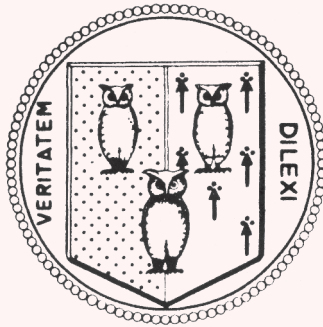


Bryn Mawr Latin Commentaries

Erasmus *Stultitiae Laus*

John F. Collins



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The purpose of the Bryn Mawr Latin Commentaries is to make a wide range of classical and post-classical authors accessible to the intermediate student. Each commentary provides the minimum grammatical and lexical information necessary for a first reading of the text.

INTRODUCTION

Though some may be called so in anger or in jest, Erasmus of Rotterdam was a real bastard. Born in the late 1460's to intelligent but foolish parents who never bothered to marry (his father later took refuge in holy orders), Desiderius Erasmus—"love child" translates these Latin and Greek names—owed his brilliant life to their human folly. Either although or because he always felt the social and moral inferiority of his birth, he grew into an intellectual Christian or Christian intellectual (either way, perhaps a paradox), someone who found new reasons in his classical training to embrace old religious values, indeed, a chief actor in the unfolding drama of the Renaissance. But when the Church closed her ranks against Luther's attacks, he disappointed both sides by viewing them as extremists and refusing to join either camp—too compassionately moderate and understanding to take sides in the righteous conflicts of the Reformation. How ironic, then, that this serious and sensible scholar, priest, and humanist, this first editor of the Greek *New Testament* and many of the Church Fathers, the compiler/annotator of the *Adages*, a correspondent with every major figure of his time, should be best known today for a seemingly trivial piece of fiction, *The Praise of Folly*.

At all times books beget books, but this was especially true during the Renaissance. Erasmus's *The Praise of Folly* would not have come into being were it not for these pre-existing texts: the *New Testament*, Lucian's *Dialogues*, Brant's *The Ship of Fools*, and Erasmus's own *Adages* and *Enchiridion Militis Christiani*. At the time when he tossed off the first version of *The Praise of Folly*—in 1509 (revised and first published at Paris in 1511)—Erasmus had already seen the early editions of his first books through the press, one an ever-growing collection of proverbial wisdom culled from the Greek and Roman classics and the other a straightforward description of the responsible believer in Jesus Christ. Since 1494 all Europe had laughed at Sebastian Brant's unsystematic collection of didactic poems satirizing various types of fools. Erasmus's friendships with the brightest of English scholars, humanists, Christians—William Grocyn, John Fisher, Thomas Linacre, John Colet, Wil-

liam Lily, Thomas More—inevitably led to collaborations, such as the *Eton Latin Grammar* with Colet and Lily and several Latin translations of Lucian's satirical *Dialogues* with More. During his third stay in England, from 1509 to 1514, while teaching Greek and theology at Cambridge, Erasmus brought to full maturity both *The Praise of Folly*, in many ways an inside-out version of the *Enchiridion*, and his Biblical studies (stimulated by the expertise of Grocyn, Linacre, and Colet), which pointed toward his critical edition of the Greek *New Testament* (1516) and its companion Latin translation.

Erasmus's qualities as a person—his intelligence, his playful wit, his shrewd understanding of the human condition at its worst as well as at its best—promised that *The Praise of Folly* would far surpass Lucian and Brant in its point and plan; his comfortable command of both pagan and Pauline texts guaranteed it. But his seizing on an easy joke aimed at his friend and host, Thomas More—the name suggests the Greek μωρός 'fool'—was the catalyst for the initial version of the work, written in the late summer of 1509 while Erasmus was permitted to stay at More's house in London. Perhaps it was a tired joke, one that More himself had often made, but it suggested to Erasmus ironic possibilities for both a report on the contemporary condition of the Church and a taxonomy of persistent human foibles, faults, and failures; what began as a game unpredictably ended with a description of the Christian fool. Years later, in an even greater irony, More, Erasmus's idea of a Christian, was to die as Christ's fool at the hands of Henry VIII, an accident confirming the rightness and enduring point of an ephemeral pun. Greatly saddened by the beheading of Thomas More in 1535, Erasmus's own death followed in July 1536.

