wishes for your death,
that he may possess what you have.
251. "Sing-like old igitur." The
ancients had a notion that stags, as
well as ravens, were very long-lived.
Cic. Tuscul. iii. 69. says, that
Theophrastus, the Peripatetic philoso-
pher, when he was dying, accused
nature for giving long life to ravens
and stags, which was of no significa-
tion; but to men, to whom it was of
great importance, a short life. See
sat. x. l. 283.
"Torments the youth."] Gives
the young man, your son, daily un-
 easiness and vexation, and will, most
likely, put him upon some means to
get rid of you; therefore take the
best precautions you can.
252. "Archigenes."] Some famous
physician; see sat. xiii. 98. to pro-
cure for him some antidote against
poison.
253. "If you are willing," &c.]—
If you wish to live to another au-
tumn—the time when igs are ripe.
254. "Other roses."] And to
gather the roses of another spring.
"A medicine is to be had," &c.] You
must get such an antidote against
poison, as tyrants, who fear their
subjects, and as fathers, who dread
their children, always ought to swal-
low before they eat, in order to se-
cure them from being poisoned at
their meals; the tyrant, by some of
his oppressed and discontented sub-
jects—the father, by a son who wants
to get his estate.
The young lion in his cage, with great roaring, will take "off." "Your nativity is known to astrologers."—"But it is "grievous "To expect slow distaffs: you will die, your thread not yet "Broken off: you even now hinder, and delay his wishes, "Now a long and stag-like old age torments the youth. "Seek Archigenes quickly, and buy what Mithridates 252 "Composed, if you are willing to pluck another fig, "And to handle other roses: a medicine is to be had, "Which either a father, or a king, ought to sup up before "meat." 255

I shew an extraordinary pleasure, to which no theatres, No stages of the sumptuous praetor, you can equal, If you behold, in how great danger of life may consist The increase of an house, much treasure in a brazen Chest, and money to be placed at watchful Castor, 260 Since Mars, the avenger, also lost his helmet, and his own

296. I shew, &c.] The poet is now about to expose the folly of avarice, inasmuch as the gratification of it is attended with cares, anxieties, and dangers, which its votaries incur, and for which they are truly ridiculous. Now, says he, monstro voluptuta-
tem egregiam—I will exhibit an highly laughable scene, beyond all theatrical entertainments, &c.

256. No theatres.] Nothing upon the stage is half so ridiculous. 257. No stages of the sumptuous praetor.] It was the office of the praetor to preside, and have the direction at the public games. See sat. x. l. 36-41. notes.

The pulpitum was the higher part of the stage, where poets recited their versæ in public.

It also signifies a scaffold, or raised place, on which the actors exhibited plays.

The praetor is here called lautos—sumptuous, noble, splendid, from the fine garments which he wore on those occasions, as well as from the great expense which he put himself to, in treating the people with magnificent exhibitions of plays and other sports.

298. If you behold, &c.] If you only observe what hazards and perils, even of their lives, those involve themselves in, who are increasing and hoarding up wealth—so far from security, danger and riches frequently accompany each other, and the means of increasing wealth may consist in the exposing life itself to danger. 259. Increase of an house.] The enlargement and increase of family-

property.

—In a brazen chest.] See sat. xiii. l. 74; and Hor. sat. i. lib. i. l. 67. The Romans locked up their money in chests.

260. Placed at watchful Castor.] i.e. At the temple of Castor. They used to lay up their chests of treasure in the temples, as places of safety, being committed to the care of the gods, who were supposed to watch over them. Sat. x. 25. note, and fin.

261. Since Mars, &c.] The wealthy used to send their chests of money to the temple of Mars; but some thieves having broken into it, and stolen the treasures, even stripping the helmet from the head of Mars's image, they now sent their treasures to the temple of Castor, where there was a constant guard; hence the poet says, vigilem Castor.

—The avenger.] When Augustus returned from his Asiatic expedition, which he accounted the most glorious of his whole reign, he caused a
Non potuit servare suas: ergo omnia Floræ
Et Cerieis licet, et Cybeles aulea reliquas,
Tanto majores humana negotia ludi.
An magis oblectant animum jactata petauro
Corpora, quique solent rectum descendere funem,
Quam tu, Corycià semper qui puppe moraris,
Atque habitas, Coro semper tollendus et Austro,
Peritus, ac vilis sacci mercator olentis?
Qui gaudes pingue antiquæ de littore Cretæ
Passum, et municipes Jovis advexisse lagenas?
Hic tamen ancipiti figens vestigia plantâ
Victum illâ mercede parat, brumamque famemque
Illa restè cavet: tu propter mille talenta,
Et centum villas tamerarius. Aspice portus,

The petaurus, like a swing, in which a person sits, and is drawn up by people who pull ropes, which go over a pole at top, placed horizontally, and thus raise the petaurists into the air, where probably he swang backwards and forwards, exhibiting feats of activity, and then threw himself to the ground upon his feet. See more on this subject, Delph. edit. in notes.

Whatever the petaurus might be, as to its form, it appears, from this passage of Juvenal, to have afforded an amusement to the spectators, something like our tumbling, vaulting, and the like.

First climbing up, and then sliding down. Or if we take rectum here in the sense of tension, stretched, we may suppose this a periphrasis for rope-dancing.

After all, taking the two lines together, I should doubt whether the poet does not mean rope-dancing in both, and whether the petaurum, according to the definition given by Ainsworth, signifies, here, any thing else than the long pole which is used by rope-dancers, in order to balance them as they dance, and throw their bodies into various attitudes on the rope. Comp. L 272-4.

Who abides? Who livest
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Affairs he could not keep. Therefore you may leave All the scenes of Flora, and of Ceres, and of Cybele, By so much are human businesses greater sports. Do bodies thrown from a machine more delight 265 The mind, and those who are used to descend a strait rope, Than thou, who always abidest in a Corycian ship, And dwelllest, always to be lifted up by the north-west wind, and the south, Wretched, the vile merchant of a stinking sack? Who rejoicest, from the shore of ancient Crete, to have brought 270 Thick sweet wine, and bottles the countrymen of Jove. He nevertheless fixing his steps, with doubtful foot, Procures a living by that recompence; and winter and hunger By that rope he avoids: you on account of a thousand talents, And an hundred villas are rash. Behold the ports, 275

on shipboard, and are tossed up and down by every gale of wind.

—A Corycian ship.] i.e. Trading to Corycium, a promontory in Crete, where Jupiter was born.

269. Wretched.] Perdix signifies desperate, past being reclaimed, lost to all sense of what is right.

—A stinking sack.] Olenis is capable of two senses, and may be understood either to signify that he dealt in filthy stinking goods, which were made up into bales, and packed in bags; or that he dealt in perfumes, which he brought from abroad; but by the epithet villas, I should rather think the former.

271. Thick sweet wine.] Passum was a sweet wine made of withered grapes dried in the sun. Uva passa, a sort of grape hung up in the sun to wither, and afterwards scalded in a lixivium, to be preserved dry, or to make a sweet wine of. Ainsw. The poet calls it plague, from its thickness and luxurieness.

—The countrymen of Jove.] Made in Crete, where Jove was born. See sat. iv. l. 31.

272. Fixing his steps.] Upon the narrow surface of the rope.

—With doubtful foot.] There being great danger of falling. Planta signifies the sole of the foot.

273. By that recompence.] Which he receives from the spectators for what he does.

—Winter and hunger.] Cold and hunger. See Hor. lib. i. sat. ii. l. 4.

274. He avoids.] Caveat—takes care to provide against.

—You on account, &c.] The poor rope-dancer ventures his limbs to supply his necessary wants; you rashly expose yourself to much greater dangers, to get more than you want.

—A thousand talents.] Amounting to about 187,500l. of our money. See HOLYDAY, note 9, on this SATIRE.

275. An hundred villas.] Or country-houses, when one would satisfy any reasonable mind.

—Are rash.] Rashly run yourself into all the dangers of the sea.

—Behold the ports.] What numbers of ships are there fitting for sea.
Et plenum magnis trabibus mare: plus hominum est jam
in pelago: veniet classis, quocunque vocárit
Spes lucri; nec Carpathium, Getulaque tandem
Aquora transliset: sed longe Calpe reliquit,
Audiet Herculeo stridentem gurgite solem.—
Grande operæ pretium est, ut tenso folle reverti
Inde domum possis, tumidâque superbus alutâ,
Oceanî monstra, et juvenes vidisses marinos.
Non unus mentes agitat furor: ille sororis
In manibus vultu Eumenidum terretur et igni.

Hic bove percusso mugire Agamemnona credit,
Aut Ithacum: parcat tunicis licet atque lacernis,
Curatoris egest, qui navem mercibus implet
Ad sumnum latus, et tabulâ distinguitur undâ;
Cum sit causa mali tanti, et discriminis hujus,

276. Large ships.] The sea covered with ships. Trábes signifies a beam, any larger piece of timber. With these ships were built: but here, by metonymy, is meant the ships themselves. See Virg. En. iii. 191.—cava trábe currínum séqur.

—The majority, &c.] Plus hominum— the greater part of the people. —q. d. There are more people now at sea than on land. This hyperbole (for we cannot take the words literally) is to be understood to express the multitudes who were venturing their lives at sea for gain. So with us, when any thing grows general, or gets into fashion, we say—every body follows it—all the world does it.

277. The fleet will come.] No matter how distant or perilous the voyage may be, in whatever part of the world money is to be gotten, the hope of gain will induce, not merely, here and there, a single ship, but a whole fleet at once to go in search of it.

278. Carpathian and Getulian seas.] The Carpathian sea lay between Rhodes and Egypt, and was so called from the island Carpathus.

By the Getulian, we are to understand what now is called the Straits of Gibraltar.

279. Calpe being far left, &c.]—Calpe, a mountain or high rock on the Spanish coast (mod. Gibraltar), and Abýla (now Ceuta) on the African coast, were called the pillars of Hercules. These pillars were generally believed, in Juvenal’s time, to be the farthest west.

280. The sun rising.] Alluding to the notion of the sun’s arising out of the ocean in the east, and setting in the ocean in the west.

—Herœlian gulph.] &c. The Atlantic ocean, which, at the Straits, was called the Herœlian gulph, because there Hercules is supposed to have finished his navigation, and on the two now opposite shores of Spain and Africa, which then united, (as is said,) to have built his pillars; (see note above, l. 279.) If they sailed beyond those, they fancied they could, when the sun set, hear him hiss in the sea, like red-hot iron put into water. This was the notion of Posidonius the philosopher, and others.

281. It is a great reward of labour.] Grande operœ pretium—a labour exceedingly worth the while! Irony.

—A stretched purse.] Filled full of money.

282. A swelled bag.] Aluta signifies tanned or tawed leather; and, by metonymy, any thing made thereof, as shoes, scrips, or bags of any kind —here it means a money-bag.

—Swelled.] Distended—puffed out with money.
SAT. XIV.

And the sea full with large ships—the majority of mankind are now
On the sea: the fleet will come wherever the hope of gain
Shall call; nor the Carpathian and Ætolian seas only
Will it pass over, but, Calpe being far left,
Will hear the sun hissing in the Herculaneum gulph.

It is a great reward of labour, that with a stretched purse,
You may return home from thence, and proud with a
swelled bag,
To have seen monsters of the ocean, and marine youths.
Not one madness agitates minds: he, in the hands of his sister,
Is affrighted with the presence, and fire of the Eume-

This man, an ox being stricken, believes Agamemnon to
roar,
Or Ithacus. Though he should spare his coats and cloaks,
He wants a keeper, who fills with merchandise a ship
To the topmast edge, and by a plank is divided from the
water;
When the cause of so great evil, and of this danger,

283. Monsters, &c.] Whales, or other large creatures of the deep.
—Marine youth.] Tritons, which were supposed to be half men, half
fish. Mermaids also may be here meant, which are described with the bodies of young women, the rest like
fishes.
Desinat in piscem muter formosa superne.
Hor. de Art. Poet. 1. 4.

284. Not one madness, &c.] I. e. Madness does not always shew itself
in the same shape; men are mad in different ways, and on different sub-
jects.
—He, in the hands of his sister, &c.] Alluding to the story of Orestes,
who, after he had slain his mother, was tormented by furies: his sister
Electra embracing him, endeavoured to comfort him; but he said to her,
"Let me alone, thou art one of the "furies; you only embrace me, that "you may cast me into Tartarus,"
Eurip. in Orest.

285. Eumenides.] The three furies, the daughters of Acheron and Nox—
Alecto, Tisiphone, and Megera.—They were called Eumenides, by ant-
tiphrasis, from suppur: kinds, bene-
volent. They are described with snakes on their heads, and with light-
ed torches in their hands.

286. This man, on an ox being stricken, &c.] Ajax, on the armour of Achilles
being adjudged to Ulysses, (see Ov. Met. lib. xiii.) ran mad, and destroy-
ed a flock of sheep, thinking he was destroying the Greeks. He slew two oxen, taking one for Agamemnon, the other for Ulysses. See Sophoc. Ajax Mastsophoros.

287. Ithaca.] Ulysses, king of Ithaca. See sat. x. 246.
—Spares his coats, &c.] Though he should not be so furiously mad, as to
tear his clothes off his back.

288. Wants a keeper.] Curatoria eget—stands in need of somebody to
take care of him.
—Who fills, &c.] Who, for the hopes of gain, loads a ship so deep,
that there is nothing left of her above the water, but the uppermost part, or edges of her sides.

289. A plank, &c.] Has nothing

290. When the cause, &c.] The only motive to all this.
Concisum argentum in titulos faciasque minutas.
Occurrunt nubes et fulgura: solvite funem,
Frumenti dominus clamat, piperisque coëmptor;
Nil color hic coeli, nil fascia nigra minatur:
Æstivum tonat: infelix, ac forsitan ipsa
Nocte cadet fraxcis trabibus, fluctuque premetur
Obrutus, et zonam lavē morsue tenebit.
Sed, cujus votis modo non suffecerat aurum,
Quod Tagus, et rutilà volvit Pactolus arenà,
Frigida sufficient velantes inguina panni,
Exiguisque cibus; mersà rate naufragus assem
Dum petit, et pictâ se tempestate temtur.
Tantis parta malis, curâ majore metuque
Servantur: misera est magni custodia censis.
Dispositis præditis hamis vigilare cohortem

291. Silver hattered, &c.] A periphrasis for money. The silver of
which it was made was first cut into
pieces, then stamped with the name
and titles of the reigning emperor,
and also with a likeness of his face.
See Matt. xxii. 20-1.
292. Clouds and lightnings occur.] The weather appears cloudy, and
looks as if there would be a storm of
thunder and lightning; but this does
not discourage the adventurer from
leaving the port.
—"Loose the cable."] Says he—
"unmoor the ship, and prepare for
sailing."
Fuscin may signify either the cable
with which the vessel was fastened
on shore, or the cable belonging to
the anchor, by which she was fastened in the water.
293. Cries the owner, &c.] The
owner of the freight calls out aloud.
—The buyer-up of pepper.] Juven-
al does not simply say, empor, the
buyer, but coemtor, the buyer-up;
as if he meant to describe a monopo-
liser, who buys up the whole of a
commodity, in order to sell it on his
own terms.
294. "This colour of the heaven.] This dark complexion of the sky.
—"This black cloud.] Fascia sig-
nifies a swathe or band. A thick
cloud was called Fascia, because it
seemed to swathe or bind up the sun,
and hinder its light; but, perhaps,
rather from its being an assemblage
of many clouds collected and bound,
as it were, together.
295. "It is summer thunder."]—
Nothing but a mere thunder shower,
which will soon be over, and which
in summer time is very common,
without any storm following.
—Unhappy wretch.] Who is blin-
ded by his avarice, so as to consider
no consequences.
296. Beams being broken.] Ship-
wrecked by the ensuing tempest, he
will fall into the sea, the timbers of
his ship broken to pieces.
297. His girdle, &c.] Some think
that the ancients carried their money
tied to their girdles, from whence
Plautus calls a cut-purse, sector zo-
narius. But I should rather think
that they carried their money in their
girdles, which were made hollow for
that purpose. See Hor. epist. ii. 1.
40. Nec Vitell. c. 16. says, Zona
se aureorum plena circumdedit.
—Left hand.] While he swims with
his right.
—Or with his bite.] i. e. With his
teeth, that he may have both hands
at liberty to swim with.
298. But for him, &c.] Whose
wishes were boundless, and whose
desires after wealth were insatiable.
299. Tagus.] A river of Portugal.
See Ov. Met. ii. 231.
—Pactolus.] A river in Lydia,
called also Chryorrhoas. Both these
rivers were said to have golden sands.
See Hor. epod. xv. 20.
SAT. XIV.

JUVENAL'S SATIRES. 283

Is silver battered into titles, and small faces.
Clouds and lightnings occur: "Loose the cable"—
(Cries the owner of the wheat, and the buyer-up of pepper—)
"Nothing this colour of the heaven, nothing this black "
"cloud threatens:
"It is summer-thunder."—Unhappy wretch! and perhaps that very
Night he will fall, the beams being broken, and be pressed down by a wave,
Overwhelmed, and will hold his girdle with his left hand,
or with his bite.
But for him, for whose wishes a while ago the gold had not sufficed,
Which Tagus, and Pactolus rolls in its shining sand,
Rags covering his cold thighs will suffice,
And a little food; while, his ship being sunk, shipwrecked, he
Asks a penny, and supports himself by a painted tempest.
Things gotten with so many evils, with greater care and fear
Are kept—miserable is the custody of great wealth.
Wealthy Lycinus commands his troop of servants, with

---Rolls.] Or throws up, by the course of its waters over the sands, so that it is found at low water. This is said to be the case of some waters in Africa, which flow down precipices with great impetuosity, and leave gold-dust, which they have washed from the earth in their passage, in the gullies and channels which they make in their way.

300. Rags covering, &c.] This very wretched, who could not before have been satisfied with all the gold of the Tagus and Pactolus, is now, having been shipwrecked and ruined by the loss of his all, very content, if he can but get rags to cover his nakedness from the inclemency of the weather.

301. A little food.] Bestowed upon him in charity, or purchased with the few pence he gets by begging.

302. A painted tempest.] Persons who had lost their property by shipwreck used to have their misfortune painted on a board, and hung at their breasts, to move compassion in the passers by; as we often see sailors and others begging in the streets, with an account of their misfortunes written on paper or parchment, and pinned on their breasts. Tertull means he defends or supports himself in this manner.

303. With so many evils.] But suppose all this be avoided, and the man comes home rich and prosperous, still he is not happy: he must be harassed with continual care, anxiety, and dread, in order to keep what he has gotten, and these may give him more uneasiness than any thing else has given him in the pursuit of his wealth.

304. Miserable is the custody, &c.] The constant watchfulness, the incessant guard, that are to be kept over heaps of wealth, added to the constant dread of being plundered, may be truly said to make the owner lead a miserable life. This is well described by Horace, sat. i. l. 76—9.

305. Lycinus.] The name of some very rich man. It stands here for
Servorum noctu Licinum jubet attonitus pro
Electro, signisque suis, Phrygiaque columnam,
Atque ebor, et latam testudine : dolia nudi
Non ardent Cynici : si fregeris, altera fiat
Cras domus ; aut eadem plumbo commissa manebit.

Sensit Alexander, testa cum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum sibi posceret orbem,
Passurus gestis aquanda pericula rebus.

Nullum numen habes, si sit prudentia : sed te,
Nos facimus, Fortuna, Deam. Mensura tamen quae
Sufficiat census, si quis me consulat, edam.

In quantum sitis atque fames et frigora poscunt:
Quantum, Epicure, tibi parvis sufficit in hortis:
Quantum Socratisi ceperunt ante Penates.

any such. Wealthy—prædivae, very rich, beyond others wealthy.
306. Buckets act in order.] Hama signifies a water-bucket made of lea-
ther. AINSW. Dispositus, properly disposed, so as to be ready in case of
fire.

—Affrighted.] Half distracted, as
it were, with apprehension.

307. His amber.] Let him should
lose his fine cups and other vessels
made of amber. Electrum also sig-
nifies a mixture of gold and silver,
whereof one fifth part was silver.—
AINSW.

—His stature.] Signum denotes a
graven, painted, or molten image, a
figure of anything.

—Phrygian column.] His fine or-
namented pillars, made of marble
brought out of Phrygia, a country of
the Lesser Asia.

308. For his ivory.] His furniture
made or inlaid with ivory.

—Brood tortoise-shell.] His couches,
and other moveables, richly inlaid
and ornamented with large and val-
able pieces of tortoise-shell.

—The casks, &c.] Dulci, the plu-
ral put for the singular, per synec.
The cask of Diogenes, the Cynic phi-
losopher, is here meant, which was
commonly supposed, but of clay baked,
and so in no danger of fire. Doliu'm
signifies any great vessel, as a tun,
pipe, or hog's head. In these dolia
the ancients used to keep their wine.

Hence Ter. Hein. act iii. sc. i. l.
51. Relevi omnia dolia—which some
translators have rendered, "I have
"pierced every cask." But, how-
ever that may be agreeable to our
idiom, piercing an earthen vessel,
which the doliu'm was, is not to be
supposed. Lino signifies the securing
the mouth, or bung hole, of any ves-
sel with pitch, rosin, or wax, to pre-
vent the air's getting in, to the pre-
judice of what might be contained in
it: and as this was never omitted,
when any vessel was filled with wine,
however it is used for putting wine into

HOR. Od. lib. i. ode xx. l. l-8.
Fili posterius modestis Sabines.

Cantharius, Grava quod ego ipse
tenta

Conditum LEVI.

Belino-evi signifies, consequently,
to remove the rosin, or pitch, upon
opening the vessel for use.

309. Break them.] Should you
dash them all to pieces, so as not to
be repaired, such another habitation
is very easily provided.

310. Solder'd with lead.] Any frac-
ture or chink may easily be stopped,
by fixing some lead over it, or pour-
ing some melted lead into the crack,
which would fill it up.

311. Alexander.] Alexander the
Great might easily perceive how
much happier, and more content,
Diogenes was in his poverty, than he
who coveted empire so much as not
SAT. XIV. — JUVENAL'S SATIRES.

Buckets set in order, to watch by night, affrighted for
His amber, and for his statues, and his Phrygian column,
And for his ivory, and broad tortoise-shell. The casks of
the naked
Cynic do not burn: should you break them, another house
Will be made to-morrow, or the same will remain soldered
with lead.

Alexander perceived, when he saw, in that cask,
The great inhabitant, how much happier this man was, who
Desired nothing, than he, who required the whole world,
About to suffer dangers to be equalled to things done.
Thou hast no divinity, O Fortune, if there be prudence:
but thee
We make a goddess. Nevertheless the measure of an estate
Which may suffice, if any should consult me, I will declare.
As much as thirst and hunger, and cold require;
As much, Epicurus, as sufficed thee in thy little garden;
As much as the Socratic Penates had taken before.

310

315

320

318. As much, &c.] That which will suffice—as much as is required
for food and raiment. So St. Paul,
1 Tim. vi. 8.

319. Nec quod volat nummus; quam prebeat nummus?
Panis ematur, olus, vini sextarius; ade
Quicis humana sibi dolet natura negatia.

321.

323.

324.

325.

326.

328. *Hor. sat. i. 173-5.*

329. *Francis.*

330. *Pope, in his use of riches, Eth. ep. iii. 1. 81-2.*

331. *If I were asked what I thought a competency sufficient to furnish the comfortable necessities of life, I would answer as follows—*
Here, by meton. called Penates, from the household gods which were in his house.

_Before._ i. e. In earlier times, before Epicurus. Socrates died four hundred years before Christ; Epicurus two hundred and seventy-one.

321. _Nature never says, &c._ i. e. Nature and wisdom always agree in teaching the same lesson. By nature, here, we must understand that simple principle which leads only to the desire of the necessary comforts of life.

If we go farther, the term nature may extend to the appetite and passions, which, in their desires and pursuits, suit but ill with the dictates of wisdom.

_Pope,_ Eth. epist. iii. l. 25, 6.

"What nature wants" (a phrase I must distrust)

"Extends to luxury, extends to " _lust," &c.

322. I seem to confuse, &c.] By saying this, I may seem, perhaps, too severe, and to circumscribe your desires in too narrow a compass, by mentioning such rigid examples of persons, of what you may think your dispositions.

323. _Our manners._ That I may not be thought too scanty in my allowance, I will permit you to mingle something of our more modern way of thinking and living.

_Make the sum, &c._ Suppose you make up, together with what I have mentioned as sufficient, a sum equal to a knight’s estate, which, by a law of Roscius Otho the tribune, called the Roscian law, was to amount to four hundred scacerteria revenue per annum, about 3,123l. of our money.

324. _Twelve seven ranks, &c._ Fourteen ranks or rows of seats in the theatre were assigned to the equestrian order. See _Hor._ ep. iv. l. 15, 16; and _Juv._ sat. iii. l. 144, 3, and notes.

325. _If this also draws, &c._ If
SAT. XIV. JUVENAL'S SATIRES. 287

NATURE NEVER SAYS ONE THING, WISDOM ANOTHER.
I seem to confine you by sour examples; mix
Therefore something from our manners, make the sum
What the law thinks worthy the twice seven ranks of Otho:
If this also draws a wrinkle, and extends your lip, 325
Take two knights, make the third four hundred.
If as yet I have not filled your bosom, if it be opened
farther,
Neither the fortune of Croesus, nor the Persian kingdoms,
Will ever suffice your mind, nor the riches of Narcissus,
To whom Claudius Caesar indulged everything, whose 330
Commands he obeyed, being ordered to kill his wife.

this contracts your brow into a frown,
and makes you put out your lips, as in disdain or displeasure—as we say—
hang the lip—I. e. if this, as well as the examples before mentioned, of
Socrates and Epicurus, displeases you.
326. Take two knights.} Possess an estate sufficient for two of the
equestrian order. See above, i. 323,
note 2.
—Make the third four hundred.]
Even add a third knight's estate, have three times four hundred sestertia.
327. Filled your bosom, &c.} A metaphor alluding to the garments of
the ancients, which were loose, and which they held open before to receive
what was given to them. Comp. Isa.
ix. 6. 7. Luke vi. 36.
The poet means, if I have not yet
satisfied your desires by what I allow
you: if I have not thrown enough
into your lap, as we say. See sat.
v. 315, and note.
—Opened farther.} The metaphor is still continued—g. d. If your desires are
still extended beyond this.
328. Fortune of Croesus.} The rich king of Lydia. See sat. z. 363.
—Persian kingdoms.} The kings of Persia, particularly Darius and
Xerxes, were famed for their magni-
culence and riches.
329. Suffice your mind.} Will be sufficient to gratify your desires.
—Riches of Narcissus.} A freedman and favourite of Claudius
Cæsar, who had such an ascendance
over the emperor, as to prevail on
him to put Messalina to death, after
her paramour Silius. See sat. x. 1
296-314. Claudius would have par-
donned her adultery, but, at the insti-
gation of Narcissus, he had her killed
in the gardens of Lucullus. By the
favour of the emperor, Narcissus was
possessed of immense wealth.
AULI
PERSII FLACCI
SATIRÆ.

THE
SATIRES
OF
AULUS FLACCUS PERSIUS.
AULUS PERSIUS FLACCUS was born at Volaterræ, in Etruria (now Tuscany), about the twentieth year of the emperor Tiberius, that is to say, about two years after the death of Christ. Flaccus, his father, was a Roman knight, whom he lost when he was but six years of age. His mother, Fulvia Sisennia, afterwards married one Fusius, a Roman knight, and within a few years buried him also. Our poet studied, till the age of twelve years, at Volaterræ; he then came to Rome, where he put himself under the instruction of Remmius Palaemon, a grammarian, and Virginius Flaccus, a rhetorician; to each of which he paid the highest attention. At sixteen he made a friendship with Annesus Cornutus, (by country an African, by profession a Stoic philosopher,) from whom he got an insight into the Stoic philosophy. By means of Cornutus he became acquainted with Annesus Lucanus, who so admired the writings of Persius, that on hearing him read his verses, he could scarcely refrain from crying out publicly, that “they were abso-“ lute poems.”

He was a young man of gentle manners, of great modesty, and of remarkable sobriety and frugality: dutiful and affectionate towards his mother, loving and kind to his sisters; a most strenuous friend and defender of virtue—an irreconcilable enemy to vice in all its shapes, as may appear from his Satires, which came from his masterly pen in an early time of life, when dissipation, lewdness, and extravagance were cultivated and followed by so many of his age, and when, instead of making them
his associates, he made them the objects of his severest animadversion.

He died of a disorder in his stomach about the thirtieth year of his age, and left behind him a large fortune; the bulk of which he bequeathed to his mother and sisters; leaving an handsome legacy to his friend and instructor Cornutus, together with his study of books: Cornutus only accepted the books, and gave the money, which had been left him, to the surviving sisters of Persius.

Some have supposed, that Persius studied obscurity in his Satires, and that to this we owe the difficulty of unravelling his meaning; that he did this, that he might with the greater safety attack and expose the vicious of his day, and particularly the emperor Nero, at whom some of his keenest shafts were aimed: however this may be, I have endeavoured to avail myself of the explanations which the learned have given, in order to facilitate the forming of my own judgment, which, whether coincident with theirs or not, I have freely set down in the following notes, in order that my readers may the more easily form theirs.

As to the comparisons which have been made between Horace, Persius, and Juvenal, (the former of which is so often imitated by Persius,) I would refer the reader to Mr. Dryden's Dedication to the Earl of Dorset, which is prefixed to the translation of Juvenal and Persius, by himself and others, and where this matter is very fully considered. For my own part, I think it best to allow each his particular merit, and to avoid the invidious and disagreeable task of making comparisons, where each is so excellent, and wherein prejudice and fancy too often supersede true taste and sound judgment.

However the comparative merit of Persius may be determined, his positive excellence can hardly escape the readers of his Satires, or incline them to differ from Quintilian, who says of him, Inst. Orator. lib. x. cap. 1.
"Multum et vera gloria, quamvis uno libro Persius meruit."

Martial seems of this opinion, lib. iv. epig. xxviii. l. 7, 8.

"Sapius in libro memoratur Persius uno,
"Quam levis in tota Marsus Amazonide."

On which the Scholiast observes, by way of note,

"Gratior est parvus liber Satirarum Persii, quam ingenios volumen Marsi, quo bellum Herculis scripsit contra Amazonas."

Nor were the Satires of Persius in small esteem, even among some of the most learned of the early Christian writers—such as Cassiodore, Lactantius, Eusebius, St. Jerom, and St. Austin. This is observed by Holyday, who concludes his preface to his translation with these remarkable words, "Reader, be courteous to thyself, and let not the example of an heathen condemn thee, but improve thee."
PROLOGUS

AD

Satiram Primam.

ARGUMENT.

"The design of the author was to conceal his name and quality.—He lived in the dangerous times of Nero, and aims particularly at him in most of his Satires: for which reason, though he was of equestrian dignity, and of a plentiful fortune, he would appear, in this Prologue,

NEC fonte labra prolui Caballinio:
Nec in bicipiti somniasse Parnasso
Memini; ut repente sic poeta prodirem.
Heliconiasque, pallidamque Pirenem
Illis remitto, quorum imagines lambunt
Hedere sequaces. Ipee semipaganus

Line 1. Caballine fountain.] A fountain near Helicon, a hill in Brec- 
tim, sacred to the Muses and Apollo, which the horse Pegasus is said to have opened with his hoof: therefore sometimes called Hippocrene, from the Gr. ἱπποκρένη, an horse, and κρένη, a fountain.

The poet in derision calls it cabal- 
linus, from caballus, which is a name for a sorry horse, a jade, a pack- 
horse, and the like.

The poets feigned, that drinking of this sacred fountain inspired, as it were, poetic fancy, imagination, and abilities. Thus Virg. Æn. vii. 641; and Æn. x. 163.

Pandile nunc Helicona, Dor, con-
taque naevete
Parnassus means to ridicule this notion.

2. Have dreamed, &c.] Parnasus is a mountain of Phocis, in Achaia, in which is the Castalian spring, and temple of Apollo. It was a notion, that whoever ascended this hill, and staid there for any time, imme- diately became a poet. In both two tops, Cyrrha and Nisa, or, as others, Helicon and Cytheron, or Thithorea and Hyampus according to Herodotus, the former sacred to Apollo and the Muses, the latter to Bacchus.—Hence our poet says—hicpiti Parnas- 

He is supposed to allude to the poet Ennius, who is said to have dreamed that he was on mount Par- 

nassus, and that the soul of Homer entered into him.

3. Suddenly.] i. e. All on a sudden —without any pains or study—by im-
mediate inspiration, as it were.

4. Heliconides.] The Muses, so called from Helicon. See l. 1, note.

—Pirene.] Pirene was another fountain near Corinth, sacred to the
PROLOGUE

to

First Satire.

ARGUMENT.

but a beggarly poet, who writes for bread. After this he breaks into the business of the first Satire, which is chiefly to decry the poetry then in fashion, and the impudence of those who were endeavouring to pass their stuff upon the world.”

DRYDEN.

I HAVE neither moistened my lips with the Caballine fountain,
Nor to have dreamed in two-headed Parnassus,
Do I remember, that thus I should suddenly come forth a poet.

Both the Heliconides, and pale Pirene,
I leave to those, whose images the pliant ivy boughs

Touch softly. I, half a clown,

Muses; so called from Pirene, the daughter of Acheron, who is fabled to have wept forth from her eyes the fountain called by her name. The epithet pale may refer to the complexion of Pirene pale with grief; or, as some think, is to be understood figuratively, to denote the paleness of those poets who studied and laboured hard to make their verses. See sat. i. l. 121, and note.

5. *Those, whose images, &c.* The poet feigns himself to be an untutored rustic, and to write merely from his own rude genius, without those assistances which others have derived from the Muses and the sacred fountain. These, says he, I leave to such great men as have their images set up in the temple of the Muses, and crowned with ivy, in token of honour.

Me doctarum hederae pramnia fron-
tium

Dis miscens superis.

—Hor. ode i. lib. i. l. 29-30.

6. *Touch softly.* Lambo properly signifies to lick with the tongue—hence, to touch gently or softly. Lambunt is peculiarly applicable, as ivy is in the shape of a tongue.

—I, half a clown.] See above, note on l. 5.
Ad sacra vatum carmen affero nostrum.
Quis expedivit psittaco suum χαίρεις?
Picasque docuit verba nostra conari?
Magister artis, ingenique largitor
Venter, negatas artifex sequi voces.
Quod si dolosi spes refusserit nummi,
Corvos poetas, et poetrias picas,
Cantare credas Pegasusum melos.

7. Conservatus repositories, &c.] i.e. The temple of Apollo and the Muses built by Augustus on mount Palatine, where the works of the poets were kept and recited. See Juv. sat. I. I., note.
8. Who has expedit, &c.] Expedivit—lit. hastened—q. d. Who has made a parrot so ready at speaking the word χαίρεις. This, like salve, aye, or the like, was a salutation among the ancients at meeting or parting; thus they taught their parrots, or magpies, who used to utter them, as ours are frequently taught to speak some similar common word. See Mart. lib. xiv. ep. 73-6.
9. Taught magpies, &c.] The magpie, as we daily see, is another bird which is often taught to speak.
11. The belly.] i.e. Hunger, which is the teacher of this, as of many other arts—the giver of genius and capacity—skilful and cunning to follow after the most difficult attainments from which it can hope for relief to its cravings.

—Cunning.] Artifex-is, adj. See A Dictionary.

—Denied words.] This hunger is a great artist in this way, of teaching birds to utter human language, which naturally is denied them. The birds are, in a manner, starved into this kind of cridition, the masters of them keeping them very sharp, and rewarding them with a bit of food, when they shew a compliance with their endeavours, from time to time. On this principle we have, in our day, seen wonderful things, quite foreign to the nature of the animals, taught to horses, dogs, and even to swine.
SAT. I.

PROLOGUE.

Bring my verse to the consecrated repositories of the poets.
Who has expedited to a parrot his \( \chi \alpha \iota \rho \omega \) ?
And taught magpies to attempt our words?
A master of art, and a liberal bestower of genius,
The belly, cunning to follow denied words.
But if the hope of deceitful money should glitter,
Raven-poets, and magpie-poetesses,
You may imagine to sing Pegaseian melody.

The poet means, that as parrots and
magpies are starved into learning to
speak, which by nature is denied
them, so the scribblers, which he
here intends to satirize, are driven
into writing verse, by their poverty
and necessity, without any natural
genius or talents whatsoever.

12. If the hope, &c.] These poor
poets, who are without all natural
genius, and would therefore never
think of writing; yet, such is their
poverty, that if they can once encou-
rage themselves to hope for a little
money by writing, they will instantly
set about it.

—Deceitful money.] Money may,
on many accounts, deserve the epi-
thet here given it. But in this place
particularly it is so called, from its
deceiving these scribblers into doing
what they are not fit for, and by at-
tempting of which they expose them-
selves to the utmost contempt and
derision.

13. Raven-poets, &c.] Once let the
gilded bait come in view, you will
hear such a recital of poetry, as would
make you think that ravens and mag-
pies were turned poets and poetesses,
and had been taught to recite their
performances.

14. Pegaseian melody.] They would
do this with so much effrontery, that
instead of the wretched stuff which
they produced, you would think they
were reciting something really poe-
tical and sublime, as if they had
drunk of Hippocrene itself, (see
above, note on l. 1.) or had mounted
and soared aloft on the winged Pe-
gaseus.
SATIRA PRIMA.

ARGUMENT.

This Satire opens in form of a dialogue between Persius and a friend.—We may suppose Persius to be just seated in his study, and beginning to vent his indignation in satire. An acquaintance comes in, and, on hearing the first line, dissuades the poet from an undertaking so dangerous; advising him, if he must write, to accommodate his vein to the taste of the times, and to write like other people.

Persius acknowledges, that this would be the means of gaining applause; but adds, that the approbation of such patrons as this compliance would recommend him to was a thing not to be desired.

PERSIUS. MONITOR.

P. O CURA hominum! 6 quantum est in rebus inane!
M. Quis leget hanc? P. Min'tu istud ais? M. Nemo, Hercule. P. Nemo?
M. Vel duo, vel nemo; turpe et miserabile. P. Quare?
Ne mihi Polydamas et Troiades Labeonem Pretulerint? nuge!—Non, si quid turbida Roma

*Line 1. O the cares, &c.] Persius is supposed to be reading this line, the first of the Satire which he had composed, when his friend is entering and overhears it. Comp. Eccl. 1, 2-14.*

*2. Who will read these?] Says his friend to him—i.e. Who, as the present taste at Rome is, will trouble themselves to read a work which begins with such serious reflections? Your very first line will disgust them—they like nothing but trifle.*

*—Do you say that, &c.] Do you say that to me and my writings?—Nobody.] Yes I do, and aver that you will not have a single reader; nay, I will swear it by Hercules—an usual oath among the Romans.*

*—Nobody?] Says Persius.—Do you literally mean what you say? *3. Perhaps two, &c.] It may be, replies the friend, that here and there a few readers may be found; but I rather think that even this will not be the case; I grant this to be very hard, after the pains which you have bestowed, and very shameful.*

*—Wherefore?] Wherefore do you call it a miserable, or a shameful thing, not to have my writings read? Are you afraid that I should be uneasy at seeing my performances thrown aside, and those of a vile scribbler preferred? *4. Polydamas and the Trojans, &c.] The poet dares not speak out, there—
First Satire.

ARGUMENT.

After this, he exposes the wretched taste which then prevailed in Rome, both in verse and prose, and shews what sad stuff the nobles wrote themselves, and encouraged in others. He laments that he dares not speak out, as Lucilius and Horace did—but it is no very difficult matter to perceive that he frequently aims at the emperor Nero.

He concludes, with a contempt of all blockheads, and says, that the only readers, whose applause he courts, must be men of virtue and sense.

PERSIUS. MONITOR.

P. O THE cares of men! O how much vanity is there in things!—

M. Who will read these? P. Do you say that to me?

M. Nobody, truly. P. Nobody?

M. Perhaps two, perhaps nobody; it is a shameful and lamentable thing. P. Wherefore?

Lest Polydamas and the Trojans should prefer Labeo
To me?—trifles!—do not, if turbid Rome should disparage

fore designs Nero and the Romans, under the feigned name of Polydamas and the Trojans, in allusion to Hector's fearing the reproaches of Polydamas (the son-in-law of Priam, and who is said to have betrayed Troy to the Greeks) and of the Trojan men and women, if he retired within the walls of Troy. See II. X.

1. 100-5.

—Labeo.] A wretched poet, who made a miserable translation of Homer's Iliad. He was a court-poet, and a minion of Nero.

5. Trifles.] So far from its being the miserable thing which you imagine, I look on it as ridiculous and trifling, nor do I trouble my head about it.

—If turbid Rome, &c.] Metaph. from waters, which, by being disturbed, are muddy, thick, turbid, as we say.

If the people of Rome, says the poet, turbid, i.e. muddy, not clear in their judgment, having their minds vexed and disturbed too with what is written against them, disparage any work, and speak lightly of it, through anger and prejudice, I desire you will not agree with them in what they say, or accede to their opinion. The word
Elivet, accedas: examenve improbum in istâ
Castigis trutinâ: ne te quæsiveris extra.

Nam Romæ quis non?—Ah, si fas dicere! Sed fas
Tunc, cum ad canitien, et nostrum istud vivere triste,
Aspexi, et nucibus facimus quæcunque réflexis?
Cum sapimus patruos—tunc, tunc ignoscite. M. Nolo.
P. Quid faciam? nam sum petulanti splene cachinno.
M. Scribimus inclusi, numeros ille, hic pede liber,

elevet is metaphorical, and alludes to scales, where that which is lightest
is raised up, and signifies undervaluing,
disparaging, or, as we say, making light of any thing.
8. [Nòx correct, &c.] Examen properly signifies the tongue, needle, or
beam of a balance, which always inclines toward the side where the
weight preponderates—where this does not act truly, and in due proportion,
it shews that the balance is false; how false it is, and, of course, how it
may be properly judged of and corrected, may be seen, by weighing the
same thing in a true scale, or by a true balance; this will exactly discover
the deficiency.
The poet, alluding to this, advises
his friend not to attempt correcting one false balance by another; he
means, that, if any thing should be amiss, which the people in general
find fault with, yet it is not to be weighed or considered according to
their opinion, which, like a false balance, is erroneous; much less to be
corrected by their standard of judgment.
7. Seek not thyself, &c.] i. e. Judge
for yourself, by your own conscience and opinion, not by what other
people say. The more exact meaning of this stoical maxim seems to be—You
can judge of yourself better by what passes within you, than by the opin-
ions of others; so, go not out of yourself, in order to draw just and
true conclusions concerning yourself. The Stoics maintained, that a wise
man should not make other people's opinions, but his own reason, his rule
of action.