The rhetorical strategy of *The Praise of Folly* is simple but effective: Erasmus presents as his ironic persona the "goddess" Folly delivering a declamation, traditionally a school exercise on a conventional topic, but here Folly's own praise of herself and her devotees. Like Gorgias's paradoxical display speech, *The Praise of Helen*, such praise should not be taken seriously; is this not simply a joke? But while Folly speaks fatuously, Erasmus gets away with speaking directly: the first person singular becomes an ambiguous and satirical device.

The work develops through four stages: (1) Folly's introduction, giving her birth and upbringing (1-9); (2) her powers and gifts (10-47); (3) her devoted followers (48-60); (4) the Christian fool, who is utterly without "common sense" (61-68). The first two parts are by turns pleasant and wise in their pricking observations; the third part is more stinging and discomfiting, a sustained attack on hollow appearances; the fourth part

presents an ironic and, when properly decoded, nearly unrealizable idea of the authentic Christian.

Dame Folly's Latin shows that her ventriloquizing creator has read with profit the classical authors. Erasmus's sure control of syntax and vocabulary is everywhere evident. Stylistic quirks, the fingerprints of a writer's art, include an overuse of the perfect subjunctive and his automatic use of *usque* before *adeo*.

Because of the thoroughgoing intertextuality of the work, Erasmus agreed to the addition of a running commentary printed in the margins of the 1515 text; he even supplied the author of these annotations, Gerard Lijster, with several hints about the many texts alluded to in the *Folly*. Likewise, because this is a book legitimately born of other books, its current commentary often goes beyond the grammatical limits normally maintained in the Bryn Mawr Latin Commentaries series. If not every direct or indirect borrowing is noted or every abstruse idea exhaustively explained, the reader, it is hoped, has been provided with enough quick help for a reasonably stable understanding of the work.

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Our text is derived from the edition published by Johannes Froben at Basel in May 1515. Although further editions were to appear during Erasmus's lifetime, this version was the one in which *The Praise of Folly* first reached its absolute form; all later changes or additions were inconsequential, except for the Aldus Manutius passage in Section 49 (which has been included here) inserted upon the famous printer's death. The Froben text is on every page entitled "μωρίας ἐγκώμιον .i. *Stultitiae Laus*." Accordingly, by the same Latin title our edition refers to this Latin work, rather than by the partial Latinization of the Greek—"Moriae encomion"—which occurs but once (in Erasmus's dedicatory letter to More). From Thomas Chaloner's English rendering of 1549 we have the convenient English title, *The Praise of Folly*, which is useful so long as we remember that the original Latin and Greek also denote a wider range of meanings—ignorance and stupidity as well as folly.

Poetry offers constant and convenient line numbers to its readers and critics; prose, however, has paragraphs or pages of variable length and numbering. To facilitate reference to this prose text, A. G. Meusnier de Querlon first divided the *Folly* into sixty-eight sections in his edition of 1765. The present edition, because it includes a running grammatical commentary, further divides each section into subsections, each consisting of an easily counted number of lines. This is not a perfect system, since a

resetting of the text would yield a slightly different total of lines in each subdivision, but our references all have the virtue of being exactly keyed to the current printing of the text.

Froben's 1515 text, proofread by Erasmus himself, presents the modern editor with very few problems. In two cases only, substantives have had to be changed: from *patris* to *patriae* (66.13.5); from *Antonius* to *Aurelius* (24.8.1). The accidentals—i.e., orthography and punctuation—have been revised throughout. The *Oxford Latin Dictionary* is the authority for spellings, including permissible variants, such as *literae*. Commas have been used according to modern taste—for example, for nonrestrictive clauses, which often work as ironic second thoughts.

From the large body of secondary literature, it is useful to cite the most ambitious critical edition (by Clarence H. Miller, in the Amsterdam edition of the complete works), the most scholarly recent translation (also by Miller, published by Yale University Press), and the most venturesome and interesting interpretive essay (M.A. Screech, *Ecstasy and the Praise of Folly*). But it is the text itself that should attract most attention.

PRAEFATIO

ERASMVS ROTERODAMVS THOMAE MORO SVO S. D.

1. Superioribus diebus, cum me ex Italia in Angliam reciperem, ne totum hoc tempus quo equo fuit insidendum ἀμούσις et illiteratis fabulis tereretur, malui mecum aliquoties uel de communibus studiis nostris aliquid agitare uel amicorum (quos hic — ut doctissimos, ita et suauissimos — reliqueram) recordatione frui. Inter hos tu, mi More, uel in primis occurrebas. 2. Cuius equidem absentis absens memoria non aliter frui solebam quam praesentis praesens consuetudine consueueram, qua dispeream si quid unquam in uita contigit mellitius. Ergo quoniam omnino aliquid agendum duxi, et id tempus ad seriam commentationem parum uidebatur accommodatum, uisum est Moriae encomion ludere. “Quae Pallas istuc tibi misit in mentem?” inquires. 3. Primum admonuit me Mori cognomen tibi gentile, quod tam ad “Moriae” uocabulum accedit quam es ipse a re alienus. Es autem uel omnium suffragiis alienissimus. Deinde suspicabar hunc ingenii nostri lusum tibi praecipue probatum iri, propterea quod soleas huius generis iocis — hoc est, nec indoctis, ni fallor, nec usquequaque insulsis, impendio delectari, et omnino in communi mortalium uita Democritum quandam agere. 4. Quanquam tu quidem, ut pro singulari quadam ingenii tui perspicacitate longe lateque a uulgo dissentire soles, ita pro incredibili morum suauitate facilitateque cum omnibus omnium horarum hominem agere et potes et gaudes.

5. Hanc igitur declamatiunculam non solum libens accipies ceu *μνημόσυνον* tui sodalis, uerum etiam tuendam suscipies, utpote tibi dicatam, iamque tuam, non meam. Etenim non deerunt fortasse uilitigatores qui calumnientur, partim leuiores esse nugas quam ut theologum deceant, partim mordaciores quam ut Christianae conueniant modestiae; nosque clamitabunt ueterem comoediam aut Lucianum quempiam referre atque omnia mordicus arripere. 6. Verum quos argumenti leuitas et ludicrum offendit cogitent uelim non meum hoc exemplum esse, sed idem iam olim a magnis auctoribus factitatum, cum ante tot saecula *Βατραχομυσομαχίῳ* luserit Homerus, Maro Culicem et Moretum, Nucem Ouidius; cum Busyridem laudarit Polycrates et huius castigator Isocrates, iniustitiam Glauco, Thersiten et quartanam febrim Fauorinus, caluitium Synesius, Muscam et Parasiticam Lucianus; cum Seneca Claudii luserit *ἄποθέωσω*, Plutarchus Grylli cum Vlysse dialogum, Lucianus et Apuleius asinum, et nescio quis Grunnii Corocottae porcelli testamentum, cuius et diuus meminit Hieronymus.

7. Proinde, si uidebitur, fingant isti me latrunculis interim animi causa luisse aut, si malint, equitasse in arundine longa. Nam quae tandem est iniquitas, cum omni uitae instituto suos lusus concedamus, studiis nullum omnino lusum permittere, maxime si nugae seria ducant, atque ita tractentur ludicra, ut ex his aliquanto plus frugis referat lector non omnino naris obesae quam ex quorundam tetricis ac splendidis argumentis! (8) ueluti cum alius diu consarcinata oratione rhetoricen aut philosophiam laudat; alius principis alicuius laudes describit, alius ad bellum aduersus Turcas mouendum adhortatur; alius futura praedicit, alius nouas de lana caprina comminiscitur quaestiunculas. Vt enim nihil nugacius quam seria nugatorie tractare, ita nihil festiuus quam ita tractare nugas, ut nihil minus quam nugatus fuisse uidearis. De me quidem aliorum erit iudicium. Tametsi, nisi plane me fallit *φλαυτία*, stultitiam laudauimus, sed non omnino stulte.