The conscience is the test of every
mind;
Seek not thyself, without thyself, to
find.

DRTDEN.

The poet seems to urge this sentiment upon his friend, in order to
guard him against such an attention to popular opinion, as might lead him to
assent to it, contrary to his own opinion, judgment, and conscience.
In this view it answers to what he has before said:

—Non, si quid turbida Roma
Elivet, accedas.

1. 5, 6.

8. [Who does not?] i. e. Who does
not leave his own judgment and con-
science out of the question, and suf-
fer himself to be led away by popular
opinion? This is an apostrophe; but
I think the nam refers us to the pre-
ceding sentence to make out the sense.
This view of it furnishes a farther argument against trusting the opinion
of others, since even they do not judge for themselves.
—Ah! if I might say!] i. e. Alas!
If I were but at liberty to speak out
plainly.

—but I may, &c.] Persius lived in
the reign of Nero, a dangerous period for the writers of satire; he was therefore, as he hints in the pre-
ceding line, afraid to speak out: but yet he will not quite refrain; the ob-
jects of satire were too many, and too gross, for him to be silent, and
therefore he determines to attack them.

9. [When I have beheld grayness.] When I have turned my eyes on the
grey hairs of old age.

—Our grave way of life! Vivere,
here, for vita, a Gracian—these of-
ten occur in Persius.
When I behold, says the poet, the
gravity and austerity with which we appear to live.

10. [Whatever we do, &c.] The
manner in which people employ
themselves, as soon as they have left
their playthings, and are become men.
Persius’s Satires.

SAT. I.

Any thing, agree with it, nor correct a false balance
By that scale: seek not thyself out of thyself.
For at Rome who does not—? Ah, if I might say! —But I
may.

Then, when I have beheld greyness, and that our grave
way of life,
And whatever we do after our playthings are left;
When we have the relish of uncles—then, then forgive.

M. I will not.

P. What shall I do? for I am a great laugher with a
petulant spleen.

M. We write shut up. One numbers, another prose,

Nucues, lit. nuts—and tall, little square stones, or bones with four
sides—were the usual playthings of
children. The nucues were little balls
of ivory, or round stones. See Fran-
ciscus Hor. lib. ii. sat. iii. l. 177. Hence
nuchus relictus signifes ceasing to be
children. See Hor. lib. ii. sat. iii. l.
171-2.

11. Relish of uncles, &c.] Patruus
is a father’s brother, on whom some-
times the care of children devolved
on the loss of their father. The fa-
ther’s brother, thus having the au-
thority of a father, without the ten-
derness and affection of a father, was
apt to be very rigid and severe; this
was so much the case, as almost to
become proverbial; hence patruus
signifies a severe, rigid reprover.
See Ainsw. Hence Hor. lib. ii. sat.
lib. l. 97-8.

—Sicce ego praece,
Sec ut recte hoc volui, ne sis, patruus
vulgi.
Comp. lib. iii. ode xii. l. 3, where we
find.
Metancetes patruus verbera lignae.
See also the note there, in edit. Delph.
The poet’s meaning seems to be as
follows:
‘When I consider the vanity and
folly in which we Romans (he speaks
in the first person, as if he meant to
include himself, to avoid offence) are
employed, from our first becoming
men to our old age, and, at the same
time, that pretended and assumed
gravity and severity which we put on,
insomuch that we have the relish, or
savour of morose uncle-guardians in
our reproofs of others, and in our
carriage towards them, though we
are in truth as vain and foolish as
those whom we reprove, then, then
I think I may be forgiven if I write
and publish my satires, when the
times so evidently stand in need of
reproof.”

11. I will not.] Says the friend—
All you say does not convince me
that you should publish your satires.

12. What shall I do?] Says Per-
sius—How can I contain myself?
how can I control my natural temper
and disposition?
—A great laugher.] Cachinnos,
from Cachinus, a loud laugh-
ing, a laughter in derision or scorn.
Ainsw.

—A petulant spleen.] The spleen,
or milt, was looked upon by the an-
cients to be the organ of laughter—
See Chambers, tit. Spleen. Also the
receptacle of the aribilious, or me-
lancholy humour. Hence when peo-
ple are low-spirited or melancholy,
they are said to be splenetic; so when
they are disgusted and out of hu-
mour. Thus Swift, in his City
Shower:

“Unhappy in coffee-house is Dul-
man scon.
“Rolls on the climate and com-
plaints of spleen.”

Our poet gives his friend to under-
stand, that he can’t take his advice to
suppress his Satires; for that his
spleen, which is of the petulant kind,
and his natural disposition to laugh at
the follies of men, make it impossi-
ble for him to resist the temptation of
publishing.

13. We write shut up.] Persius
Grande aliquid—P. Quod pulmo animae prelargus anhelet.

Scilicet hae populo, pexusque togaque recenti,

Et natalita tandem cum sardonyche albus,

Sede leges celsi, liquido cum plasmate guttur

Mobile collueris, patranti fractus ocello.

Tun', vetule, auriculis alienis colligis escas?

having expressed his turn for satire,
from his natural disposition, and having
asked his friend what he should
do, were he to be silent, and lay by
his intention of writing—the friend
gives him to understand, that he may
indulge his desire for writing, without writing satires—"Do as others
"do, who indulge their genius for
"writing on popular and inoffensive
"subjects, some in verse, others in
"prose, shut up in their studies, for
"their greater quiet and privacy,
"where they compose something in
"a grand and lofty style."—"Aye,"
says Persius, interrupting him, "so
"grand, as to require a very large
"portion of breath to last through
"their periods and sentences, which
"are too bombast and long-winded
"to be read by ordinary lungs."—
The speaker uses the first person
plural—scritthus include—usus auter (as the French say). By this
mode of speech, the pointedness and
personality of what is said are much
lessened; consequently the prejudice
and offence with which a more direct
charge on the persons meant would
have been received.

Hor. lib. ii. epist. i. l. 117.
Scritthus indicili, doctique poetae
postum.
"But ev'ry desperate blockhead
"dares to write,
"Verse is the trade of ev'ry living
"wight."—Francis.

13. One numbers.] i. e. One pens verses.

14. Another prose.] Pede liber—a
periphrasis for prose-writing, which
is free from the shackles of feet and
numbers, by which writers in verse
are confounded.

14. Something grand.] The speaker
is going on with his advice, and in his
enforcing it from the examples of the
writers of his day; but at the words
grande aliquid, Persius interrupts
him, as though not able to bear such
an epithet as grande, when applied
to the bombast and fustian which
were daily coming forth in order to
catch the applause of the vulgar. In
this Persius has, no doubt, a stroke
at Nero's writings, some samples of
which we meet with in a subsequent
part of this Satire, l. 90-2, and l.
95-9.

—[Large of air.] Capable of con-
taining a very large portion of air.

13. Doubtless these to the people,
Francis.] Persius, as we shall find, by
using the second person singular, l.
17, leges, and collueris, l. 18, is not
to be understood as confining what
he says to the person with whom he
is discoursing, but means covertly to
attack and expose all the poetasters
at Rome, who shut themselves up
to compose turgid and bombast poems
and declarations, to recite in public,
in order to get the applause of their
ignorant and tasteless hearers.

The Monitor had said—scritthus,
13. hence the poet addresses him
particularly; but, no doubt, means
to carry his satire to all the vain
scribblers of the time, and especially
to those who exposed themselves in
the ridiculous manner after described;
not without a view to the emperor
Nero, who was vain of his poetry,
and used to recite his poems in pub-
lic. See my note on l. 131, ad fin.
and comp. Juv. viii. 220-30, and
notes there.

I would observe, that in the ar-
angement of the dialogue, v. 13-14,
SAT. I.

PERSIUS'S SATIRES.

303

Something grand—P. Which lungs, large of air, may breathe.

Doubtless these to the people, combed, and with a new gown,

White, and lastly with a birth-day sardonyx,

You will read, in a high seat, when with the liquid gargle you have washed

Your moveable throat, and effeminate with a lascivious eye:

Dost thou, O old man, collect food for the ears of others?

I have followed Mr. Brewster, whose ingenious version of Persius is well worthy the reader's attention.

According to the usual arrangement, whereby scribimus indocili, &c. is given to Persius, he receives no answer to his question, quid faciam, l. 12, but abruptly introduces a new subject; whereas, according to the above method, the Monitor very naturally begins an answer, which introduces the chief subject of this Satire, and the poet as naturally interrupts, at the words grande aliquid, l. 14, in order to pursue it; which he does by describing the vanity and folly of these scribblers, some of whom, at an advanced time of life, when they ought to be wiser, are writing trifling and lascivious poems, and reading them to the people in public, this, with every disgraceful circumstance of dress and manner.

15. Comb'd.] Or crisped, curled, and set in an effeminate style.

—A new gown.] Made, and put on, on the occasion.

16. White.] Albus. This cannot agree with toga, therefore some refer it to the man himself, as supposing him to look white, or pale, with fear and anxiety, for the success of his poem, and make it equivalent to pullidus. Hor. epod. v. l. 15, says, albus pallor; and albus, in one sense of it, signifies pale or wan. Ainsw.

But I do not see why we may not read albus toga recenti, to denote the person's being clad in a new white garment—lit. white with a new gown.

His hair being first comb'd and smooth, and then bedight

In a fair comely garment fresh and white.

The Romans wore white garments, as a piece of finery, on certain festival occasions, as on a birth day, and the like. So Ovid:

Sci licet expectus solitum tibi moris
Honorem,

Pendet ex humeris vestis ut alma meli.

—A birth-day sardonyx.] This species of precious stone, set in a ring, and worn on the finger, was reckoned a piece of finery, which the Romans were very ambitious of displaying. See Juv. sat. vii. l. 142, 3.

By a birth-day sardonyx, the poet probably means a present that had been made to the man, on his birth-day, of this ring, which he wore on this occasion. It was usual to send presents to a person on his birth-day.

17. You will read.] i. c. Rehearse aloud.

—In a high seat.] When authors read their works publicly, they had a sort of desk, or pulpits, raised above the auditory, by which means they could be better seen and heard.

—Liquid gargle, &c.] Plasms, a gargle, or medicine to prevent or take away hoarseness, and to clear the voice.

18. Moveable throat.] Mobilis—i.e. pliant, tractable, easily contracting or dilating, according to the sounds which are to be formed.

—A lascivious eye.] Suiting the lewdness of his look to the obscenity of his subject. See Ainsw. Fractus, No. 4, and Petras, lb.

19. Dost thou, O old man, &c.]—Persius, in this apostrophe, inveighs against these lascivious old fellows, who wrote such poems as are before mentioned.
Auriculis! quisque et dicas cute perditus, Ohe.

"Quo didicisse, nisi hoc fermentum, et quae semel intus
Innata est, rupto jecore exerit caprificus?"

En pallor, seniumque! O mores, usque adeone
Sacr tuum nihil est, nisi te scire hoc scis atter!

"At pulchrum est, digito monstrari, et dicier, Hic est.
Ten' cirratorum centum dictata fuisse,

Doest thou, who art old enough to
be wiser, put together such obscene and
filthy stuff, in order to become
food for the ears of your libidinous
hearers?

"Ad cara, & c." He repeats the
word auricula, in order to make his
reproof the more striking.

"To which even thou, &c." The
poet's imitations of Horace, in all his
Satires, are very evident; in none
more than in this line. There can be
little doubt that Persius had in his
eye that passage of Horace, lib. ii.
sat. v. l. 96-8.

Imporriusam amat laudari? donec
the jaws
Ad colum manibus sublatis discerit,
urges, et
Creacrum tunidibus infas sermonibus
strenu.

--Should lust
Of empty glory be the blockhead's
gust,
Indulge his eager appetite, and puff
The glowing bladder with inspiring
stuff;
Till he, with hands uplifted to the
skies,
Enough! enough! in glutted rap-
ture cries.

Thus Persius represents the reciter
of the obscene verses to be so flatter-
ed, as to be ready to burst with the
vanity created within him; so that
he is forced to stop the fulsome ap-
plause and compliments of his hear-
ers, with crying, "Enough! for-
"bear! I can endure no more!"

--Ohe

Jam satis est!

Hor. sat. v. lib. I l. 12, 13.

Cute perditus has perhaps a refer-
ence to the fable of the proud frog,
who swelled till he burst. See Hor.
sat. iii. lib. ii. l. 314-19.
21. "Unless this ferment." The
old man answers.--To what purpose,
then, is all my study and pains to
excel in this kind of writing, unless
they appear thus, and shew them-
selves in their effects on myself and
hearers? In vain would you mix
leaven with the dough of which
bread is made, unless it ferments and light-
ens the mass; so all my science
would be vain, if it lay dormant and
quiet within me, and did not shew it-
self visibly to others, by being pro-
ductive of such compositions which
raise such a ferment in the minds of
my hearers. Fermentum here is me-
þorical.

"And what once, &c." In order
to understand this line, we are to ob-
serve, that the caprificus was a sort
of wild fig-tree, which grew about
walls and other buildings; and by
shooting its branches into the joints
of them, burst a passage through
them, and, in time, weakened and
destroyed them. See Juv. sat. x. l
145, note.

The apologist farther illustrates his
meaning, by comparing his natural,
as well as acquired talents, to the
caprificus--these having once taken
root within, will burst forth, through
the inmost recesses of the mind, to
the observation of all, as the caprifi-
cus does through the clefts of rocks,
or stone-quirks, or stone-walls;
and, "unless this were the case,
at what good would these inbred ta-
"lents do me?" The ancients reck-
oned the liver as the seat of the con-
cupiscible and irascible passions. See
Juv. sat. l. 35, note. Here Persius
uses the word jecore for the inward
mental part, which contained the
genius and talents of the poet, and
was to be broken through by the
energy of their exertions.

23. Lo, youth and old-age!"

These words are by some supposed
to be the end of the apologist's speech,
SAT. I.

PERSIUS'S SATIRES.

For ears, to which even thou, in skin destroyed, mayest say—"Enough."
"For what purpose to have learnt, unless this ferment, and what once" 
"Is within innate, the wild fig-tree, should come forth from "the bursten liver?"
Lo, paleness and old-age! O manners! is your know-
ing, then,
Altogether nothing, unless another should know that you know it?
"But it is pleasant to be shewn with the finger, and to "be said—This is he."
"For thee to have been the exercises of an hundred curl-
Pates,

as if he had said—See how pale I am with study and application, and that in my old age, a time of life when others retire from labour—shall I meet with no reward for all this?
Others suppose the words to be the reply of Persius, and a continuation of his reproof. "Lo, paleness of "countenances and old-age! and yet "thou dost not cease from such vain "toils! See Juv. vil. 96-7."

—O manners! Like that of Tully O tempsora! O mores! Catal. l. q. d. What are we come to! what can we say of the manners of the times, when an old fellow can write such obscenity, and can find hearers to approve his repetition of it!

24. Altogether nothing, unless, &c.] Persius here imitates a passage of Lu-
lius.

—ld me
Noli scire withi cujus sum conscia

suis,

Ne damnnum faciam. Scire cet nec-
circ, nisi id me

Scire alius scire.

What, says Persius, is all your science, then, nothing worth, unless you tell all the world of it? have you no pleasure or satisfaction in what you know, without you exert a prin-
ciple of vain glory, by cultivating the applause of others? Is this the end of your study and application? Scire tuum—i. e. scientia tua. Grecism. Comp. istud vivere, l. 9.

25. "Shewn with the finger."—
Here is an ironical protest—a the poet anticipates some of the pleas of these writers for their proceedings. It is a pleasant thing, perhaps, you may say, to be so famous for one's writings, as to be pointed at as one goes along by the passers-by, and to hear them say, "That's he"—"that's the famous poet."

Horace disarms one of his finest odes, by mentioning, with pleasure, such a piece of vanity—

Quad monstra dygio prestereuntium

Romanae faticae lyric.

Ode iii. lib. iv. l. 22-3.

Cicero, Tusc. v. 36, mentions it as an instance of great weakness in Demosthenes, in that he professed himself much pleased with hearing a poor girl, who was carrying water, say to another, as he passed by, "There, that is the famous Demo-

thens."—"Quid hoc levius?" says Tully. "At quantus orator?"—Sed "apud alios loqui videlicet didicerat, "non multum ipse secum."

26. The exercises, &c.] Dictata. Precepts or instructions of any kind— particularly, and most frequently, lessons with which the master pronounceth to his scholars; school-boys' exercises. AINSW. The poet continues his banter—

Is it nothing, think you, to have your verses taught to the children of the nobles at school; to have an hundred such boys getting them by heart, and repeating them as their lessons, or writing themes on passages of your works? The poet, here, has
"Pro nihil pendas?"—Ecce, inter pocula, quaerunt
Romulidae satirae, quid dia poemata narrant!
Hic aliquis, cui circum humeros hyacinthina luna est,
(Rancidulum quiddam balbâ de nare locutus,) 30
Phyllisae, Hypsipylas, vatam et plorabile si quid,
Eliquat; et tenero supplantat verba palato,
Assensâre viri—Nunc non cinis ille poeta
Felix? nunc leviior cippus non imprimit ossa?
Laudant convives—Nunc non e manibus illis,
Nunc non e tumulto, fortunatâque favilli,
Nascentur violae? Rides, ait, et nimis uncis

a cut at the emperor Nero, who
ordered his poems to be taught in the
schools for youth.
—Carpe pata.] s. v. The young no-
bility, so called, from having their
hair dressed and curled in a particu-
lar manner.
27-8. Salubri Romana, &c.] He
calls the Roman nobility, Romulidae,
dim. from Romulus their great pro-
genitor; and he means hereby to in-
sinuate, sarcastically, their declension
and defection from the sober and vir-
tuous manners of their ancestors.—
Comp. Juv. sat. I. l. 86, note.
Here we see them at table, gorman-
dizing, and satiating with eating and
drinking; then calling for somebody
to repeat passages from the writings
of poets for their entertainment, or
perhaps that they might inquire into
the merit of them.
Diós, divine. The science of poetry
was reckoned divine; but the poet's
use of the epithet, in this place, is
ironical, meaning to satirize those
productions which these Romulidae
satirae were so pleased with. Quid
narrant—i. e. what they may contain
and set forth.
29. Hic.] i. e. Upon this occasion.
—Some are, &c.] Some noble and
delicate person, dressed in a violet-
coloured garment, which was a sign
of effeminacy, and greatly in fashion
among such of the Roman nobility
who were the beaux of the time.
30. Something rankish, &c.] i. e.
Repeated something of the obscene
or filthy kind, though with a bad
voice, uttered through his nose by
way of preface to what follows.
31. Phyllisae.] Phyllis, the daugh-
ter of Lycurgus, who fell in love with
Demophon, the son of Theseus, on
his return from Troy, and entertained
him at bed and board. He, after
some time, going from her, promised
to return again; but not performing
his promise, she hanged herself upon
an almond-tree.
—Hypsipyla. ] Hypsipyle was the
daughter of These, and queen of
Lemnos, who, when all the women in
the island slew their male kindred,
preserved her husband, for which pioue
deed she wasbanished. She enter-
tained Jason in his way to Colchos,
and had twins by him.

The poet mentions the names of
these women in the plural number;
by which we may understand, that
he means any women of such sort of
character, who have suffered by their
amours in some disastrous way or
other, and have been made subjects
of verse. Eliquat signifies to mak
down, or make liquid. Hence, to
sing, or speak softly and effeminately.

—Some lamentable matter, &c.]—
Some mournful love-tale, either in-
vented or related by the poets.
32. Says his words, &c.] He does
not utter the words in a plain, manly
manner, but minces and trips them
up, as it were, in their way through
his palate, to make them sound the
more opposite to the tender subject.
He alludes to Nero's reading tragedies
c. 10.

A metaphor, from wrestlers, who,
when they trip up their antagonists,
are said—supplantare.
“Dost thou esteem as nothing?” Lo, among their cups, the satiated Romans inquire, what divine poems may relate. Here, some one, who has round his shoulders a hyacinthine cloak,
(Having spoken something rankish from a snuffling nostril.)
If he hath gently sung Phyllisæa, Hypsipylæ, and some lamentable matter
Of the poets, and slurs his words with a tender palate, The men have applauded: now are not the ashes of that poet Happy? now does not a lighter hillock mark his bones? The guests praise: now will there not from those manes, Now will there not from the tomb, and the fortunate ember, Violets spring up?—You laugh, says he, and too much indulge

—His refining throat
Frictus, and mells, and minces every note.

Brewster.
His dainty palate tripping forth his words.
HOLYDAY.
33. The men have assented.] The poet uses the word viri, hero, as a mark of censure—that those who were called men, should be delighted with such verses, so repeated.
They all assented to the approbation given by some of the company.
—Lines of that poet, &c.] Cina ille poëta. I. cina illius poëtae. Hypallage. It was the custom to burn the bodies of the dead, and to gather up their ashes, and put them into urns, in order to preserve them. To be sure, the very ashes of a poet, thus approved by a set of drunken people, must be happy! Iren.
34. Lighter hillock.} Cippus is a grave-stone, or monument; also a little hill of earth, such as is raised over graves.
This line alludes to the usual superstitious wish which the Romans expressed for a deceased friend.—Sit tibi terra levis—may the earth be light upon thee! The cippus marked the grave.
33. The guests praise.] Now they all break forth into the highest commendation.
—Mune.] Signifies the spirit, or ghost, of one departed—sometimes what we call the remains, or dead body. Sepulchra diruta, nudati manes, Liv. and this seems the sense of it here.
35. From the tomb.] Tumulus signifies a hillock, or heap of earth; also a tomb, grave, or sepulchre. AINSW.
—Fortunate ember.] Pavilla (from φαινω, to shine) a hot ember; the white ashes wherein the fire is raked up.
Here it means the embers of the funeral pile, some of which were mixed with the bones in the urn.
37. Violets spring up.] It was usual among the Greeks and Romans, when they would extoll a living person, to speak of flowers springing up under his footsteps; and of the favoured dead, to speak of sweet-smelling flowers growing over their graves. Perhaps this idea was first derived from the custom of strewing flowers in the way of eminent persons as they walked along, and of strewing flowers over the graves of the departed.
It is easy to see that Persius is jeering the person to whom he is speaking, when he mentions the above circumstances of honour and happiness, attending the writers of such verses, as are repeated to, and,
Naribus indulges: an erit qui velle recusat
Os populi meruisse? et cedro digna locutus,
Linguere nec scombros metuentia carmina, nec thus?
Quisque es, ó modo quem ex adverso dicere feci,
Non ego, cum scribo, si forte quidaptius exit,
(Quando haec rara avis est,) si quid tamensaptius exit,
Laudari metuam: neque enim mihi cornea fibra est.
Sed recti finemque extremumque esse recursus
Euge tuum et Belle. Nam Belle hoc excute totum:
Quid non intus habet? Non hic est Flas Acci,
Ebrria veratro? Non si qua elegidia crudi
Dictaunt proceres? Non quiequid denique lectis
Scribitur in citreis?—Calidum scis ponere sumen;
approved by, a set of drunken libertines at a feast.
Juvenal, on another occasion, has collected all the above ideas, as the
gift of the gods to the good and worthy. Sat. vii. 1. 207–8.
—You laugh, says he, &c.] The defender of such writings is not a
little hurt with the ironical sneer of
Persius. O, says the galled poet, you are
laughing all this while; you are
too severe upon us.
38.hooked nostril.] Uncis naribus
indulges—a phrase for indulging
scorn and sneering; taken from the
wrinkled and distorted shape assumed
by the nose on such occasions. Thus
Hor. lib. i. sat. vi. l. 5, where he is
observing, that "Maecenas does not,
and as too many are apt to do, look
with scorn and contempt on people
of obscure birth," expresses himself
in this manner:
Nee——
Ut plerique solent, non suspendis
adunco
Ignoris.
The ideas of scorn and contempt
are often expressed among us by turning
up the nose.
—Will there be, &c.]] i. e. Is such
a person to be found, who is so lost
to all desire of praise, continues the
apologist, as to have no concern at all
to merit the approbation and counte-
nance of the public?
39. Worthy of cedar, &c.]]—i. e.
Worthy to be preserved. Cedar was
looked upon as an incorruptible wood,
which never decayed. From the ce-
dar they extracted a Judea, which be-
ing put on books, and other things,
kept them from moths, worms, and
even decay itself.
40. To leave verses, &c.]] i. e. In no
danger of being used as waste paper,
either by fishmongers, to wrap or
pack their fish in when they sell it, or
by perfumers, for their frankincense
or other perfumes. See Hor. lib.
i. epist. i. l. 266, &c. here imitated
by Persius.
41. Who ever these art, &c.]] The
poet here, after having severely sati-
rized a desire of false praise, and
empty commendation of what really
deserves no praise at all, now allows,
that praise, where properly bestowed,
is not to be despised.
—Made to speak, &c.]] i. e. Whom
I have been setting up as a supposed
adversary, or opponent, in this dis-
pute. Whosoever thou art, that
findest what I have been saying
applicable to thyself, let me confess to
thee, that—
42. I, when I write, &c.]] i. e.
When I compose verses—if by chance
any thing well adapted to the sub-
ject, and well expressed, flows from
my pen, (since I confess this happens
but seldom, and therefore gives me
the greater satisfaction,) I should not
fear commendation.
44. Inwards so horny.]] Fibra, the
inwards or entrails—here, by met.
the inward man, the moral sense.
Horny—hard—insensible like horn.
See Juv. sat. i. l. 29.
q. d. I am not so callous, so insen-
Your hooked nostrils. Will there be, who can refuse to be willing
To have deserved the countenance of the people? and, having spoken things worthy of cedar,
To leave verses fearing neither little fishes, nor frankincense?
Whoever thou art, O thou, whom I just now made to speak on the adverse part,
I, when I write, if haply something more apt comes forth,
(Since this is a rare bird,) yet if something more apt comes forth,
Would not fear to be praised; nor indeed are my inwards so horny.
But to be the end and extreme of right I deny
Your "Well done!" and your "O fine!" for examine this whole "O fine,"
What has it not within? Is not the Iliad of Accius here,
Drunk with hellebore? are they not here, if crude nobles have dictated
Any little elegies? Is there not, lastly, whatever is written
In citron beds?—You know how to place a hot sow's-udder;

45. But to be the end, &c.] But that the eulogies of fools and sots should be the end and aim of writing, I deny; or indeed, that merely to gain applause should be the view and end of even doing right, I cannot allow.

46. Examine this whole "O fine!"
Sift, canvass well this mark of applause which you are so fond of—lit. shake out—met. from shaking out the contents of a sack; we say sift.

47. What has it not within? &c.] What is there so absurd, that you will not find it applied to as the object of it? In short, what is not contained within it?

48. Drunk with Hellebore.] The ancient made use of Hellebore, not only when they were disordered in the head, but also when in health, in order to quicken the apprehension. This the poet humourously supposes Accius to have done, but in such a quantity as to stupefy his senses.

—Are they not here, if crude nobles, &c.] Are not the slimy and silly little elegies and sonnets, which our raw and unexperienced nobles write and repeat, all subjects of your favourite Belle? Is not this constantly bestowed upon them?

49. Is there not, lastly, &c.] The citron wood was reckoned very valuable and precious; of this the nobles had their beds and couches made, on which they used to lie, or sit, when they wrote. Lastly, says Persius, all the trash which issues forth from the citron couches of the great is contained within the compass of this mark of applause; therefore your making it your end and aim is but very little worth your while; it is so unworthily bestowed, as to be no sort of criterion of excellence and desert.

50. How to place, &c.] The poet
Scis comitem horridulum tritâ donare lacernâ;
Et verum, inquis, anō; verum mihi dicate de me.
Qui potest dicam?—Nugari, cum tibi, calve.
Pinguis aquicularis propenso sesquipede extets.
O Jane, a tergo quem nulla ciconia pinnat,
Nec manus auricularis imitata est mobilia albas;
Nec lingua, quantum sitiat canis Appula, tantum!
Vos, O patricius sanguis, quos vivere fas est
Occipiti coeco, posticae occurrite sanae!
"Quis populi sermo est?"—Quis enim, nisi carmina
molli
Nunc demum numero fluere, ut per laeve severos
Effundat junctura ungues? Sei tendere versum,

still continues to satirize empty applause, by shewing that it may be gained by the lowest and most abject means.
He therefore attacks those who bribe for it. You know how, says he, to place on your table a dainty dish.
51. "You know to present, &c."—You know the effect of giving an old shabby coat to one of your poor dependents. Comp. Hor. epist. ii. lib. i. 37-8.
52. "I love truth," &c. Then, when you have given a good dinner to some, and still meaner presents to others, in order to purchase their applause, you ask them their opinion, desiring them to speak the truth.
53. How is it possible? i.e. That they should speak the truth, when they are afraid of offending you if they did? You have obliged them, and they fear to disoblige you, which, if they speak their real thoughts, they would most probably do.
54. "Would you have me say it?"—Says Persius, who am no dependent of yours, or under any obligation to disguise my sentiments.
—"You trijke, &c." I tell you plainly, and without disguise, that you are an old trijker, to pretend to wit or poetry, with that great belly of yours, that hangs down at least a foot and an half below your middle, and bespeaks a genius for glutony, but for nothing else. Perhaps the poet hints at the Greek proverb.
"A fat belly produceth not a mild mind."
55. O Janus! Janus was the first king of Italy, who gave refuge to Saturn, when he fled from his son Jupiter from Crete. From his name the first month of the year is called January. He was pictured with two faces, one before and one behind, as regarding the time past and future.
56. Thou art happy, O Janus, inasmuch as, being able to see both before and behind, thou art in no danger of being ignorant of what passeth behind thy back, and, therefore, of enduring the flouts and jeers, which our nobles receive behind their backs, from those who flatter them to their faces.
—"Whoam no stork pecks, &c."—There were three methods of scoff and ridicule: one was holding out the finger, and crooking it a little to imitate the bill of storks; they held it towards him who was the object of derision, moving it backwards and forwards, like the pecking of the stork. See Aesop.
57. The movable head, &c. Another mode of derision was, putting the thumbs up to the temples, and moving them in such manner as to imitate asses' ears, which, in the inside, are usually white.
58. Nor so much of the tongue, &c. A third method was to loll out the tongue, like a dog when thirsty.
Apulia was the hottest part of Italy, of course the dogs most thirsty, and
SAT. 7. PERSIUS'S SATIRES.

You know to present a shabby client with a worn garment;
And "I love truth (say you); tell me the truth concern-
ing me."

How is it possible?—Would you have me say it? you
trifle, when, O bald head,
Your fat paunch stands forth with a hanging-down foot and
an half.

O Janus! whom no stork pecks behind your back, 55
Nor has the moveable hand imitated white ears,
Nor so much of the tongue, as an Apulian bitch when
athirst.

Ye, O patrician blood, whose condition it is to live with
The hinder part of the head blind, prevent flouts behind
your backs!

What is the speech of the people?—What forsooth, un-
less that the verses

Now at last flow with soft measure, so that, across the
polish, the joining
May pour forth severe nails. He knows how to extend a
verse,

most apt to loll out their tongues the
farthest.

None of all this could happen to
Janus without his seeing it.

58. O patrician blood, &c.] Ye sons of senators, ye nobles of Rome,
whose fortune it is to be born without
eyes at the back of your heads, and
who therefore cannot be apprized of
what passes behind your backs,

59. Prevent floats, &c.] By avoiding
all occasions of them; by not
writing verses, for which your flatter-
ers will commend you to your face,
and laugh at you behind your backs.

60. What is the speech, &c.]—
Persius here seems to go back to the
de me, l. 52; all between which, and
this l. 60, is to be understood as a pa-
renthesis, very properly introduced in
the course of the subject.

Now, says the great man to his
flatterer, after having treated him
with a good dinner (l. 50), what
does the world say of me and my
writings?

What forsooth.] i.e. What should
they say, what can they say, unless
to commend?

61. Now at last, &c.] That after
all the pains you have taken, you
have at last produced a charming
work—the verses flow in soft and
gentle numbers.

—Across the polish, &c.] Your
verses are so highly finished, that they
will stand the test of the severest and
nicest critics.

Metaph. taken from polishers of
marble, who run their nail over the
surface, in order to try if there be
any unevenness; and if the nail passes
freely, without any stop or hindrance
whatsoever, even over where there
are joinings, then the work is com-
pletely finished. (Comp. Hor. de
Art. Poet. l. 294.) The surface being
perfectly smooth, was said effundere
unguem, it passing as smoothly as
water poured forth over it.

62. How to extend a verse.] This
period is also metaphorical, and al-
ludes to the practice of carpenters and
others, who work by line and rule,
and who, when they would draw a
straight line, shut one eye, the better
to confine the visual rays to a single
point. So, says the flatterer, this
poet of ours draws forth his verses to
their proper length, and makes them
as exact as if he worked by line and
rule.
312 PERSII SATIRÆ

Non seus ac si oculo rubricam dirigat uno.
Sive opus in mores, in luxum, in prandia regum,
Dicere res grandes nostro dat Musæ poëae,
Ecce, modo, herœos sensus afferre videmus
Nugari solitos Graece; nec ponere lucum
Artifces; nec rus saturem laudare, ubi corbes,
Et focus, et porci, et fumosa Palilia fono:
Unde Remus, sucoque terens dentalia, Quinti,
Quem trepida ante boves dictatorem induit uxor;
Et tua arastra domum lictor tumult.—Euge, poeta!
Est nunc, Brisei quem venosus liber Acci,
Sunt quos Pacuviusque, et verrucosa moretur

63. The rubric.] Rubrica, a sort of ruddle, or red chalk, with which carpenters draw their lines on their work.
64. On manners.] Whatever the subject may be—whether he writes comedy, and ridicules the humours of the times.
—On luxury.] Or if he write satire, and lash the luxury of the great.
—On the dinners of kings.] Or writes tragedy, and chooses for his subject the sad feasts of tyrants. Perhaps Persius here alludes to the story of Thryestes, the son of Pelops, and brother of Atreus, with whose wife he had committed adultery; to revenge which, Atreus dressed the child born of her, and served him up to his brother at his own table. On this Seneca wrote a tragedy.
65. The Muse gives our poet, &c.] In short, be what may the subject, a Muse is ever at hand, to inspire our poet with the most sublime and lofty poetry.
Such is the account which the great man receives of himself from his flatterer, as an answer to his question, i. 60, "What does the world say of me?"
66. Behold now we see, &c.] Our poet proceeds to satirize other writers of his time, who, allured with the hopes of being flattered, attempted the sublime heights of epic writing, though utterly unfit for the undertaking.
—Heroic thoughts, &c.] Heroæ sensus. Sensus signifies not only sense, meaning, understanding, but also thought.

Herœa, from herœa-s-um, heroic, stands here for heroœa, masc.—i. r. heroicas. Heroi sensus is to be understood of sublime matters for poetry, such as heroic or epic subjects.
Now-a-days, saith Persius, we see certain writers attempting and bringing out heroic poems, who used to writing trifles in Greek, such as little epigrams, or the like. Some copies, instead of videmus, read docemus, as if the poet attacked schoolmasters, and other instructors of children, for teaching boys to write in heroics, at a time when they are not fit for it: but as it is not the purpose of these papers to enter into controversy with editors and commentators, I take videmus, as it stands in the Delphian edition, Farnaby, and Marshall.
67. Nor to describe a grove, &c.] They are so unskilled, and such bad artists even in the lighter style of composition, that they know not how to describe, as they ought, the most trite and common subjects, such as a grove, fields, &c. Pono-ere, literally signifies to put or place: but it also signifies to paint, draw, or portray, and so to describe. See Hor. lib. iv. ode viii. l. 8.
Hic saxo, liquidis ille coloribus
Solœ nunc hominem puneœ, nunc deceæm.

68. Nor to praise a fertile country.] So as to set forth its beauties.
—Where are baskets, &c.] Instead of describing the great and leading features of a fine plentiful country, they dwell upon the most trivial circumstances.
SAT. I. PERSIUS'S SATIRES. 313

Not otherwise than if he should direct the rubric with one eye:

Whether the work is on manners, on luxury, or the dinners of kings,
The Muse gives our poet to say great things.

Behold now we see those bring heroic thoughts,
Who used to trifle in Greek, nor to describe a grove Skilful; nor to raise a fertile country, where are baskets,
And a fire-hearth, and swine, and the feasts of Pales smoky
with hay:

From whence Remus, and thou, O Quintius, wearing
coulters in a furrow,
Whom thy trembling wife clothed dictator before the oxen,
And thy ploughs the lictor carried home. Well done, O poet!

There is now, whom the veiny book of Brisaeus Acius;
There are those whom both Pacuvius, and rugged Antiopa

---His lay
Recounts its chimney, panniers,
Hogs and hay.  

BREWSTER.

69. Feasts of Pales, &c.] Pales was the goddess of shepherds, who kept feasts in honour of her, in order to procure the safe parturition of their cattle. The reason of the epithet funeosa is, that during the feast of Pales the rusticas lighted fires with hay, straw, or stubble, over which they leaped, by way of purifying themselves. These feasts of Pales were sure to be introduced by these jejune poets.

70. From whence Remus.] Another circumstance which they introduce is a description of the birthplace of Remus and Romulus.

---Thus, O Quintius, &c.] Cincinnatus, who was called from the plough to be made dictator of Rome—he too is introduced on the occasion.

71. Thy trembling wife, &c.] They tell us, how his wife Rasilla was frightened at the sight of the messengers from Rome, and how she helped him on with his dictator's robe, as he stood by the oxen which were in the plough; and how one of the Roman officers, who had attended the embassy to call him to the dictatorship, carried his plough home upon his shoulders.

72. Well done, O poet.] Iron.

Finely done, to be sure, to introduce such weighty matters as these into thy poem! thou art in a fair way to gain the highest applause!

Persius, in this passage, glances at some poetaster of his time, who, in a poem on the pleasures of a country life, had been very particular and tedious upon the circumstances here recited. See Casaubon.

79. There is now, &c.] The poet now proceeds to censure those who affected antiquated and obsolete words and phrases, and who professed to admire the style of antiquated authors.

---The veiny book.] Venous—metaph. from old men, whose veins stand out and look turgid, owing to the shrinking of the flesh, through old age. Venous libri hence signifies a book of some old and antiquated author—a very old book.

---Brisaeus Acius.] Brisae was a town in Thrace, where Bacothus was worshipped with all the maid rites used at his feasts; hence he was called Brisaeus. Persius gives this name to Acius, on account of the wild and strange bombast which was in his writings.

76. Pacuvius.] An ancient tragic poet of Brundisium, who wrote the tragedy of Antigone, the wife of Lyceus, King of Thebes, who was repu-
Antips, "serumnis cor luctificabile fulta."

Hos pueris monitus, patres infundere lippos
Cum videas, queris ne de hæc sartago loquendi
Venerit in linguas? unde istud dedecus, in quo
Trossulus exultat tibi per subsellia levis?
Ninix pudet, capit non posse percida cano
Pellere, quin tepidum hoc optes audire, December?

Fur es, ait Pedio: Pedius quid? crimina rasis
Librat in antagonia: doctas posuisse figuras
Laudatur: beatum hoc—hoc bellum? An, Romule, ceves?
Men' moveat quippe, ct, cantet si naufragus, assem

dated by her husband, on account of her intrigue with Jupiter. The poet says, verrucosa Antips, to express the roughness and ruggedness of the style in which this tragedy was written. Verrucous, full of wars, turms, or hillocks—so uneven, rugged.

—Might detains.] Moretus—A. e. might detain their attention.

—Having propped, &c.] This strange fustian expression is probably to be found in the tragedy. The poet appears to cite it, as a sample of the style in which the play is written.

There are those, says Persius, who, now-a-days, can spend their time in reading these authors.

76. Bicar-eyed fathers, &c.] In old men the eyes are apt to be weak, moist, and to distil corrosive matter. When you see such advising their children to study the old barbarous Latin poets, and to be fond of the obsolete words...

77. Do you seek, &c.] Are you at a loss to know whence this jargon, of obsolete and modern words, as heard in our common speech?

Sartago literally signifies a frying-pan; and the poet, perhaps, calls the mixture or jargon of old words and new, sartago loquendi, in allusion to the mixture of ingredients, of which they made their fried cakes, as bran, fat, honey, seeds, cheese, and the like.

Some think that he alludes to the crackling, bunging, and hissing noise of the frying-pan, with these ingredients in it, over the fire; this seems to relate to the manner of utterance, and to what is uttered. See Ainsw. Sartago, No. 2.

78. Whence that disgrace.] That style of writing, and of speaking, so disgraceful to the purity and smoothness of the Latin language.

79. Smooth Trossulus, &c.] The Roman knights were called Trossuli, from Trossulus, a city of Tuscany, which they took without the assistance of any infantry. Here the poet joins it with the epithet levis, soft, effeminise; therefore Trossulus, here, appears to signify a beau, a coxcomb, a petit-maitre. See Ainsw. Trossul-

—Thro' the benches.] Subsellia—the seats at the theatre, or at the public recitals of poetry, and other compositions. These fine gentlemen were so pleased with the introduction of obsolete words and phrases, that they could hardly keep their places; they spread a general applause thro' all the benches where they sat, and leaped up with ecstasy in their seats, charmed with such a poet.

80. Does it nothing shame you, &c.] Persius now proceeds to censure the vanity of the orators, who paid more regard to the commendations of their auditors, than to the issue of the most important causes, even where life or fame was at stake.