9. Iam uero ut de mordacitatis cauillatione respondeam, semper haec ingeniis libertas permissa fuit, ut in communem hominum uitam salibus luderent impune, modo ne licentia exiret in rabiem. Quo magis admiror his temporibus aurium delicias, quae nihil iam fere nisi sollemnes titulos ferre possunt. 10. Porro nonnullos adeo praepostere religiosos uideas, ut uel grauissima in Christum conuicia ferant citius quam pontificem aut principem leuissimo ioco aspergi, praesertim si quid *πρὸς τὰ ἄλφιστα* attinet. At enim qui uitas hominum ita taxat, ut neminem omnino perstringat nominatim — quaeso, utrum is mordere uidetur an docere potius ac monere? 11. Alioqui quot, obsecro, nominibus ipse me taxo? Praeterea qui nullum hominum genus praetermittit, is nulli homini, uitiis

omnibus iratus uidetur. Ergo si quis exstiterit qui sese laesum clamabit, is aut conscientiam prodet suam aut certe metum. Lusit hoc in genere multo liberius ac mordacius diuus Hieronymus, ne nominibus quidem aliquoties parcens. 12. Nos praeterquam quod a nominibus in totum abstinemus, ita praeterea stilum temperauimus, ut cordatus lector facile sit intellecturus nos uoluptatem magis quam morsum quaesisse. Neque enim ad Iuuenalis exemplum occultam illam scelerum sentinam usquam mouimus, et ridenda magis quam foeda recensere studuimus. 13. Tum si quis est quem nec ista placare possunt, is saltem illud meminerit, pulchrum esse a Stultitia uituperari, quam cum loquentem fecerimus, decoro personae seruiendum fuit.

14. Sed quid ego haec tibi, patrono tam singulari, ut causas etiam non optimas optime tamen tueri possis? Vale, disertissime More, et Moriam tuam gnauiter defende.

Ex rure, quinto Idus Iunias.

**ΜΟΡΙΑΣ ΕΓΚΩΜΙΟΝ .i.
STULTITIAE LAVS
ERASMI ROTERODAMI DECLAMATIO**

Stultitia loquitur:

1. Vtcunque de me uulgo mortales loquuntur (neque enim sum nescia quam male audiat Stultitia etiam apud stultissimos), tamen hanc esse, hanc inquam esse unam quae meo numine deos atque homines exhilaro; uel illud abunde magnum est argumentum, quod, simul atque in hunc coetum frequentissimum dictura prodii, sic repente omnium uultus noua quadam atque insolita hilaritate enituerunt, sic subito frontem exporrexistis, sic laeto quodam et amabili applausistis risu, ut mihi profecto, quotquot undique praesentes intueor, pariter deorum Homericorum nec-tare, non sine nepenthe temulenti esse uideamini, cum antea tristes ac solliciti sederitis, proinde quasi nuper e Trophonii specu reuersi. 2. Ceterum quemadmodum fieri consueuit ut, cum primum sol formosum illud et aureum os terris ostenderit, aut ubi post asperam hiemem nouum uer blandis aspirarit fauoniis, protinus noua rebus omnibus facies, nouus color, ac plane iuuenta quaedam redeat, ita uobis me conspecta mox alius accessit uultus. 3. Itaque quod magni alioqui rhetores uix longa diuque meditata oratione possunt efficere, nempe ut molestas animi curas discu-tiant, id ego solo statim aspectu praestiti.

2. Quamobrem autem hoc insolito cultu prodierim hodie iam audietis, si modo non grauabimini dicenti praebere aures, non eas sane quas sacris contionatoribus, sed quas fori circulatoribus, scurris, ac morionibus consueuistis arrigere, quasque olim Midas ille noster exhibuit Pani. 2. Libitum est enim paulisper apud uos sophistam agere, non quidem huius generis, quod hodie nugas quasdam anxias inculcat pueris, ac plus quam muliebrem rixandi pertinaciam tradit. 3. Sed ueteres illos imitabor qui,

quo infamem “sophorum” appellationem uitarent, sophistae uocari maluerunt. Horum studium erat deorum ac fortium uirorum laudes encomiis celebrare. Encomium igitur audietis, non Herculis neque Solonis, sed meum ipsius, hoc est, Stultitiae!