Are you not ashamed says Persius, ought you not to blush at your vanity and folly, that, if accused of some capital crime, instead of using plain arguments to defend your life from the danger which awaits it, and to make that your end and aim, you are endeavouring so to speak, as to catch the applause of your judges, and of the auditory, and make it your chief wish to hear them say—"Well, the
Might detain, having propped her mournful heart with sorrows. 75
When you see blear-eyed fathers pour these admonitions into
Their children, do you seek whence this bombast manner of speaking
Came on their tongues? Whence that disgrace, in which
The smooth Trossulus exults to thee through the benches?
Does it nothing shame you, not to be able to drive away dangers from
Your grey head, but you must wish to hear this lukewarm—Decently?
Thou art a thief (says one to Pedius)—What Pedius? his crimes
He weighs in polished antitheses; to have laid down learned figures
He is praised: this is fine!—this is fine! O Romulus, do you wag the tail?
For if a shipwrecked mariner sings, could he move me, and a penny

"man speaks decently!" a poor lukewarm expression at best.
82. Pedius.] Pedius Blesus was accused, in the time of Nero, by the Cyrenians, of having robbed and plundered the temple of Esculapius. He was condemned, and put out of the senate.
Hence the poet uses the name of Pedius here, as denoting any supposed person accused of theft.
"Thou art a thief," says some accuser, laying a robbery to his charge.
—What Pedius?] i.e. What says Pedius, or what doth he, on such an accusation?
83. He does in polished antithesis.] He opposes to his accusation curious figures of speech, affected phrases, sentences, and periods, in order to catch applause, instead of producing weighty, pertinent, and plain arguments for his defence. He puts, as it were, his accusation in one scale, and his affected periods in the other, and thus weighs one against the other. Antithesis (from ant, contr, and τύπος, pono) is a rhetorical flourish, when contraries are opposed to each other. Here, by sy-
PERSII SATIRÆ. SAT. I.

Protulerim? cantas, cum fractâ te in trabe pictum
Ex humero portes? Verum, nec nocte paratum
Plorabit, qui me voleat incurvasse querelâ.

M. Sed numeris decr est, et junctura addita crudis.
P. Claudere sic versum, didicit: Berecynthius Attin,
Et qui coruleum diriniebat Nerea delphin:
Sic costam longo subduximus Apennino.

M. Arma virum, nonne hoc spumosum, et cortice pingui?
P. Ut ramales vetus praegrandi subere coctum.

M. Quidnam igitur tenerum, et laxâ cervice legendum?

street, and ask an alms, at the same
time appearing very jolly and merry,
would this be the way to move my
compassion; to make me pull some
money out of my pocket and give it
him?

66. Do you sing. [6c.] It was the
custom for persons that had been
shipwrecked, and had escaped with
their lives, to have themselves, to-gether
with the scene of their misfor-tune and danger, painted on a board,
which they hung by a string from
their shoulders upon their breast, that
the passers-by might be moved with
compassion at the sight, and relieve
them with alms. These tables were
afterwards hung up in the temples,
and dedicated to some god, as Ne-
tune, Juno, &c. hence they were
called votive tabulae. See Hor. lib.
i. ode v. ad fin.

The poet here allegorizes the case
of Pedius. Do you sing, when you
are carrying your miserable self pain-
ted on a board, and represented as suf-
ferring the calamity of shipwreck,
in order to move compassion.—I. c. Are
you studying and making fine flour-
ishing speeches, filled with affected
tropes and figures, at a time when
you are accused of such a crime as
theft, and are standing in the dan-
gnerous situation of an arraigned robb-
er? Is this the way to move com-
passion towards you?

87 A true. [6c.] There wants plo-
rumatum, dolorem, or some such word,
after verum;—plorare verum dolorem,
like vivere vitam, for instance.

Not prepared by night.] Not
conned, studied, or invented before-
hand; over night, as we say.

88. Read use by his conjunct. I. c.

Make me bow or yield to the feel-
ings of commiseration for his suf-
ferings.

The poet means, that the com-
plainant who would move his pity,
must speak the true and native lan-
guage; of real grief from the heart,
not accost him with an artful studied
speech, as if he had conned it over
beforehand.

Si vis me flere, dolendum est
Primam ipsi ubi.

Hor. de Art. Poet. l. 102-3.

So Pedius, however he might get
the applause of his hearers, by his
figurative eloquence and flowery lan-
guage, when on his trial, could never
excite pity for his situation.

89. But there is beauty. [6c.] Well,
but however the flights which you
have been mentioning, says the poet-
aster, and the studied and flowery
style, may be unsuitable in declama-
tion, especially on such occasions, yet
surely they have a peculiar beauty in
our verses, which would be quite raw,
and appear crude and undigested
without them.

—And composition added. [6c.]

Junctura is literally a coupling, or
joining together; hence a composi-
tion, or joining words in a particular
form, as in verse.

Notum ali calida verbum
Reddiderit junctura novum.

Hor. de Art. Poet. l. 47-8.

The poetaster would fain contend
for the great improvement made in
writing verses by the modern studied
composition, and the introduction of
figurative writing.

90. Thus hath he learnt to conclude
a verse.] The didictic here, without a
nominative case, is rather abrupt and
SAT. I.

PERSIUS'S SATIRES.

Should I bring forth? do you sing, when yourself painted
on a broken plank
You carry from your shoulder? A true (misfortune), not
prepared by night,
He shall deplore, who would bend me by his complaint.

M. But there is beauty and composition added to crude
numbers.

P. Thus hath he learnt to conclude a verse: "Berecy-
than Attin,
"And the dolphin which divided cœrulean Nereus—
"Thus we removed a rib from the long Apennine."

M. "Arms and the man"—is not this frothy, and with
a fat bark?

P. As an old bough dried with a very large bark.

M. What then is tender, and to be read with a loose
neck?

obscure, but the poet affects to be so;
he does not venture to name the per-
son meant, though his quoting some
verses of Nero, as instances of the
great improvements which had been
made in the composition of verse,
plainly shews his design, which was
to ridicule the emperor, whose af-
fected, jingling, and turgid style,
was highly applauded by his flatter-
ers.

—"Berecythian Attin." This
and the next verse rhyme in the
original.

91. "And the dolphin," &c.] Alluding to the story of Arion, who was
carried safe to land, when thrown
overboard, on the back of a dolphin.
Nereus, a sea god, is here affect-
cely put for the sea itself.

92. "Thus we removed," &c.]—
There is a jingle in this verse between
the ongo in the middle, and Apennino
at the end. The writer of these three
quoted lines changes Atya or Attis
into Attin, to make it rhyme with
Dolphin.

Atys, or Attis, the subject of this
poem, was a handsome youth of
Phrygia, beloved by Cybele, who
from Berecythus, a mountain of
Asia Minor, where she was worship-
pood, was called Berecythia; hence
the writer of the poem affects to call
Atys Berecythus.

—"Thus we removed a rib," &c.]—
The end of this verse is spondaic,
which Nero much affected in his he-
roics. He calls Hannibal's opening
a way for his army over the Alps,
removing a rib from the Apennine
mountains—a strange, affected phrase.

93. "Arms and the man," &c.]—
Arma virumque—Aen. i. i. 1. Well,
repplies the poetaster, if you find fault
with what you have quoted. I sup-
pose you will find fault with Virgil's
arma virumque cano, and perhaps
with his whole Aeneid, as frothy, tur-
gid, and, like a tree with a thick
bark, appearing great, but having
little of value within.

94. As an old bough, &c.] Ramale
a a dead bough cut from a tree.
Persius answers. Yes, Virgil is like
an old bough with a thick bark; but
then we must understand, such a
bough as has been cut from the tree,
and whose bark has been dried for
many years by the sun, so that all its
gross particles are exhaled and gone,
and nothing but what is solid remains.
Suber signifies the cork-tree, which
is remarkable for its thick bark—
therefore put here for the bark; syn.
—thus cortex, the bark, is sometimes
put for the tree, which is remarkably
light. Hor. ode ix. lib. iii. 1. 22.

95. What then is tender, &c.]—
Well, says the opponent to Persius,
let us have done with heroics, and
P. "Torva Mimalloneis implerunt cornua bombis;"[96]
"Et raptum vitulo caput ablatura superbo
"Bassaris; et lynchem Menas flexura corymbis,
"Evion ingeminat: reparabilis adsonat echo."

Hec ficerent, si virtutis vena ulla paterni
Viverit in nobis? Summâ delumbe salivâ
Hoc natat in labris; et in udo est Menas et Attin;
Nec pluteum ædit, nec demorsos sapit uinges.

M. Sed quid opus teneras mordaci radere vero
Auriculas? Vide sis, ne majorum tibi forte
Limina frigescant. Sonat hic de nare canina
tell me what you allow to be good of
the tender kind of writing.
—*With a loose neck.*] With a head
reclined, in a languishing, soft, and
tender manner. This is humourously
put in opposition to the attitudes
made use of in reading the bombast
and fustian heroes of these post-
esters, who stood with the neck
stretched as high as they could, and
straining their throats, to give force
and loudness to their utterance.

96. "They fill’d their fierce horns," &c.] Giving a fierce and war-
like sound. Some render torva here
writhed, twisted, or crooked, quasi
torto.
Persius deriding the querist, quotes
four more lines, which are supposed
to have been written by Nero, and
which exhibit a specimen of one of
the most absurd rhapsodies that ever
was penned.
—*Mimallonean blasts.*] The
Mimallones were priestesses of Bac-
chus; they were so called from Mim-
as, a mountain of Ionia, sacred to
Bacchus.

Bombus signifies a hoarse sound or
blast, as of a trumpet or horn.
97. "Bassaris."] Agave, or any
other of the priestesses; called Bas-
saris, from Bassarus, a name of Bac-
chus.

Having given the alarm, Agave
and the rest of the Mimallones cut
off the head of Pentheus (the son of
Agave and Echion), and tore him to
pieces, because he would drink no
wine, and slighted the feasts of Bac-
chus. Pentheus is thought to be
meant here by the superb vitulo.

98. "Menas."] These priestesses
of Bacchus were also called Manades
(from Gr. μανάς, madness.)
—*To guide a lynx.*] These
were beasts of the leopard or tyger
kind, and represented as drawing the
chariot of Bacchus. The word flex-
atura here, like lectore, Vn. Geo. ii.
337, means to guide. So again, En.
i. 156. lectit equos — he guides or
manages his horses. Thus the
priestesses of Bacchus might be said
lectores, to guide or manage lynxes
with bands or rods of ivy. This was
sacred to Bacchus, because, returning
conqueror from India, he was
crowned with ivy.

99. "Redoubles Evion.*] Inge-
mino signifies to redouble—to repeat
often. Evios, or Evius, a name of
Bacchus, on which the Bacchantes
used to call (Evios, Gr.) till they
wrought themselves into a fury like
madness. See Juv. sat. vii. l. 68,
and note.

—*The reporable echo.* &c.] So
called from repeating, and so repair-
ing the sounds, which would other-
wise be lost.

100. *Would these be made.*] i.e.
Would such verses as these be made,
but more especially would they be
commended.
—*If any son, &c.* If there were
the least trace of the manly wisdom
of our ancestors among us?

101. *This feeble stuff.*] Delumbia
—weak, feeble, broken-backed, as it
were.

102. *Swims in the lips.*] The poet,
by this phrase, seems to mean, that
the fatterers of Nero had these lines
always at their tongue’s end, (as we
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P. "They filled their fierce horns with Mimallonean blasts,
"And Bassaris, about to take away the head snatched from
"the proud
"Calf, and Mænas, about to guide a lynx with ivy,
"Redoubles Evion: the reparable echo sounds to it."

Would these be made, if any vein of our paternal mani-ness

Lived in us? This feeble stuff, on the topmost spittle,
Swims in the lips, and in the wet is Mænas and Attys.
Nor does he beat his desk, nor taste his gnawn nails.

M. But where is the need to grate tender ears with biting truth?

See to it, lest haply the thresholds of the great

Should grow cold to you: here from the nostril sounds the

canine letter—

say) and were spitting them out, i. e.
repeating and quoting them continually.

—and in the wet.] In uto esse,
and in summa saliva natura, seem to imply the same thing; via. that these
poems of Attys and Mænas were always in people's mouths, mixed with
their spittle, as it were.

103. Nor does he beat his desk, &c.]
The penman of such verses as these
is at very little pains about them. He
knows nothing of those difficulties,
which, at times, pains-taking poets
are under, so as to make them smite
the desk which they write upon, and
gnaw their nails to the quick with vexation.

See Hor. lib. ii. sat. iii. l. 7.-8.
Cupitans frustra calami, frustraque laborat.
Irratis natus partes Dic atque poetae.
And again, lib. i. sat. x. l. 70.-1.

—In verse faciendo
Sapce caput scabreret, vivos et roderet
ungue

104. Where's the need, &c.] We
are to recollect, that this Satire opens
with a dialogue between Persius and
his friend, that the latter persuades
Persius against publishing; that Persius
says, he is naturally of a satirical turn of mind, and does not know
how to refrain, (l. 12.) and then
launches forth into the severest cen-
sure on the writers of his day. His
friend perceiving that what he first
said against publishing would not
have its effect, still further dissuades
him, by hinting at the danger he ran
of getting the ill-will of the great.

"Where is the necessity, (says his
friend,) supposing all you say to
be true, yet where is the necessity
to hurt the ears of those who have
been used to hear nothing but flat-
tery, and therefore must be very
tender and susceptible of the acutest feelings of uneasiness and dis-
pleasure, on hearing such bitter and
stinging truths as you deliver."

105. See to it.] Vide sis (i. e. si
via)—take care, if you please.

—Lest haply the thresholds, &c.]—
Lest it fall out, that you should so
offend some of the great folks, as to
meet with a cool reception at their
houses.

So Hor. sat. i. lib. ii. l. 60.-3.

—O puer, ut sis
Vitalis mulier, et magorum ne quis omnis

Frigore te feriat.

106. Here.] i. e. In these Satires
of yours, there is a disagreeable sound,
like the snarling of a dog, very un-
pleasant to the ears of such people.

—from the nostril sounds the
canine letter.] R is called the dog's
letter, because the vibration of the
tongue in pronouncing it resembles
the snarling of a dog. See Alchemyst, act ii. sc. vi.

P. Hic tamen infodiam: "Vidi, vidi ipse, libelle: "Auriculas asini quis non habet?"—Hoc ego opertum,

107. For my part, truly, &c.]—Well, answers Persius, if this be the case, I will have nothing to do with them: all they do and say shall be perfectly right, for me, from henceforward. The ancients put black for what was bad, and white for what was good, according to that of Pythagoras:

To μα λυκοι τις Λυκακαο φυσις, 
το μικρακ κακου.

White is of the nature of good—black of evil.

108. I hinder not.] I shall say nothing to prevent its being thought so. Or, nil moror may be rendered, I do not care about it. Comp. Hor. sat. iv. lib. i. l. 13.

—O brave! &c.] Well done! every thing, good people, that ye say and do shall be admirable. Iron. This wretched verse is supposed to be written as a banter on the bad poets.

109. This please.] Surely this concession pleases you, my friend.

—Here say you, I forbid, &c.]—Metaph. It was unlawful to do their occasions, or to make water, in any sacred place; and it was customary to paint two snakes on the walls or doors of such places, in order to mark them out to the people. The poet is ironically comparing the persons and writings of the great (glancing, no doubt, at Nero) to such sacred places; and as these were forbidden to be defiled with urine and excrement, so he understands his friend to say, that neither the persons or writings of the emperor and of the nobles were to be defiled with the abuse and reproofs of satire. See Juv. sat. i. 117.

110. Paint two snakes.] These were representatives of the deity or genius of the sacred place, and painted there as signals to deter people, children especially, who were most apt to make free with such places, from the forbidden defilement. Mark out, says Persius, these sacred characters to me, that I may avoid defiling them. Iron.

111. I depart.] Says Persius, I am gone—I shall not tarry a moment on forbidden ground, nor drop my Satires there.

—Lucilii cit the city.] Lucilius, whose works are not come down to us, was almost the father of the Roman satire. He was a very severe writer; hence our poet’s saying, secuit uocem, he cut up, slashed as with a sword, the city, & c. the people of Rome, from the highest to the lowest. So Juv. sat. i. l. 151.

Enae velat stricto quattuor Lucilius ordens
Infernaiit, &c.
Comp. Hor. sat. iv. lib. i. l. 1-12.
Persius seems to bethink himself.
He has just said, I depart—i. e. I shall not meddle with the great people—"But why should I depart? Lu-"cius could lash all sorts of people, "and why should not I?"

112. These, Lupus, thes, Mutius.] Pub. Rutilius Lupus, the consul, and Titus Mutius Albinus, a very powerful man—q. d. Lucilius not only
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P. For my part, truly, let every thing be henceforward
white.
I hinder not. O brave! all things, ye shall all be very
wonderful.
This please.—Here, say you, I forbid that any should
commit nuisance;
Plant two snakes: boys, the place is sacred; without 110
Make water—I depart.—Lucilius cut the city,
Thee, Lupus, thee, Mutius; and he brake his jaw-tooth
upon them.

Sly Horace touches every vice, his friend laughing:
And admitted round the heart, plays
Cunning to hang up the people with an unwrinkled nose.
Is it unlawful for me to mutter? neither secretly, nor with
a ditch? M. No where.
116 P. Nevertheless I will dig here. "I have seen, I myself
"have seen, O little book:—
"Who has not the ears of an ass?" I this hidden thing,

restricted the great, but did it by
name.
—Break his jaw-tooth, &c.] Me-
taph. from grinding food between the
jaw-tooth, to express the severity with
which he treated them, grinding
them to pieces as it were; brake his
very teeth upon them.
113. Sly Horace touches, &c.] Ho-
race, though he named not vice, even
in his friends, yet he was shrewd
enough to touch it in such a manner
as to please even while he casti-
tised.
114. And admitted, &c.] He ins-
minted himself into the affections,
and assumed in sport, having the
happy art of improving, without
the least appearance of severity or
smearing.
115. Cunning to hang up, &c.]—
Suspendere, to hang them or hold
them up to view, as the subjects of
his satire.

Excuso nasso here stands in oppo-
sition to nerasus uncis, supr. L 58,
see note there, and to the amno adunco
Horsae; and means the unwrinkled and
smooth appearance of the nose
when in good humour, and so,
good-humour itself: Quasi—rugi ex-
cesso.
116. To mutter, &c.] If others, in
their different ways, could openly sa-
tirise, may not I have the liberty of
seen muttering, secretly with myself,
or among a few select friends pri-
ately.
—Nor with a ditch.] Alluding to
the story of Midas's barber, who,
when he saw the asses ears which
Apollo had placed on the head of
Midas, not daring to tell it to others,
he dug a ditch or furrow in the
earth, and there vented his wish to
speak of it, by whispering what he
had seen.
117. Nevertheless I will dig here,
&c.] Though I cannot speak out, yet
I will use my book as the barber did
the ditch; I will secretly commit to
it what I have seen. Infodiam re-
lates to the manner of writing with
the point of an iron bodkin, which
was called a style, on tablets of wood
smooched with wax, so that the writer
might be said to dig or plough the
wax as he made the letters.
—'O little book.'] Here, with in-
dignation, the poet relates, as it were,
to his book (as the barber did to his
ditch) what he had seen; namely, the
abundance and folly of the modern
taste for poetry, in Nero, in the no-
bles, and in all their flatterers.
118. 'The ears of an ass.'] Allud-
Hoc ridere meum, tam nil, nulla tibi vendo
Iliade.—Audacem quicunque afflavit Cratino,
Iratum Eupolidem praegrandi cum sene palles,
Aspice et hiee. Si forte aliquid decoctius audias,
Inde vaporata lector mihi ferveat aure.
Non hic, qui in crepidas Graiorum ludere gestit
Sordidus, et lusco qui possit dicere, Luco:
Sese aliquem credens, Italo quod honore supinus,
Frerget heminas Areti ædilis iniquas.

ing still to the story of Midas, who,
finding fault with the judgment of the
country deities, when they ad-
juged the prize to Apollo, in his
contention with Pan, had asses' ears
fixed on him by Apollo.
Who, says the poet, does not judge
of poetry as ill as Midas judged of
music? One would think they had
all asses' ears given them for their
folly. SUET. in Vit. Persii, says,
that this line originally stood for mida
rex habet, which Cornutus, his friend
and instructor, advised him to change
to quin non habet? lest it should be
thought to point too plainly at
Nero.
—I this hidden thing.] This secret
joke of mine.
119. This laugh of mine.] Hoc ri-
dere, for hunc risum, a Grecism;
meaning his Satires, in which he de-
rades the objects of them. See l. 9,
and note.
119. Such a nothing.] So insignif-
icate and worthless in thine opinion,
my friends (comp. l. 2, 3.) and per-
haps in the eyes of others, that they
would not think them worth reading,
as you told me.
—I sell to thee, &c.] Nero, as well
as Labo, had written a poem on the
destruction of Troy; to these the
poet may be supposed to allude, when
he says he would not sell his Satires
—his nothing, as others esteemed
them—for any Hidai: perhaps the
word nulla may be understood as ex-
tending to Homer himself.
120. O thou whoever, &c.] Affi-
late—hast read so much of Cratinus,
as to be influenced and inspired with
his spirit. Cratinus was a Greek
comic poet, who, with a peculiar
boldness and energy, satirized the
evil manners of his time. The poet
is about to describe what sort of
readers he chooses for his Satires, and
those whom he does not choose.
121. Atri poesi.] With reading and
studying hath contracted that pain-
lessness of countenance, which is inci-
dent to studious people. See Juv.
sat. vii. l. 97; and Pers. sat. v. l.
62.
—Angry Eupolis.] This was an-
other comic poet, who, incensed at the
vices of the Athenians, lashed them
in the severest manner. He is said
to have been thrown into the sea by
Achilles, for some verses written
against him.
—With the very great old man.] The
poet here meant is Aristophanes,
who lived to a very great age. He
was of a vehement spirit, had a
quick wit turned to agility, wit free and
elevated, and courage not to fear the
person when vice was to be reproved.
He wrote thirty-four comedies, where-
of eleven only remain.
Hor. lib. i. sat. iv. 1. mentions
all these three poets together.
Persius gives him this epithet of
praegrandi, either on account of his
age, for he lived till he was fourscore,
or on account of the great emi-
nence of his writings, for he was the
prince of the old comedy, as Menan-
der was of the new; but so as we
must join, says Ainsworth, Eupolis
and Cratinus with the former, Di-
philus and Polemon with the latter.
122. These too behold.] Look also
on these Satires of mine.
—If haply any thing more refuted,
&c.] The poet speaks modestly of his
own writings, if fortse, (see before l.
41, 2.) if it should so happen, that
thou shouldst meet with any thing
This laugh of mine, such a nothing, I sell to thee for no Iliad. O thou whosoever art inspired by bold Cratinus, Art pale over angry Eupolis, with the very great old man, These too behold; if haply any thing more refined you hear,

Let the reader glow towards me with an ear evaporated from thence.

Not he, who delights to sport on the slippers of the Grecians,

Sordid, and who can say to the blinkard, thou blinkard:
Thinking himself somebody; because, lifted up with Italian honour,

An edile he may have broken false measures at Aretium.

more clear, well digested, pure, refined than ordinary. Metaph. taken
from liquors, which, by being often boiled, lose much of their quantity,
but gain more strength and clearness. It is said of Virgil, that he would
make fifty verses in a morning, or more, and in the evening correct and
purge them till they were reduced to about ten.

123. Let the reader glow, &c.] If, says Persius, there be any thing in my
writings better than ordinary, let the reader, who has formed his taste on
the writings of the poets above mentioned, glow with a fervour of delight
towards the author. This I take to be the meaning of the line, which literally is—

Let the reader glow towards me with an ear evaporated (i. e. purified
from the false taste of the present times) from thence (i. e. from, or by,
reading and studying the writings of Cratinus, &c.)—such I wish to be
my readers. Vapors signifies to send out vapours, to evaporate; thus the
metaphor is continued through both the lines.

124. Not he, who delights, &c.]—Persius now marks out those who
were not to be chosen for his readers.
The first class of men which he objects to are those who can laugh
at the persons and habits of philosophers; this bespeaks a despicable,
mean, and sordid mind.

—Slippers of the Grecians.] Crepidae Graecorum, a peculiar sort of slip-
pers, or shoes, worn by philosophers

—here put by synec. for the whole
dress; but it is most likely, that Per-
sius here means the philosophers
themselves, and all their wise sayings
and institutes; these were originally
derived from Greece.

125. Sordid.] See note, No. I., above,
at l. 124, ad fin.

—Say to be blinkard, &c.] Lucanus
is he that has lost an eye, a one-eyed
man.

Persius means those who can up-
brand and decide the natural infirmi-
ties or misfortunes of others, by way
of wit:

Can mock the blind: and has the
wit to cry—

(Prodigious wit!)—"Why, friend,
"you want an eye."

Brewster.

126. Thinking himself somebody.] A person of great consequence.

—Lifted up, &c.] Puffed up with
self-importance, because bearing an
office in some country-district of Italy,
and therefore flippant of his abuse, by
way of being witty, l. 124-5.

127. An edile, &c.] An inferior
kind of country-magistrate, who had
jurisdiction over weights and mea-
sures, and had authority to break and
destroy those which were false. Juv.
sat. x. 1. 102.

—Aretium.] A city of Tuscany,
famous for making earthen-ware, but,
perhaps, put here for any country
town.

So heminias, half sextaries, little
measures holding about three quarts
of a pint, are put for mea-
Nec, qui abaco numeros, et secto in pulvere metas,
Scit risisse vafer; multum gaudere paratus,
Si Cynico barbam petulans Nonaria vellat.

His, mane, edictum; post prandia, Callirhoë, &c.

sures in general. Comp. Juv. sat. 2.
129. Nor who, arch, &c.] Another class of people, which Persius would exclude from the number of his readers, are those who laugh at and despise all science whatsoever.

Abacus signifies a bench, slate, or table, used for accounts by arithmeticians, and for figures by mathematicians—one put for arithmetic and mathematics.

129. Bounds in divided dust.] The geometers made their demonstrations upon dust, or sanded floors, so that their lines might be easily changed and struck out again—here geometry is meant.

130. Petulant Nonaria, &c.] Who think it as high joke, if they see an impudent strumpet meet a grave Cynic in the street, and pull him by the beard; which was the greatest affront that could be offered. Comp. Hor. sat. iii. lib. 1. l. 133, 6.

The ninth hour, or our three o'clock in the afternoon, was the time when the harlots made their first appearance; hence they were called Nonaria. Perhaps our poet may allude, in this line, to the story of Diogenes, (mentioned by Athen. lib. xiii.) who was in love with Lea, the famous courtesan, and had his beard plucked by her.

131. In the morning, an edict.] To such people as these I assign employments suitable to their talents and characters. It has been usually thought, that edictum here means the prætor's edict, and that by Callirhoë
SAT. I.

PERSIUS'S SATIRES.

Nor who, arch, knows to laugh at the numbers of an accountable,
And bounds in divided dust; prepared to rejoice much,
If petulant Nonaria should pluck a Cynic's beard. 180
I give to these, in the morning, an edict; after dinner,
Callirhoe.

is meant some harlot of that name; and therefore this line is to be understood, as if Persius meant that these witty fellows should attend the forum in the morning, and the brothel in the evening; but the former seems too serious an employ for men such as he is speaking of.

Marcilius, therefore, more reasonably, takes edictum (consonant to the phrases edictum ludorum, edictum munerae gladiatorii, &c.) to signify a programma, a kind of play-bill, which was stuck up, as ours are, in the morning; and Callirhoe to be the title of some wretched play, written on the story of that famous parricide (who slew her father because he would not consent to her marriage) by some of the writers at which this satire is levelled, and which was announced to be performed in the evening.

q. d. Instead of wishing such to read my Satires, I consign these pretty gentlemen to the study of the play-bills in the morning, and to an attendance on the play in the evening. Thus this satire concludes, in conformity with the preceding part of it, with lashing bad writers and their admirers.

Marcilius contends, that this line is to be referred to Nero, against whom, as a poet, this satire is principally, though covertly, levelled— who, by ordering bills to be distributed, called the people together, in order to hear him sing over his poems on Callirhoe.
Satira Secunda.

ARGUMENT.

It being customary among the Romans for one friend to send a present to another on his birth-day—Persius, on the birth-day of his friend Macrinus, presents him with this Satire, which seems (like Juv. Sat. x.) to be founded on Plato’s dialogue on prayer, called The Second Alcibiades. The Poet takes occasion to expose the folly and impiety of those, who, thinking the gods to be like themselves, imagined that they were to be bribed into compliance with their prayers by sumptuous presents; whereas, in truth, the gods regard not these, but regard only the pure intention of an honest heart.

AD PLOTIUM MACRINUM.

Hunc, Macrine, diem numera meliore lapillo, 
Qui tibi labentes apponit candidus annos.
Funde merum genio: non tu prece poscis emaci,
Que, nisi seductis, nequeas committere divis:
At bona pars procerum tacitâ libabit acerrâ.

Line 1. Macrinus.] Who this Macrinus was does not sufficiently appear; he was a learned man, and a friend of Persius, who here salutes him on his birth-day.
—Better stone.] The ancients reckoned happy days with white pebbles, and unhappy days with black ones, and at the end of the year cast up the reckoning, by which they could see how many happy, and how many unhappy days had past.
The poet here bids his friend distinguish his birth-day among the happiest of his days, with a better, a whiter stone than ordinary.

2. Which.] i. e. Which day—
—White.] i. e. Happy, good, propitious.

—Add to these sliding years.] Sets one more complete year to the score, and begins another.
—Sliding years.] Ellus fugaces, Posthume, Posthume, Laviniae amn.
Hon. ode xiv. lib. ii. Years that glide swiftly, and almost imperceptibly away.

3. Pour out wine to your genius.] The genius was a tutelar god, which they believed to preside at their birth, whom they worshipped every year on their birth-day, by making a libation of wine. They did not stay any beast in sacrifice to their genius on that day, because they would not take away life on the day on which they received it. They supposed a genius
Second Satire.

ARGUMENT.

In the course of this Satire, which seems to have given occasion to the Tenth Satire of Juvenal, Persius mentions the impious and hurtful requests which men make, as well as the bad means which they employ to have their wishes fulfilled.

The whole of this Satire is very grave, weighty, and instructive; and, like that of Juvenal, contains sentiments, more like a Christian than an heathen.

Bishop Burnet says, that “this Satire may well pass for one of the best lectures in divinity.”

TO PLOTIUS MACRINUS.

THIS day, Macrinus, number with a better stone,
Which, white, adds to thee sliding years.
Pour out wine to your genius. You do not ask with mercenary prayer,
Which you cannot commit unless to remote gods:
But a good part of our nobles will offer with tacit censer. 5

not only to preside at their birth, but to attend and protect them constantly through their life; therefore, on other days, they sacrificed beasts to their genii.—Hence Hor. lib. iii. ode xvii. l. 14-16.

—Cras genium mero
Curialis, et porco bimestri,
Cum familiaris operum solutus.
The libation of wine on their birthday was attended also with strewing flowers. The former was an emblem of cheerfulness and festivity; the latter, from their soon fading, of the frailty and shortness of human life.

Hor. epist. i. lib. ii. l. 143-4.
Telarem porco, Sylleum lacet planta;
Flores et vino genium, memorem brevi exsit.

3. Mercenary prayer.] Emaci, from emo, to buy.—C. with a prayer, with which, as with a bribe, or reward, you were to purchase what you pray for.

4. Which you cannot commit, &c.] Which you must offer to the gods in secret, and as if the gods were taken aside, that nobody but themselves should hear what you say to them.

Committere, here, has the sense of—to intrust, to impart.

5. A good part.] A great many, a large portion.

So Hor. lib. i. sat. i. l. 61. Bona pars hominum; a good many, as we say.

—Tact censer.] Acerra properly signifies the vessel, or pan, in which the incense is burnt in sacrifice; they
Haud cuvis promptum est, murmurque humilesque surrosurro

Tolle de templis, et aperto vivere voto.

' Mens bona, fama, fides; hæc clare, et ut audiat hospes.

Illa sibi introrsum, et sub lingua immurmurat, ' O si

'Ebullit patru præclarum funus!—et, O si

'Sub rastro crepet argenti mihi seria, dextra

'Hercule!—Pupillume utinam, quem proximus hæres

'Impello, expungam! namque est scabiosus, et acri

'Bile tumet—Nerio jam tertia ductur uxor.'

Hec sancte ut posceas, Tiberino in gurgite mergia

Mane caput, bis, terque; et noctem flumine purgas.

Heus age, responde; minimum est quod sare laboro:

said their prayers as the smoke of the incense ascended; but these nobles spake so low, as not to be heard by others, so that the incense seemed silently to ascend, unaccompanied by any words of prayer. This seems to be the meaning of tacita libabit aersa. In short, their petitions were of such a nature, that they cared not to utter them loud enough for other people to hear them; they themselves were ashamed of them.

6. It is not easy. [etc.] As times go, people are not very ready to utter their wishes and prayers publicly, and to remove from the temple of the gods those inward murmurs and low whispers in which their impious petitions are delivered.

7. And to live. [etc.] To make it their practice to utter their vows and prayers openly, in the sight and hearing of all.

8. A good mind, reputation. [etc.] These things, which are laudable and commendable, and to be desired by virtuous people, these they will ask for with a clear and audible voice, so that any stranger-by may hear them perfectly.

9. Thosr, [etc.] Those things that follow (which are impious and scandalous) and which he does not care should be heard by others, he mutters inwardly.

—Under his tongue. [etc.] Keeps them within his mouth, fearing to let them pass his lips.

10. The pompous funeral. One prays for the death of a rich uncle.

11. A pot of ather. [etc.] Another prays that he may find a vessel of hidden treasure, as he is reaping his field. See Hor. Lib. ii. sat. vi. l. 10.

12. Or my word. [etc.] If it were not to be his lot to have his avarice gratified by finding hidden treasure, yet, says this covetous suppliant—'I have a rich orphan under my care, to whom I am heir at law, O that I could but put him out of the way!' Expungam—blot him out.

13. Impel. A metaphor taken from one wave driving on another, and succeeding in its place.

14. A third wife. [etc.] Another prays for the death of his wife, that he may be possessed of all she has, and that he may get a fresh fortune by marrying again. He thinks it very hard that he cannot get rid of one, when Nerius, the usurer, has been
SAT. II.

PERSIUS'S SATIRES.

It is not easy to every one, their murmur, and low whispers
To remove from the temples, and to live with open prayer.
"A good mind, reputation, fidelity;" these clearly, that a
stranger may hear.

Those inwardly to himself and under his tongue he mutters— O if
"The pompous funeral of my uncle might bubble up? O if
"Under my rake a pot of silver might chink, Hercules
"being propitious

"To me! or my ward, whom I the next heir
"Impel, I wish I could expunge! for he is a scabby, and
"with sharp
"Bile he swells. A third wife is already married by
"Nerius."

That you may ask these things holily, in the river Tiber
you dip
Your head in the morning two or three times, and purge
the night with the stream.

Consider, mind, answer, (it is a small thing which I
labour to know,)

so lucky as to bury two, and is now
possessed of a third. On the death of
the wife, her fortune went to the hus-
band; even what the father had set-
tled out of his estate, if his daughter
survived him.

15. That you may ask, &c.] That
the gods may be propitious, and give
a favourable answer to your prayers,
you leave no rite or ceremony unob-
served, to sanctify your person, and
render yourself acceptable.

In the river Tiber, &c.] It was
a custom among the ancients, when
they had vows or prayers to make,
or to go about any thing of the reli-
gious or sacred kind, to purify them-
sew themselves by washing in running water.

Attractare nefius, Desce me fumine
vivo.

Abastro—See En. ii. l. 719, 20.

Hence the Romans washed in the
river Tiber—sometimes the head,
sometimes the hands, sometimes the
whole body.

You dip.] Or put under water.
Those who were to sacrifice to the in-
ferral gods only sprinkled themselves
with water; but the sacrificers to the
heavenly deities plunged themselves

into the river, and put their heads
under water.

16. In the morning.] At the rising
of the sun; the time when they ob-
erved this solemnity in honour of the
celestial gods: their abolutions in
honour of the Dei Manes, and infer-
nal gods, were performed at the set-
ting of the sun.

Two or three times.] The num-
ber three was looked upon as sacred
in religious matters.

Terna tibi hac primum triplici di-
versa colore
Lilia circumundo, tergue hac altaria
circum
Essigiem duco: numero Deus im-
pare gaudet.

Vir. ecl. viii. l. 73—5; and note
there, 75. Delph. See G. l. 345.

Purge the night, &c.] After
nocturnal pollution they washed—
Comp. Deut. xxiii. 10, 11. The an-
cients thought themselves polluted by
the night itself, as well as by bad
dreams in the night, and therefore
purified themselves by washing their
hands and heads every morning;
which custom the Turks observe to
this day.

17. Consider, mind, &c.] The poet,
De Jove quid sentis? — Estne ut praeponerere curae
Hunc Cuquitam! — Cumam? — vis Staio? an, acilitet, harena?
Quis potior judex? puerisve quis aptior orbis?
Hoc igitur, quo tu Jovis aurem impellere tentas,
Dic agedum Staio. Proh Jupiter! O bone, clamet,
Jupiter! — At sese non clamet Jupiter ipse?
Ignovisse putas, quia. cum tonat, ocyus ilex
Sulfure discutitur sacro, quam tuque damusque?
An, quia non fibris ovium, Ergenniisque jubente,
Triste jacet lucis, evitandumque bidental,
Idcirco stolidam prabuet tibi vellere barbarum
Jupiter? Aut quidnam est, quia tu mercede decorum
Emeris auriculae? pulmone, et lactibus unctis?
Ecce avia, aut metuens divum matertera, cunis
Exemit puerum, frontemque, atque uda labellas.

having stated the impiety of these
worshippers, now remonstrates with
them on their insult offered to the
gods. See Afr. W. Hes. No. 3.

"Come," says he, "let me ask
"you a short question."

18. What think you of Jove? —
What are your notions, what your
conceptions of the god which you
pray to, and profess to honour?
—Is he, that you would care, &c.?—
Do you think him preferable to any
mortal man?

19. To whom? — Do you prefer
him?
—Will you to Staius? — Will you
prefer him to Staius?
—Do you doubt, &c.? — Do you hesi-
itate in determining? which is the
best judge, or the best guardian of
orphans, Jupiter or Staius? From this
it appears that this Staius was some
notorious wretch, who had behaved ill
in both these capacities.

22. Say it to Staius. — As you must
allow Staius not comparable to Ju-
piter, but, on the contrary, a very vile
and wicked man, I would have you,
that you may judge the better of the
nature of your petitions, propose to
Staius what you have proposed to
Jupiter — how would Staius receive
it?

—O Jupiter! &c. would he cry—
Even Staius, bad as he is, would be
shocked and astonished, and call on
Jupiter for vengeance on your head.

23. And may not Jupiter, &c.—
Think you that Jupiter then may not,
with the highest justice, as well as
indignation, call on himself for ven-
egence on you?

24. To have forgiven. — Do you
suppose that Jupiter is reconciled to
your treatment of him, because you
and yours are visited with no marks
of divine vengeance?

26. Bowels of sheep. — Offered in
sacrifice by way of expiation.

—Ergenn. — Ergenna was the
name of some famous soothsayer,
whose office it was to divine, by in-
specting the entrails of the sacri-
fices.

27. A sod bidental. — When any
person was struck dead by lightning,
immediately the priest came and
buried the body, enclosed the place, and
erecting there an altar, sacrificed two
two-year-old sheep (bidentals) — hence
the word bidental is applied by au-
thors, indifferently, to the sacrifice,
to the place, or (as here) to the
person.

In the groves. — Or woods, where
the oak was rent with lightning, and
where you remained unhurt. Comp.
I. 24–5.

28. Jupiter offer you, &c. — Because
you have hitherto escaped, do you
imagine that you are at full liberty to
insult Jupiter as you please, and this
with impunity, and even with the
divine permission and approbation?
SAT. II.

PERSIUS'S SATIRES.

What think you of Jove? is he, that you would care to prefer
Him to any one? to whom? will you to Staius? what!—
do you doubt?
Who is the better judge? who the fittest for orphan children?
This, therefore, with which you try to persuade the ear of
Jove,
Come, say it to Staius: O Jupiter! O good Jupiter! would he cry:
And may not Jupiter cry out upon himself?
Do you think him to have forgiven, because, when he
thunders, the oak sooner
Is thrown down, by the sacred sulphur, than both you, and
your house?
Or because, with the bowels of sheep, Ergenna commanding,
You do not lie a sad, and to-be-avoided bidental, in the
groves,
Therefore does Jupiter offer you his foolish beard to pluck?
Or what is it? with what reward hast thou bought the ears
Of the gods? with lungs, and with greasy entrails?

Lo! a grandmother, or an aunt fearing the gods, from
the cradle
Takes a boy, and his forehead and his wet lips,

Plucking or pulling a person by the beard was one of the highest marks
of contempt and insult that could be offered—see sat. I. 129, note: for
the beard was cherished and respected
as a mark of gravity and wisdom—
see Juv. sat. xiv. 12, note.