3. Iam uero non huius facio sapientes istos qui stultissimum et insolentissimum esse praedicant, si quis ipse se laudibus ferat. Sit sane quam uolent stultum, modo decorum esse fateantur. 2. Quid enim magis quadrat quam ut ipsa Moria suarum laudum sit buccinatrix, et αὐτὴ ἐαυτὴν αὐλῆ. Quis enim me melius exprimat quam ipsa me? Nisi si cui forte notior sim quam egomet sum mihi! 3. Quanquam ego hoc alioqui non paulo etiam modestius arbitror quam id quod optimatum ac sapientum uulgius factitat, qui, peruerso quodam pudore, uel rhetorem quempiam palponem uel poetam uaniloquum subornare solent — eumque mercede conductum — a quo suas laudes audiant, hoc est, mera mendacia; (4) et tamen uerecundus interim ille pauonis in morem pennas tollit, cristas erigit cum impudens assentator nihili hominem diis aequiparat, cum absolutum omnium uirtutum exemplar proponit, a quo sciat ille se plus quam δις διὰ πασῶν abesse, cum corniculam alienis conuestit plumis, cum τὸν Αἰθίοπα λευκαίνει, denique cum ἐκ μυίας τὸν ἐλέφαντα ποιεῖ. 5. Postremo sequor tritum illud uulgi prouerbium, quo dicitur is recte laudare sese, cui nemo alius contigit laudator. Quanquam hic interim demiror mortalium ingratitude (dicam) an segnitie, quorum, cum omnes me studiose colant meamque libenter sentiant beneficentiam, (6) nemo tamen tot iam saeculis exstitit, qui grata oratione Stultitiae laudes celebrarit, cum non defuerint qui Busyrides, Phalarides, febres quartanas, muscas, caluitia, atque id genus pestes accuratis magnaue et olei et somni iactura elucubratis laudibus uexerint. A me extemporariam quidem illam et illaboratam, sed tanto ueriores, audietis orationem.

4. Id quod nolim existimetis ad ingenii ostentationem esse confictum, quemadmodum uulgius oratorum facit. Nam ii, sicuti nostis, cum orationem totis triginta annis elaboratam (nonnunquam et alienam) proferunt, tamen triduo sibi quasi per lusum scriptam aut etiam dictatam esse deierant. Mihi porro semper gratissimum fuit ὅτι ἂν ἐπὶ γλώττων ἔλθοι dicere. 2. At ne quis iam a nobis exspectet ut iuxta uulgarium istorum rhetorum consuetudinem me ipsam finitione explicem, porro ut diuidam multo minus. Nam utrunque ominis est inauspicati: uel fine circumscribere eam cuius numen tam late pateat uel secare in cuius cultum omne rerum genus ita consentiat. 3. Tametsi quorsum tandem attinet mei uelut umbram atque imaginem finitione repraesentare, cum ipsam me coram praesentes praesentem oculis intueamini? Sum etenim uti uidetis, uera illa largitrix ἐάων quam Latini Stultitiam, Graeci Μωρίαν appellat.

5. Quanquam quid uel hoc opus erat dicere? quasi non ipso ex uultu fronteque (quod aiunt) satis quae sim prae me feram, aut quasi si quis me Mineruam aut Sophiam esse contendat, non statim solo possit obtutu coargui, etiam si nulla accedat oratio, minime mendax animi speculum. 2. Nullus apud me fucis locus, nec aliud fronte simulo, aliud in pectore premo. Sumque mei undique simillima, adeo ut nec ii me dissimulare possint qui maxime Sapientiae personam ac titulum sibi uendicant, καὶ ἐν τῇ πορφύρῃ πίθηκοι, καὶ ἐν τῇ λεοντῇ ὄνοι obambulant. Quamuis autem sedulo fingant, tamen alicunde prominentes auriculae Midam produunt. 3. Ingratum mehercule et hoc hominum genus, qui, cum maxime sint nostrae factionis, tamen apud uulgum cognominis nostri sic pudet, ut id passim aliis magni probri uice obiciant. Proinde, cum sint μωρότατοι re, ceterum sophi ac Thales uideri uelint, nonne iure optimo μωροσόφους illos appellabimus?

6. Visum est enim hac quoque parte nostri temporis rhetores imitari, qui plane deos sese credunt si hirudinum ritu bilingues appareant, ac praeclarum facinus esse ducunt Latinis orationibus subinde Graeculas aliquot uoculas uelut emblemata intertexere, etiam si nunc non erat his locus. 2. Porro si desunt exotica, e putribus chartis quattuor aut quinque prisca uerba eruunt, quibus tenebras offundant lectori, uidelicet, ut qui intelligunt magis ac magis sibi placeant, qui non intelligunt hoc ipso magis admirentur, quo minus intelligunt, (3) quandoquidem est sane et hoc nostratum uoluptatum genus non inelegans, quam maxime peregrina maxime suspicere. Quod si qui paulo sunt ambitiosiores, arrideant tamen et applaudant, atque asini exemplo τὰ ὦτα κινῶσι, quo ceteris probe intelligere uideantur, καὶ ταῦτα δὴ μὲν ταῦτα. Nunc ad institutum recurro.