29. Or what is it? i. e. What hast thou done, that thou art in such high
favour with the gods?
—With what reward, &c.] With what tribute hast thou purchased the di-
vine attention?
30. With lungs.] Contemptuously put here, per meton. for any of the
larger intestines of beasts offered in sacrifice.
—And with greasy entrails.] Lactes signifies the small guts, through
which the meat passes first out of the stomach: perhaps so called from
the lacteals, or small vessels, the mouths of which open into them to
receive the chyle, which is of a white
or milky colour. The poet says,
uncilia lactibus, because they are sur-
rounded with fat.
The poet mentions these too in a
smearing way, as if he had said,
"What! do you think that you have
"corrupted the gods with lungs and
"guts?"
31. Lo! a grandmother, &c.] The poet now proceeds to expose the folly
of those prayers which old women
make for children.
—An aunt.] Materterena—quasi ma-
ter altera—the mother's sister, the
aunt on the mother's side, as aunts are
on the father's side.
—Fearing the gods.] Metuens di-
virum—superstitious; for all supersti-
tion proceeds from fear and terror;
it is therefore that superstitious people
are called in Greek divirum, from διέλθω, to fear, and δαιμων, a
demon, a god. See Acts xvii. 22.
32. His forehead, &c.] Persius
here ridicules the foolish and super-
stitious rites which women observed
on these occasions.
Infami digito, et lustralibus ante salivis
Expiat; urentes oculos inhibere perita.
Tunc manibus quasit, et spem macram, supplice voto,
35
Nunc Licini in campos, nunc Crassi mittit in sedes.
Hunc optent generum rex et regina! puellae
Hunc rapiant! quicquid calcaverit hic, rosa fiat!
Ast ego nutrit mando voto: negato,
Jupiter, haec illi, quamvis te alba rogatir.
40
Possis opem nervis, corpusque fidele senecta:
Esto, age: sed grandes patinae, tuctaque crassa
Annueris superos vetuere, Jovemque morantur.
Rem strucere exoptas, ceso bove; Mercuriumque

First, after having taken the infant out of the cradle, they, before they
began their prayers, wetted the middle finger with spittle, with which
they anointed the forehead and lips of the child, by way of expiation,
and preservative against magic.
32. *Wet lips.* i. e. Of the child,
which are usually wet with drivel
from the mouth.
33. *Infamous finger.* The middle
finger, called infamous, from its being
made use of in a way of scorn to
point at infamous people. See Juv.
sat. x. l. 53, and note.
— *Purifying spittle.* They thought
flasting spittle to contain great virtue
against fascination, or an evil eye;
therefore with that, mixed with dust,
they rubbed the forehead and lips by
way of preservative. Thus in Petro-
nius,—“ Mox turbatum spito pul-
“ verem, anus medio ausuliti digito,
“ frontemque repugnantis signat.”
—She beforehand.] i. e. Before she
begins her prayers for the child.
34. *Expiaet.* See above, note on
L 32, ad fn.
Skilled to inhibit, &c.] Skilful to
hinder the fascination of bewitching
eyes. Uro-signifies, lit. to burn; also
to injure or destroy. Virg. G. ii. l.
196. One sort of witchcraft was
supposed to operate by the influence
of the eye. Virg. ecl. iii. 103.
35. *Then shakes him,* &c.] Lifs
him up, and dandles him to and fro,
as if to present him to the gods.
—Her slender hope.] The little ten-
der infant.
—with suppliant wish.] Or prayer.
Having finished her superstitious
rites of lustration, she now offers
her wishes and prayers for the infant.
36. She now sends, &c.] Miftis is
a law term, and taken from the
practor’s putting a person in possess-
ion of an estate which was recovered
at law. Here it denotes the old wom-
man’s wishing, and, in desire, putting
the child in possession of great riches,
having her eye on the possessions of
Crassus and Licinius, the former of
which (says Plutarch) purchased so
many houses, that, at one time or
other, the greatest part of Rome came
into his hands. Licinius was a young
slave of so saving a temper, that he
let out the offices of his estate for in-
terest, and kept a register of debtors.
Afterwards he was made a collector in
Gaul, where he acquired (as Persius
elsewhere expresses it, quantum non
milvus oberrre) “ more lands than a
kite could fly over.”
37. *King and queen wish,* &c.]—
May he be so upstanding as that even
crowned heads may covet an alliance
with him as a son-in-law.
37-8. *Girls seize him.*] May he
be so beautiful and comely, the girls
may all fall in love with him, and
contend who shall first seize him for
her own.
38. *Shall have trodden upon,* &c.]—
This foolish, extravagant hyperbole
well represents the vanity and folly of
these old women, in their wishes for
the children.
39. *But to a nurse,* &c.] For my
part, says Persius, I shall never leave
it to my nurse to pray for my child,
SAT. II.

PERSIUS’S SATIRES.

With infamous finger, and with purifying spittle, she beforehand
Expiates, skilled to inhibit destructive eyes.
Then shakes him in her hands, and her slender hope, with
suppliant wish,
She now sends into the fields of Licinius, now into the
houses of Crassus.
‘May a king and queen wish this boy their son-in-law;
may the girls
Seize him ; whatever he shall have trodden upon, may it
become a rose!’
But to a nurse I do not commit prayers: deny,
O Jupiter, these to her, though clothed in white she should ask.

You ask strength for your nerves, and a body faithful to
old age:
Be it so—go on: but great dishes, and fat sausages,
Have forbidden the gods to assent to these, and hinder
Jove.
You wish heartily to raise a fortune, an ox being slain,
and Mercury

39-40. Deny, O Jupiter, &c.] If
she should ever pray thus for a child of mine, I beseech thee, O Jupiter,
to deny such petitions as these, how-
ever solemnly she may offer them.

40. Tho’ cloth’d in white.] Though
arrayed in sacrificial garments. The
ancients, when they sacrificed and
offered to the gods, were clothed with
white garments, as emblems of inno-
cence and purity.

41. You ask strength, &c.] Ano-
other prays for strength of nerves, and
that his body may not fail him when he comes to be old.

42. Be it so—go on.] I see no harm
in this, says Persius; you ask noth-
ing but what may be reasonably de-
sired, therefore I don’t and fault with
your praying for these things—go on
with your petitions.

—Great dishes.] But while you are
praying for strength of body, and for
an healthy old age, you are destroy-
ing your health, and laying in for a
diseased old age, by your glutony and luxury.

—Sausages.] Tuerta, a kind of
meat made of pork or beef chopped,
or other stuff, mingled with suet.

43. Have forbidden, &c.] While
you are praying one way, and living
another, you yourself hinder the gods
from granting your wishes.

—Hinder Jove.] Prevent his giv-
ing you health and strength, by your
own destroying both.

The poet here ridicules those in-
consistent people, who pray for health
and strength of body, and yet live
in such a manner as to impair both.
nothing but a youth of temperance
is likely to ensure an old age of
health. This is finely touched by the
masterly pen of our Shakespeare:

Tho’ I look old, yet I am strong
and lusty:
For in my youth I never did apply
Hot and rebellious liquors in my
blood;
Nor did not with unashful fore-
head woo
The means of weakness and debility;
Therefore my age is as a lusty
winter.

Prouy, but kindly—
As you like it, set it so. iii.

44. You wish, &c.] Another is en-
deavouring to advance his fortune by
offering costly sacrifices, little think-
Arcassia fibrâ: 'da fortunare penates!

'Da pecus, et gregibus fæatum'—Quo, pessime, pacto,
Tot tibi cum in flammis juncium omenta liquescant?
Et tamen hic exitis, et opimo vincere farto
Intendit: 'Jam crescit ager, jam crescit ovile:
'Jam dabitur, jam jam; donec deceptus, et exspes,
Nequequam fundo suspiret nummus in imo.
Si tibi crateras argenti, incusaque pingui
Auro dona feram, sudes; et pectore lavo
Exutias guttas: letari prætrepidum cor.
Hinc illud subit, auro sacras quod ovato
Perducis facies. Nam, fratres inter ahenos,
Somnia piuitia qui purgatissima mittunt,
Præcipui ponto; sitque illis aurea barba.

ing that these are diminishing what
he wants to assign.

—Od being slain.] i.e. In sacrifici
—Mercury.] The god of gain.
45. You see.] Arcassia send for,
as if it were,.—invite to favour you.
—With thanks.] Extas, the en
—one of beasts offered in sacrifice.
—"The household gods," &c.]—
"Grant, O Mercury," say you, "that
my domestic affairs may prosper."
See Aesop. Penates.
46. "Give cattle," &c.] Grant me
a number of cattle, and let all my
stocks be fruitful, and increase!
46. 'Wretch, by what excess?']—
How, thou silliest of men, can this be?
47. "When the caulis of so many," &c.]—When you are every day pre
venting all this, by sacrificing your
female beasts before they are old
enough to breed, and thus, in a two
fold manner, destroying your stock?
—The caulis.] Omentum is the caul
or fat that covers the inwards.
—Melt in flames.] Being put on
the fire on the altar.
—For you.] In hopes to obtain
what you want.
48. 'Yet this man, &c.] Thinks he
shall overcome the gods with the mul
titude of sacrifices which he offers—
this is his intention.
—With bowels.] The inwards of
beasts offered in sacrifice,

—A rich pudding.] They offered
a sort of pudding, or cake, made of
bran, wine, and honey.
49. "Now the field increases."]—
Says he, fancying his land is better
for what he has been doing.
50. "Now the sheep-fold;" &c.]—
"Now
methinks my sheep breed better."
51. "Now it shall be given," &c.]—
"I methinks I already see my wishes
fulfilled—every thing will be given
me that I asked for."
52. "Now pretend," &c.]—"I shall not
be able to wait much longer."
—Till deceived and hopeless.] Till,
at length, he finds his error, and that,
by hoping to increase his fortune by
the multitude of his sacrifices, he has
only just so far diminished it—he has
nothing left but one poor military ses
terion at the bottom of his purse, or
chest; which, finding itself deceived,
and hopeless of my accession to it,
sighs, as it were, in vain, for the loss
of its companions, which have been
so foolishly spent and thrown away.
The Roman nummus, when men
tioned as a piece of money, was the
same with the sesterth, about one
penny three farthings. The prosopopeia here is very humorous.
52. If to thee cups, &c.]—Men are
apt to think the gods like themselves,
pleased with rich and costly gifts—to
such the poet now speaks.
If, saith Persius, I should make you a present of a fine piece of silver
plate, or of some costly vessel of the
finest gold—
SAT. II. PERSIUS'S SATIRES. 385
You invite with inwards—"grant the household, gods to
make me prosperous!"
"Give cattle, and offspring to my flocks!"—Wretch, by
what means,
When the cauls of so many young heifers can melt for you
in flames?
And yet this man to prevail with bowels, and with a rich
pudding
Intends; "Now the field increases, now the sheep-fold—
"Now it shall be given, now presently!" till deceived, and
hopeless,
In vain the nummus will sigh in the lowest
bottom.
If to thee cups of silver, and gifts wrought with rich gold
I should bring, you would sweat, and from your left breast
Shake out drops—your over-trembling heart would rejoice.
Hence that takes place, that with gold carried in triumph
you
Overlay the sacred faces. For, among the brazen brothers,
Let those who send dreams most purged from phlegm,
Be the chief, and let them have a golden beard.

53. You would sweet.] You would be so pleased and overjoyed, that you
would break into a sweat with agitation.
—Left breast.] They supposed the heart to lie on the left side.
54. Shake out drops.] i. e. You
would weep, or shed tears. Lachry-
mas excutere, to force tears. Tert.
Heaut. act i. sc. i. l. 115. Tears of
joy would drop, as it were, from your
very heart. Lachrymæ præ gaudio.
Ter. Some understand Lave here in
the sense of foolish, silly; as in
Verg. ec. i. 16. Cassub.
—Your over-trembling heart, &c.]
Palpitating with unusual motion, from the
suddenness and emotion of your
surprise and joy, would be de-
lighted.
55. That takes place.] The notion
or sentiment takes place in your
mind, that, because you are so over-
joyed at receiving a rich and sump-
tuous present of silver or gold, there-
fore the gods must be so too—judg-
ing of them by yourself.
—Gold carried in triumph, &c.]
Hence, with the gold taken as a spoil
from an enemy, and adorning the
triumph of the conqueror, by being
carried with him in his ovation, you
overlay the images of the gods—thus
complimenting the gods with what
has been taken from your fellow mort-
tals by rapine and plunder.
56. The brazen brothers.] There
stood in the porch of the Palatine
Apollo fifty brazen statues of the fifty
sons of Egyptus, the brother of Da-
naus, who, having fifty sons, married
them to the fifty daughters of Danaus,
and, by their father's order, they all
slew their husbands in the night of
their marriage, except Hypermnestra,
who saved Lynceus. See Hor.
lib. iii. ode xi. l. 30, &c.
These were believed to have great
power of giving answers to their in-
quirers, in dreams of the night, rela-
tive to cures of disorders.
57. Most purged, &c.] Most clear
and true, as most defecated and un-
influenced by the gross humours of
the body.
58. Be the chief.] Let these be had
in honour above the rest—q. d. Be-
stow most on those from whom you
expect most.
—A golden beard.] This alludes to
the image of Esculapius, in the tem-
ple of Epidaurus, which was sup-
Aurum vasa Numæ, Saturniaque impulit aera:
Vestalesque urnas, et Tuscum ficile mutat.
O curvae in terras animes, et coelestium inanes!
Quid juvat hoc, templis nostris innittgere mores,
Et bona diis ex hac scelerata ducere pulpæ?
Hæc sibi corrupto Casiam dissolvit olivo;
Et Calabrum coxit, vitiato murice, vellus.
Hæc haccam concha rasisse; et stringere venas
Ferventis masse, crudo de pulvere, jussit.
Peccat et hæc, peccat: vito tamen utitur. At vos
Dicite, pontifices, in sacris quid facit aurum?
Nempe hoc, quod Veneri donata e virginæ puææ.
Quin damus id superis, de magnâ quod dare lance.

The poet means to say, that people, now-a-days, had banished all the simple vessels of the ancient and primitive worship, and now, imagining the gods were as fond of gold as they were, thought to succeed in their petitions, by lavish ing gold on their images. Comp. Isæ. xiv. 6.
61. O saule bouse, [g.] This apostrophe, and what follows to the end, contain sentiments worthy the pen of a Christian.
62. What doth this avail? What profiteth it.

—To place our manners, [g.] Immittere—to admit, or suffer to enter. Our manners—i. e. our ways of thinking, our principles of action—who, because we so highly value, and are so easily influenced by rich gifts, think the gods will be so too. See Ainsw. Immittio, No. 3, and 7.
63. And to estecum, [g.] To prescribe, infer, or reckon what is good in their sight, and acceptable to them.

—Out of this wicked pulp. From the dictates of this corrupted and depraved flesh of ours. Flesh here, as often in Scripture, means the fleshly, carnal mind, influenced by, and under the dominion of, the bodily appetites.

—In apostrophiis sanctissimis, 1 Pet. ii. 11. "That which is born of the flesh is flesh." John iii. 6.
Pulpa literally means the pulp, the fleshy part of any meat—a piece of flesh without bone. Ainsw.
64. This.] This same flesh.

—Dissolves for itself Casia.] Casio
SAT. II.

PERSIUS'S SATIRES.

Gold has driven away the vessels of Numa, and the Saturnian brass,
And changes the vestal urns, and the Tuscan earthenware. 60
O souls bowed to the earth—and void of heavenly things!
What doth this avail, to place our manners in the temples,
And to esteem things good to the gods out of this wicked pulp?
This dissolves for itself Cassia in corrupted oil,
And hath boiled the Calabrian fleece in vitiated purple.
This has commanded to scrape the pearl of a shell, and to
draw the veins
Of the fervent mass from the crude dust.
This also sins, it sins: yet uses vice. But ye,
O ye priests, say what gold does in sacred things?
Truly this, which dolls given by a virgin to Venus.
But let us give that to the gods, which, to give from a
great dish,
sin, a sweet shrub, bearing spices like
cinnamon, here put for the spice; of
this and other aromatics mingled
with oil, which was hereby corrupted from
its simplicity, they made perfumes,
with which they anointed themselves.
65. Hath boiled, &c.] To give the
wool a purple dye, in order to make
it into splendid and sumptuous gar-
ments.

The best and finest wool came
from Calabria. The murex was a
shell-fish, of the blood of which the
purple dye was made. The best were
found about Tyre. See Vern. En.
iv. 762. Hor. epod. xii. 21.—Viti-
ated. i.e. corrupted to the purposes
of luxury.
66. To scrape, &c.] This same
pulp, or carnal mind, first taught
men to extract pearls from the shell
of the pearl-oyster, in order to adorn
themselves.

—And to draw, &c.] Stringere—
to bring into a body or lump (Ainsiw.)
the veins of gold and silver, by melt-
ing down the crude ore. Ferventis
massae—the mass of gold or silver
ore heated to fusion in a furnace, and
thus separating them from the dross
and earthly particles.
The poet is shewing that the same
depraved and corrupt principle, which
leads men to imagine the gods to be
like themselves, and to be pleased
with gold and silver because men are,
is the inventor and contriver of all
manner of luxury and sensual grati-
fications.
68. This also sins, &c.] This evil
corrupted flesh is the parent of all sin,
both in principle and practice. Comp.
Rom. vii. 18-24.
—Ye uses vice.] Makes some use
of-vice, by way of getting some emol-
ument from it, some profit or plea-
sure.
69. O ye priests, &c.] But tell
me, ye ministers of the gods, who
may be presumed to know better than
others, what pleasure, profit, or emol-
ument, is there to the gods, from all
the gold with which the temples are
furnished and decorated?
70. Truly this, &c.] The poet an-
swers for them—"Just as much as
"there is to Venus, when girls offer
"dolls to her." Pupa, a puppet, a
baby, or doll, such as girls played with
while little, and, being grown big,
and going to be married, offered to
Venus, hoping, by this, to obtain her
favour, and to be made mothers of
real children. The boys offered their
bullies to their household gods. Juvi.
sat. xiii. 33, note.
71. But let us give, &c.] The poet
is now about to shew with what sacri-
Non possit magni Messali lippa propago:
Compositum jus, fasque animi; sanctosque recessus
Mentis, et incoctum generoso pectus honesto.
Hae cedo, ut admovcam templis, et farre litabo.

faeces the gods will be pleased, and consequently what should be offered.
—f great dish.] The lanx—lit. a deep dish—signifies a large censer, appropriated to the rich; but sometimes they made use of the sacerra (v. 5.) a small censer appropriated to the poor.
72. The bleared-eyed race, &c.] Val. Corv. Messala took his name from Messana, a city of Sicily, which was besieged and taken by him; he was the head of the illustrious family of the Messales. The poet here aims at a descendant of his, who degenerated from the family, and so devoted himself to gluttony, drunkenness, and luxury of all kinds, that, in his old age, his eyelids turned inside out.
Let us offer to the gods, says Persius, that which such as the Messales have not to offer, however large their censers may be, or however great the quantities of the incense put within them.
73. What is just and right.] Jus is properly that which is agreeable to the laws of man—fes, that which is agreeable to the divine laws.
—Disposed.] Settled, fashioned, set in order or composed, fitted, set together, within the soul. It is very
SAT. II.  PERSIUS'S SATIRES.  339

The bleary-eyed race of great Messala could not—
What is just and right disposed within the soul, and the
sacred recesses
Of the mind, and a breast imbued with generous honesty—
These give me, that I may bring to the temples, and I
will sacrifice with meal.

difficult to give the full idea of com-
position in this place by any single
word in our language.

73-4. The sacred recesses of the
mind.] The inward thoughts and
affections—what St. Paul calls

75. That I may bring to the tem-

74. A breast imbued, &c.] Incoc-
tum—metaph. taken from wool, which
is boiled, and so thoroughly tinged
with the dye. It signifies that which
is infused; not barely dipped, as it
were, so as to be lightly tinged, but
thoroughly soaked, so as to imbibe

75. Let me be possessed of these,
that I may with these approach the
gods, and then a little cake of meal
will be a sufficient offering. Comp.
Viro. En. v. i. 748; and Hor. lib.
iii. ode xxiii. i. 17, &c.

Lito not only signifies to sacrifice,
but, by that sacrifice, to obtain what
is sought for.

Turn Jupiter factat ut semper
Sacrificem, nec unquam iterem

Plaut. in Persa.
Satira Tertia.

ARGUMENT.

Persius in this Satire, in the person of a Stoic preceptor, upbraids the young men with sloth, and with neglect of the study of philosophy. He shews the sad consequences which will attend them throughout life, if they do not apply themselves early to the knowledge of virtue.

NEMPE hae assidue? Jam clarum mane fenestras
Intrat, et angustas extendit lumine rimas.
Sertimius, indomitus quod despumare Falernum
Sufficit, quintâ dum linea tangitur umbra.
En, quid agis? siccas iusana canicula messe

Line 1. "What—these things cos-
stantly?" The poet here introduces a philosopher, rousing the pupils under his care from their sloth, and chiding them for lying so late in bed. "What," says he, "is this to be every day's practice."

—"Already the clear mornings,"
q. d. You ought to be up and at your studies by break of day; but here you are lounging in bed at full day-light, which is now shining in at the windows of your bed-room.

2. "Extends with light, &c."—
Makes them appear wider, says some. But Casaubon treats this as a foolish interpretation. He says, that this is an Hypallage. Not that the chinks are extended, or dilated, quod quic-
dem inepte scribunt, but the light is extended, the sun transmitting its rays through the chinks of the lattices.

Dr. Sheridan says—"this image (angustas extendit lumine rimas) very beautifully expresses the widen-
ing of a chink by the admission of light." But I do not understand how the light can be said to widen a chink, if we take the word widen in its usual sense, of making any thing wider than it was. Perhaps we may understand the verb extendit, here, as extending to view—i. e. making visible the interstices of the lattices, which, in the dark, are imperceptible to the sight, but when the morning enters become apparent. It should seem, from this passage, that the fenestrae of the Romans were lattice windows. But the best way is to abide by experience, which is in favour of the first explanation; for when the bright sun shines through any chink or crack, there is a dazzling which makes the chink or crack appear wider than it really is. Of the first glass windows, see Jortin, Rem. vol. iv. p. 196.

3. "We smile," Sertimius—i. e. stertititas. The poet represents the philosopher speaking in the first person, but it is to be understood in the second—"We students," says he, as if he included himself, but meaning, no doubt, those to whom he spake. Comp. sat. i. l. 13.

—"To digest untamed," &c. Instead of rising to study, we (i. e. yo
Third Satire.

ARGUMENT.

The title of this Satire, in some ancient manuscripts, was, "The Reproach of Idleness;" though in others it is inscribed, "Against the Luxury and Vices of the Rich;"—in both of which the poet pursues his intention, but principally in the former.

"WHAT—these things constantly? Already the clear "morning enters "The windows, and extends with light the narrow chinks. "We smite, what to digest untamed Falernan "Might suffice: the line is already touched with the fifth "shadow. "Lo! what do you? the mad dog-star the dry harvests 5 young men) are sleeping, as long as would suffice to get rid of the fumes of wine, and make a man sober, though he went to bed ever so drunk. —"To digest."—Despumare—metaph. taken from a new wine, or any other fermenting liquor, which rises in froth or scum: the taking off this scum or froth was the way to make the liquor clear, and to quiet its working. Thus the Falernan, which was apt, when too much was drunk of it, to ferment in the stomach, was quieted and digested by sleep. The epithet indomitus refers to this fermenting quality of the wine.

Perhaps the master here alludes to the irregularities of these students, who, instead of going to bed at a reasonable hour and sober, sat up late drinking, and went to bed with their stomachs full of Falernan wine.

4. "The line is already touched," quae.] Hypallage; for quinta lines jam tangitur umbra, i.e. the fifth line, the line or stroke which marks the fifth hour, is touched with the shadow of the gnomon on the sundial.

The ancient Romans divided the natural day into twelve parts. Sunrising was called the first hour; the third after sun-raising answers to our nine o'clock; the sixth hour was noon; the ninth answers to our three o'clock P. M. and the twelfth was the setting of the sun, which we call six o'clock P. M. The fifth hour, then, among the Romans, answers to our eleven o'clock A. M. The students slept till eleven—near half the day.

5. "Lo! what do you?"—What are you at—why don't you get up? —"The mad dog-star."—Canicula—a constellation, which was supposed to arise in the midst of summer, when the sun entered Leo; with us the dog-days. This is reckoned the hottest time in the year; and the ancients had a notion, that the influence of the dog-star occa-
Jam dudum coquit, et patulā pecus omne sub ulmo est.
Unus ait comitum, 'Verumne? Itane? Ocius adāit
' Huc aliquis. Nemon? Turgescit vitrea bilis:
Finditur, Arcadiæ pecuaria rudere credas.
Jam liber, et bicolor posita membrana capillis,
Inque manus chartæ, nodosaque venit arundo.
Tum queritur, crassus calamo quod pendet humor;
Nigra quod infusā vanescat sepia lymphā:
Dilutas, queritur, geminet quod fistula guttas.
O miser, inque dies ultra miser! huccine rerum
Venimus? at cur non potius, teneroque columbo
Et similis regum puerris, pappare minutum

Horace speaks of splendidīa bilias,
clear bile—i.e. furious—in opposition
to the stra bilis, black bile, which
produces melancholy. This is probably
the meaning of vitrea, glassy,
in this place.

8. "I am split."] Says the youth,
with calling so loud for somebody to
come to me—

—-"That you'd believe," [fc.] You
may well say you are ready to split,
for you make such a noise, that one
would think that all the asses in
Arcadia were braying together,
answers the philosopher. Eclipse.
Arcadia, a midland country of Pelopon-
nesus, very good for pasture, and
famous for a large breed of asses. See
Juv. sat. vii. l. 160, note.

10. Now a book.] At last he gets
out of bed, dresses himself, and takes
up a book.

—Two-coloured parchment.] The
students used to write their notes on
parchment: the inside, on which
they wrote, was white: the other
side, being the outer side of the skin,
on which the wool or hair grew, was
of a yellow cast. See Juv. sat. vii.
l. 23, note.

—The hairs, [fc.] The hairs, or
wool, which grew on the skin, were
scraped off, and the parchment
smoothed, by rubbing it with a
pumice-stone.

11. Paper.] Charta signifies any
material to write upon. The ancients
made it of various things, as leaves,
bark of trees, &c.—and the Egyptians
"Long since is ripening, and all the flock is under the "spreading elm."

Says one of the fellow-students—"Is it true? Is it so?

"Quick let somebody

"Come hither—is there nobody?"—vitreous bile swells.

"I am split;"—"that you would believe the cattle of "Arcadia to bray."

Now a book, and two-coloured parchment, the hairs
being laid aside, 10

And there comes into his hand paper, and a knotty reed.

Then he complains that a thick moisture hangs from the pen:

That the black cuttle-fish vanishes with water infused:

He complains that the pipe doubles the diluted drops.

"O wretch! and every day more a wretch! to this pass

"Are we come? but why do you rather, like the ten-

"der dove, 16

"And like the children of nobles, require to eat pap,

of the flag of the river Nile, which was called Papyrus—hence the word paper. Charta Pergamena, i.e. apud Pergamum inventa (Plin. Ep. xiii. 13.) signifies the parchment or vellum which they wrote upon, and which was sometimes indifferently called charta, or membrana. Comp. Hor. sat. z, lib. l. l. 14; and sat. iii. lib. ii. l. 2.

But charta here seems to mean paper of some sort, different from the membranes. l. 10.

The lazy student now takes pen, ink, and paper, in order to write.

—A knotty reed.] A pen made of a reed, which was hollow, like a pipe, and grew full of knots, at intervals, on the stalk.

12. He complains, &c.] That his ink is so thick that it hangs to the nib of his pen.

13. Cuttle-fish, &c.] This fish discharges a black liquor, which the ancients used as ink.

—Vanishes with water, &c.] He first complained that his ink was too thick; on pouring water into it, to make it thinner, he now complains that it is too thin, and the water has caused all the blackness to vanish away.

14. The pipe.] i.e. The pen made of the reed.

—Doubles the diluted drops.] Now the ink is so diluted, that it comes too fast from the pen, and blots his paper. All these are so many excuses for his unwillingness to write.

15. "O wretch!" &c.] The philosopher, hearing his lazy pupil contrive so many trivial excuses for idleness, exclaims—"O wretch, O 16 wretched young man, who art likely to be more wretched every day you live!"

16. "Are we come," &c.] Are all my hopes of you, as well as those of your parents, who put you under my care, come to this?

—"Why do you not rather."—Than occasion all this expense and trouble about your education.

—"The tender dove."—These birds were remarkably tender when young—the old ones feed them with the half-digested food of their own stomach.

17. "Children of noble." And of other great men, which are delicately nursed.

—"Require to eat pop."—Pappare is to eat pop as children. Minutus-uum, signifies any thing lessened, or made smaller. Here it denotes meat put into a mother's or nurse's mouth, there chewed small, and then given to the child—as the dove to her young. Comp. the last note on l. 16.
Possis; et iratus mammae, lallare recusas?
' An tali studeam calamo? Cui verba? Quid istas
Suciniss ambages? Tibi luditur: effluis amens.
Contemnare. Sonat vitium percussa, maligne
Respondet, viridi non cocta sidelia limo.
Udum et molle lutum es; nunc, nunc properandus, et acri
Fingendus sine fine rotā. Sed rure paterno
Est tibi far modicum; purum, et sine labe, salinum.
Quid metuas? cultrixque foci secura patella est.
Hoc satis? An decent pulmones rumpere ventis,

18. "Angry at the nurse."

The word mammae here refers to the mother or nurse, which the children call mammae, as they called the father tata.

This well describes the pettiness of an humoured and spoiled child, which, because it has not immediately what it wants, flies into a passion with its nurse when she attempts to sing it to sleep, and will not suffer her to do it. See Alsw. Ladi. The philosopher sharply reproves his idle pupil. Rather, says he, than come to school, you should have stayed in the nursery, and have shewed your childish perverseness there rather than here.

19. "Can I study with such a pen?"

The youth still persists in his frivolous excuses, totally unimpressed by all that his master has said—"blame the pen, don't blame me—"can any mortal write with such a pen?"

"Whom dost thou deceive?"—I should suppose, that cui verba is here elliptical, and that das, or existimatas dare, is to be understood. Verba dare is to cheat or deceive; and here the philosopher is representing his pupil, who is framing trivial excuses for his unwillingness to study, as a self-deceiver—tibi luditur, with he, in the next line.


Ambages—shifts, prevaricating, shuffling excuses.

20. "Repeat."]

Succiniss. The verb succino signifies to sing after another, to follow one another in singing or saying—here properly used, as expressing the repetition of his foolish excuses, which followed one another, or which he might be said to repeat one after the other.

"Thoughtless you run out."

Amens—foolish, silly, out of one's wits (from a priv. and mem)—so, unthinking, without thought. You run out—effluis—metaph. from a bed vessel, out of which the liquor leaks. You, foolish and unthinking as you are, are wasting your time and opportunity of improvement, little thinking, that, like the liquor from a leaky vessel, they are insensibly passing away from you—your very life is gliding away, and you heed it not.

21. "You'll be despised."]

By all sober, thinking people.

"A pot," &c.]

Any vessel, made of clay that is not well tempered—viridi limo, which is apt to chap and crack in the fire—non cocta, not baked as it ought to be—will answer badly, when sounded by the finger, and will proclaim, by its cracked and imperfect sound, its defects.

Thus will it be with you, none will ever converse with you, or put you to the proof, but you will soon make them sensible of your deficiency in wisdom and learning, and be the object of their contempt.

23. "Wet and soft clay."]

The poet still continues the metaphor.

As wet and soft clay will take any impression, or be moulded into any shape, so may you; you are young, your understanding flexible, and impressionable by instruction.

Hoen. epist. ii. lib. i. 7-8.
S. A. T. I N. 

PERSIUS'S SATIRES.

"And angry at the nurse, refuse her to sing lullaby."—
"Can I study with such a pen?" "Whom dost thou
deceive? Why those
Shifts do you repeat? 'Tis you are beguiled: thoughtless
you run out.
"You will be despised. A pot, the clay being green, not
baked, answers
"Badly, being struck, its sounds its fault.
"You are wet and soft clay; now, now you are to be
"hastened,
"And to be formed incessantly with a brisk wheel. But
"in your paternal estate
"You have a moderate quantity of corn, and a salt-cellar
"pure and without spot.
"What can you, fear? and you have a dish a secure wor-
"shipper of the hearth."—
"Is this enough? Or may it become you to break your
"lungs with wind,

—"Haste'd." Now, now you are young, you are to lose no time,
but immediately to be begun with.
24. "Formed incessantly," &c. The metaphor still continues. As
the wheel of the potter turns, without stopping, till the piece of work
is finished, so ought it to be with you; you ought to be taught incess-
antly, till your mind is formed to what it is intended, and this with
strict discipline, here meant by acri
rota.
25. "Paternal estate," &c. But perhaps you will say, "Where is the
occasion for all this? I am a man
of fortune, and have a sufficient
income to live in independency;
therefore why all this trouble about
learning."
Far signifies all manner of corn
which the land produces; here, by
metonym, the land itself—far mo-
dicum, a moderate estate, a com-
penomy.
—"A salt-cellar without spot."
The ancients had a superstition about
salt, and always placed the salt-cellar
first on the table, which was thought
to consecrate it: if the salt was for-
gotten, it was looked on as a bad
omen. The salt-cellar was of silver,
and descended from father to son.

See Hor. ode xvi. libr. i. 13, 14.
But here the salinium, per syncr.
seems to stand for all the plate which
this young man is supposed to have
inherited from his father, which he
calls purum and sine labe, either from
the pureness of the silver, or from
the care and neatness with which it
was kept, or from the honest and fair
means by which the father had ob-
tained that and all the rest of his pos-
sessions.
26. "What can you fear?" Say
you who are possessed of so much pro-
erty?
—"You have a dish," &c. Pa-
tella—a sort of deep dish, with broad
brims, used to put portions of meat
in that were given as sacrifice.
Before eating, they cut off some
part of the meat, which was first put
into a pan, then into the fire, as an
offering to the Lares, which stood on
the hearth, and were supposed the
 guardians of both house and land,
and to secure both from harm: hence
the poet says—cultrix securs.
q. d. You have not only a com-
tent estate in lands and goods, but
daily worship the guardian gods, who
will therefore protect both, what need
you fear?
27. "Is this enough?" To make
you happy.
Stemmate quod Tusco rum millesìmum ducía;
Censoremve tuum vel quod trabete salutis?
Ad populum phaleras: ego te intus, et in cuta, novi.
Non pudet ad mòrem distincti vivere Nattae?
Sed stupet hic vitio; et fibris increvit optimum
Pinge: caret culpâ: nescit quid perdât: et alto
Demersus, sum...â rursus non bullit in umda.

Magne pater divum, servos punire tyrannos
Haud aìli ratione velis, cum dira libido
Moverit ingenium, serventi tincta veneno:
'Virtutem videant, intabescantque relictâ.'
Anne magis Siculi germenunt ser juventi;

27. "May it become you." Having reason, as you may think, to boast of your pedigree, can you think it meet—
    "To break your lungs," &c.
To swell up with pride, till you are ready to burst, like a man that draws too much air at once into his lungs.
28. "A thousandth, derive," &c. Mille símum, for tu millesimus, anteposita; like trabete, for tu trabetis, in the next line—because you can prove yourself a branch of some Tuscan family, a thousand off from the common stock. The Tuscan were accounted of most ancient nobility. Horace observes this, in most of his compliments to Messene, who was derived from the old kings of Tuscany. See ode i. lib. i. l. et al. freq.
29. "Censor," &c. The Roman knights, attired in the robe called trabae, were summoned to appear before the censor (see AINSW. Censor), and to salute him in passing by, as their names were called over. They led their horses in their hand.
Are you to boast, says the philosopher to his pupil, because the censor is your relation (tuum), and that when you pass in procession before him, with your knight’s robe on, you may claim kinsman with him?
30. "Trappings to the people—"
q. d. These are for the ignorant vulgar to admire. The ornaments of your dress you may exhibit to the mob: they will be pleased with such gaw-gaws, and respect you accordingly.

The word phalerum-saurus, signifies trappings, or ornaments for horses; also a sort of ornament worn by the knights: but these no more emboldened the man, than those did the horse.
    "I know you lustily," &c.
Inside and out, as we say; therefore you cannot deceive me.
Do you feel no shame at your way of life, you that are boosting of your birth, fortune, and quality, and yet leading the life of a low profligate mechanic?
Natta signifies one of a sorry, mean occupation, a dirty mechanic. But here the poet means somebody of this name, or at least who deserves it by his profligate and worthless character. See Hor. sat. vi. lib. i. 124; and Juv. sat. viii. l. 93.
32. "He is stupefied with vice." He has not all his faculties clear, and capable of discernment, as you have, therefore is more excusable than you are. By long contracted habits of vice he has stupefied himself.
    "Fat hath increased," &c.
Pinge, for pingoed. These words are, I conceive, to be taken in a moral sense; and by fibris, the inward or entrails, is to be understood the mind and understanding, the judgment and conscience, the inward man, which, like a body overwhelmed with fat, are rendered torpid, dull, and stupid, so as to have no sense and feeling of the nature of evil remaining. See Ps. cxix. 70, former part.
33. "He is not to blame."
SAT. III.   PERSIUS'S SATIRES.  347

"Because you, a thousandth, derive a branch from a Tuscan stock;
"Or because robed you salute the censor (as) yours?
"Trappings to the people—I know you intimately and thoroughly.
"Does it not shame you to live after the manner of dissolute Natta?
"But he is stupified with vice, rich fat hath increased in his
"Inwards: he is not to blame: he knows not what he may
"lose, and with the deep
"Overwhelmed, he does not bubble again at the top of the
"water."

Great father of gods! will not to punish cruel
Tyrants by any other way, when fell desire
Shall stir their disposition, imbued with fervent poison;
Let them see virtue, and let them pine away, it being left.
Did the brass of the Sicilian bullock groan more,

Comparatively. See Juv. sat. ii. l. 18-19.

"He knows not," &c.] He is insensible of the sad consequences of vice, such as the loss of reputation, and of the comforts of a virtuous life. He has neither judgment to guide him, nor conscience to reprove him.

34. "Overwhelmed."] Sunk into the very depths of vice, like one sunk to the bottom of the sea.

35. "Bubble again," &c.] i.e. He does not emerge, rise up again. Metaphor from divers, who plunge to the bottom of the water, and, when they rise again, make a bubbling of the surface as they approach the top.

Therefore, O young man, beware of imitating, by thine idleness and misuse of time, this wretched man, lest thou shouldst bring thyself into the same deplorable state.

36. By any other way.] Than by giving them a sight of the charms of that virtue, which they have forsaken, and to which they cannot attain.

Hand veil—i. e. noli.

37. Imbued with fervent poison.] Tincts—imbued, full of, abounding (met.) with the inflaming venom of cruelty, which may be called the poison of the mind, baleful and fatal as poison in its destructive influence.

38. Let them see virtue.] Si virtus humanis oculis conspiceretur, mirus amores excitaret sui. Sene. This would be the case with the good and virtuous; but it would have a contrary effect towards such as are here mentioned; it would fill them with horror and dismay, and inflict such remorse and stings of conscience, as to prove the greatest torment which they could endure.

39. The Sicilian bullock, &c.] Alluding to the story of Phalaris's brazen bull. Perillus, an Athenian artist, made a figure of a bull in brass, and gave it to Phalaris, tyrant of Syracuse, as an engine of torment; the bull was hollow; a man put into it, and set over a large fire, would, as the brass heated and tormented him, make a noise which might be supposed to imitate the roaring of a bull. The tyrant accepted the present, and ordered the experiment to be first tried on the inventor himself.
Et magis, auratis pendens laquearius, ensis
Purpureas subter cervices terruit, 'imus, 'Imus praepite,' quam si sibi dicat; et intus
Palleat infelix, quod proxima nesciat uxor?

Sepe oculos, memini, tangebam parvus olivo,
Grandia si nollem moriturum verba Catonis
Discere, non sano multum laudanda magistro;
Que pater adductis sudans audiret amicis:
Jure; etenim id summum, quid dexter senio ferret,
Scire erat in voto; damnosa canicula quantum
Raderet; angustiae collo non fallier orce;

40. The sword hanging, &c.] Damocles, the slaver of Dionysius,
the Sicilian tyrant, having greatly ex-
tolled the happiness of monarchs, was
ordered, that he might be convinced of
his mistake, to be attired, as a
king, in royal apparel; to be seated
at a table spread with the choicest
viands, but withal, to have a naked
sword hung over his head, suspended
by a single hair, with the point down-
wards; which so terrified Damocles,
that he could neither taste of the
dainties, nor take any pleasure in his
magnificent attendance.

41. Purple neck, &c. i. e. Damo-
cles, who was placed under the point
of the suspended sword, and magni-
cificently arrayed in royal purple gar-
ments. Meton. Purpureas cervices,
for purpuream cervicem—synec.
41-2. "I go, I go," &c.] A per-
son within the ball of Phalaris would
not utter more dreadful groans; nor
would one seated like Damocles, un-
der the sharp point of a sword, sus-
pended over his head by a single
horse-hair, feel more uneasy, than
the man who is desperate with guilt,
so as to give himself over for lost,
and to have nothing else to say than,
"I am going. I am plunging head-
long into destruction, nothing can
save me."

42-3. Within unhappy.] Having
an hell, as it were, in his conscience.
43. Turn paler.] Palaeo literally
signifies to be pale—as this often
arises from fear and dread, palaeo is
used to denote fearing, to stand in fear
of, per meton. So Hor. lib. ii. ode
xxviii. L 27, 8.

—Mediasque fraudes
Palluit eudea.

In the above passage of Horace,
palaeo, though a verb neuter, is used
actively, as here by Persius; like-
wise before, sat i. L 121, where pal-
ese is used metonymically for hard
studying, which occasions paleness
of countenance.

44. Steamer'd my eyes, &c. The
philosopher here relates some of his
boyish pranks. I used, says he, when
I was a little boy, and had not a mind
to learn my lesson, to put oil into my
eyes, to make them look bleary, that
my master might suppose they really
were so, and excuse me my task.

45-6. Great words of dying
Cato. Cato of Utica is here meant,
who killed himself, that he might not
fall into the hands of Julius Caesar,
after the defeat of Pompey. His
supposed last deliberation with him-
self before his death, whether he
should stab himself, or fall into the
hands of Caesar, was given as a
theme for the boys to write on; then
they were to get the declamation,
which they composed, by heart, and
repeat it by way of exercising them
elegance.

46. Much to be praised.] It was
the custom for the parents and their
friends to attend on these exercises
of their children, which the master
was sure to commend very highly,
Or the sword hanging from the golden ceiling, did it
More affright the purple neck underneath; "I go,
"I go headlong," (than if any one should say to himself,
and, within
Unhappy, should turn pale at what his nearest wife must
be ignorant of?
I remember, that I, a little boy, often besmeared my eyes
with oil,
If I was unwilling to learn the great words of dying
Cato, much to be praised by my insane master;
Which my father would hear sweating, with the friends he
brought:
With reason; for it was the height of my wish to know
what
The lucky six would bring, how much the mischievous
ace
Would scrape off—not to be deceived by the neck of the
narrow jar—

by way of flattering the parents with
a notion of the progress and abilities
of—their children, not without some
view, that the parents should compli-
ment the master on the pains which
he had taken with his scholars.

---Jealous.] This does not mean
that the master was mad, but that,
in commending and praising such pu-
erile performances, and the vehe-
mence with which he did it, he did
not act like one that was quite in his
right senses.

47. Sweating.] i. e. With the
eagerness and agitation of his mind,
that I might acquit myself well be-
fore him and the friends which he
might bring to hear me declaim.
See above, note on L 66, No. 1.

48. With reason, &c.] Jure—not
without cause.—q. d. My father
might well sweat with anxiety; for
instead of studying how to acquit
myself with credit on these occasions,
it was the height of my ambition to
know the chances of the dice, play at
chuck, and whip a top, better than
any other boy.

49. Lucky six, &c.] Dexter, lucky,
fortunate—from dexter, the right
hand, which was supposed the lucky
side, as sinister, the left, was ac-
counted unlucky.

The six—the six—the highest
number on the dice, which won.

---Mischievous ace, &c.] The ace
was the unluckiest throw on the dice,
and lost all. See Aine. Cisica. No. 5.

It was the summit of his wish to
be able to calculate the chances of the
dice; as, what he should win by
throwing a six, and what he should
lose if he threw an ace. How much
a six, ferret, might bring, i. e. add,
contribute to his winnings—how
much the ace, raderet, might scrape
off, i. e. diminish, or take away from
them. Metaph. from diminishing a
thing, or lessening its bulk by scrap-
ing it.

50. Neck of the narrow jar.] Orca
signifies a jar, or like earthen vessel,
which had a long narrow neck: the
boys used to fix the bottom in the
ground, and try to chuck, from a lit-
tle distance, nuts, or almonds, into
the mouth; those which they checked
in were their own, and those which
missed the mouth, and fell on the
ground, they lost.

I made it my study, says he, to
understand the game of the orca, and
to chuck so dexterously as not to miss
the mouth, however narrow the neck
might be.
Neu quis callidior buxum torquere flagello.
Haud tibi inexpertum, curvos deprehendere mores;
Queque docet sapiens, braccatis ilitis Media,
Porticus: insomnis quibus et detonsa juventus
Invigilat, siliquis et grandi pasta polentâ.
Et tibi, que Samios deduxit lites ramos,
Surgentem dextra monstravit limite callem.
Steris adhuc? laxumque caput, compage solutâ,
Oscitat hesternum, dissipis undique malis?
Est aliquid quo tendis, et in quod dirigis arcum?
An passim sequeris corvos testâque lutoque,
Securus quo pes ferat, atque ex tempore vivis?
Helleborum frustra, cum jam cutis segra tumebit,

51. The top.] Buxus—lit. the box-tree, box-wood. As the children's tops were made of this, therefore, per meton. it is used to denote a top, as well as any thing else made of box-wood. Consistently with his plan, he was determined to excel, even in whipping a top.
52. Unexperienced, &c.] The philosopher makes use of what he has been saying, by way of remonstrance with his pupil. You, says he, are not a child as I was then, therefore it does not become you to invent excuses to avoid your studies, in order to follow childish amusements—you know better, you have been taught the precepts of wisdom and moral philosophy, and know by experience the difference between right and wrong.
53. Crooked morals.] Morals which deviate from the straight rule of right. Metaph. from the things that are bent, bowed, crooked, and out of a straight line.
53. Wise porcius.] Meton. the place where wisdom is taught, put for the teachers. The Stoics were so called, from rono, a porcito, in Athens, spacious, and finely embellished, where they used to meet and dispute.
53. Dost'd over, &c.] On the walls of the porcius were painted the battles of the Medes and Persians with the Athenians, who, with their kings Xerxes and Darius, were defeated by Miltiades, Leonidas, and Themistocles, Athenian generals, at Marathon, Thermopylae, and on the coast of Salamis.
54. Which } I e. The things taught by the Stoics.
55. Sleepless youth.] The young men who follow the strict discipline of the Stoics, and allow themselves but little sleep, watching over their studies night and day.
56. Shorn.] After the manner of the Stoics, who did not suffer their hair to grow long.
57. Beans-pods.] Silique is the husk, pod, or shell of a bean, pea, or the like; also the pulse therin: put here to denote the most simple and frugal diet.
58. A great pudding.] Polumen—barley-flour, dried at the fire and fried, after soaking in water all night. Ainsw. This made a sort of fried pudding, or cake, and was a kind of coarse food.
59. And to thee, the letter, &c.] The two horns, or branches, as Persius calls them, of the letter Y, were chosen, by Pythagoras, to demonstrate the two different paths of virtue and vice, the right branch leading to the former, the left to the latter: it was therefore called his letter: and Persius calls the two branches, into which the Y divides itself, Samior, from Samos, an island in the Ionian sea, where Pythagoras was born, who hence was called the Samian philosopher, and the Y the Samian letter.
Nor that any one should whirl more skilfully the top with a scourge.

It is not a thing unexperienced to you, to discover crooked morals,

And the things which the wise poeta, daubed over with the trowered Medes,

Teaches, which the sleepless and shorn youth

Watch over, fed with bean-pods and a great pudding: 55

And to thee, the letter, which hath severed the Samian branches,

Hath shewn the path rising with the right-hand limit.

Do you still snore? and does your lax head, with loosened joining,

Yawn from what happened yesterday, with cheeks unsewed in all parts?

Is there any thing whither you tend? and to what do you direct your bow?

Or do you follow crows up and down with a potsherd and mud,

Careless whither your foot may carry you; and do you live from the time?

In vain hellebore, when now the sickly skin shall swell,

51. _Show the path rising._ [c.] i. e. He had been well instructed in the doctrine of Pythagoras, concerning the way to virtue.

_Glória Pythagóra discrimine secta biconi._

_Humana vita speciem proferre videtur._

52. _Do you still snore?_ Thou, who hast been taught better things, from the principles and practices of the Stoics and Pythagoreans, art thou sleeping till almost noon? See l. 4.

_Your lax head._ [c.] In sleep, the muscles which raise the head, and keep it upright, are all relaxed, so, that the head will nod, and drop, as if it had nothing to confine it in its place; this is often seen in people who sleep as they sit.

53. _Yawn._ [c.] From the sleepiness and fatigue occasioned by yesterday’s debauch are you yawning as if your jaws were ripped asunder? Dissuas.—metaph. from the parting, or gaping, of things sewed together, when unstitched, or ripped asunder.

Mala signifies either the cheek, or jaw-bone.


Oeciēndo eviscerat, et edemit, hæsternam eviscerat. MART.

56. _Is there any thing._ [c.] Have you any pursuit, end, or point in view?

_Direct your bow._ What do you aim at? Metaph. taken from an archer’s aiming at a mark.

56. _Follow crows._ [c.] Or do you ramble about, you not why, nor whither, like idle boys, that follow crows to peilt them with potash and mud, in order to take them? (as we should say, to lay salt upon their tails.) A proverbial expression to denote vain, unprofitable, and foolish pursuits.

63. _In vain hellebore._ [c.] The hellebore was accounted a great cleanser of noxious humours, therefore administered in droplets.
When the skin is swoon with a dropy, it is too late to begin with reme-341
selves in very many cases.

64. *Proem., *c.] The wisest way to prevent the disorder by avoiding
the causes of it, or by checking its first approaches, Occurrere—meet it in
its way to attack you.

65. *Principis obieta :- sero medicina pa-
ratarum.

66. *Mala per longas invaluere mor-
ras.

67. What need is there, *c.] What
need have you to let the distemper
gt such a head, as that you may be
offering mountains of gold for a cure.
Craterus was the physician of Aug-
ustus—put here for any famous and
skillful practitioner.

68. *By what way the turning, *c.] Metaph. to denote the wise, well-or-
dered, and well-directed management,
and right conduct of our affairs; as
charioteers in the circus used all their
care and management in turning the
meta, or goal, so as to avoid touching
it too nearly. To touch it with the
inward wheel of the chariot, yet so
as but to touch it, was the choice art
of the charioteer: this they called
stringere metam; as to escape the
danger in the performance of it they
called evitare metam.

69. *Metam nohiltis,

70. *Evita a rotis. *Hor. ode i.
If they performed not this very dext-
ously, they were in danger of having
the chariot and themselves dashed to
pieces.

71. *And of the water.] Another me-
taphor to the same purpose, alluding
to the naumachia, or ship-races,
wherein there were likewise placed
meta; and the chief art was, when
they came to the meta, to tack their
ship so dextrously, as to sail as near
as possible round it, yet so as to avoid
running against it. See *En. v. 129-
31.

72. It was one part of moral philos-
ophy, to teach the attainment of the
best end, by the safest, easiest, and
SAT. III.

PERSIUS'S SATIRES.

You may see people asking for. Prevent the coming disease;
And what need is there to promise great mountains to
Craterus?
Learn, O miserable creatures, and know the causes of things,
What we are, and what we are engendered to live: what order
Is given, and by what way the turning of the goal, and of the water, may be easy:
What measure to money—what it is right to wish—what rough
Money has that is useful. To our country, and to dear relations,
How much it may become to give; whom the Deity commanded
Thee to be, and in what part thou art placed in the human system—
Learn:—nor be envious, that many a jar stinks
In a rich store, the fat Umbrians being defended,

best means, avoiding all difficulties and dangers as much as possible.
69. *What measure to money.*—
What limits or bounds to put to our desires after it, so as to avoid cove-
tiousness.
—*What it is right to wish.* Or pray for. See sat. ii. per tot.
69-70. *Rough money,* &c.] The true use of money, for this alone can make it useful. Asper nummus is coined gold or silver; so called from the roughness which is raised on the surface by the figures or letters stamp-
ed on it.
Not only money, but all wrought or chased silver or gold, is signified by the epithet asper.
*Vas aspera.* Juv. sat. xiv. l. 62.
*Cymbalique argento perfecta atque aspra signis.* Min. v. l. 391.
70. *Our country,* &c.] What we owe, and, consequently, what it be-
comes us to pay, to our country, our relations, and friends, &c.
71. *Whom the deity commanded,* &c.] Quem—what manner of person it is the will of heaven you should be in your station.
72. *In what part placed,* &c.] Locatus. Metaph. from the placing peo-
ples according to their rank on the benches at the theatres; or from sol-
diers, who are placed in particular stations as centinels, &c. which they must not forsake, but by leave, or order, of the commander. Thus the Stoics taught that every man was placed, or stationed, in some destined part of the human system (humana re), which he must not quit at his own will and pleasure, but solely by the permission or command of the Deity.
73. *Learn.* Get a thorough, prac-
tical knowledge of the above-mentioned important particulars, and then you need not envy any body.
—*A jar stinks,* &c.] Nor envy any great lawyer the presents which are made him, of such quantities of prov-
sions, that they grow stale and putrid before he can consume them. Penus-i, or -us, signifies a store of provisions. 
74. *Fat Umbrians.* The Umbrian and the Marsian were the most plen-
tiful of all the provinces in Italy.
—*Being defended.* Ably and strenu-
ously, in some great cause, in which they were defendants—they sent presents of provisions to their
counsel, and this in such quantities, that they could not use them while they were good.

76. And pepper, &c.] And that there is pepper, &c. in the lawyer's store. The poet means to ridicule such vile presents, as after him Juvenal did. See Juv. sat. vii. 119–21.

—Monuments, &c.] Monumentum or monimentum (from moneo) a memorial of any person or thing. The poet calls these presents of the Mar- sians, monuments, or memorials of them, because they were the produce of their country, and bespoke from whence they came as presents, to refresh their counsel's memory concerning his Mar- sian clients, who were, perhaps, plaintiffs in the cause against the Umbri.

76. Because the pilchard, &c. Because a second jar of pickled herrings, or pilchards, was sent, before the first that had been sent was all used.

What fish the mene was is not certain, but something, we may suppose, of the herring, pilchard, or anchovy kind, which was pickled, and put up in jars.

The Stoics were no friends to the lawyers; not that they condemned the profession itself, but because it induced men to sell their voices, in order to gratify their covetous desire of gain, which, by the way, could not be very considerable, if it consisted only in such fees as are above mentioned. Comp. Juv. sat. vii. 106–21.

However, Persius makes his philosopher, in his discourse to his pupils, take an opportunity of ridiculing the lawyers, with no little contempt and severity, by telling the young men, that, if possessed of all the valuable principles of moral philosophy, they need not envy the fees of the lawyers, which, by the way, he represents in the most ridiculous and contemptible light.

77. Here some one, &c.] The poet here represents the philosopher as anticipating some objections which might be made to his doctrines, on the subject of studying philosophy, which he does, by way of answering them; and thus he satirizes the neglect and contempt of philosophy by the Roman people, and avows the falsity and absurdity of their arguments against it.

—Stinking centurions.] Hircinas, from hircus, a goat, signifies stinking, rankish, smelling like a goat.

The centurions, and the lower part of the Roman soldiers, were very slovenly, seldom pulled off their clothes, and wore their beards, which they neglected; so that, by the nastiness of their persons, they smelt rank like goats.

Persius makes one of these the spokesman, by which he means, doubtless, to reflect on the opponents, as if none could be of their party but such a low, dirty, ignoramus fellow as this.

78. "What I know," &c.] The foundation of all contempt of knowledge is self-sufficiency.

I know enough to answer my purpose, says the centurion; I don't want to be wiser.

79. "Arcesilas." An Eolian by birth, and scholar to Polemon; afterwards he came to Athens, and joined himself to Ceanus, and became the founder of an academy. He
PERSIUS'S SATIRES.

And pepper, and gammons of bacon, the monuments of a 
Marsian client,
And because the pilchard has not yet failed from the first 
jar.

Here some one, of the rank race of centurions,
May say; “What I know is enough for me. I do not care
To be what Arcesilas was, and the wretched Solons,
“With the head awry, and fixing the eyes on the ground,
“When murmurs with themselves, and mad silence they
“are gnawing,

“And words are weighed with a stretched-out lip,
“Meditating the dreams of an old sick man—that nothing
“can

“Be produced from nothing, nothing can be returned into
“nothing.

opposed Zeno’s opinions, and held, 
that nothing could be certainly known.
Persius, probably, who was a Stoic, 
means here to give him a rub, by 
supposing this ignorant centurion to 
mention him as a great man.
—“Wretched Solons.”) Solon was 
one of the wise men of Greece, and 
the great lawyer at Athens.
I would not give a farthing, says 
the centurion, to be such a philoso-
pher as Arcesilas, or as wise as So-
on, who was always making himself 
miserable with labour and study, or 
indeed as any such people as Solon 
was—(Solon.)
80. “Head awry.”] An action 
which the philosophers much used, 
as having the appearance of modesty and 
subjection. See Hor. sat. v. lib. 
iv. l. 92.
80. “Fixing the eyes on the 
ground.”] As in deep thought.
Figentes lumine terram. Hypal-
lage—for ignes lumina in terram.
81. “Murmurs with themselves.”] 
Persons in deep meditation are apt 
sometimes to be muttering to them-
selves.
81. “Mad silence.”] They ob-
erved a silence, which, being attend-
ed with reclining the head, fixing 
their eyes on the ground, and only 
now and then interrupted by a mut-
tering between the teeth, as if they 
were gnawing or eating their words, 
made those who saw them take them 
for madmen, for they appeared like 
melancholy mad. Perhaps rabidus 
silensia may allude to the notion of 
mad-dogs, who are supposed never to 
bark.
82. “Words are weighed.” &c.] 
Trutinuntur—metaph. from weigh-
ing in scales: so these philosophers 
appear to be balancing, &c. deeply 
considering, their words, with the lip 
pouted out; an action frequently 
seen in deep thought.
83. “Meditating the dreams.” &c.] 
Sick men’s dreams are proverbial for 
thoughts which are rambling and in-
coherent; as such the centurion re-
presents the thoughts and researches 
of these philosophers: of this he gives 
an instance—
83. A. “Nothing can be produced,” 
&c.] q. d. Ex nihil nil fit. This was 
looked on as an axiom among many 
of the ancient philosophers, and so 
taken for granted, that the centurion 
is here supposed to deride those, who 
took the pains to get at it by study, 
as much as we should do a man who 
should labour hard to find out that 
two and two make four.
But we are taught, that God made 
the world out of matter, which had 
no existence till he created it, con-
trary to the blind and atheistical no-
tion of the eternity of the world, or 
of the world’s being God, as the Stoics 
and others taught.
"Hoc est, quod palles! cur quis non prandeat, hoc est!"
His populus ridet; multumque torosa juvenitus
Ingemintat tremulos, naso crispante, cachinnos.
Inspece; nescio quid tropidat mihi pectus, et aegris
Faucibus exasperat gravis halitus; inspice sodes,
Qui dicit medico; jussus requiescere, postquam
Tertia compositas vidit nox currere venas,
De majore domo, modice sitente lagenâ,
Lenia loturo sibi Surrentina rogavit.
"Heus, bone, tu palles." Nihil est.
"Vidcas tamen istud,
"Quiquid id est: surgit tacite tibi lutea pellia."
At tu deterius palles; ne sis mihi tutor;
Jampridem hunc sepeli: tu restas? "Perge, tacebo."

85. "Is this what you study?"
Palles—lit. art pale. See note on sat. i l. 121.
"Should not dine." Is it for this
that you philosophers half-starve yourselves with fasting, that your heads
may be clear.
Mente uti recte non possamur
multo cibo et potionem compleri. Circ.
Tusc. Quest. 5. Quis for alquis—
lit. some one.

86. The people laugh at this.] At
these words the people, who are the
supposed hearers of this centurion,
burst into a horse-laugh.
The brawny youth, &c.] The
stout, brawny young fellows, the soldi-ers who stood around,
were highly delighted with the centurion’s jokes
upon the philosophers, and with re-
peated loud laughter proclaimed their
highest approbation.

87. Tremulous loud laughs.] Ca-
chinnus signifies a loud laugh, parti-
cularly in derision or scorn—tremulous
denotes the trembling or shaking of
the voice in laughter, as ha! ha! ha!
Wrinkling nose.] In laughter the
nose is drawn up in wrinkles. See
sat. l. 138, note.

88. "Inspect," &c.] The philoso-
pher having ended the supposed
speech of the centurion against the
study of philosophy, now relates a
story, by way of answer, in order to
shew, that a man who rejects and
ridicules the principles of philosophy,
which are to heal the disorders of the
mind, acts as fatal a part, as he who,
with a fatal distemper in his body,
should reject and ridicule the advice of
a physician, even act against it, and
thus at last destroy himself. The
qui, l. 90, is a relative without an
antecedent, but may be supplied thus—
Let us suppose a man, who finding
himself ill, says to a physician, "Pray
"doctor, feel my pulse, observe my
"case, examine what is the matter
"with me."—Inspect.
"I know not why," &c.] I don’t
know how or what it is, but I find
an unusual fluttering of my heart.

89. "Heavy breath abounds."] I
feel an heaviness and oppression of
breath, a difficulty of breathing:
which seems here meant, as quickness
of pulse and difficulty of breathing
are usual symptoms of feverish com-
plaints, especially of the inflamma-
tory kind; also a fetid smell of the
breath, which gravis also denotes.
"Inspect, I pray you." Feeling
himself ill, and not knowing how it
may end, he is very earnest for the
physician’s advice, and again urges
his request.
So would it be with regard to phi-
losophy; if men felt, as they ought,
the disorders of their mind, and
dreaded the consequences, they would
not despise philosophy, which is the
great healer of the distempered mind,
but apply to it as earnestly as this
sick man to the physician.

90. "Order’d to rest." Being ordered
by the physician to go to bed, and
keep himself quiet.

90. After a third night.] The
SAT. III.

PERSIUS'S SATIRES.

"Is this what you study? Is it this why one should not "dine?"

The people laugh at this, and much the brawny youth
Redoubles the tremulous loud laughs with wrinkling nose.
"Inspect: I know not, why my breast trembles, and from "my sick
"Jaws heavy breath abounds: inspect, I pray you"—
Who says to a physician;—being ordered to rest—after 90
A third night hath seen his veins to run composed,
From a greater house, in a flagon moderately thirsting,
He has asked for himself, about to bathe, mild Surrentine.
"Ho! good man, you are pale." "It is nothing." "But "have an eye to it,
"Whatever it is: your yellow skin silently rises."— 95
"But you are pale—worse than I—do not be a tutor to me,
"I have long since buried him, do you remain?"—"Go on "—I will be silent."

patient, after about three days observation of the doctor's prescription,
finds his fever gone, the symptoms vanished, and his pulse quite com-
posed and calm. As soon as he finds this, he forgets his physician, and his
danger, and falls to eating and drinking again as usual.
92. [Greater house.] He sends to some rich friend, or neighbour, for
some surrentine wine; which was a small wine, not apt to affect the head,
as Pliny observes:

Surrentina vina caput non tenent.

Plin. xxxiii. c. 1.
therefore, drunk in a small quantity, might not have been hurtful; espe-
cially as this kind of wine was very old, and therefore very soft and mild,
before it was drunk.

—A flagon moderately thirsting.] Persons who thirst but little, drink
but little; this idea seems to be used here, metaphorically, to denote a flas-
gon that did not require much to fill it—i.e. a moderate sized flagon, but
yet holding enough to hurt a man recovering from sickness, if drunk all
at one meal, and particularly before bathing, as seems to be the case here.
93. [About to bathe.] Intending to bathe, which, after much eating and
drinking, was reckoned very un-
wholesome. Comp. Juv. sat. i. l.

94. "Ho! good man," &c.] Away,
after an hearty meal, with his belly
full of wine and victuals (l. 96.) he
goes to the baths, where his physician
happening to meet him, accosts him
with a friendly concern, and mentions
to him some symptoms, which ap-
peared as if he had a dropcy.

—"You are pale."] Says the phy-
sician; you look ill.

—"It is nothing."] O, says the
spark, I am very well—nothing ails
me.

—"Have an eye," &c.] Says the
physician—be it what it may that
may occasion such a paleness, I
would have you take care of it in
time.
95. "Yellow skin," &c.] Lutes
pelli—the skin of a yellow cast, like
the yellow-jaundice, which often pre-
cedes a dropcy.

—"Silently rises."] Tacite—insen-
sibly, by little and little, though you
may not perceive it—quasi sensim,
rises, swells.

96. "You are pale," &c.] Says the
spark, in a huff, to the physician;
you are paler than I am—pray look to
yourself.

—"Don't be a tutor."] "Do not "give yourself airs, as if you were
"my guardian, and had authority "over me."

97. "I have long since," &c.] "It
Turridus hic epulis, atque albo ventre lavatur; Guttur sulphureas lente exhalante mephites. Sed tremor inter vina subit, calidumque triental Excitit e manibus: dentes crepue reecti; Uncta cadunt laxis tunc pulmentaria labris: Hinc tuba, candela. Tandemque beatulus alto Compositus lecto, crassisque luitatus amomis, In portam rigidos calces extendit. At illum Hesterni capite induto subiere Quirites.

Tange, miser, venas; et pone in pectore dextram: Nil calet hic. Summosque pedes attingite, manusque: Non frigent — visa est si forte pecunia, sive

"is a great while since I buried my "tutor."
97. "Do you remain?" "Do you "presume to take his place?"
"Go on—'I'll be silent.'" "O pray," replies the physician, "go on your "own way—I shall say no more."
98. Turrid with dainties.] Having his stomach and bowels full of meat and drink.
—A white belly.] When the liver, or spleen, is distempered, as in the drypay, and the chyle is not turned into blood, it circulates in the veins and small vessels of the skin, and gives the whole body a white or pallid appearance. Thus Hor. lib. ii. ode ii.

Crescit indulgens sibi dirus hydrop.,
Nec situm velit, nisi causa morbi
Fugit invenit, et aquosus albo
Corporis languor.

[Is bathed.] i. e. He persists in going into the bath in this manner, notwithstanding the warning which had been given him.
99. His throat slowly exalting, [c.] The fumes of the meat and drink ascend out of the stomach into the throat, from whence they leisurely discharge themselves in filthy steams. Mephitis signifies a stink, particularly a damp, or strong sulphurous smell arising from corrupted water. See Æn. vii. l. 84. Mephitis was a name of Juno, because she was supposed to preside over stinking exhalations.
100. A trembling comes on, [c.] The riotous and glutinous used to bathe after supper, and in the going in, and in the bath itself, they drank large draughts of hot wine, to produce sweat. Hence Juv. sat. viii. l. 168. thermarum calces. As also after bathing they sometimes drank very hard. See my note on Juv. ubi supr. —Triental.] A little vessel, which was a third part of a larger, and held about a Gill; this he has in his hand full of warm wine, but it is shook out of his hand by the trembling with which he is seized.
101. His uncovered teeth, [c.] His face being convulsed, the lips are drawn asunder, and discover his teeth, which grind or gnash; this is frequent in convulsion-fits.
102. Greasy soups, [c.] Pulmonary, chopped meat, with potage or broth.—Ainsw. which undigested meat, vomited up, resembles. He was seized with a violent vomiting, and brought up all the dainties which he had filled his stomach with before he went into the bath.

—From his loose lips.] Hippocrates in Prognostic. says, that, when the lips appear loose and hanging down, it is a deadly sign.
103. Hence the trumpet.] Of this intertemperance he dies. The funerals of the rich were attended with trumpets and lights—the poor had only tibia, small pipes which played on the occasion.

—This happy fellow.] Beatulus—dim. from beatus, happy. Iron.
103-4. On an high bed, [c.] Laid on an high bier. Compositerus here seems to express what we mean by laying out a corpse.
104. Daubed over, [c.] After washing the corpse with water, they anointed it with perfumed ointment, of which the omonium, an aromatic
SAT. XII.

PERSIUS'S SATIRES.

He, turgid with dainties, and with a white belly is bathed,
His throat slowly exhaling sulphurous stenches:
But a trembling comes on whilst at his wine, and the warm
triental

100

He shakes out of his hands; his uncovered teeth crashed,
Then the greasy soups fall from his loose lips:
Hence the trumpet, the candles: and, at last, this happy
fellow, on an high
Bed laid, and daubed over with thick ointments,
Extends his rigid heels towards the door: but him

105

The hesternal Romans, with-covered head, sustained.

"Touch, wretch, my veins, and put your right hand on
"my breast:

"Nothing is hot here: and touch the extremes of my feet
"and hands:

"They are not cold."—"If haply money be seen, or

shrub, which grew in Armenia, furn-
ished the chief ingredient. The
amomum was used in embalming.
Hence momy or mummy. See AINSEW.

105. His rigid heels, &c.] The Ro-
mans always carried the dead heels
foremost, noting thereby their last
and final departure from their house.
Rigid.—i. e. stiff with death.

106. Hesternal Romans.] See JUV.
sat. iii. 66, note. When a person of
consequence died, all the slaves which
he had made free in his life-time at-
tended the funeral; some bore the
corpse, (subiere—put themselves un-
der the bier,) others walked in pro-
cession. These, being freedmen, were
reckoned among the Roman citizens;
but they were looked on in a mean
light, and were contemptuously called
hesterni, Romans of yesterday.—i. e.
citizens whose dignity was of very
short standing. Thus the first gentle-
man or nobleman of his family was
called novus homo. So we, in con-
tradistinction to families which are
old, and have been long dignified, say,
of some family lately ennobled, that
it is a family of yesterday.

106. Covered head.] Wearing the
pileus, or cap, which was the signal
of liberty. Servum ad pileum vocare,
signified to give a slave his liberty,
which they did among the Romans,
by first shaving his head, and then
putting a cap upon it. AINSEW.

107. "Touch, wretch, my veins."] It
is very evident, from the four last
lines, that the case, which the philo-
sopher has put, is to be taken in an
allegorical sense; and that, by the
conduct of the wretched libertine,
who rejected his physician’s advice,
and proceed in his absurd courses,
till he fixed a disorder upon him
which brought him to the grave, he
meant to represent the conduct of
those who despised the philosophers,
those physicians of the mind, and set
at nought the precepts which they
taught, till, by a continuance in their
vices, their case became desperate,
and ended in their destruction.

However, the opponent is supposed
to understand what the philosopher
said, in his story of the libertine, in a
mere literal and gross sense, and
is therefore represented as saying,
"What’s all this to the purpose?
"What is this to me? I am not sick
"—I don’t want a physician—try,
"feel my pulse."

—"On my breast."] To feel the
regular pulsation of my heart.

106. "Nothing is hot here."]—
There is no sign of any feverish
heat.

—"Touch the extremes," &c.]—
You will find there the natural heat;
no coldness as in the feet and hands
of a dying man.

109. "If haply money be seen."}
Candida vicini subrisit molle puella;
Cor tibi rite salit? Positum est algente catino
Durum olus; et populi cribro decussa farina:
Tentemus fauces. Tenero latet ulcus in ore
Putre, quod haud deceat plebeia radere betae.
Alges, cum excusit membris timor albus aristas:
Nunc, face supposita, fervescit sanguis, et ira
Scintillant ocui: dicique, facisque, quod ipse
Non sani esse hominis, non sanus juret Orestes.

Here the philosopher explains himself, and seems to say, "I grant that your bodily health is good, but how is your mind? does not this labour under the diseases of covetousness, fleshly lust, intemperance, fear, and anger? As a proof of this, let me ask you, if a large sum of money comes in view, or your neighbour's handsome daughter should smile upon you, does your heart move calmly as it ought, do you feel no desire of possessing either?"

111. "There is placed," &c.]—What think you of a vile dish of hard, half-boiled cabbage, or coleworts, and coarse bread, such as the common people eat. Farina is lit. meal or flour; here, by meton. the bread itself which is made of it. Shaken through the sieve of the people—i. e. of the poorer sort, who used coarse sieves, which let more of the bran and husks through, and therefore their bread was coarser than that of the gentry.

112. Try your jaws.] Whether they can devour such coarse fare, or whether you would not find yourself as unable to chew, or swallow it, as if you had a sore and putrid ulcer lurking in your mouth, too tender for such coarse food, and which it would not be at all fitting to injure, by scratching, or rubbing against it with vulgar food.


115. When white fear, &c.] You said that you had no cold in the extremities of your feet and hands—but how is it with you when you shudder with fear? The Stoics were great advocates for apathy, or freedom from all passions, fear among the rest. White fear, so called from the palelessness of countenance that attends it.

—Rowd the bristles.] Arista signifies an ear of corn, or the beard of corn. Sometimes, by catachresis, an hair or bristle, which is often said to stand an end when people are in a fright.

116. Now with a torch, &c.] He now charges him with the disease of violent anger, the blood set on fire, as if a burning torch were applied, and eyes sparkling and flashing fire as it were. In this situation, says he, you say and do things, that even Orestes himself, mad as he was, would swear were the words and actions of a person out of his senses. So that, though you may think you are well, because you find no feverish heat in your body, yet you are troubled with a fever of the mind every time you are angry. Therefore in this, as well as with regard to the diseases of covet-
"The fair girl of your neighbour smile gently,
"Does your heart leap aright?—there is placed in a cold
"dish
"An hard cabbage, and flour shaken through the sieve of
"the people:
"Let us try your jaws: a putrid ulcer lies hid in your
"tender mouth,
"Which it would be hardly becoming to scratch with a
"plebeian beet.
"You are cold, when white fear has roused the bristles
"on your limbs:
"Now, with a torch put under, your blood grows hot, and
"with anger
"Your eyes sparkle, and you do and say, what, Orestes
"himself
"Not in his sound mind, would swear was not the part of
"a man in his right senses."

ousness, lust, luxury, and fear, which
are all within you, you as much
stand in need of a physician for your
mind, as the poor wretch whom I
have been speaking of, stood in need
of a physician for his body; nor did
he act more oppositely to the dictates
of sound reason by despising his phy-
sician, and rejecting his remedies for
his bodily complaints, than you do,
by despising the philosophers, and re-
jecting their precepts, which are the
only remedies for the disorders of the
mind.

Thus the philosopher is supposed
to conclude his discourse with his op-
ponent, leaving an useful lesson on
the minds of his idle and lazy pupils,
who neglected their studies to indulge
in sloth and luxury, not considering
the fatal distempers of their minds,
which, if neglected, must end in their
destruction.

117. Orestes.] Was the son
of Agamemnon and Clytemnestra. He
slew his own mother, and Egeus, her
adulterer, who had murdered his
father. He killed Pyrrhus, the son
of Achilles, in the temple of Apollo
for marrying Hermione, who had
been promised to him by her father
Menelaus. Apollo sent furies to
haunt him for the profanation of his
temple, and forced him to expiate his
crimes at the altar of Diana Taurica.

See Hor. sat. iii. lib. ii. l. 133, et
seq. in which satirae Horace, with a
degree of humour and raillery pecu-
lar to himself, exposes the doctrine
of the Stoic philosophers, which was,
that all mankind were madmen and
fools, except those of their own sect;
this he, with infinite humour and ad-
dress, turns upon themselves, and na-
turally concludes, upon their own
premises, that they were greater fools
than the rest of the world.

The Stoics were a proud, harsh,
severe, and sour sect, in many parti-
culars not very different from the Cy-
nics. The reader may find an in-
structive account of their principles,
doctrines, and practices, as well as an
edifying use made of them, in that
masterly performance of Dr. Leland,
titled, "The Advantage and Ne-
cessity of the Christian Revelation,"
ARGUMENT.

This Satire is justly esteemed the best of the six.—It consists of three parts: in the first of which the Poet highly praises Annæus Cornutus, who had been his preceptor, and recommends other young men to his care.—In the second part, he blames the idleness and sloth of young men, and exhorts them to follow after the liberty and

PERSIUS. VATIBUS hic mos est, centum sibi poscere voces,
Centum ora, et linguas optare in carmina centum:
Fabula seu moesto ponatur hianda tragicødo,
Vulnera seu Parthi ducentis ab inguine ferrum.

CORNUTUS. Quorum hæc? aut quantas robusti carminis offis
Ingeris, ut par sit centeno gutture nit?
Grande locuturi, nebulas Heliçone legunto:
Si quibus aut Progræs, aut si quibusolla Thycææ

Line 1. A custom, &c.] Of epic poets, and sometimes of orators, to adopt this idea.
Hom. ii. ii. For instance:

So Virg. Geor. ii. l. 43; and Ann. vi. l. 685.
Non mibi si centum linguæ sit, utque centum,
And. Quint. ad fin. Decl. iii. Universorum vatum, scripторumque ora consentiunt, vincent tamen res ista mille linguæ, &c.

—An hundred voices.] Alluding perhaps to the responses of the Sibyl—

—Aditus centum, ostia centum,
Unde ruunt totidem voces responsa Sibylicæ.

2. For verses.] i.e. That, when they compose their verses, their style and language might be amplified and extended, adequately to the greatness and variety of their subjects.

3. Whether a fable.] The subject or story on which they write is called the fable.

—Dawled out, &c.] l. e. Whether they write tragedy, to be acted on the stage.

4. Or the wounds of a Parthian, &c.] Or write an epic poem on the wars of the Romans with the Parthians, in which the latter were overcome.

—Aut leveris quo describunt vulnera Parthi.

Hor. sat. i. lib. ii. l. 13.

5. Cornutus. Wherefore these things?] Quorum—to what end, purpose, or intent, do you mention these things, as if you were wishing them for yourself?
Fifth Satire.

ARGUMENT.

enfranchisement of the mind.—Thirdly, he shows where-in true liberty consists, and asserts that doctrine of the Stoics, that “a wise man only is free;” and that a slavery to vice is the most miserable of all.
The Satire begins in the form of a dialogue between Persius and Cornutus.

PERSIUS. THIS is a custom with poets, to ask for themselves an hundred voices, And to wish for an hundred mouths, and an hundred tongues for their verses:
Whether a fable be proposed to be bawled out by the sad tragedian;
Or the wounds of a Parthian drawing the sword from his groin.
CORNUSTUS. Wherefore these things? or how great pieces of robust verse
Dost thou thrust in, that it should be meet to strive with an hundred throats?
Let those who are about to speak something great, gather clouds in Helicon,
If to any either the pot of Progne, or if to any that of Thyestes

—How great pieces, &c.] Metaph. from a person who puts large lumps or pieces of meat into his mouth, big enough to require a number of throats to swallow them.
q. d. What great and hard heroes art thou setting about, which thou cannot think equal to such a wish, in order to enable thee to do them justice?
7. Gather clouds in Helicon.] Let them go to mount Helicon, (see ante, the Prologue, l. 1, note,) and there gather up the mist which hang over the sacred top, and which seem, no doubt, with poetical rapture.
8. The pot of Progne, &c.] i. e. If any shall have his imagination warmed with the feasts of Progne and Thyestes, so as to write upon them. Progne was the wife of Tereus, king of Thrace: Tereus fell in love with Philomela, sister to Progne, ravished her, and cut out her tongue. In revenge Progne killed Ixys, her own son by Tereus, and served him up at a feast to be eaten by his father.
—Thyestes] Atreus, king of My-
Ferverit, sepe insulso cómanda Glyconi.
Tu neque anhelanti, coquitis dum massa camino,
Folle premis ventos: nec, clauso murmure raucus,
Nescio quid tecum grave cornicaris inepte:
Nec sceloppo tumidas intendis rumpere bucess.
Verba togae sequeris, juncturâ callidus acri,
Ore teres modico, pallentes radere mores
Doctus, et ingenuo culpam defigere ludo.
Hinc trahere quae dicis: menaszque reliquae Mycenis
Cum capite et pedibus; plebeiaque prandia nóris.
Pers. Non equidem hoc studio, bullatis ut mihi nugis

cena, banished his brother Thyestes,
for defiling his wife Eriope; afterwards, recalling him, invited him to
a banquet, ordered the children he had
by her to be dressed and set before
him on a table.
9. Often to be supped on by foolish Glycos.] He was some wretched tra-
gedian of those times, who acted the
parts of Tereus and Thyestes, and,
accordingly, represented both of them
as eating their children.
10. Thou neither, white the main, &c.] Metaph. from smiths beating
iron in furnaces, where the fire is kept
up to a great heat by the blowing with
belows, in order to render the iron
ductile, and easily formed into what
shape they please.
q. d. You, says Cornutus, are not
forging in your brain hard and diffi-
cult subjects, and blowing up your
imagination, to form them into sub-
lime poems. See Hor. lib. i. sat. iv.
l. 19-21.
11. Nor hoarse, &c.] Nor do you
foolishly prate, like the hoarse croak-
ing of a crow, with an inward kind
of murmer to yourself, as if you were
muttering something you think very
grand and noble. See sat. iii. l. 81,
and note.
12. Twind cheeks, &c.] Sceloppus
is a sound made with puffing the
cheeks, and then forcing the air out
suddenly by striking them together
with the hands.
q. d. Nor do you, when you repeat
your verses, appear as if you were
making a noise like that of cheeks
puffed up almost to bursting, and then
suddenly striken together, like the
swelling and bombast method of elo-
cution used by the mostian poets of our
day.
Cornutus praises Persius in a three-
fold view. 1st. As not heating his
imagination with high and difficult
subjects. 2dly. As not affecting to
be meditating and murmuring with-
in himself, as if he would be thought
to be producing some great perfor-
ance. 3dly. As in the repetition of
his verses avoiding all bombastic ut-
erance.
14. Words of the gown.] Toga is
often used to signify peace—Cedant
arma toges. Cic—for, in time of
peace, the Romans wore only the
toga, or gown; in time of war, the
toga was thrown aside for the sagum,
or soldier's cloak.
Cornutus here means to say, that
Persius did not write of wars and
bloodshed, but confined himself to
subjects of common life, such as pass-
ed daily among the people, and made
use of plain words suited to his
matter.
—Cunning in sharp composition.] Acute
and ingenious in a neat com-
position of verse. Metaph. from those
who work in marble, who so exactly
join their pieces together, and polish
them so neatly, that the joints can't
be perceived. See sat. i. l. 61, note.
15. Smooth with moderate language.]
Teres signifies smooth, even; also ac-
curate. Metod. or—With a
moderate, modest language, or style
of writing, neither rising above, nor
sinking below the subject, nor flying
out into that extravagance of expres-
sion, so much then in vogue. See sat.
l. 95-99.
—To lash.] Radere, lit. signifies
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Shall be hot, often to be supped on by foolish Glycon.
Thou neither, while the mass is heated in the furnace,
Pressest the wind with breathing bellows; nor hoarse, with
close murmur,
Foolishly croakest I know not what weighty matter with
thysel:
Nor intendst to break thy tumid cheeks with a puff.
You follow the words of the gown, cunning in sharp com-
position,
Smooth with moderate language, to lash vicious manners
Skilled, and to mark a crime with ingenious sport.
Hence draw what you may say: and leave the tables at
Mycene,
With the head and feet, and know plebian dinners.
Pers. I do not indeed desire this, that with empty
trifles my

to scratch, oeir scrape up, or rub
against; here, by meton. to lash or
chastise. When a satirist does this
effectually, the guilty turn pale at his
reproof: for paleness is the effect of
fear; and fear, of conscious guilt.—
Hence Hor. epist. i. lib. i. l. 60, 1.

Hic murus ab hunc esto,
Nil conscrie sibi, nullâ pallececre
 culpá.

—Vicious manners.] Pallentes
mores—lit. manners turning pale—
the effect for the case. Meton. See
the last note.

16. Mark a crime with ingenious
sport.] Desfigur—metaph. from fix-
in- ing a dagger, or critical mark, against
any word or sentence, either to be
corrected as faulty, or struck out as
superfluous. This the Greeks called
kistée, stigma, compungere, confus-
cere, or the like.

So Persius is said to stigmatize, or
mark down, a crime with ingenious
sport.—i. e. with well-braced raffery,
in order to its correction; to fix a
mark against it.

Qu. If this be not going rather too
far with regard to Persius, who seems
not much inclined to politeness, with
respect to those whom he satirizes,
but rather treats them with severity
and roughness?

Horace indeed deserved such an
account to be given of him. Comp.
Sat. i. l. 113-15.

John Hanvil, a monk of St. Al-
ban's, about the year 1190, thus
writes on the different merits of Ho-
race and Persius:

Persius in pelago Flacci decurrís,
et audet
Mendacissis styliam Satirae, serraque
cruentus
Rudis, et ignotar pollicentum pectora
limem.

17. Hence draw, &c.] From hence,
I. e. from the vices of mankind, se-
lect the subjects of your writings.

—Leave the tables, &c.] Leave the
tragedial banquet of Thyestes at My-
cene for others to write on—trouble
not yourself about such subjects.

18. With the head and feet.]—
Areus reserved the heads, feet, and
hands of the children; which after
supper he showed to his brother Thy-
estes, that he might know whose flesh
he had been feasting upon.

—Know plebian dinners.] Ac-
quaint yourself only with the enormi-
ties that pass in common life—nóris
—quasi, fac noceas—let these be your
food for satire.

19. I do not indeed desire this.]—
Persius here answers his predecessor
Cornutus, and tells him, that he does
not want an hundred tongues and
voices, in order to be writing vain and
high flown poems; but that he might
singly express Cornutus's worth, and
his sense of it.
Pagina turgescat, dare pondus idonesa fumor.
Secretis loquimur: tibi nunc, hortante camera,
Excutienda damus preccordia: quantaque nostræ
Pars tua sit, Cornute, animæ, tibi, dulcis amice,
Ostendisse juvat. Pulsa, dignoscere cautus
Quid solidurn crepet, et pictæ tectoria lingue.
His ego centenas ausim deposcere voce,
Ut, quantum mihi te sinuoso in postore fixi,
Vocem traham pura: totunque hoc verba resignent,
Quod latet arcana non enarrable fibra.
Cum primum pavido custos mihi purpura cessat,
Buillaque succinctis Laribus donata pependit;
Cum blandi comites; totaque impune Suburræ
Permaim sparsisse oculos jam candidus umbo;

Studeo signific, literally, to study, but also to apply the mind to, to care for a thing, to mind, to desire it.

---Empty trifes.] Bullatis (from bulls, a bubble of water) nugis—by met. swelling lines, lofty words, without sense, empty expressions.—Ainw.

20. Fit to give weight [to smoke.] I.e. Fit for nothing else but to give an air of consequence and importance to trifles, which, in reality, have no more substance in them than smoke. Nuggets addere podia. Hor. Epist. lib. i. epist. xix. l. 42.

21. Secret se sosp.] You and I, Cornutes, are not now speaking to the multitude, but to each other in private, and therefore I will disclose the sentiments of my heart.

---The Muse exhorting.] My Muse prompting and leading me to an ample disclosure of my thoughts, and to reveal how great a share you have in my affections—to do this is a pleasure to myself.

22. What may sound solid.] Try and examine me; knock at my breast; if you wish to know whether I am sincere or not, hear how that sounds. Metaphor, from striking earthen vessels with the knuckle, in order to try, by the sound, whether they were solid or cracked. See sat. iii. l. 21, 2, and note.

---The coverings, &c.] Tectorium—the plaster, parquet, or rough-cast of a wall, which conceals it; hence dissimulation, flattery, which cover the real sentiments of the heart. See Matt. xxiii. 27.

---Painted tongue.] Pictæ lingue
---I.e. a tongue adorned and garnished with dissimulation—varnished over with falsehood.

26. For these things.] I.e. Properly to disclose my friendship and gratitude to you, by drawing forth and uttering what I feel for you, whom I have fixed within the most intimate recesses of my breast. See Ainw. Sinonae, No. 6. This sense of the word seems metaphorical, and to be taken from what hath many turnings and windings, and so difficult to find or trace out.

28. With pure voice.] With the utmost sincerity, pure from all guile.

---Words may unseal.] Resignis to open what is sealed, to unseal; hence, mot. to discover and declare.

29. Not to be told.] Not fully to be expressed.

---In my secret inwards.] In the secret recesses of my heart and mind. Comps. sat. i. l. 44.

30. The guardian purple.] The habit worn by younger noblemen was edged about with a border of purple; an ornament which had the repute of being sacred, and was therefore assigned to children as a sort of preservative. Hence Persius calls it custos purpura.

---Fearful.] Which protected me when a child, and when I was under the fear and awe of a severe master.

---Yielded.] Resigned its charge,
PERSIUS'S SATIRES.

Page should swell, fit to give weight to smoke.
Secret we speak: to you now, the Muse exhorting,
I give my heart to be searched, and how great a part
Of my soul, Cornutus, is yours, to you, my gentle friend,
It pleases me to have shewn: knock, careful to discern
What may sound solid, and the coverings of a painted

For these things I would dare to require an hundred voices,
That, how much I have fixed you, in my inmost breast,
I may draw forth with pure voice; and all this, words may
unseal,
Which lies hid, not to be told, in my secret inwards.
When first to fearful me the guardian purple yielded,
And the bulla presented to the girt Lares hung up;
When kind companions, and, with impunity, in the whole
Suburra

Now the white shield permitted me to have thrown about my
eyes,

and gave place to the toga virilis, or

mainly gown. About the age of sixteen or seventeen they laid aside the
the pretexata, and put on the toga
virilis, and were ranked with men.

31. And the bulla.] This was another
ornament worn by children; it
was worn hanging from the neck, or
about the breast, and was made in the
shape of an heart, and hollow within.
This they left off with the pretexata,
and consecrated to the household
gods, and hung up in honour to them.
See Aen. xii. p. 389,
note e.

31. The girt Lares.] The images
of the Lares, or household gods, were
described in a sort of military habit,
which hung on the left shoulder, with
a lappet fetched under the other arm,
brought over the breast, and tied in a
knot. The idea of this dress was first
taken from the Gabinini, and called
Cinctus Gabinus. See Aen., vii. 612,
and Servius's note there.

32. Kind companions.] A set of
young fellows, who were my compa-
nions, and ready to join in any
scheme of debauchery with me. I
cannot think that comites here is to
be understood of "his schoolmasters,

or pedagogues, who now no longer
"treated him with severity." He
was now a man, and had done with
these. Of such a one HOMER SAYS,

"Imberhis juvenis, tandem custodi
remoto, &c."

De Art. Poet. l. 161-5.

And see KENNETT, Antig. p. 311,
ed. 5. 1718.

—In the whole Suburra.] This was
a famous and populous street in
Rome, where were numbers of bro-
thes, the harlots from which walked
out by night, to the great mischief of
young men. Here, says Persius, I
could ramble as I pleased, and fix my
eyes where I pleased, and had nobody
to call me to account, or punish me
for it. Juv. sat. iii. 1-3.

33. The white shield, &c.] When
the young men put on the toga virilis,
they were presented with a white
shield; that is to say, a shield with
no engraving, device, or writing upon
it, but quite blank. This shield was
a token that they were now grown
up, and fit for war. Its being blank,
signified their not having yet achieved
any warlike action worthy to be de-
scribed, or recorded, upon it by a de-
vice.

So Virg. En.vi. l. 548.

Kuse levis nudis, parvusque inglorius
alii.
3.5. When the journey is doubtful] When the mind of a young man is doubting what road of life to take, like a traveller who comes to where two ways meet, and can hardly determine which to pursue.

—And error.] So apt to beseat young minds, and so easily to mislead them.

—Ignorant of life.] Of the best purposes and ends of life, and wholly unknowing and ignorant of the world.

35. Parts unmade trembling minds.] Divides the young and inexperienced minds of young men, fearing and trembling between the choice of good and evil, now on this side, now on that.

35. Branching cross-ways.] Competum is a place where two or more ways meet. The poet here alludes to the Pythagorean letter Y. See sat. iii. 1. 56. note.

36. I put myself under you.] Under your care and instruction.

—You undertake, &c.] You admitted me under your discipline, in order to season my mind with the moral philosophy of the Stoics: you not only received me as a pupil, but took me to your bosom with the affection of a parent.

Anisthenes, the master of Diogenes, was a disciple of Socrates; Diogenes taught Crates the Theban, who taught Zeno the founder of the Stoic school; so that the Stoic dogmas might be said to be derived, originally, from Socrates, as from the fountain-head.

37. Deceit to deceive, &c.] The application of your doctrine to my morals, which were depraved, and warped from the strict rule of right, first discovered this to me, and then corrected it; but this you did with so much skill and address, that I grew almost insensibly reformed: so gradually were the severities of your discipline discovered to me, that I was happily cheated, as it were, into reformation; whereas, had you at first acquainted me with the whole at once, I probably had rejected it, not only as displeasing, but as unattainable by one who thought as I then did.

38. Applied rule.] Metaph. from mechanics, who, by a rule applied to the side of any thing, discovers its being warped from a straight line, and set it right.

—Rectifies.] Lit. extends. Metaph. from straitening a twisted or entangled cord, by extending or stretching it out. Intorto, lit. twisted, entangled.

39. My mind is pressed by reason, &c.] My mind and all its faculties were so overpowered by the conviction of reason, that it strove to coincide with what I heard from you, and to be conquered by your wisdom.

—Labour, &c.] The word laborates the difficulties which he
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And when the journey is doubtful, and error, ignorant of life,
Parts asunder trembling minds into the branching cross-
ways,
I put myself under you: you undertake my tender years,
Cornutus, with Socratic bosom. Then, dextrous to de-
ceive,
The applied rule rectifies my depraved morals,
And my mind is pressed by reason, and labours to be
overcome,
And draws, under your thumb, an artificial countenance.
For I remember to consume with you long suns,
And with you to pluck the first nights from feasts.
One work and rest we both dispose together,
And relax serious things with a modest table.
Do not indeed doubt this, that, in a certain agreement,
The days of both consent, and are derived from one star.

in the way of your minds to yield to
instruction, and to subordinate and cor-
rect their vicious habits and inclina-
tions.

40. And draws, &c. Metaph.
from an artist who draws forth, or
forms, figures with his fingers, out of
wax or clay. Ducere is a word pecu-
liar to the making of statues in marble
also.

Vivos ducent de marmore vultus.

En. vi. 848.

—An artificial countenance.] Arti-
ficem, hypallage, for artificial pollice.
The sense is—My mind, by these
gently and wisely wrought upon, put
on that form and appearance which
you wished it should. The like
thought occurs, Juv. sat. vii. 1. 237.

Erigit ut mora tenet convivio pollicis
ductum,
Ut si quis cerd vultum facti—
41. Consume long suns.] To have
passed many long days—soles, for
days.

Meton.

—Saepe ego longos

Cantando pueros meminit me cons-
dere soles.

Virg. eccl. ix. 1. 51—2.

42. To pluck the first nights, &c.] De-
cerpers—metaph. from plucking
fruit. The first nights— the first part
or beginning of nights; we plucked,
t. e. we took away from the hours of
feasting—q. d. Instead of supping at
an early hour, and being long at ta-
ble, we spent the first part of the
evening in philosophical converse,
thus abridging 'the time of feasting'
for the sake of improvement.

——Of the night

Have borrow'd the first hours,
Feasting with thee
On the choice deities of philosophy.

Holyday.

43. One work and rest, &c.] We,
both of us, disposed and divided our
hours of study, and our hours of rest
and refreshment, in a like manner to-
gether.

——A modest table.] With innocent
mirth, as we sat at table, and with
frugal meals.

44. And relax serious things.] Re-
laxed our minds from study.

The ancients thought that the
minds of men were greatly influenced
by the planet which presided at their
birth; and that those who were born
under the same planet, had the same
dispositions and inclinations.
Nostra vel æquali suspendit tempora Librâ
Parca tenax veri; seu nata fidelibus hora
Dividit in Geminis concordia fata duorum;
Saturnunque gravem nostro Jove frangimus una.
Nescio quod certe est, quod me tibi temperat, astra.
Mille hominum species, et rerum discolor usus:
Velle suum, cuique est; nec voto vivitur uno.
Mercibus hic Italis mutat, sub sole recenti,
Rugosum piper, et pallentis grana cumini:
Hic, satur, irriguo mavult turgescere sommo;
Hic campo indulget: hunc aea decoquit: ille
In Venerem putret. Sed cum lapidosa chiragra
Fregit articulos, veteris ramalia fagi;
Tunc crassos transisse dies, lucemque palustrem,
Quiquid ligat Saturnus, soluit Jupiter.
The planet Saturn was reckoned to have a malign aspect; the planet Jupiter a mild and favourable one, and to counteract the former.
---Te Jovis impio
Tutela Saturni, refugens
Equitum.
Hor. ode xvii. lib. ii. 1. 22-4.
51. I know not, &c. I will not take upon me to be certain what star it was; but that it proceeds from the influence of some friendly star or other, which presided at our natal hour, that we are one in heart and sentiment, I am very clear.
Temporae litterally signifies to temper, mix or mingle together.
52. There are a thousand species, &c. i.e. Different kinds of men, as to their dispositions and pursuits.
---Differt nec, &c. Di color—literally, of a different colour. Their use of what they possess differs as much as one colour from another; some, (as it follows in the next lines,) from avarice, trade to increase their store; others, through luxury and extravagance, squander it away.
53. Has his will. Velle, i.e. voluntas, a Græciam. Vivitur, imperat. See sat. iii. 20, note.
54. The recent sun. In the east, where the sun first appears.
55. Changes, &c. Sails to the East Indies, where he barters the produce of Italy for the produce of the East.
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Fate, tenacious of truth, either suspended our times
With equal Libra; or the hour, framed for the faithful,
Divides to the Twins the concordant fates of both;
And we together break grievous Saturn with our Jupiter.
I know not what star it is certainly which tempers me with
you.  51

There are a thousand species of men, and a different use
of things:
Every one has his will, nor do they live with one wish.
This man, for Italian merchandizes under the recent sun,
Changes the wrinkled pepper, and grains of pale cumin:
Another, sated, had rather swell up with moist sleep:  56
Another indulges in the field; another the die consumes;
another
Is rotten for Venus: but when the stony gout
Has broken his joints, the branches of the old beech,
Then, that their gross days have passed away, and the
gloomy light,

---Wrinkled pepper.] When the pepper is gathered, and dried in the
sun, the coat or outside shrivels up into wrinkles.
---Pale cumin.] The seed of an herb, which being infused into wine,
or other liquor, causes a palesness in those who drink it; it comes from
Ethiopia. Probably it stands here for
any oriental aromatics.
Hor. epist. xix. lib. i. 17, 18,
speaks of his imitators:
---Quod si
Pallerem caus, bicerent creante cuminum.
56, Sated.] Satur—that has his belly full—glutted with eating and
drinking.
---Swell up.] With fat.
---Moist sleep.] Irrigus signifies
wet, moist, watered; also, that watered.
Here, metaph. from watering
plants, by which they increase and
grow. So sleep is to those who eat
much, and sleep much; it makes
them grow, and increase in bulk.
57. Indulges in the field.] In the
spots and exercises of the Campus
Martius. Or perhaps field-sports may
be understood. Comp. Hor. ode i.
i. 3–6, and i. 23–8.
---The die consumes.] Is ruined by
gaming. Decoquent—metaph. from boiling away liquors over a fire. So
the gamaster, by continual play, cons-
sumes his substance.
58. For Venus.] i.e. Ruins his
health—is in a manner rotten—by
continual acts of lewdness and de-
bauery. Putris means also want-
ton, lascivious.
Onnis in Damalis puras depon-
unt oculos.
Hor. lib. i. ode xxxvi. i. 17, 18.
---The stony gout.] So called from
its breaching chalk-stones in the joints,
when long afflicted with it.
59. Broke his joints.] Destroyed
the use of them as much as if they
had been broken, and are so to all
appearance.
---The branches, &c.] Ramalita—
seared or dead boughs cut from a
tree, which may be looked upon,
from their withered and useless ap-
pearance, as very strong emblems of
a gouty man's limbs, the joints of
which are useless, and the flesh with-
thered away—(see sat. i. 94).—so that
they appear like the dead branches of
an old decayed beech-tree.
60. Gouty light.] Palustren—met-
aph. from the fogs which arise in
marshes and fenny places, which ob-
Et sibi jam serì vitam ingemuirè relictam.
At te nocturnis juvatis impallescere chartis,
Cultor enim juvenum, purgatas inægis aures
Fruges Cleantheæ. Petita hinc, juvenæsque semenque,
Finem animo certum, miseriaque viaticæ canis.

'Cras hoc fiet.' Idem cras fiet. 'Quid! quasi magna
Nempe diem donas?' Sed cum lux alters venit,
Jam cras hesternum consumpsimus: ecce alius cras
Egerit hos annos, et semper paulum erit ultra:
Nam quamvis prope te, quamvis temone sub uno,
Vertentem sese frustra sectabere canthum,
Cum rota posterior curras, et in axe secundo.

secure the light, and involve those who
live in it, or near them, in unwhel-
some mists. Such is the situation of
those whose way of life is not only
attended with ignorance and error,
but with injury to their health, and
with ruin of their comfort.

61. Late bewailed.] Too late for
remedy.

—The life now left, &c.] They not
only bewail themselves, at the re-
collection of their past mispent life,
but the portion of life which now re-
 mains, being embittered by remorse,
pain, and disease, becomes a grief
and burden.

62. Grow pale, &c.] Your delight,
O Cornutus, is to pass the time, when
others sleep, in hard study, which
brings a paleness on your counte-
rance. See sat. i. l. 121; and sat. iii.
1. 65.

63. A culivistor of youth.] Cultor
—metaph. from colo, to till or cul-
vate the ground.

q. d. As the husbandman tills or
cultivates the ground, and prepares it
to receive seed, and to bring forth
fruit—so do you, Cornutus, prepare
youthful minds to receive and bring
forth wisdom.

—You sow their purged ears.] The
metaphor is still carried on; as the
husbandman casts the seed into the
ground which he has prepared and
dressed, by tillage, from weeds—so do
you sow the doctrines of moral phi-
losophy, which were taught by Clean-
theis, the disciple and successor of
Zeno, in the ears of your pupils, after
having purged away those errors,
falsehoods, and prejudices, with which
they were at first possessed, by your
wise and well-applied instruction.
You first teach them to avoid vice and
error, and then to embrace and follow
truth and virtue.

Virtus est vitium fugere, et sapi-
centia prima
Stultitiae carissimae.

64. Hence seek, &c.] Persius here
invites both young and old to seek
for wisdom from the Socratic philosophy,
as taught by his friend and preceptor
Cornutus: that, thereby, they might
find some certain and fixed end, to
which their views might be directed,
and no longer fluctuate in the uncer-
tainty of error.

Certiim voto pete finem.

65. Store, &c.] Vastica, literally
are stores, provisions, things neces-
sary for a journey; as money, vi-
tuals, &c.

The poet here advises their learn-
ing philosophy, that their minds
might be furnished with what would
suffice to support them through the
journey of life, and more particularly
through the latter part of it, when
under the miseries and infirmities of
old age.

66. To-morrow, &c.] Persius
here introduces some idle young man,
as if saying—"To be sure you ad-
vice very rightly, but give me a lit-
tle time—tomorrow (q. d. some
"time hence) I will apply myself to
"the studies which you recommend."
—"The same will be done to mor-
And they have late bewailed the life now left to them.
But it delights you to grow pale with nightly papers,
For a cultivator of youths, you sow their purged ears
With Cleanthean corn. Hence seek, ye young and old,
A certain end to the mind, and stores for miserable grey
hairs.

"To-morrow this shall be done"—"the same will be
"done to-morrow"—"what!"
"As a great thing truly do you give a day?"—"but when
another day comes,
"We have already spent yesterday's to-morrow. Behold
"another to-morrow
"Has spent these years, and will always be a little beyond:
"For although near you, although under one beam,
"You will in vain follow the felly turning itself,
"When you, the hinder wheel, do run, and on the second
"axle."

row." | When to-morrow comes, answers Persius, the same thing will
be done; that is, you will want to defer it for a day more.
68. "What!" &c. What replies the procrastinator, will not you
allow me another day before I begin?
—what do you make such a mighty matter of giving me a day, as if that
were of so great consequence?
69. "Yesterday's to-morrow."—
But, rejoins Persius, when another
day comes, remember that yesterday,
which was the morrow of the day be-
fore it, and which you wished to be
allowed you, is passed and gone.
—"Behold, another to-morrow.""
This day, which is the morrow of yest-

erday, is now arrived, and is, with
all the past morrows, exhausting and
consuming these years of ours; and
thus the time you ask for will always
be put off, and stand a little beyond
the morrow you fix upon.
70. "Atho' near you." &c. The
poet, in allusion to the hind-wheel of
a carriage, which is near to, and fol-
 lows the fore-wheel, but never can
overtake it, gives the young man to
understand, that, though to-day is
nearly connected with to-morrow, in
point of time, yet it cannot overtake
it, the morrow will always keep on
from day to day, and it can never be
overtaken—thus shewing, that pro-
crastinated time will always fly on,
keep out of his reach, however near
he may be to it, all his resolutions to
overtake it will be in vain.
—"Under one beam."] Temo signifies
the beam of the wain, or the
draught-tree, whereon the yoke bang-
eth. Sometimes, by synec. the whole
carriage.—q. d. Our days may be con-
sidered as the wheels by which our
lives roll on; each day, as well as
another, is joined to the space allotted
us, like wheels to the same chariot.
71. "The felly."] Caunthus properly signifies the iron wherewith the
wheel is bound, or shod, on the outward circle, called the felly—here, by
synec. the wheel itself.
72. "The second axle."] Axle—the axle-tree on which the wheel is
fixed, and about which it turns—the
second, i. e. the hinder.—q. d. You
will, like the hinder wheel of a car-
riage, which can never overtake the
fore-wheel, be still following the time
before you, but will never overtake
it; therefore defer not till to-morrow,
what you should do to-day. The
whole of the metaphor, l. 70–2, is
very fine, and well expressed. See
Hor. lib. ii. ode xviii. l. 15, 16.
I must confess that I cannot dis-
miss this part of my task, without
mentioning that beautiful description
of the slipping away of time, unp-
Libertate opus est: non hac, qua, ut quisque Velinæ
Publius emeruit, scabiosum tesserulā far
Possidet. Heu steriles veri, quibus una Quiritem
Vertigo facit!—Hic Dana est, non tressis agaso;
Vappa, et lippus, et in tenui ferragine mendax:
Venter hunc dominus, momento turbinis exit
Marcus Dana.—Pape! Marco spondente, recusas
Credere tu nummos?—Marco sub judice palles?
—Marcus dixit: ita est.—Assigna, Marce, tabellas.—

... received and unimproved, which we find
in Shakespeare:

"To-morrow, and to-morrow, and
"To-morrow,
"Creeps in this petty pace from day
to day,
"To the last syllable of recorded
time;
"And all our yesterdays have light-
ed fools
"The way to dusty death."

Mach. act. v. sc. 5. edit. Stockdale.
73. There is need of liberty.] The
poet now advances to a discussion of
that paradox of the Stoics—that "only
the wise are free;"—and that those,
who would follow after, and attain to
true liberty, must be released from
the mental shackles of vice and error.
His treatment of the subject is ex-
quately fine, and worthy our serious
attention.

—Not this.] Not merely outward
liberty, or liberty of the body, such
as is conferred on slaves at their ma-
umission.

—By which.] See l. 74, note 2.
—Every Publius.] The slaves had
no prenomens; but when they had
their freedom given them, they as-
sumed one—so, for instance, a slave
that was called Licinius, would add
the name of his master to his own,
and call himself, if his master's name
were Publius, Publius Licinius—they
also added the name of the tribe into
which they were received and en-
rolled; suppose the Velinan, then
the freed-man would style himself
Publius Licinius Velina—thus he was
distinguished from slaves.

74. Been discharged.] i. e. From
slavery—made free. Emeruit—met-
taph. from soldiers, who for some
meritorious service were sent home,
and discharged from going to war.—
Also from gladiators, who for their
valour and dexterity at the theatre
obtained their dismissal from their
perilous occupation, and were donati-
rude, presented with a rod, or wand,
in token of their discharge and re-
lease. Hor. epist. i. lib. i. l. 2.
These were styled Emeriti.

So slaves were often made free, on
account of their past services, as hav-
ing deserved this favour—this is sig-
nified by emeruit here.

—Mouldy corn, &c.] Those who,
are thus admitted to freedom, and en-
rolled in one of the tribes, were en-
tituled to all public doles and dona-
tions, on producing a little ticket or
tally, which was given them on their
manumission. The corn laid up in
the public magazines was not of the
best sort, and was frequently damaged
with keeping.

The name of the person and of the
tribe, which he belonged to, was in-
scribed on the ticket, by which he was
known to be a citizen. See Juv. sat.
vii. l. 174, note.
75. Alas! ye barren, &c.] The
poet speaks with commiseration of
their ignorance, and total barrenness,
with respect to truth and real wisdom,
who could imagine that a man should
be called free, because he was eman-
cipated from bodily slavery.

—One turn.] Vertigo (from ver-
tere, to turn). This was one of the
ceremonies of making a slave free:
he was carried before the priest, who
turned him round upon his heel, and
said—Hinc case liberum vole.

So Plautus, Menexenm. Liber casto,
it quo voles. Thus he became Qui-
rini, a Roman citizen. See Juv. sat.
iii. l. 60, note.
76. Here is Dana.] For instance,
There is need of liberty: not this, by which every Publius in the Velinian tribe,
As soon as he has been discharged, mouldy corn with his tally
Possesses. Alas! ye barren of truth—among whom one turn
Makes a Roman! here is Dama, a groom not worth three farthings;
A scoundrel, and bleary-eyed, and a liar in a little corn:
If his master turn him—in the movement of a top, he comes forth
Marcus Dama. Wonderful! Marcus being security, refuse you
To lend money? Are you pale under judge Marcus? 80
Marcus said it—it is so.—Sign, Marcus, the tablets.
Hec mera libertas! Hoc nobis pilea donant!
' An quiaquam est alius liber, nisi ducere vitam
' Cui licet, ut voluit? licet, ut volo, vivere: non sum
' Liberior Bruto! ' Mendose colligis, inquit
Stoicus hic, aurem mordaci lotus aceto:
Hoc reliquum accipio; licet illud, et, ut volo, tolla.
' Vindicat postquam meas a pretore recessit,
' Cur mihi non licet, jussit quodcunque voluntas;
' Excepto, si quid Masuri rubrica vetavit?'
Disce; sed ira cañat naso, rugosoque sana,
Dum veteres avias tibi de pulmone revello.
Non pretoris erat, stultis dare tenius rerum

those who were still, however emancipated from bodily slavery, slaves under ignorance, vice, and error.
82. 'Mere liberty.' Mere—bare, naked liberty (says the Stoic).—i.e. in the bare, outward, literal sense of the word; but it is to be understood no farther.
—This caps give us.) The slaves went bare-headed, with their hair growing long, and hanging down; but when they were manumitted, their heads were shaved, and a cap, the ensign of liberty, put on their heads in the temple of Feronia, the goddess of liberty. See sat. iii. 1. 106.
83. "Any other free," &c.] Here the poet introduces Damas as replying—"Aye, you may derive my notions of liberty; but pray who is free if I am not? Is there any other free-dam but to be able to live as one please? But I may live as I please—therefore am I not free?" by this syllogism thinking to prove his point.
84. "More free than Brutus."—M. Junius Brutus, the great averser and restorer of liberty, by the expulsion of the Tarquins, &c. who sacrificed his own sons in the cause of freedom, and changed the form of the government into a commonwealth.
—"You conclude falsely."} Your argument is bad; the assumption which you make, that "you live as you please," is not true, therefore the conclusion which you gather or collect from it is false, namely, "that you are free." See Ataxw. Collig. No. 6.
85-6. Says a Stoic.] i.e. Menthins I hear some Stoic say.
86. Washed his ear, &c.] At 1. 83. we find purgatas ausas, whose see the note; here, lotus aurem, meaning also the same as before, only under a different image, differently expressed. By vinegar, here, we are to understand the sharp and severe doctrines of the Stoic philosophy, which has cleansed his mind from all such false ideas of liberty, and made his ear quick in the discernment of truth and falsehood.
87. "I scarce," &c.] Your definition of liberty in your first proposition is true; I grant that "all who may live as they please are free;" but I deny your minor, or second proposition, viz. "that you live as you please;" therefore your conclusion, viz. "that you are free," is also wrong.
That—"I may," and "as I will." i.e. Take away your minor proposition, and I admit what remains—hoc reliquum accipio—viz. all that is contained in the first proposition—that "all who may live as they please are free:" this is certainly a good definition of liberty; but this is not your case.
88. "From the preator."] Before whom I was carried, in order to receive my freedom.
"My own."] Meus.—i.e. my own master; being made free, and emancipated from the commands of another, replies Damas, not at all understanding what the Stoic meant by liberty.
"By the wand."] Vindicata. The preator laid a wand upon the slave's
This is mere liberty—this caps give us.

"Is there any other free, unless he who may live
As he likes?—I may live as I like: am not I
More free than Brutus?"—"You conclude falsely," says
A Stoic here, having washed his ear with sharp vinegar:
"I accept this which is left, take away that—" I may,"
and "as I will."

"After I withdrew from the praetor, my own by the
"wand,
"Why might I not do whatever my will commanded,
"Except if the rubric of Masurius forbade any thing?" 90
"Learn: but let anger fall from your nose, and the
"wrinkling sneer,
"While I pluck from your breast your old wives’ tales.

"It was not of the praetor to give the delicate manage-
"ment of things

head, and said, "I will that this man
"become free,," and then delivered
the wand out of his own hand into
the licent’s; (see post, l. 176.) This
wand was called vindicta, as vindicating, or maintaining liberty. See
Hor. lib. ii. sat. vii. l. 76.
90. "Rubric."] The text of the
Roman laws was written in red let-
ters, which was called the Rubric.
Dryden. According to others, the
titles and beginnings of the different
statutes were only written in red, and
therefore to be understood by rubrics.
See Ainsw. See Jdv. sat. xiv. l. 192,
3, note.
—"Masurius."] An eminent and
learned lawyer, in the reign of Ti-
berius, who made a digest of the
Roman laws.
q. d. When I received my freedom
from the praetor, surely I was at lib-
erty to do as I would, except, in-
deed, breaking the law; I do not say
that I might do this.
91. "Learn."] The Stoic here be-
gins his argument, in order to refute,
what Dama was supposed to say in
support of his notion of liberty.
Now listen to me, says the Stoic,
that you may learn what true liberty
is, and in what it consists.
—"Let anger fall," &c.] Cease
from your anger at me, for ridiculing
your notion of liberty.
It is to be remarked, that the an-
cients represented the nose as denot-
ing laughter, sat. l. 115. Contempt,
Sat. l. 37. Anger, as here. So we
find the nose, or nostrile, denoting an-
ger frequently in the Hebrew Bible.
See the learned and accurate Mr.
Parker, Heb. and Eng. Lex.
pp, No. 5.
—"Wrinkling sneer."] Comp. sat.
l. 27, 8, and note.
92. "From your breast," &c.―
Pulmo, literally, signifies the lungs;
but here denotes the whole contents
of the breast in a moral sense. "Put
away anger and sneering at what I
say, while I pluck up those foolish
notions of liberty, which are implant-
ed and rooted within your mind, and
with which you are as pleased and
satisfied, as a child is with an old
woman’s tale." Ainsw. Fabelle
anima. Hor. lib. ii. sat. vi. l. 177, 8.
Γεγενέσθαι μονής. 1 Tim. iv. 7.
93. "It was not of," &c.] It was
not in the power of the praetor.
—"The delicate management of
things, &c.] Though the praetor might
confine civil liberty upon you at your
manumission, and though you may
know how to direct yourself, so as to
avoid offending against the letter of
the law—yet you could receive from
the praetor none of that wisdom and
discernment, by which alone you can
Officia; atque usum rapidae permittere vitas—
Sambucam citius caloni aptaveris alto.
Stat contra ratio, et secretam garrit in aurem,
Ne liceat facere id, quod quis vitibus agendo.
Publica let hominum, naturaque context teneas.
Ut tenes vetitos inscitia debilis actus.
Diluis helleborum, certo compescere puro tacto.
Necius examen? vetat hoc natura medendi.
Navem si poscat sibi peronatus arator,
Luciferi ruilis; exclamet Melicta, persae.
Frontem de rebus.—Tibi recto vivere talo.
Ars dedit? et veri speciem dignoscere calles.
Ne qua suberato mendosum tinisset auro?

98. "Reason stands against it." [Reason itself opposes such an idea.
"Whispers into the secret ear."]
Secretly whispers into the ear. Hyperpallage—Comp. supr. l. 40, and note.
97. "Let it not be lawful." [Ne, before the potential, has the sense of the imperative mood. So Hom. odes xxiii. lib. i. 1. Ne doneas; and ode xi. 1. Ne suspensus. Here, no liceat is likewise imperative, and signifies that the voice of reason secretly whispers in the ear this admonition, "Let it not be permitted, that any "should undertake what they are not "fit for, but would spoil in doing it." Or ne liceat may be understood, here, as non liceat.
98. "The public law of men." —
The common rule among mankind, as well as nature, may be said to contain thus much of what is right and just.
99. "That weak ignorance." [That an ignorance of what we undertake, which must render us inadequate to the right performance of it, should restrain us from attempting acts, which, by the voice of humans, as well as of natural law, are so clearly forbidden to us. Comp. l. 96, 7.
100. "Do you dilute hellebore." —
He here illustrates his argument by examples.
Suppose, says he, you were to attempt to mix a dose of hellebore, not knowing how to apportion exactly the quantity.
100-1. "To a certain point." —
Metaph. Examen signifies the tongue,
SAT. V.

PERSIUS'S SATIRES.

"To fools, and to permit the use of rapid life—
"You would sooner fit a dulceimer to a tall footman. 95
"Reason stands against it, and whispers into the secret ear;"
"Let it not be lawful to do that, which one will spoil in
"doing:"
"The public law of men, and nature, contains this right,
"That weak ignorance should forbear forbidden acts.
"Do you dilute helbeore, not knowing how to confine,
"to a 100
"Certain point, the balance? the nature of healing forbids
"this.
"If the high-shoed ploughman should require a ship for
"Himself, ignorant of Lucifer, Melicerta exclaims, that
"shame
"Has perished from things.—To live with an upright
"ance
"Has art given you?—Are you skilful to distinguish the
"appearance of truth,
"Lest any should tinkle false with gold having brass un-
"der it?
"And what things are to be followed, and, in like manner,
"what avoided?

or beam of a balance, by the inclination of which we judge of proportional weights.

101. "The nature of healing forbids this." All medical skill, in the very nature of it, must place this among the vetitos actus, which weak ignorance is not to attempt. See t. 99.

102. "High-shoed ploughman." Peronatus. The pero was an high shoe worn by rustics, as a defence against snow and cold. See Juv. sat. xiv. l. 186.

103. "Ignorant of Lucifer."—Knowing nothing of the stars. Lucifer, or the day-star, is here put (by synec.) for all the stars, from which mariners take their observations to steer by.

—"Melicerta exclaims," &c., Also called Portunus, or Portunus, because supposed to preside over ports. See his story, Ov. Met. lib. iv. fab. xiii. Melicerta, the sea-god, would exclaim, that all modesty was banished from among those who undertook the management and direction of human affairs, when he saw so impudent an attempt.

—"Shame!"

Frontem, lit. the forehead, or countenance, the seat of shame—here, by met. shame or modesty itself.

106. "Upright ance." Metaph. from persons having their legs and ankles straight, and walking uprightly, which is often used, to denote going on through life with an honest and virtuous conduct. This occurs frequently in Scripture as Ps. xvi. 2. Ixxxiv. 11. Prov. x. 9. et al.

105. "Has art," &c.—This is philosophy, which is the art of living well—has this enabled you to do this?

106. "Lest any," &c. No qua—i. e. ne aliquas species veli. Have you learnt to distinguish between the appearance and reality of truth and virtue, lest you should be deceived, as people are who take bad money for good, when, instead of answering to the appearance of the outside, which is fair, they find, upon sounding it, that it is brass underneath, instead of being all gold.
PERSII SATIRÆ.

Queque sequenda forent, queque evitanda vicissim; Illa prius cretâ, mox haec carbone notasti? Es modicus voti? presso lare? dulcis amici s? Jam nunc astringas, jam nunc granaria laxes? Inque luto fixum, possis transcenderum nummum; Nec glutto sorbere salivam mercurealem?

Hae mea sunt, teneo, cum vere dixeris; esto Liberque ac sapiens, pratoribus ac Jove dextro.

Sin tu, cum fueris nostræ paulo ante farinde, Pelliculum veterem retines; et, fronte politus, Astutam vapidu servas sub pectore vulpem:

Quae dederam supra repeto, funemque reduco. Nil tibi concessit ratio: digitum exere, peccas:

Et quid tam parvum est; sed nullo thure litis,

108. "Mark'd those with chalk," &c.] The ancients used to denote things good and prosperous with a white mark, and things bad and unlucky with a black one. In allusion to this, the Stoic is supposed to ask the question in the preceding line, which is, not only whether his opponent has been taught to distinguish the appearances of good and evil, but whether he has particularly noted down what a wise man ought to follow, and what he ought to avoid. See Hor. lib. ii. sat. iii. l. 246. Mendoza sum timimat, for mendose: Graciam.

109. "Moderate, &c."] Are your desires confined within the bounds of moderation?

—"A confused household."] Your household-establishment frugal, and not expensive—contracted within a little compass; or perhaps by presso lare, may be signified a small house.

—"Kind to your friends."] Dulcis —obliging, sweet, agreeable. See Hor. lib. i. sat. iv. l. 135.

110. "Sometimes faster," &c.]—Judging rightly when it is a time to withhold, and when to give. Here perhaps is an allusion to the public granaries, or magazines of corn at Rome, which, at a time of dearth and want, was dealt out in doles to the citizens, on producing their tickets, but, at other seasons, locked up. Jam nunc—lit. just now—i. e. just at a proper time.

111. "Can you pass by money," &c.] Alluding to a practice among the boys at Rome, who used to fasten a piece of counterfeit money to the ground, or stick it in the mud, with a string tied to it; and if any miserly fellow coming by, and imagining it to be real, stooped to pick it up, they snatched it away, and laughed at him.

In triste famam qui se demittit ob anomum.

112. "Mercurial spirit."] Mercury was the god of gain; hence a desire of gain is called salvia mercurialis. Metaph. from gluttons, who, at beholding some dainty dish, have their spittle increased in such a manner, that if they did not swallow it, it would run out of the mouth. This we call, the mouth watering. Can you see money without your mouth watering at it? i. e. without being greatly delighted, and coveting it?

113. "These."] All these good qualities.

114. "Pratær and Jupiter prœlitiones."] I then allow you to be free in the sight of God and man—i. e. not only with respect to the liberty of the body, which you received from the prattor, but with respect to freedom of the mind, of which Jupiter alone is the author.

115. "But if you."] Now he comes to the other side of the question—

—"Since you."] Since you, but a little before your manumission, were just like what we were till taught by
SAT. V.

PERSIUS'S SATIRES.

"Have you first marked those with chalk, then these with a coal?"

"Are you moderate in your wish— with a confined house— hold— kind to your friends?—"

"Can you sometimes fasten, and sometimes open your granaries?"

"And can you pass by money fixed in mud, Nor swallow with your gullet mercurial spittle?"

"When you can truly say, these are mine, I possess them— be thou Free and wise, the pretors and Jupiter propitious."

"But if you, since you were a little before of our meal, Retain your old skin, and, polished in front, Keep a cunning fox under your vapid breast: What I had above given I demand again, and bring back the rope."

"Reason has granted you nothing: put forth your finger, you sin:"

"And what is so small? but you will obtain, by no in- cense, philosophy— i.e. naturally full of ignorance and error.

"Of our meal."

Metaph. taken from loaves of bread, which are all alike, and taste alike, if made of the same flour— so mankind, having the same nature, are all corrupt."

116. "Retain your old skin."—

Metaph. taken from snakes, which cast off their old skin, and have a new one every year—p. 4. If you retain your old depraved manners and conduct (see L 76, 7.) and have not changed and cast them off.

"Polished in front."— Appearing with a countenance seemingly open and ingenious. Necquequam pelle decorum.

117. "Keep a cunning fox."—

Entertain wily, cunning, and deceitful principles within."

"Your vapid breast."— Within your rotten heart. See L 77, note. Numquam te fallaci animi sub vulpis latentes.

Hor. Ars Poet. 437.

118. "What I had above given."— i.e. What I just now granted; viz. that you are free and wise—"

"I demand again."— I recall."

"And bring back the rope."

Metaph. from leading beasts with a rope, which sometimes they lengthened, and gave the animal a good deal of liberty; but, if restive and mischievous, they shortened it to confine him. Thus the Stoic, who lengthened his allowance so far as to pronounce the man wise and free, supposing him to answer the description which he gives of those who are so, now, on finding the contrary, draws back what he had said, and reduces the man to his old narrow bounds of bodily freedom only."

119. "Reason has granted you nothing."— Whatever the pretor may have done, wisdom has done nothing for you."

"Put forth your finger, you sin."— The Stoics held, that there was no medium between wisdom and folly, that a man was either perfectly wise, or perfectly foolish; therefore, that the most trivial and indifferent thing, if done by the latter, could not be done aright, not even the putting forth of a finger."

120. "What is so small?"— "What can be so trivial as this?" yet, tri-
PERSII SATIRÆ.  SAT. V.

Hereat in stultia brevis ut semuncia recti,
Hec miscere nefas: nec cum sis cætera fœsor,
Tres tantum ad numeros satyri moveare Bathylli.
' Liber ego.' Unde datum hoc sumis, tot subdite rebus?
An dominum ignoras, nisi quem vindicta relaxat?

I, puer, et strigiles Crispini ad balnea defers,
Si increpuit, cessas, nugator?—Servitium acro—
Te nihil impellit; nec quiocquam extrinsecus intrat,
Quod nervos agitet—Sed si intus, et in jecore ægro
Nascantur domini, qui tu impunior exis

Atque hic, quem ad strigiles scutica et metus egit herulis?
Manc piger stertis. 'Surge,' inquit Avaritis: 'eja

vial as it is, it can only be done by the wise and free, as it ought, as every other action, of what nature or kind soever.

"Will obtain."

Rito signifies not only to sacrifice, but to obtain that for which the sacrifice is offered. See sat. ii. l. 75, and note.

121. "Half ounce of right," &c. In short, the Stoics held, that not a grain of what was right could reside within any but the wise and free, in their sense of the words; or, in truth, in any but their own sect—all the rest of the world they accounted fools and mad, and that though they were to offer incense, in ever so great a quantity, to the gods, yet they could never obtain a single fixed principle of what was right.

122. "To mix thee, &c., i.e. Wisdom and folly; there must be either all one, or all the other. See above, note on l. 119. It is impossible they should be mixed in the same person.

"A dizer."

Fœsor—a ditch-er, deliver, and the like—Q. d. A mere clown.

q. d. When, in every thing else—cætera, i.e. quad cætera, Græcian—you are as clumsy and awkward as a common clown, it is impossible that you should dance, even three steps, like the famous dancer Bathyllus. Perhaps the poet, by fœsor, alludes to the slaves, who were set to dig with fetters on their legs.

123. "The satyr Bathyllus." He was a famous dancer in the time of Nero, and, for his great agility and nimble movements, was surnamed the Satyr. Satantes Satyros. Vincti. ecl. v. 73.

The Stoic concludes this part of his argument with averring, that those who are not wise and free, as in every thing else they are unable to do what is right, so neither can they, in the most trivial or indifferent action; any more than an awkward clown could dance like Bathyllus for three steps together.

124. "I am free." "Aye, it is all very well," says Damis: "but I do insist upon it, that I am free, notwithstanding all you say."

"Whence take you this," &c. Datum is a technical term—when any thing is yielded, agreed, and granted as true, it is called a datum. "Now," answers the Stoic, "whence had you that datum, for so it appears to you, that you are free, because you have had your freedom given by the priest's wand, you who are put under (subdite) the power and dominion of so much error and folly!"

Comp. sat. iii. l. 28, and note.

125. "Are you ignorant," &c. — "Know you not any other master than he who exercised an outward authority over you till you were released from him by the priest's wand?" See before, l. 88, note.

126. "Go, slave, and carry," &c. I grant you that you have nothing to fear from your late master. If he were, in a loud and surly manner, to bawl out—"Here, slave, carry these scrapers," &c. and should you for the least delay—

"That a small, half ounce of right should be fixed in fools.
"To mix these is impossibility: nor, when as to other things
"you are a digger,
"Can you be moved to three measures only of the satyr
"Bathyllus."
"I am free."—"Whence take you this for granted, sub-
"jected by so many things?
"Are you ignorant of a master, unless he whom the wand
"relaxes?"
"Go, slave, and carry the scrapers to the baths of Cris-
"pinus,"
"If he has sounded forth—"do you loiter, trifler?" Sharp
"Servitude impels thee nothing, nor does any thing enter
"from without
"Which may agitate your nerves. But if within, and in a
"sick liver
"Masters are produced, how go you forth more un-
"punished,
"Than he, whom the scourge, and fear of his master, has
"driven to the scrapers?
"In the morning, slothful, you snore: "Rise," says
"Avarice,

However sharp and severe bodily serv-
itude may be, yet you have nothing
to do with it, it cannot enforce any
such orders upon you.
128. "Nor does any thing enter,
§c.] Nor can any thing, as threats,
or menaces, of being punished for not
obeying, enter into your mind, so as
to make you uneasy; all this I grant
—in this sense you are free.
129. "But if within:" If vice
and folly, generated within your dis-
ordered heart, are your masters, and
rule over you, so as to compel your
obedience to their commands.

Jecore agro. See Juv. sat. l 35,
and note.—The ancients looked on
the liver as the seat of the concupis-
cible and irascible affections, and
therefore jecore agro may be under-
stood, metaphorically, to denote the
diseased or disordered affections, for
vice is the sickness or disease of the
mind.
130. "How go you forth," §c.]—
How can you be said to be less liable
to punishment, from the slavery and
misery of your mind, than the poor
slave is, in a bodily sense, when com-
pelled to obey his master, from the
terror of bodily punishment. The
only difference between you is, he
serves his master, you your vices.
These were the instruments which
the Greeks and Romans made use of
to scrape their bodies after bathing,
and were carried to the baths by their
slaves. Driven to the scrapers—l. e.
has forced to carry the scrapers to the
baths, when ordered.
132. "Slothful, you snore." The
poet proceeds to illustrate and confirm
his argument (in which he has been
contending for the "slavery of all"
"but the wise," according to the
Stoic doctrine) by instancing the pow-
er of sloth, avarice, and luxury, over
the human mind, in its corrupted
state.

He introduces a dialogue between
Dama and Avarice. Avarice is sup-
posed to find Dama snoring a-bed in
the morning, in the luxurious ease of
his so highly-prized freedom.
—"Rise," says Avarice.] This
‘Surge.’

Et quid agam? rogitas? Saperdas advehe Ponto,
‘Castoreum, suppes, hebenum, thus, lubrica Coa.’
Tolle recens, primus, piper e sitiente camel.
‘Verte aliquid; jura.’ Sed Jupiter audiet. ‘Eheu,
‘Baro! regnatum digito terehrique salinum,
‘Contentus parages, si vivere cum Jove tendis.’

Jam pueris pellem succinctus, et cenophorum aptas: Ocius ad navem; nihil obstat quin trabe vasta
Ægeum rapias, nisi solers Luxuria ante

word, “Rise,” is repeated four

834 times. Thus Vice ceases not from its

importunity; and the answers of

Dama, “I will not;” “I cannot;”

what shall I do if I rise?” are a

lively representation of the power of

Idleness and sloth, when indulged.

This is finely described, Prov. vi. 9,


134. “Fish from Pontus.”] Saper-

das—a sort of fish which came from

Pontus, or the Black sea.


This signifies either beavers’ skins,
or what we call castor—i. e. the medi-
cinal part of the animal; both of

which were articles of traffic.

“Flexa.”] Stuppa, or stupa—

the coarse part of flax, tow, hards,

oakum to cark ships with.

“Elway.”] A black wood, well

known amongst us—the tree where-
of bears neither leaves nor fruit.

Ainsw.

“A Slippery Cow wins.”] From

the island Co, or Coos, in the Ægean

sea. They were soft, and of a lax-

tive quality; hence called lubrica.

136. “Take first the recent pepper.” Be

sure be at the market first, that

you may not only have the first

choice, but return to a better sale,

by coming home before the other

merchants.

Hor. lib. i. epist. vi. l. 32, 3.

“A Cave ne portus occupet alter
Ne Cytheris, ne Bithynia nego-
tia perdas.

“Thirsting camel.”] The eastern

people loaded their pepper and other

spices on the backs of camels. These

animals are said to endure thirst, in

their journeys over the deserts, for

many days together; wherefore, in a

part of the world where water is very

scarce, they are peculiarly useful.

137. “Turn something;”] Trade,

barter—i.e. as we say, turn the

penny.

“Swear.”] Do not mind a little

perjury upon occasion, either with

respect to the goodness of your wares,
or concerning the first cost, and what

you can afford to sell them at.

“Jupiter will hear.”] Dama is

supposed to raise a scruple of con-

science.

137-8. “Aias! simplicissim!”] Baro,
or varo—a servant that waited upon

the common soldiers, who was usually

very stupid and ignorant; hence a

blockhead, a dolt, a foolish fellow.

138. “To bore with your fingers;”

[c.] If you aim at living (i.e. living

in amity) with Jupiter, you must not

think of trading to increase your for-
tune, but must be content to live in

a poor, mean way. The poorer sort

of people lived upon bread, with a

little salt. Persius supposes the Stoic
to tell Dama, that if he would not

perjure himself, in order to get money

by trade, he must be content to put

his finger, and endeavour to scrape up

a little salt from the bottom of his

own poor salt-cellar; where there

were only a few grains left, from his

having done this often, in order to

give a relish to his palate, by licking

his fingers, after they had rubbed the

bottom of the salt-cellar, as if he

meant to bore it through. This is

proverbial, to express very great

poverty. Salem lingere signified to live

in the utmost poverty—to fare poorly.

PLAUT. Cervell. act iv. sc. the last.
"Rise."—You refuse—he urges—"Rise," says he.—"I cannot."—"Rise."
"And what shall I do?"—Do you ask?—bring fish from Pontus.
"Castor, flax, ebony, frankincense, and slippery Coan wines:
"Take first the recent pepper from the thirsting camel
"Turn something; swear."—"But Jupiter will hear."
"Alas!
"Simpleton, to bore with your finger the re-tasted salt-
cellar,
"Content you will pass your time, if you aim to live with Jove.
"Now, ready, you fit the skin to the slaves, and a wine-
vessel:
"Quick to the ship: nothing hinders, but in a large ship
"You may hurry over the Ægean: unless sly Luxury
of which ships are built; here, by metton, the ship itself. See Juv. sat. xiv l. 276. Viro. En. ill. 191.
140. "Now ready." ] Succinctus—literally, girl, trusted up. The ancients wore long loose garments, which, when they prepared to travel, they girded, or trusted up, about their loins, that they might walk the more freely. See Hor. lib. ii. sat. vii. 107. Hence, being ready, prepared; also nimble, expeditious. See Exod. xi. 11, former part. 1 Kings xviii. 46. Luke xii. 33.
"Fit the skin," &c.] They had wallets, or knapsacks, made of skins, in which they packed their clothes, and other necessaries, when they travelled either by land or sea.
You put your knapsack, and your cask of wine for the voyage, on the backs of your slaves, to carry on board.
141. "Quick to the ship." ] You lose no time, you hurry to get on board.
"Nothing hinders." ] Nothing stands in your way, to prevent the immediate execution of your plan, or to discourage you—unless—See 1. 142, note 2.
"A large ship." ] Trabe is a beam, or any great piece of timber,
Seductum moneat; "Quo deinde, insane, ruis? Quo?"
"Quid tibi vis? calido sub pectore mascula bilis
Intumuit, quam non extinxerit urna cicuta."
"Tun' mare transiliat? Tibi, torta kannabe fulto,
Caena sit in transtro? Veientanumque rubellum
Exhaele, vapidâ læsum pice, sessiles obba?
"Quid petis? ut nummi, quos hic quincunce modo
Nutrieras, pergant avidos sudare deuntes?
Indulge genio: carpamus dulcia; nostrum est
Quod vivis: cinis, et manes, et fabula fies.

seduced and enthralled by Luxury, you should listen to her admonitions.
Ante—i.e. before you put in practice what Avarice and Lust advised.
143. "Whither hence," &c.—Whither from that warm and comfortable bed of yours, on which you so delightfully repose yourself, are you running headlong (ruis), like a madman as you are? See l. 139.
144. "Manly bix," &c.] Masculus—manly; hence manly, stout, hardy, than which nothing is more opposite to luxury. Your warm breast—i.e. hated and inflamed with the ardent desire which now possesses you to face the danger of the seas; for this an hardy rage is risen up, (intumuit) swells within you, says Luxury, and prompts you to this dangerous resolution.
145. "Urne of hemlock." An urn was a measure of about four gallons. Cicuta—an herb like our hemlock, the juice of which was of an extremely cold nature, so as to be a deadly poison, when taken in a certain quantity. Also a sort of helletom, administered medicinally, in madness, or frena, to cool the brain. See Ainsaw. Cicuta, No. 1, 2.
Quae poterrunt unguarum satìs expurgare cicuta.

Hon. epist. ii. lib. ii. 33.
146. "Can you cross the sea?"—Can you be so forgetful of the blanishments of ease and luxury, as to subject yourself to the dangers and inconveniences of a sea-voyage?
"A supper," &c.] Instead of an elegant and well spread table, can you bear to eat your supper upon a rough plank; and instead of an easy couch, to be supported by a coil of cable, by way of a seat?
147. "Red Velum vinea." A coarse, bad wine, such as seamen carried with them among their sea-stores. See Hom. lib. ii. sat. ii. l. 143.
148. "The broad-bottomed jug." Obba—a bowl or jug with a great belly and broad bottom, that siteth, as it were—sessilis. This sort of jug, or bowl, was peculiarly useful at sea, because not easily thrown down by the motion of the ship.
"Exhalare." Cast forth the fumes of.
"Injured by nasty pitch."—Smelling and tasting of the pitch, which with every thing on board a ship is daubed—this, perhaps, was the case with the obba; or the pitch may be meant, with which the vessel which held the wine was stopped, and which being of a coarse sort, might give a disagreeable taste to the liquor.
149. "What seek you?" What errand are you going upon? Is it to make better interest of your money, than you can make by staying at home?
"Modest five per cent." This, as among us, was not reckoned curious, but modest—i.e. moderate, legal interest.
150. "Nourished." Metaph. from nourishing, nursing, fostering a child, making it thrive and grow; hence applied to money, as increasing it by care.
"To satièr." Metaph. from the effect of toil and labour—these must attend those who endeavour to make extraordinary interest of their money, by trading to foreign countries.
"Admonish you before seduced"—"Whither thence, madman, do you rush? Whither? what would you have? under your warm breast manly bile Has swelled up, which an urn of hemlock could not have extinguished. Can you cross the sea? to thee shall there be a supper on a bench, Propped with twisted hemp? and red Veientan wine Shall the broad-bottomed jug exhale, injured by nasty pitch? What seek you? that money, which here with modest five per cent. You had nourished, should go on to sweat greedy cent. per cent.? Indulge your genius—let us pluck sweets—It is mine That you live: you will become ashes, and a ghost, and a fable.

150. "Greedy." Mataph. from an immoderate desire of food. Those who strive to make exhorbitant interest of their money, may well be called greedy of gain; and hence the epithet greedy is applied to the gain itself.

— "Cent per cent." Deux— a pound lacking an ounce. A duodecim, una dempra uncia. Eleven ounces—eleven parts of any thing divided into twelve: so that deunces here signifies eleven pounds gained by every twelve, which is gaining very near cent. per cent. as we say.


— "Pluck sweets." Mataph. from plucking fruits or flowers. Hor. lib. i. ode ii. 1. 8. "Carpe diem. q. d. Let us seize on and enjoy the sweets of life.

This sentiment is finely expressed in the apocryphal book of Wisdom, ch. ii. 6. et seq.

Luxury has been dissuading Dama from attempting his voyage, by representing the dangers and inconveniences which must attend it: now she invites him to stay; that he may not lose the pleasures of ease and luxury, which the shortness of life affords him but a little time for the enjoyment of.

151-2. "Mine that you live."] l. c. It is owing to me, says Luxury, that you enjoy the pleasures and sweets of life, without which, to live is not life. —Bios θεία δειματός ιρί ζην θεία says the Greek proverb. Among us —"May we live all the days of our life," is a common convivial expression.

Horace, on another occasion, says to the muse Melpomene, Quod spiro et, placeo, si placeo, tuum est. Lib. iv. ode iii. l. 24.

152. "Become ashes."] You will soon die, and be carried to the funeral pile, where you will be burnt to ashes. —"A ghost."] Manses—a spirit separated from the body.

— "A fable." Fabula, (from for -faris, to speak or talk,) a subject of discourse. Persius, here, some think to allude to Horace’s fabuleque manes—i. e. manes de quibus multa sunt fabulae—the manes who are much talked of. Lib. i. ode iv. l. 16.

But as the Stoic is here speaking as an Epicurean, who believes body and soul to die together, I should rather
think that fabula here means an invented story, a groundless tale—for such they looked upon the doctrine of a future state. See Wisd. ii. 1-9.

"A nothing but an old wife's tale." DRYDEN.

Soor wilt thou glide a ghost for goose's chat. BREWERER.

153. "Live mindful of death."—
q. d. Memento Mori.

Dum lectis in robis jucundis vive beatus:
Vive memori quam sic avi brevis.
Hor. lib. ii. sat. vii. 186, 7.
"The hour flies." Jow.

Currit evas iter asas.
Hor. lib. ii. ode vi. 13, 14.
Sed fugit interea, fugit irreparabile tempus.
Virg. Georg. iii. 1294. Comp. En. x. 4, 7, 8.
"This, which I speak, is from thence." The time in which I am now speaking is taken from thence—i. e. from the flying hour. See Hor. lib. i. ode xi. 1. 7.

Dum lugurit fugerit invisa
Aetas.
The late Lord Hervey, in a poetical epistle to a friend, applies this very beautifully:
"Even now, while I write, time steals on our youth, and a moment's cut off from our friendship and truth."
The whole of Luxury's argument amounts to—"Let us eat and drink, for to-morrow we die." Isai. xxii. 13. 1 Cor. xv. 32.

154. "Lo, what do you say?" The Stole now turns his discourse, imme-
diately, as from himself, to Dama, whom he has represented as base by Avarice and Luxury, and at a loss which to obey. Now, says be, what can you do, under these different solicitation?

—"You are divided," &c. Metaph. from angling, with two hooks fixed to the line, and differently baited, so that the fish are doubtful which to take.

153. "This do you follow," &c. Hunc—dominium understand. Which master will you follow—Avarice or Luxury.

—"By turns it behoves," &c.——The truth is, that you will sometimes go under, or yield to, the dominion of the one, sometimes of the other, alternately—acipi pi obsequio—doubting which you shall serve most.—Aliusserum—a-um. See Airsw.

156. "Wander." &c. Oberes—be like one that is at a loss, and wanders up and down; you will wander in your determinations which to serve, at times, their commands being contrary to each other. Avarice bids you get more—Luxury bids you enjoy what you have.

157. "Withstood," &c. Perhaps for once, or so, you may refuse to obey their most important solicitation and command; but do not, from this, conclude, that you are free from their service. It is not a single instance, but a whole tenor of resistance to vice, which constitutes freedom. Instanti—earnest, urgent.

159. "A dog," &c. A dog may struggle till he breaks his chain, but
SAT. V.

PERSIUS’S SATIRES.

“Live mindful of death; the hour flies: this,
which I speak, is from thence.”

“Lo, what do you? you are divided different ways with
a double hook.

This do you follow, or this? By turns it behoves that
you go under,
With doubtful obsequiousness, your masters: by turns,
you may wander.

Nor can you, when once you have withstood, and have
refused to obey
An instant command, say ‘I now have broken my
‘bona.’

For also a dog, having struggled, breaks the knot: but
to him,
When he flies, a long part of the chain is drawn by his
neck.

Davus, quickly (I command that this you believe) to
finish griefs
Past I meditate: (Charrestratus, his raw nail
Gnawing, says these words) shall I, a disgrace, oppose
my sober

then runs away with a long piece of
It hanging to him at his neck, by which he is not only incommoded in
his flight, but easily laid hold of, and
brought back to his confinement.
Canis—here feminine—lit. a bitch.

So will it be with you; you may
break loose; for a while, from the
bondage and service of vice, but
those inherent principles of evil, which
you will carry about you, will hinder
your total escape, and make it easy
for the sollicitations of your old mas-
ters to reduce you again into bondage
to them. Therefore, while there
remains any vice and folly within you,
you will be a slave, however you
may call yourself free.

162 “Davus” &c.] The Stoic,
in confirmation of his main argu-
ment, to prove that “all but the
wise are slaves,” having instanced
sloth, avarice, and luxury, as lording
it over the minds of men, now pro-
ceeds to shew that the passion of love
is another of those claims by which
the mind is bound.

He introduces a scene in the
Eunuch of Menander, from which
Terence took his Eunuch, where the
lover is called Charrestratus (in Te-
rence, Phaedria) communicating to his
servant Davus (in Terence, Phormio)
his intention of leaving his mistress
Chrysea (in Terence, Thale).

“Davus,” says Charrestratus—
“(and I insist on your believing me
to be in earnest), I am thinking to
give up my mistress, and to do this
shortly—cite—and thus to put an
end to all the plague and unseason-
which she has cost me.”

162–3. “His raw nail gnawing,”
&c.] Biting his nail to the quick; a
very common action with people in
deep and anxious thought.

163. “Shall I, a disgrace.”] g. d. Shall I, who have made myself a dis-
grace to my family by keeping this
woman—
“Oppose.”] Act contrary to the
wishes and advice of my sober rela-
tions?

Siccus signifies actum, in opposition
to uvidus, soaked, mellow with il-
quor. Hor. ode iv. 1 28–40.

Dicitus integro
Sicco mane die, dicitus uvidi

Cycn Sol oceano subest.

Hence sicco means sober, orderi

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Sicco mane die, dicitus uvidi

Cycn Sol oceano subest.

Hence sicco means sober, orderi
people in general, in contradistinction to rakes and libertines.

164. "Paterne estate," &c.—

Spend, and diminish my patrimony, at the expense of my reputation.

165. "An obscure threshold,") At the house of an harlot. Synece. limen

for somnus.

"Wet doors," &c.—The doors wet with the dew of the night—

shall I serenade her at midnight,

when I am drunken, and have put

out the torch with which my ser-

vant is lighting me home, for fear

of being seen and known by the

passers by?"

167. "Well done," &c.—"Well

done, my young master," says Da-

vus, "I hope you will come to your

senses at last?"

"Repealing gods," &c.—It was

usual to offer a thank-offering to the

gods, on a deliverance from any dan-

ger: hence Davus bids his master sa-

crifice a lamb—disse depellentibus—
to the gods, whose office it was to re-
pel and keep off evil. Perhaps Cus-
tor and Pollox are here meant, as they

were reckoned peculiarly to avert
mischief. See Delph. note. Horace

sacrificed a lamb to Faunus, the god of

the fields and woods, for his escape

from the falling tree. Lib. ii. ode

xxvii. ad fin. Averrenicus. Deus quia

mala avertit. AINSW.

168. "Think you Davus," &c.—

Here the young man wavers in his

resolution, and shews that he is still

a slave to his passion for Chrysis—he

cannot bear the thought of making her

unhappy.

"You will be child,") Answers Da-

vus. Is this the way in which you

say to put an end to all the plague

and uneasiness of this amour, to be

thus irresolute, and unable to bear the

thought of her tears for the loss of you? Alsaks how you trifle with your-

self!"

"You will be child," &c.—

O foolish youth, when once Chrysis

finds out that you are so fond of her,

that you cannot bear to grieve her by

forsoaking her, she will make the ad-

vantage of it; she will let you see

her imperiousness, and will not only

scold, but beat you.

"Red slipper,") Soles—a kind

of pantofle, or slipper, covering only

the sole of the foot, and fastened with

laces. It was a fashion among the

fine ladies to have these of a red or

purple colour, as well as to make use

of them for the chastisement of their

humble admirers.

Thraso is represented by Terence

(Eun. act v. sc. vii.) as intending, after

his quarrel with the courtier Thais,

to surrender himself to her at discre-

tion, and to do whatever she com-

manded. The parasite GNATHO

says—Qid est?

THRASO. Quis minus quam Hercules

servitii Omphale? 3

GN. Exemplum placet: Ul

tinam tibi committis videsan
dalio caput.

From this answer of Gnavo, it

seems likely that there was a representa-

ted, on the Athenian stage, some

comedy on the loves of Hercules and

Omphale, in which that hero was

seen spinning of wool, and his mis-

tress sitting by, and beating him with

her sandal, or slipper, when he did

wrong. To this our poet may per-

haps allude. See the ingenious Mr,
SAT. V.

PERSIIUS'S SATIRES.

"Relations? Shall I my paternal estate, with an ill report,
"Spend at an obscene threshold, while, before the wet
"doors.
"Of Chrysis, drunken I sing with an extinguished
"torch?"—
"Well done, boy, be wise: to the-repelling gods a lamb
"Smite:"—"But think you, Davus, she will weep, being
"left?"
"You trifle—you will, boy, be chidden with a red
"slipper,
"Lest you should have a mind to struggle, and bite the
"tight toils:
"Now fierce and violent: but, if she should call, without
"delay you would say—
"What therefore shall I do? now, when she can send for
"me, and willingly
"Supplicate, shall I not go?"—"If whole and entire from
"thence

Colman's translation of this passage, and the note.

170. "To struggle." i. e. That you may not again attempt your liberty. Metaph. from the fluttering of birds when caught on some twigs, who flutter their wings to free themselves, by which they are the more lamed, and rendered more unable to escape. MARSHALL.

Sic aves dum viscum trepidantes excutiunt, plumas omnibus lillnunt. 

Seneca, de Ira. 

Trepidato does not always signify trembling through fear, but sometimes to hasten, to bustle, to keep a clutter.

Dum trepidant aee.

Virg. En. iv. 121; and ix. 114.

So struggling to get free from a haughty mistress:

Ac veluti primo Taurus detraectat areto,

Mox venit assueto mollis ad arena

jacens,

Sic prima juvenes trepidant in amore

floros,

Dehinc domini posthaec aqua et

iuiquam ferrunt.

Propert. lib. ii.

"And bite," &c. Metaph. from wild beasts taken in nets, or toils, who endeavour to free themselves by biting them asunder.

In short, Chrysis will so use you, if you again put yourself in her power, that you will not dare to attempt a second time to escape her.

171. "Fierce and violent." Now you are not with her you can bluster stoutly.

"Call," i. e. Invite you to come to her—

"Without delay," &c. You would instantly change your note, and say—

172. "What therefore, &c." These are almost the words of Thedria, in Ter. Eun. act i. sc. i. l. 1. 2.

Quid ignis faciem? non cam, ne

nunc quidem

Cum accessor ulterro?

Horace also has imitated this passage:

Nec nunc cum me vocet ulterro

Accedam. Lib. ii. Sat. iii. 263.

173. "Whole and entire," &c. —"If when you left her, you had been entirely heart whole, and had shaken off the yoke of lust and passion, you would not—nec nunc,

"not even now—return to her, even though she has sent to entreat you to do it; but, from your thought of yielding to her intreaties, I see very plainly that, notwithstanding all your deliberations about leaving her, you are still a slave to her."
EXIENS, nec nunc. Hic, hic, quem quærimus, hic est:
Non in festoq; licitor quem jactat ineptus.

Jus habet ille sui, palpo quem ducit hantem
Cretata Ambitio? Vigilla, et cicer ingere larga
Rixanti populo, nostra ut Floralia possint
Apriem memini se saepe! quid pulchrior?—At cum
Herodis venire, unctique fenestrâ

174. "Whom we seek." The man who can so far emancipate himself from his passion, as to free himself from its dominion, so as no longer to be a slave to it, which Charisstratus would have proved himself, if he could have kept his resolution against all solicitations to break it; this is the man I mean, says the Stoic, this is the man I allow to be free.

175. "Not in the world." The better to explain this place, as well as l. 88 of this Satire, it may not be amiss to mention, particularly, the ceremony of manumission.

"The slave was brought before the consul: and, in after-times, before the praetor, by his master, who, laying his hand upon his servant's head, said to the praetor—Hunc hominem librum esse volo, and, with that, let him go out of his hand, which they termed—e manu emitteris, whence manumission: then the praetor, laying a rod upon his head, called vindicta, said—Dico eum librum esse mores Quiritum; and turned him round on his heel. See l. 75, 6. After this, the lictor, taking the rod out of the praetor's hand, struck the servant several blows upon the head, face, and back, (which part of the ceremony Persius refers to in this line,) and nothing now remained but Filio donare, to present him with a cap in token of liberty, and to have his name entered in the common roll of freemen, with the reason of his obtaining that favour." See before, l. 88. See KEMET, Antiq. p. 100.

"The foolish lictor." Persius, here, is either used in contempt of the lictor, who was a sort of page, that carried the fasces before the praetor, and usually, perhaps, an ignorant, illiterate fellow; or it may be used in the sense of unapt, unfit, improper—i. e. to convey true liberty to the slave, whom he struck with the rod, in that part of the ceremony which fell to his share.

—"Shakes." Jacto—Is to shake or move; to move to and fro, as in the action of striking often; also to brag or boast.

176. "Right of himself." The poet now instances, in the vice of ambition, another chain which binds the enslaved mind, and which hinders that freedom for which our Stoic is contending.

Can he call himself his own master—meus, l. 88; or say that he is sui juris—i. e. that he can dispose of himself as he pleases, as having a sovereign right over his own person.

—"Worm gaping." Hantem—gaping after, coveting greatly, like a creature gaping for food.

—"With its lure." Palpam—l. lit. a gentle, soft stroking with the hand; hence obtundere palpam aliue—to wheedle, flatter, or coax. AINSW.

176-7. "Chalked ambition." This expression alludes to the white garments worn by candidates for offices; in these they went about to ask the people's votes, and from these white garments, which made still whiter they rubbed over with chalk, they were called candidati.

177. "Ambition." Literally signifies a going about, from ambitus; hence a suiting or canvassing for favour—hence that desire of honour and promotion, which is called ambition.

—"Watch." Says Ambition; always be upon the look out; lose no opportunity to make yourself popular.

—"Heap witches largely." Those who aspired to public offices, endeavoured to gain the votes of the people by donations and largesses. These kinds of public bribes consisted in
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"You had come forth, not now."—"This, this, this is he,
"whom we seek,
"Not in the wand which the foolish lictor shakes. 178
"Has he the right of himself, whom gaping, with its
cure, chalked
"Ambition leads? Watch: and heap vetches largely on
"the
"Quarrelling people, that our feasts of Flora sunny old
"men
"May remember: what more glorious? but when
"The days of Herod have come, and in the greasy
"window

pessa, beans, lupines or vetches, given away among the people. The Romans ran to such extravagance on these occasions, that several of the richest entirely ruined themselves. Julius Caesar employed in such largesses near a million and an half more than his estate was worth.

In cisco aqua fusa bona tu per-
diquae lupins,
Latas tu in cirro spaltiere, aut
encea ut dicit—

Hor. lib. ii. sat. iii. 1. 182, 3.

178. "Quarrelling people." Quarrelling about their shares in the largesses and donations; or, as we see at our elections, about the interests of the different candidates, whom they severally espoused.

"Our feasts," &c. That the feasts which we gave, marked by our great liberality, may never be forgotten, to the latest age of those who attended them.

"Feasts of Flora." Flora was a noted courtesan in Rome, who having gotten a large sum of money by prostitution, made the Roman people her hear; but they, being ashamed of her profession, made her the goddess of flowers.

In honour of her, feasts were held, and games exhibited, which were provided by the ¤dile, who, on this occasion, was very liberal in his donations to the people, in hopes of gaining their votes for an higher place in the magistracy. The Floralia were held on the 28th of April.

"Sunny old men."] Apricis sex-
old men who loved to bask in the sun, the warmth of which was very acceptable to their cold habit of body, which old age brought on; their delight was to bask on a sunny bank, and talk over old times.

In the well-known, beautiful ballad of Darby and Joan, the poet has made use of this idea, as one description of the amusement of old age—Together they talk about,

Or sit in the sun at the door—

179. "What more glorious?"

Than thus to recommend ourselves to the people, gain their favour, and leave a lasting memory of our munificence? Iron.

Another chain in which the human mind is held in superstition; to this all but the wise are slaves. He instances this in those Romans who had addicted themselves to many of the Jewish rites and superstitions, for such their whole religion appeared to the heathen. See Juv. sat. xiv. L 96-106. We find, by Matt. xiv. 6, and Mark vi. 21, that the king's birth-day was an high festival, observed at Herod's court; and, by this passage of Persius, it appears to have been celebrated by the Jews at Rome also, particularly by the Herodians, who constituted a society in honour of Herod, after the manner of the Sodalitia at Rome. See Broughton, Bibliotheca—m. Herodians.

"Crusty windows."] They stuck up candles, or lamps, in their windows, in token of a rejoicing-day—they lighted them early in the day, and by their burning and guttering they made the frames of the windows on which they stood all over grease.
PERSII SATIRÆ.

Dispositæ, pingueb nubelam vomuère lucernæ,
Portantes violas ; rubrumque amplexa catinum,
Cauda natat thymini, tumet alba fidelia vino ;
Labra moves tacitus, recutitaque sabbata palles :
Tune nigræ leures, ovoque pericula rupto :
Hinc grandes Galli, et cum astro lusca sacerdos,
Incussère deos infantes corpora, si non
Prædictum, ter mane, caput gustaveris all.

Dixeris hæc inter varicosæ centuriones,

181. "Fat clod." I. e. Of smoke
—An exact description of the smoke
of a candle, or lamp, which is im-
pregnated with particles of the fat,
or grease, from which it ascends; as
may be seen on ceilings, or other
places, on which this smoke has
alighted, and which when they are
attempted to be cleared, are found to
be soiled with a mixture of soot and
grease.

Vanumere is a word well adapted to
express the discharge of the thick and
dull smoke from the wicks. See
Virt. Sacr. v. 682.

Stepus womanum tardum fumum.
The tow discharging tardy, languid
smoke.

182. "Bearing violas." They
adorned their lamps with wreaths of
violets, and other flowers, on these
occasions.

—"Embracé a red dish." Hy-
pallage, for the dish embracing the
tail of the fish. Thynnus, a large
course fish; the poet mentions only
the tail of it, which was the worst
part—this he does, probably, by way
of derision of the Jews' fastal-dinner.
The dish, of red earthen-ware.

—"White pitcher." An earthen
vessel, a white crock of earth.
—"Scilla." Is filled up to the
brim—or tumet may imply, that the
wine was bad and in a fermenting state,
frosting up above the brim. Every
circumstance of the entertainment
seems to be mentioned with a tho-
rough air of contempt, and to denote
the poverty of the Jews.

184. "Silent you waste your lips." You
join in the solemnity, you attend
at their prosecution, and like them,
mutter prayers inwardly, only mov-
ing your lips. See sat. ii. i. 6.

—"And fear." Pallidus is used by
our poet elsewhere to denote haré
study, which occasions paleness. See
sat. i. l. 121; and sat. iii. 65. Here it
is used to denote that superstitious
fear, which occasions, from yielding
to it, a pale and wan appearance in
the countenance.

—"Circumcised sabbath." Recutita
sabbata. Hypall. for sabbata recutitorum—the sabbaths of the cir-
cumcised. Palles sabbata, here, is
equivalent to metusorum sabbata—
Juv. sat. xiv. l. 96—q. d. By de-
grees you will enter into all the Jewish
superstition.

The word sabbata, in the plural,
may here denote, not only the sabbat-
then-days, but all the Jewish holi-
days, which were days of rest from
labour; among others, the festival
which they had instituted in honour
of Hector's birth-day.

185. "Then black hobgoblins."—
The mind enslaved by superstition,
falls from one degree of it into an-
other.

Lemures—ghosts, spirits that walk
by night, hobgoblins; quasi Lemures
from Remus, whose spirit was sup-
posed to haunt his brother. AIMew
Nocturnæ lemares. Hor. ep. ii. lib. ii.
l. 203. They are only supposed to
appear by night—hence called black.

—"Dangers from a broken egg." The
ancients had a superstition about
egg-shells: they thought, that if an
egg-shell were cracked, or had an
hole bored through at the bottom of
it, they were subject to the power of
sorcery.

This is contrary to the superstition
of those, who, in the days when
witches were believed in, always broke
the bottom of an egg-shell, and
crossed it, after having eaten the egg,
lest some witch should make use of it
in bewitching them, or mailing over
"The candles disposed, have vomited a fat cloud,
"Bearing violets; and, having embraced a red diabh,
"The tail of a tunny-fish swims, the white pitcher swells
"with wine;
"Silent you move your lips, and fear circumcised sabbaths:
"Then black hobgoblins, and dangers from a broken egg:
"Hence huge priests of Cybele, and a one-eyed priestess
"with a sistrum,
"Have inculcated gods inflating bodies, if you have not
"Tasted, three times in the morning, an appointed head
"of garlick.
"If you say these things among the veiny centurions,

the sea in it, if it were whole. See

Drayden's note.

For an instance of national superstition, as ridiculous as any that can be imagined, I would refer the reader to the solemn public statute of 1 Jac. I. c. 12. against witchcraft, now repealed by 9 Geo. II. c. 5.

116. "Hence." I. c. From this superstitious principle in the minds of men, they are led from one degree of credulity to another: of this advantage has been taken by the priests of Cybele, and of Isis, to fill them with groundless terror.

116. "Huge priests of Cybele." See those described at large. They were called Galli, from Gallus, a river of Phrygia, the drinking of which made people furious. So Ovid, Fast. iv.

Inter sit, viridem Cybelem altasque
Celeas,
Amnis it insana nomine Gallus ayce.
Qui bibit inde fert, &c.
Persius calls them grangel-Juven.

al says, ingens semilvir, &c. They were usually of great stature, owing, as has been said, to their castration, which increased their bulk. Their strange, mad gestures, and their extraordinary appearance, as well as their loud and wild vociferation, had great effect upon weak and superstitious minds.

"One-eyed priestess with a sistrum." The superstition of the Egyptian goddess Isis had been transferred to Rome, where she had a temple. She was represented with a sistrum, a sort of brazen or iron timber, with loose rings on the edges in her hand. Σίστρον, from στειρέω, to shake—its noise proceeding from its being shaken violently, and struck with the hand, or with an iron rod.

The priestess of Isis, when celebrating the wild rites of Isis, carried a sistrum in her hands, in imitation of the goddess, and had great influence over the minds of the superstitious.

The poet calls her one-eyed—perhaps this was her situation, and that she pretended to have lost an eye by a blow from the sistrum of Isis; for it seems that this was the way which the goddess took to avenge herself on those who offended her.

Decurrent quasdamque volat de corpore nostro
"Isis, et irato feriat mea lumina sistro.

Juv. sat. xiii. l. 92, S. See the note there, on l. 93.

117. "Have inculcated, &c.—These vile impostors, when once the mind is enslaved so far by superstition as to receive their impositions, will inculcate their absurd and wild notions as so many truths—they will persuade you, that the gods which they serve will send dropsey, and other swellings of the body, unless you use some annulet or charm to prevent it; such as eating a head, or clove of garlic, for three mornings successively.


119. "If you say these things," &c. If you were to discourse, as
Continuo crassum ridet Pulsenius ingens,
Et centum Græcos curto centusse licebit.

I have done, in the hearing of one
of our rough centurions (comp. sat.
iii. l. 77.) in order to prove the
slavery of all men to vice and folly,
except the wise, he would set up a
loud horse-laugh at you.

188. "P'ingy." Variorum, having
dep. to cheapen a thing, to bid money
for it, to offer the price.

190. "Huge Pulsenius." The
name of some remarkable tall and
lusty soldier of that day—put here
for any such sort of person.

—"Rudely laughed." Crassum ri-
det, for crasse ridet. Græcisem.

191. "And cheapens." Licet et,
most of which first came from Græcos.
SAT. V. PERSIUS'S SATIRES.

"Immediately huge Pulfenius rudely laughs,"

"And cheapens an hundred Greeks at a clipped centussia."

"A clipped centussia." Centussia, a rate of Roman money, amounting to about six shillings and threepence of our money.

"Clipped." Curtained, battered—short of its nominal value, like bad money among us.

q. d. If Pulfenius, the centurion, were to bear what I have said on the subject of liberty, he would only laugh at it, but, if he were asked what he would give for an hundred philosophers, he would not offer a good six and three-penny piece for them all. However, though you may be of the same mind, Dama, yet what I have said is not the less true, nor are philosophers the less valuable in the eyes of all the wise and good.
Satira Sexta.

ARGUMENT.

Persius addresses this epistolary Satire to his friend Cassius Bassus, a lyric poet. They both seem, as was usual with the studious among the Romans, in the beginning of winter, to have retired from Rome to their respective country-houses; Persius to his, at the port of Luna, in Liguria; Bassus to his, in the territories of the Sabines.

The Poet first inquires after his friend's manner of life

AD CÆSIUM BASSUM.

ADMOVIT jam bruma foco te, Basse, Sabino?
Jamne lyra, et tetrico vivunt tibi pectine chordæ?
Mire opifex, numeris veterum primordia rerum,
Atque marem strepitum fidis intendisse Latinæ;
Mox juvenes agitate jocos; et, pollici honesto,

Line 1. Sabine fire-hearth.] The ancient Sabines were a people between the Umbrians and Latins, but, after the rape of the Sabine women, incorporated into one people with the Latins, by agreement between Tatius and Romulus. This part of Italy still retained its name; and here Bassus had a country-house, to which he retired at the beginning of winter, for the more quiet and convenient opportunity of study. This was not far from Rome.

—Fire-hearth.] So focus literally signifies, quod foveat ignem—Aitexw., but it is sometimes used for the whole house, by synece. and, perhaps, is so to be understood here. Sometimes, by meton. for the fire.
2. Does now the lyre.] The lyre was a stringed instrument, which gave a soft and gentle sound when touched with fingers; but when struck with a quill, which, when so used, was called pecten, gave a louder and harsher sound.

The language here is figurative—the lyre stands for lyric, or the softer and gentler kind of poetry; and the strings or chords, being struck tetrico pectine, with the rough or harsh quill, denote the sharper and severer style of verse. The poet inquires whether Bassus, in his retirement, was writing lyric verses, and whether he was also employing himself in graver or severer kinds of composition.

—Live to thee.] When an instrument lies by, and is not played on, it may be said to be dead, and when taken up and played on, the strings may be said to be alive, from their motion and sound.
3. Admirable artist!] Opifex—lit. a workman: it also means an inventor, deviser, and framer.
Sixth Satire.

ARGUMENT.

and studies, then informs him of his own, and where he now is. He describes himself in his retirement, as quite undisturbed with regard to care or passions; and, with respect to his expenses, neither profuse nor parsimonious. He then treats on the true use of riches; and shews the folly of those who live sordidly themselves for the sake of leaving their riches to others.

TO CÆSIUS BASSUS.

HAS winter already moved thee, Bassus, to thy Sabine fire-hearth?

Does now the lyre, and do the strings, live to thee with a rough quill?

Admirable artist! in numbers the beginnings of things

To have displayed, and the manly sound of the Latin lute;

Then to agitate young jokes, and with an honest thumb

—in numbers.] i. e. In verses—in metre.

—the first beginnings—the history of the earliest beginnings of things. So Ovid, Met. lib. i. l. 3. 4.

—Primiœque ad origine mundi
Add mea perpetuam deducite tempora carnem.

Some understand the poet to mean, that Bassus had written a treatise in verse, concerning the original beginning or rise of old and antiquated words, reading, after many copies, veterum primordia vocum—and that Bassus was not only a good poet, but a learned antiquary. But rerum affords the easiest and most natural sense—Malim ignitiur cum Cæsarebono et alii quilibet, Θεσπρινας et μυστρας intelligere. See Delph. note.

4. Display.] Intendisse—lit. to have stretched. The sound is given from instruments by the tension of the strings.

—Manly sound of the Latin lute.] i. e. To have written Latin lyric verses in a noble, manly strain.

Among the Greeks they reckon nine famous lyric poets: but two among the Romans; viz. Horace and Cæsarius Bassus.

Horace calls himself, Romanæ aedícen lyrae. Ode ii. lib. iv. l. 23.

To be reckoned this was his great ambition, as appears, ode i. lib. i. ad fin. where he says to Mæcenas,

Quod si me lyricæ versibus laetasse,

non mihi prius ida saepe versuero.

5. Then to agitate young jokes.]—

Then, in light and lively strains, to describe the amours and frolics of young men.
Persi Satirae.  Sat. VI.

Egregios lusisse senes! — Mihi nunc Ligus ora
Intepet, hybernate meum mare; qua latus ingens
Dant scopuli, et multitā litus se valle receptat.
' Lunai portum est opera cognoscere, civis:'
Cor jubet hoc Enni; postquam desterti esse.

Meemides, quintus pavone ex Pythagoreo.
Hic ego securus vulgi, et quid praeparat auster
Infelix pecori: securus et angulus ille
Vicini nostro quia pinguior: et si adeo omnes
Ditescunt orti pejoribus, usque recusem

Curvus ob id minui senio, aut eumare sine uncto;
Et signum in vapidā nasso tetigisse lagenā.

5. Honest thund.] Meton, with truth and faithfulness, representing
the actions and words of older men, who have distinguished them-
selves in a more advanced time of life.

6. Ligurian.] i. e. Being now removed from Rome into Liguria.—
Ligurors, for Ligustica ora.

6-7. Coast grows warm.] Either from its situation near mountains,
which kept off the cold blasts of wind, or from the circumstance next mentioned, the agitation of the sea, which caused a warmth in the water.

Tučly, Nat. Deor. lib. ii. says—
"Sea agitated by the wind grow so
"warm, as easily to make us understand
"stand, that in those large bodies of
"water there is heat included: for
"that heat which we perceive, is not
"to be accounted merely external
"and adventurous, but excited by the
"agitation which is in the innermost
"parts of the water: this also happens to our bodies, when by motion
"they grow warm."

7. My sea is rough.] That is, the sea near Volaterra, a city of Tus-
cany, where Persius was born, and near which he now was.

—Large side, &c.] The rocks running out far into the sea, present an extensive side to the water, by which the waves are stopped, and a quiet bay formed.

8. The shore draws itself in, &c.] The shore retires, and forms a large circular valley between the mountains; which is another reason of the warmth of my situation; my house which is situated in that valley being sheltered from the wintry storms.

9. "Port of Luna."] So called from the shape of the bay in which it was situate, which, from the circular form of the shore, was like an half-moon.
—Lunai, per diestrum, for Leuna.
—"It is worth while," &c.] This line is from Ennius, who began his annals of the Roman people with—

Est operae pretium, O civis, cognoscere portum.

Luna.

10. The heart of Ennius, &c.] He was an ancient poet, born at Stradie, a town of Calabria: he wrote annals of the Roman people; also satires, comedies, and tragedies; but nothing of his is come to us entire. He died 169 years before Christ.

Cor means, literally the heart; and, by meton. the mind, wisdom, judgment. Perhaps the poet means to say, that Ennius, when in his right mind and sober senses, recommended the port of Luna to his countrymen, after he came out of his vagaries after mentioned.

—Dreaming, &c.] See prologue to sat. i. 1. 2, and note. Meemides was a name given to Homer, on account of his supposed birth at Smyrna, in the country of Macedon, i. e. Lydia.

11. Ifth from the Pythagorean peacock.] Some are for supposing Quintus, here, to be understood as a praenomen of Ennius; — but it should rather seem, as if Persius were here laughing at the extravagant idea of the Pythagorean doctrine of transmission, which Ennius for a while had received, and who is said to have dreamt that the soul of a peacock had transmigrated, first into Kephorus,
To have played remarkable old men. To me now the Liguarian coast
Grows warm, and my sea is rough, where a large side
The rocks give, and the shore draws itself in with much valley.
"The port of Luna it is worth while to know, O citizens:"
The heart of Ennius commands this, after he ceased dream-
ing that he was
10 Meonides, the fifth from the Pythagorean peacock.
Here [am] I, careless of the vulgar, and what the south,
Unfortunately to the cattle, may prepare: and unconcerned
because that corner
Is more fruitful than mine that's next to it: and if all,
Sprung from worse, should grow ever so rich, I, should al-
15 ways refuse,
On that account, to be diminished crooked with old age, or
to sup without a dainty,
And to have touched with my nose the seal in the vapid
cask.

then into Homer, then into Pythago-
ras, and then into Ennius; so that
he stood fifth from the peacock. See
Dyrd. Trans. and note on this place.
This is an evident banter on the
Pythagorean notion of the metempsy-
chosia.
12. Here am I, &c.] In this com-
fortable retreat of the port of Luna, I
trouble not my head about what people say of me.
—What the south, &c.] The south
wind, when it blew with any long
continuance, was reckoned very un-
wholesome, particularly to cattle. So
Vita, Gen. i. l. 4.4.
Arborina sequi, antiqua, Notus, pec-
corque sinister.
The poet seems to say, that he was
without care or anxiety in his retreat.
The modern Italians call this wind
Sirocco, or Scirocco, which blows
from the south-east.
13. That corner, &c.] Horace sat.
vi. lib. ii. l. 8, 9.
—O si angulis ille
Primum accedat, qui vincta denor-
mat agellum.
Persius took this angulis ille from
this passage of Horace.
14. And if all, &c.] If ever so
many of my inferiors, however lowly
and meanly born, should grow so
rich, adeo ditescant, as to have their
possessions exceed mine—
15. I should always refuse, &c.] I
should not make myself uneasy, so
as to fret upon that account, and to
bring on old age before my time, as
if bowed under a weight of years.
16. Sup without a dainty.] Unctus,
literally, is anointed, greasy, and ap-
plied to describe a dainty rich meal,
good cheer. Hence unctissimae conus.
See Ainsw. Uncus.
I will not live the worse; envy
shall not spoil my appetite; I will not
abate a single dish at my table, in or-
der to save up what would make me
as rich as my neighbour.
17. And to have touched with my
nose, &c.] I shall not bottle up dregs
of dusty wine, and then examine the
shell, which I have put on the mouth
of the vessel, as closely as if I meant
to run my nose into the pitch which
has received its impression, to try
whether any of my servants have
opened it.
q. d. I shall neither fret myself
into old age before my time with envy,
nor turn niggard, in order to save
money, that I may equal my richer
neighbours.
Discrep't his allia. Geminus, Horoscope, vario
Prodúc's genio. Solis natalibus, est qui
Tingat olus siccum muriá, vafcr, in calicée empta,
Ipsi sacrum irrorans patinæ piper. Hic bona dente
Grandia magnanimus peragit puer.—Utaro ego, utar:
Nec rhombos, ideo, libertis ponere latus;
Nec tenuem solers turdurnum nössë salvam.
Messe tenus propriá vive; et granaria (fas est)
Emole; quid metuas? occa, et seges altera in herbá est.

' At vocat officium. Trabe rupta, Bruttia saxa
' Prendit amicus inope: remque ommem, surdaque vols,

18. Another may differ, &c.] However such may be my way of thinking, yet as there are:
Mille hominum speces, et rerum
diario sars.—See sat. v. 58.
it is certain that others may differ from me in sentiments, with regard to these matters.
—O Horoscope.] Horoscopus here signifies the star that had the ascendant, and presided at one's nativity.
—O Horoscope.] Horoscopus here signifies the star that had the ascendant, and presided at one's nativity.
—O Horoscope.] Horoscopus here signifies the star that had the ascendant, and presided at one's nativity.  
9. d. Whatever astrologers may say, two persons, even twins, born under the same horoscope, are frequently seen to be produced with a different genius, or natural inclination.
19. These is, who, &c.] Of these twins, one of them shall be covetous and close, the other prodigal.
One of them will grudge himself almost the common comforts of life.
—On his birth-day.] This was usually observed as a time of feasting, and making entertainments for their friends.
—Dip his dry hervs.] Olus—eris—
any garden herbs for food—probably what we call a salde. Hor. lib. ii. sat. ii. l. 55, &c.

Instead of pouring oil, or other good dressing, over the whole, he, in order to have no waste, craftily contrived to dress no more than he ate, by dipping the herbs, as he took them up to eat, into a small cup of pichle:
of this he had no store by him, but bought a little for the occasion.

Murius was a kind of sauce, or pichle, made of the liquor of the tunny-fish—a very vile and cheap sauce.

21. Himself sprinkling, &c.] He would not trust this to a servant, for fear of his sprinkling too much, therefore did it himself.
—Sacred pepper.] Which he sets as much store by as if it were sacred. Hor. lib. i. sat. i. l. 71, 2.
Tuncum parcere sacræ
Coccus.
And lib. ii. sat. iii. l. 110.
Metuensque velut contingere saecrum.
—This.] I. e. The other twin, quite of a contrary disposition.
—A magnanimous boy.] Yet not grown to manhood, but having early a noble disposition. Iron.
22. His tooth.] By the indulgence of his luxurious appetite—meton—devours all he has.
—Dispatches a great estate.] i. e. Makes an end of a large estate, by spending it profusely upon his gluttony and luxury.
—I will use, &c.] For my part, says Persius, I will use what I have:
I say use, not abuse it, either by avare-
ices on the one hand, or by prodigality on the other.
23. Not therefore splendid, &c.]—
Not so sumptuous and costly, as to treat my freemen, when they come to see me, with turbot for dinner—
idea, i. e. merely because I would appear splendid.
24. Nor wise to know, &c.] Nor yet indulge myself in gluttony, or cultivate a fine delicate palate, so as to be able to distinguish the small difference between one thrush and another.

These birds, which we commonly translate thrasher, were in great repute as dainties. Some pretended to
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PERSIUS'S SATIRES. 403

Another may differ in these things: twains, O Horoscope, with a various
Genius you produce. There is, who, only on his birth-day;
Wily can dip his dry herbs in a cup with bought pickle,
Himself sprinkling on the dish sacred pepper. This a
magnanimous boy
With his tooth dispatches a great estate.—I will use, I will
use:
Not therefore splendid to put turbots to my freedmen,
Nor wise to know the small state of thrushes.
Live up to your own harvest: and your granaries (it is	right)
Grind out. What can you fear?—Harrow—and another
crop is in the blade.
"But duty calls. With broken ship, the Bruttian rocks
"A poor friend takes hold of, and all his substance, and
"his unheard vows

so nice a taste, as to be able to dis-
tinguish whether the bird they were
eating was of the male or female kind,
the juice of the latter being reckoned
most relishing.
I will use what I have, says Per-
sius, but then it shall be in a rational
moderate way; not running into
needless extravagance, for fear of be-
ing reckoned covetous, or setting up
for a connoisseur in eating, for fear
of not being respected as a man of a
delicate taste.
25. Your own harvest.] Equal your
expenses to your income.
26. Grind out.] Do not hoard, but
live on what you have—use it all.
Fast est—q. d. You may do it, and
ought to do it.
—What can you fear?] You have
nothing to be afraid of; the next har-
vest will replace what you spend.—
Comp. Matt. vi. 34.
—Harrow.] Occo is to harrow, to
break the clods in a ploughed field,
that the ground may lie even, and
cover the grain. Here, by synec. it
stands for all the operations of hus-
bundy—q. d. Plough, sow, harrow
your land, and you may expect an-
other crop. Herba is the blade of any
corn, which, when first it appears, is
green, and looks like grass. "First
the blade, then the ear, then the
full corn in the ear." Mark iv, 28.

Persius was for Horace’s auream
medicament (ode x. lib. ii. l. 5-6.)
neither for hoarding out of avarice,
nor for exceeding out of profuseness.
27. “But duty calls.”] Aye, says
a miser, all this is very well; but I
may be called upon to serve a friend,
and how can I be prepared for this if
I spend my whole annual income?
—"With broken ship."] Methinks,
says the miser, who is supposing a
case of a distressed friend—methinks
I see him shipwrecked, and cast
away on the Bruttian rocks, and set-
ing hold on a point of the rock to save
himself. See Enn., vi. 360.

Prensaniemque unices montibus capita
superem montis.
Bruttium, or Bruttium, was a pro-
montory of Italy, near Rhegium, h. d.
Reggio, not far from Sicily, nigh to
which there were dangerous rocks.
28. “His unheard vows.”] Surdus
means not only deaf, but also that
which is not heard. It was usual for
persons in distress at sea to make
vows to some god, in order for their
deliverance, that they would, if pres-
served, make such or such offers on
their arriving safe on shore. But,
alas! the poor man’s freight, and all
the vows that he made, were all gone
together to the bottom of the Ionian
sea. The sea between Sicily and
Crete was anciently so called.
PERSII SATIRÆ. SAT. VI.

30. "The great gods from the stern." The ancients had large figures of deities, which were fixed at the stern of the ship, and were regarded as tutelar gods. Aurato fulgebant Apolline puppis. Virg. Aen. x. 171. The violence of the waves is supposed to have broken these off from the vessel, and thrown them on shore, whither also the man is supposed to have swum, and where he now lay.

"Sea-gull."] Mergus is the name of several sea-birds, from their swimming and diving in the sea. Ainsworth says it particularly means the cormorant.

The ribs of the ship were now torn open, and exposed to the birds of prey which haunted the sea, who might devour the dead bodies, or any provisions which were left on board.

31. The live turf, &c.] The turf, upon which the blade is now springing up, and giving the money to your friend who has lost his all; that is, do not stay till you have reaped, but help him immediately as his wants require.

Cespes is a turf, a sod, or clod of earth, with the grass or other produce, as corn, &c. growing upon it; hence called vivus, living.

So Hor. lib. i. ode xix. l. 13. Hic vivum mili cepierna, &c.

And lib. iii. ode viii. l. 3, 4. Postiusque carbo in Cespite vice.

Here cespite vivo is to be understood of the land itself, with the corn growing upon it. The image is taken from the idea of a man's taking up a sod, breaking off a piece of it, and giving it to another.

32-3. Last painted, &c.] See sat. i. l. 86, note.

The table, or plank, on which the story of the distress was painted, represented the sea, and therefore appeared of a sea-green colour. Hence Persius says—Carules tabula.

33. Your funeral supper," &c.] Prolapsus. Persius, who well knew the workings of avarice within the human mind, and how many excuses it would be making, in order to avoid the force of what he has been saying, here anticipates an objection, which might be made to what he last said, about selling part of one's estate, in order to relieve a ship-wrecked friend.

But perhaps you will say, that if you sell part of your land, and thus diminish the inheritance, your heir will be offended, and resent his having less than he expected, by not affording you a decent funeral.

Horace says, epist. ii. lib. ii. l. 191-2.

Nec metnam quid de me judicent hæc.
Quod non plura datis invenerat.

It was usual at the funerals of rich people to make sumptuous entertainments, the splendour of which depended on the heir of the deceased, at whose expense they were given. These cena ferales, or cena funera, were three-fold. Ist. A banquet was put on the funeral pile, and burnt
SAT. VI. PERSIUS’S SATIRES. 405

"He has buried in the Ionian: himself lies on the shore,
and together [with him]"

"The great gods from the stern: and now obvious to the
sea-gulls"

"Are the sides of the torn ship."—Now even from the live

break something; bestow it on the poor man, lest he should

wander about

Painted in a céreulian table. "But your funeral supper,

your heir"

"Will neglect, angry that you have diminished your sub-

stance: To the urn"

"He will give my unperfumed bones: whether cinnamons

may breathe insipidly,


"or Casias offend with cherry-gum, prepared to be ig-

norant.

"Safe can you diminish your goods?"—But Bestius urges

with the corpse. See Ened. vi. 222.

3. Edy. A grand supper was given
to the friends and relations of the fa-
mily. Cíc. de Leg. lib. ii. 3dly. A
dish of provisions was deposited at
the sepulchre. This last was sup-
posed to appease their names.

33. "My unperfumed bones."—
After the bodies of the rich were burnt
on the funeral pile, the ashes contain-
ing their bones were usually gathered
together, and put into an urn with
sweet spices.

—"Whether cinnamons," &c.—
Persius here names cinnamon and
Casias, the latter of which he supposes
to be sophisticated, for the sake of
cheapness, with cherry-gum, or gum
from the cherry-tree. The cinnamon,
if true and genuine, is a fine ar-
omatic; but the expression, spirent
surdum, breathe insipidly—(surdum, Grecian, for sure—or, perhaps,
ordem may be understood)—looks as
if the cinnamon, as well as the Casias,
were supposed to be adulterated, and
mixed with some ingredient which
spoiled its odour. The heir is sup-
posed to lay out as little as he well
could on the deceased.

36. "Prepared to be ignorant."]
i. e. Determined beforehand not to
trouble his head about the matter—
the worse the spices, the less the

cost.

37. "Safe diminish," &c. There-
fore can you, while alive and well,
having no sickness or loss of your
own—all which are meant by incol-

mias—subtract from your estate, and
thus disoblige your heir? Some sup-
pose these to be the words of the heir,
remonstrating against the old man's
spending his money, and so diminish-
ing the patrimony which he was to
leave behind him: but I rather sup-
pose the poet to be continuing the
prologus which begins l. 33; and it is
a natural question, which may be
imagined to arise out of what the
miser has been supposed to offer
against being kind and generous to a
distressed friend. The poet before
supposes him to urge his fear of dis-
obliging his heir, if he diminished his
estate.—Then, continues Persius, tune
bona incolmias minus?—q. d. Can
you then, on pain and peril of having
your heir neglect your funeral, and
shew the utmost contempt to your re-

mains, think (while alive and well—
incolmias—having no sickness, or loss
of your own) of subtracting from your
estate for the sake of other people? this you will urge as an unanswerable
objection to what I propose you
should do for the sake of an unfor-
tunate friend—by this you plainly shew,
that you are more concerned for what
may happen to you after you are
dead, than for your friends while you are alive.

St. But Rutilius, &c.] The name of some covetous fellow, a legacy hunter, who is represented very angry that philosophers have taught generosity, by which the sums which they expect may be lessened during the testator’s life, and that from Greece has also been derived the custom of expensive funerals, which affect the estate after the testator’s death.

St.8. Urge the Greek teachers.] i.e. Balle, inveighs against the philosophers, who brought philosophy first from Greece, and taught a liberal bestowing of our goods on the necessities of others.

30. “Pepper and dates,” &c.] Pepper, dates, and philosophy, were all imported together from Asia. This is said in the same strain of contempt as Juvenal’s

Adversus Romanos, quo pruna et cirtana vento. Sat. III. l. 88.

—“This our wisdom.”] Nostrum aspera, Gr. for nostrum aspens. Like vivere trieste, for tristi vita, sat. I. 1. 6.

—“Vivid of manliness.”] A poor wretched thing, void of that noble plainness and hardness of our ancestors, who never thought of leading so easy and indolent a life as the philosophers, or of laying out extravagant sums in spices, and burning aromatics on funeral piles, or putting costly spices into urns.

The poet uses marem strepitum for a strong manly sound, I. 8 of this Satire. This, among other senses given of this difficult phrase—maris express—seems mostly adopted by commentators. But as Persius evidently applies the words—maris express—from Hor. lib. ii. sat. viii. l. 18; it may perhaps be supposed that he meant they should be understood in a like sense.

Fundanlus is giving Horace an account of a great entertainment which he had been at, and, among other particulars, mentions the wines:

—Procedit funers Hades.
Cecuba vina ferreus: Alcon, Chiasm
maris express.
—“Black Hadesus, Atlantic
With right Cecubium, and the wine of Greece—
Of foreign growth which never crossed the seas.”

FRANCIS.

To this Mr. Francis subjoin the following note.

“Chiasm maris express.”] “It was customary to mix sea-water with the strong wines of Greece; but Fundanlus, when he says that the wine which Alcon carried had not a drop of water in it, would have us understand, that this wine had never crossed the seas, and that it was an Italian wine, which Natio diemus (the master of the feast) recommended for Chius.” LAKE.

This seems to be a good interpretation of Horace’s maris express, and, therefore, as analogous thereto, we may understand it, in this passage of Persius, in a like sense—to denote that the philosophy, which Butilis calls nostrum aspera, “this same wisdom of ours,” and which came from Greece originally, is now no longer to be looked upon as foreign, but as the growth of Italy, seeing that that, and the luxurious manners which came from the same quarter, have taken place of the ancient simplicity and frugality of our forefathers. “And so it comes to pass (ita sit, I. 58) that we are to give away our substance to others, and that a vast expense is to attend our
SAT. VI.  

PERSIUS'S SATIRES.  

The Grecian teachers: "So it is, after to the city,  
"With pepper and dates, came this our wisdom void of  
"manliness,  
"The mowers have vitiated their pudding with thick oil."  
"Do you fear these things beyond your ashes?—But  
"thou, my heir,  
"Whoever thou shalt be, a little more retired from the  
"crowd, hear.  
"O good man, are you ignorant? A laurel is sent from  
"Cesar  
"On account of the famous slaughter of the German youth.  
"and from the altars  
"The cold ashes are shaken off; and now, to the posts,  
"arms,  
"funerals, and that even a common  
"rustic cannot eat his pudding with-  
"out a rich sauce." But see Cassau-  

bow in loc.  
40. "The mowers," [c.] The  
common rustics have been corrupted  
with Grecian luxury, and now  
The ploughman truly could no longer  
cat,  
Without rich oils to spell their  
wholesome meal.  
Bestius is very right in saying, that  
the philosophy which the Stoics taught  
at Rome came from Greece; but he  
would not have nailed at the philoso-  
phers, if they had not taught principles  
entirely opposite to his selfish-  
ness and avarice; nor would he have  
found fault with the introduction of  
what made funerals expensive, had  
he not carried his thoughts of p互补-  
mony beyond the grave, and dreaded  
the expense he must be put to in  
burying those whom he expected to  
be heir to; and even the luxury which  
had been imported from Greece would  
not have troubled him, but as it cost  
money to gratify it.  
40. "Their pudding." [c.] Puls-tis  
—a kind of meat which the ancients  
used, made of meal, water, honey,  
or cheese and eggs; a sort of hasty-  
pudding—here put for any rustic,  
homey fare. The words viiiarien  
well intimate the meaning of the  
selfish Bestius, which was to express  
his enmity to every thing that looked  
like expense.  
41. "Beyond your ashes." Be-  
yond the grave, as we say.—Do you,  
miserable wretch, concern yourself  
about what your heir says of you, or  
in what manner your funeral is con- 
ducted?  
"—" But thou, my heir," [c.]—  
Persius here, coincidently with the  
subject he is now entering upon, re-

presents, in a supposed conver-

sation in private with the person who might  
be his heir, the right a man has to  
spend his fortune as he pleases, with-  
out standing in awe of those who  
come after him: and first, to be liberal  
and munificent on all public occa-
sions of rejoicing; next, to live hand-

some and comfortably, and not  
starve himself that his successor may  
live in luxury.  
42. "Retired from the crowd."—  
Secretan garrul in aurem. sat. v. 1.  
96. Step aside a little, if you please,  
that I might deal the more freely  
with you, and listen to me.  
43. "O good man." j q. d. Hark  
ye, my good friend, and heark that is  
to be—  
"—Are you ignorant?" Have  
you not heard the news?  
"—A laurel is sent," [c.] Caius  
Caligula affected to triumph over the  
Germans, whom he never conquered,  
as he did over the Britons; and sent  
letters to Rome, wrapt about with  
laurels, to the senate, and to the em-

press Caesarina his wife.  
45. "The cold ashes." The ashes  
which were to be swept off the altars  
were either those that were left there
Jam chlamydas regum, jam lutea gauspa captis,
Essedaque ingentesque locat Cæsonia Rhenos.
Diis igitur, genioque ducis, centum paria, ob res
Egregie gestas, induco. Quis vetat? aude.
Væ, nisi connives—Oleum artocreaque popello
Largior: an probès? dic clare. Non adeo, inquis,
after the last sacrifice for victory, or
might, perhaps, mean the ashes which
were left on the altars since some
former defeat of the Romans by the
Germans; after which overthrow the
altars had been neglected. Dryden.
45. "And now." i.e. On the re-
cipient of this good news.
—" To the gods, arms." Persi-
sius here enumerates the preparations
for a triumph; such as fixing to the
doors or columns of the temple the
arms taken from the enemy. Thus
Mutuaque præterea sacrè in posti-
das arma,
Capitories pendit cursus, curvæque
secure.
Et cristiæ capítum, et portorum in-
geníta claustra,
Spæculique, cæpique, crepitate
rostra curiis.
And Hor. lli. iv. od. xvi. 6–8.
Et signa postes rectiuit Jovis,
Derepit Parthorum superbus
Postibus.
46. "Garments of kings."—
Chlamys signifies an habit worn by
kings and other commanders in war.
—"Ipse agmine Polites"
In medio, chlamys, et pictis con-
spectus in armis.
Verg. viii. l. 587, 8.
46. "Sorry mantles on the cap-
tives." When captives were to be led
in triumph, they put on them cloth-
ing of the coarsest sort, made of a
dark frieze, in token of their abject
state.
47. "And chariots." Esedum is
a Gallic word—a sort of chaise or
chariot used by the Gauls and Brit-
tons; also by the Germans.
Beltice vel melis melius foris ca-
seda collo.
Virg. G. iii. l. 204.
The Belge were originally Germans,
but, passing the Rhine, settled
themselves in Gaul, of which they
occupied what is now called the No-
thernlands.
—"Huge Germans." Rheno,
as called because they inhabited the
banks of the Rhine; they were men
of great stature.
—"Cæsonia." Wife to Caius Cal-
igula, who afterwards, in the reign of
Claudius, was proposed to be mar-
rried to him, after he had executed the
empress Messalina for adultery, but
he would not have her. See her char-
297.
48. "To the gods, therefore."—
By way of thanksgiving.
—"The genius of the general."—
Of the emperor Caligula; see sat. ii.
l. 3, note—who protected and pros-
pored him.
—"An hundred pair." i.e. Of
gladiators. These were beyond the
purse of any private man to give;
therefore this must be looked upon
as a threatening to his heir, that he
would do as he pleased with his
estate.
On public occasions of triumph,
all manner of costly shows and games
were exhibited, in honour of the gods,
to whose auspices the victory was
supposed to be owing; also in honour
of the conqueror; therefore Persius
adds—ob res egregie gestas.
49. "I produce." Induce signi-
sifies to introduce—to bring in—to
bring forth, or produce. Ainsw.
—"Who forbids?" Who puts a
negative on my intention?
—"Dare?" Will you, who are to
be my heir, contradict this? do if you
dare.
50. "Woe! unless you connive."—
Connive is to wink with the eyes.
Met. to wink at a matter, to take
no notice, to make as if he did not
see it.
Woe be to you, says Persius, if
you offer to take notice, or to object
SAT. VI.

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"Now the garments of kings, now sorry mantles on the captives,
And chariots, and huge Germans, Cæsaria places.
To the gods, therefore, and to the genius of the general,
An hundred pair,
On account of things eminently achieved, I produce:
Who forbids?—Dare—
Woe! unless you connive—Oil and pasties to the people.
I bestow: do you hinder?—speak plainly."—"Your field hard by,
to what I purpose doing on this occasion.
"Oil and pasties to the people." I would therefore place the words in their natural order in which they are to be construed.—Non adeo, inquis, juxta est exossatus aeger. The Delph. interpret. says, Non igitur, nisi, prope sit aeger sine osibus.
Exosos-are-is to take out the bones of an animal; to bone it, as we say. Congrum istum maximum in aqua sinito ludere paulisper, ubi ego venero, exossatur. Ter. Adelph. Ager is a field, land, ground; hence, a manor with the demesne, an estate in land. Hence, by Metaph. exossatus aeger may mean, here, an estate that has been weakened, diminished by extravagance of great expense, having what gave it its value and consequence taken out of it.

In this view I think we may suppose the poet as representing his heir's answer to be—
"An estate that has been exhausted and weakened—exossatus, bona as it were, by such expense as you propose, is not so near—non adeo, juxta est, e. c. so near my heart, so much an object of my concern, as to make it worth my while to interfere about it, or attempt to hinder this last expense of your, dole to the mob, when the first of the hundred pair of gladiators, L. 46, will bone it—e. c. diminish its substance and value, sufficiently to render me very unconcerned as to being your heir." We often use the word near, to express what concerns us.

This appears to me to be the most eligible construction of the words, as well as most naturally to introduce what follows.
Persii Satiræ. SAT. VI.

Exsatus ager juxta est. Age, si mihi nulla
Jam reliquia ex amitis; patruelis nulla; proniptis
Nulla manet; patruer sterilibs matertera vixit;
Deque avia nihilum superest: accedo Bovillas,
Clivumque ad Virbi; praesto est mihi Manius hæres.
"Progenies terre"—Quære ex me, quis mihi quartus
Sit pater; haud prompte, dicam tamen. Addo etiam unum,
Unum etiam: terre est jam filius: et mihi ritu
Manius hic generis, prope major auvunculus exit.
Qui prior es, cur me in decursu lampada poscas?
Sum tibi Mercurius: venio deus huc ego, ut ille
Pingitur. An renuiis? vin' tu gaudere relictis?
"Deest alicquid sumæ." Minui mihi: sed tibi totum est.

32. "Go to—"
35. "Manius is ready.
38. "My aunt.
41. "Cousin-german.
44. "Niece's daughter."
47. "Lived barren."]
50. "The aunt of my uncle."—Materna—matris soror—an aunt by the mother's side.
53. "Grandmother." Avia, the wife of the avus, or grandfather.
56. "I go to Bovilla." A town in the Appian way, about eleven miles from Rome, so called from an ox which broke loose from an altar, and was there taken: it was near Aricia, a noted place for beggars, the highway being very public.

Dignus Aricinus qui mendicaret ad aera. See Juv. sat. iv. l. 115.

56. "The hill of Virbius." An hill about four miles from Rome; so called from Hippolytus, who was named Virbius, and worshipped there, on account of his living twice—inter viros bis. See En. vii. 761-77. This hill, too, was always filled with beggars, who took their stands by the roadside.

59-60. "By the course of kindred," &c.] Perhaps, in this way of reckoning, as the earth is our common mother, Manius may appear to be my relation, my great uncle for ought I know, or not very far from it; for as children of one common parent, we must be related.

61. "You who are before," &c.] This line is allegorical, and alludes to a festival at Athens, instituted in honour of Vulcan, or of Prometheus,
"Say you, is not so fertile"—"Go to, if none to me
Now were left of my aunts, no cousin-german, no niece's
"daughter
"Remains; the aunt of my uncle has lived barren,
"And nothing remains from my grandmother: I go to
"Bovillæ,
"And to the hill of Virbius; Manius is ready at hand to
"be my heir"—
"An offspring of earth"—"Inquire of me, who my fourth
"father
"May be, I should nevertheless not readily say. Add
"also one,
"Again one; he is now a son of earth: and to me, by the
"course
"Of kindred, this Manius comes forth almost my great
"uncle.
"You who are before, why do you require from me the
"torch in the race?
"I am to thee Mercury: I a god come hither, as he
"Is painted. Do you refuse?—Will you rejoice in what
"is left?
"There is wanting something of the sum?" "I have di-
"minished it for myself,

where a race was run by young men
with lighted torches in their hands,
and they strove who could arrive first
at the end of the race without exting-
guishing his torch. If the foremost
in the race tired as he was running,
he gave up the race, and delivered his
torch to the second; the second, if
he tired, delivered it to the third,
and so on, till the race was over.—
The victory was his who carried the
torch lighted to the end of the race.

Now, says Persius, to his presumpt-
itive heir, who appears to be more ad-
vanced in life, why do you, who are
before me in the race of life, i. e. are
older than I am, want what I have
before the course is over, i. e. before
I die, since, in the course of nature,
the eldest may die first? I ought
therefore to expect your estate in-
stead of your expecting mine. It is
the first in the torch-race that, if he
fails, gives the torch to the second,
not the second to the first. See
Horn. Lib. ii. Sat. iii. l 67, 8.
"As he is painted.") Mercury,
was painted with a bag of money in
his hand. Hercules was the god of
hidden treasures. See sat. ii. 11, and
note. Mercury presided over open
gain and traffic, and all unexpected
advantages arising therefrom.

Do not look on me as thy nearest kins-
man, on thyself as my certain heir,
and on my estate as what ought to
come to you by right; but rather
look on me as the god Mercury, who
is the bestower of unlooked-for and
fortuitous gain.

62. "As he is painted." Mercury,
was painted with a bag of money in
his hand. Hercules was the god of
hidden treasures. See sat. ii. 11, and
note. Mercury presided over open
gain and traffic, and all unexpected
advantages arising therefrom.

63. "Do you refuse?" Are not
you willing to look upon me in this
light, and to accept what I may leave,
as merely adventitious?

Rejectæ predae, quam præsens Mer-
curius fert?

Horns Lib. ii. Sat. iii. l 67, 8.
"Will you rejoice in what is
left?" Will you thankfully and joy-
fully take what I leave?

64. "There is wanting something."
Quicquid id est. Ubi sit, fuge querere, quod mihi quondam
Legarat Tadius, neu dicta repone paterna:
‘Fœoris accedat merces; hinc exime sumptus.’
‘Quid reliquum est?’ reliquum? Nunc, nunc impennis unge,
Uenge, puer, caules. Mihi, festâ luce, coquatuer
Urtica, et fissâ fumosum sinciput aure.
‘Vende animam lucro; mercare; atque exucte solera
Omne latus mundi: ne sit praestantium alter
Cappadocas rigidâ pingues plausisse catastâ.
‘Rem duplica.’ ‘Feci.—Jam triplex; jam mihi quarto,

But methinks you grumble, and find fault that a part of the estate has been spent.
—‘Diminished it for myself!’—
Well, suppose my estate to be less than it was, I, that had the right so to do, spent the part of it that is gone upon myself and my own concerns.
65. ‘But you have the whole,’
But you have all at my decease, whatever that all may be; you could have no right to any part while I was alive; so that you have no right to complain, when what I leave comes whole and entire to you.
—‘Avoid to ask,’
Do not offer to inquire what I have done with the legacy which my friend Tadius left me, or to bring me to an account concerning that, or any thing else.
66. ‘Paternal sayings.’
Nor think of laying down to me, as a rule, the lesson that old covetous fathers inculcate to their sons, whom they wish to make as avaricious as themselves. Perhaps repone may here be rightly translated retort (comp. Juv. sat. i. l. 1, and note).—q. d. Do not cast this in my teeth.
67. ‘Let the gains of usury,’
‘Put your money out to usury, and live upon the interest which you make, reserving the principal entire:’ let me hear none of this, says Persius, as if I were bound to live on the interest of what I have, that the principal may come to you.
68. ‘What is the residue?’—
Well, but though I may not call you to an account about your expenses, yet let me ask you how much, after all, may be left for me to inherit.
—‘The residue!’—Says Persius, with indignation; since you can ask such a question, as if you meant to bind me down to leave you a certain sum, you shall have nothing, I will spend away as fast as I can.
—‘Now, now more expensively.’
‘Here,’ says Persius, ‘slave,
‘bring me off, pour it more profusely over my dish of pot-herbs.
‘Now I see that your avarice leads you to be more concerned about what I am to leave, than you are about my comfort while I live, or for my friendship and regard, I will even spend away faster than ever.’
70. ‘A nettle.’
Shall I, even upon feast-days when even the poor live better, content myself with having a nettle cooked for my dinner? l. c. any vile worthless weed.
—‘And a smoky hog’s cheek.’—
An old rusty hog’s cheek, with an hole made in the ear by the string which passed through it to hang it up the chimney.
Sineiput—the fore-part, or perhaps one half of the head; also a hog’s cheek. See Juv. sat. xiii. l. 85, and note.
Here it is put for any vile and cheap eatable.
71. ‘Sell your life for goats.’—Persius having pretty largely set forth how he should treat his supposed heir, who presumed to interfere with his manner of living, or with the dis-
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"But you have the whole, whatever that is: avoid to ask "where that is which
"Tadius formerly left me, nor lay down paternal say-
"ings—
"Let the gains of usury accede; hence take out your ex-
"pence."
"What is the residue?"—"the residue!—Now—now—
"more expensively anoint,
"Anoint, boy, the pot-herbs. Shall there be for me on a "festival-day boiled
"A nettle, and a smoky hog's cheek with a cracked ear. 70
"Sell your life for gain; buy, and, cunning, search
"Every side of the world: let not another exceed you
"In applauding fat Cappadocians in a rigid cage.
"Double your estate:—"I have done it:—Now three-
"fold, now to me the fourth time,

posal of his fortune while alive; and all this in answer to what the miser had said, on not daring to sell any part of his estate in order to relieve his shipwrecked friend, for fear his heir should resent it after his decease (see l. 33-7.) now concludes the Satire with some ironical advice to the miser, in which he shews that the demands of avarice are insatiable.

If, after all I have said, you still persist in laying up riches, and hoarding for those who are to come after you, even take your course, and see what will be the end of it; or rather you will see no end of it, for neither you, nor your heir, will ever be satisfied. However, sell your life and all the comforts of it—i.e. expose it to every difficulty and danger: in short, take all occasions to make money, let the risk be what it may. See sat. v. l. 133-6. Epitrope.

71. "Buy."] Purchase whatever will turn to profit.

"Cunning."] Shrewd, dextrous, in your dealings.

71-2. "Search every side of the world."] Sail to every part of the world, that you may find new articles of merchandise.

72. "Let not another exceed," &c.] Make yourself thorough master of the slave-trade, that you may know how to bring slaves to market, and to commend and set them off to the best advantage. Plausisse—literally, to have clapped with the hand. It was customary for the mangones, or those who dealt in slaves, to put them into a sort of cage, called catasta, in the forum, or market-place, where the buyers might see them: to whom the owners commended them for their health, sturdiness, and fitness for the business for which they wanted them; also they clapped or slapped their bodies with their hands, to show the hardness and firmness of their flesh. The slaves had fetters on; therefore the poet says—rigid catasta. They had arts to pamper them, to make them look sleek and fat; they also painted them to set them off, as to their complexion and countenance; hence the slave-dealers were called mangones. See Aesop. Mangu. 73. "Fat Cappadocians."] Cappadocia was a large country in the Lesser Asia, famous for horses, mules, and slaves. It has been before observed, that the slaves, when imported for sale, were pampered to make them appear sleek and fat—perhaps we may understand, by pingues, here, that the Cappadocians were naturally more plump and lusty than others.

74. "Double your estate," i.e. By the interest which you make.

—"I have done it."] That, says the miser, I have already done.
75. "Ten times it returns into a fold." i.e. It is now tenfold. Metaph. from garments, which, the fuller they are, the more folds they make: hence duplex, from duo, two, and plicae, to fold—triplex, from tres, and plicos, &c. So the verbs, duplum, to double, to make two-fold—triplum, &c. Rugs, Gr. ἐπὶς & ὅνα—L. c. ἐπίς, traho, quod rugae constant vestem in placas contrahat. See AINSW.

—"Mark down," &c.] Depungo—metaph. from marking points on a balance, at which the needle, or beam, stopping, gave the exact weight.

The miser, finding his desires increase, as his riches increase, knows not where to stop:

Crescit amor nummi quantum ipsa pecunia crescit.

JUV. sat. xlvi. l. 139.

76. "O Chrysippus," &c.] A Stoic philosopher, a disciple of Zeno, or, according to others, of Cleanthes. He was the inventor of the argument, or vicious syllogism, called sorites, from Gr. ὁμος, an heap, it consisting of a great number of propositions heaped one upon the other, so that there was hardly any end to be found—A proper emblem of covetous desire, which is continually increasing.

Persius calls Chrysippus, Inventus finitor, the only finisher, that was found, of his own heap—because he investigated the method of putting an end to the propositions, or questions, in that mode of argument, and wrote four books on the subject.

This the poet may be supposed to be desiring in this place, as in truth an impossible thing, Chrysippus himself having devised no better expedient, than to state only a certain number of propositions, and then to be silent. But this would not do, he might be forced on, ad infinitum, by a question on what he said last. See Cic. Acad. Qu. lib. ii. 29.

Marshall reads this line:

"Inventor, Chrysippus, tu, et fieri" ter accredi.

"Sic legas meo periculo," says he,
"sensus multo concinnior." O Chrysippus! thou that couldst
"Now ten times it returns into a fold; mark down where I
shall stop,
"O Chrysippus, the found finisher of your own heap."

invent, and set bounds to thy increasing sorites, teach me to set bounds to
my increasing avarice. Iron. The
miser is supposed to be wearied out
with the insatiableness of his avarici-
ous desires, and longs to see an end
put to them—but in vain.

Having now finished my work,
which, like the sorites of Chrysippus,
has, from the variety and redundance
of the matter, been so long increas-
ing under my hands, much beyond
what I at first expected, I should
hope that the Reader, so far from
blaming the length of the perfor-
manee, will approve the particularity,
and even minuteness, of the observa-
tions, which I have made on the
preceding Satires of Juvenal and Per-
sius, as on all hands they are allowed
to be the most difficult of the Latin
writers; therefore mere cursory re-
marks, here and there scattered on
particular passages, would assist the
Reader but little, in giving him a
complete and consistent view of the
whole; to this end every separate
part should be explained, that it may
be well understood and properly ar-
ranged within the mind; this, I
trust, will stand as an apology for the
length of these papers, which, where-
ever they may find their way, will be
attended with the Editor's best wishes,
that they may carry those solid and
weighty instructions to the mind,
which it is the business of our two
Satirists to recommend—Delectando
pariterque monendo.

However Persius may be deemed
inferior to Juvenal as a poet, yet he
is his equal as a moralist; and as to
the honesty and sincerity with which
he wrote—"There is a spirit of sin-
cerity," says Mr. Dryden, "in all
he says—in this he is equal to Ju-
venal, who was as honest and
serious as Persius, and more be
"could not be."

I have observed, in several parts
of the foregoing notes on Persius, his
imitations of Horace. The reader
may see the whole of these accurately
collected, and observed upon—Ca-
saur. Persiana Horatii Imitatio, at
the end of his Commentaries on the
Satires.