7. Nomen igitur habetis, uiri. Quid addam epitheti? Quid nisi “stultissimi”? Nam quo alio honestiore cognomine mystas suos compellet dea Stultitia? Sed quoniam non perinde multis notum est quo genere prognata sim, id iam, Musis bene iuuantibus, exponere conabor. 2. Mihi uero neque Chaos, neque Orcus, neque Saturnus, neque Iapetus, aut alius id genus obsoletorum ac putrium deorum quispiam pater fuit, sed Πλοῦτος ipse unus, uel inuitis Hesiodo et Homero atque ipso adeo Ioue, πατὴρ ἀνδρῶν τε θεῶν τε. 3. Cuius unius nutu, ut olim ita nunc quoque, sacra profanaque omnia sursum ac deorsum miscentur. Cuius arbitrio bella, paces, imperia, consilia, iudicia, comitia, connubia, pacta, foedera, leges, artes, ludicra, seria (iam spiritus me deficit), breuiter, publica priuataque omnia mortalium negotia administrantur. 4. Citra cuius opem totus ille poeticorum numinum populus, dicam audacius, ipsi quoque dii selecti, aut omnino non essent aut certe οἰκόσιτοι, saneque frigide uictarent. Quem quisquis iratum habuerit, huic ne Pallas quidem satis auxilii tulerit; contra

quisquis propitium, is uel summo Ioui cum suo fulmine mandare laqueum possit. τούτου πατρὸς εὐχομαι εἶναι. 5. Atque hic quidem me progenit non e cerebro suo, quemadmodum tetricam illam ac toruam Palladem Iupiter, uerum ex Neotete, nympha multo omnium uenustissima, pariter ac festiuissima; neque rursus id, tristi illi alligatus coniugio, quomodo faber ille claudus natus est, uerum quod non paulo suauius ἐν φλόγῃ μιχθεῖς, quemadmodum noster ait Homerus. 6. Genuit autem (ne quid erretis) non Aristophanicus ille Plutus, iam capularis, iam oculis captus, sed quondam integer adhuc calidusque iuuenta, neque iuuenta solum, uerum multo magis nectare, quod tum forte in deorum conuiuio largius ac meracius hauserat.

8. Quod si locum quoque natalem requiritis (quandoquidem id hodie uel in primis ad nobilitatem interesse putant, quo loco primos edideris uagitus), ego nec in erratica Delo, nec in undoso mari, nec ἐν σπέσσι γλαφυροῖσι sum edita, sed in ipsis insulis fortunatis, ubi ἄσπαρτα καὶ ἀνήροτα omnia proueniunt. 2. In quibus neque labor, neque senium, neque morbus est ullus, nec usquam in agris asphodelus, malua, squilla, lupinumue, aut faba aut aliud hoc genus nugarum conspicitur. Sed passim oculis, simul atque naribus, adblandiuntur moly, panaces, nepenthes, amaracus, ambrosia, lotos, rosa, uiola, hyacinthus, Adonidis hortuli. 3. Atque in his quidem nata deliciis, nequaquam a fletu sum auspicata uitam, sed protinus blande arrisi matri. Iam uero non inuideo τῷ ὑπᾶτω Κρονίῳ capram altricem, cum me duae lepidissimae nymphae suis aluerint mammis — Methe, Baccho progenita, et Apaedia, Panos filia. 4. Quas hic quoque in ceterarum comitum ac pedisequarum mearum consortio uidetis. Quarum mehercle nomina si uoletis cognoscere, ex me quidem non nisi Graece audietis.

9. Haec nimirum, quam sublatis superciliis conspiciamini, Φιλαντία est. Huic, quam uelut arridentibus oculis ac plaudentem manibus uidetis, Κολακεία nomen. Haec, semisomnis ac dormitanti similis, Λήθη uocatur. Haec, cubito utroque innitens consertisque manibus, Μισοπονία dicitur. Haec, roseo reuincta sermo et undique delibuta unguentis, Ἴδονή. 2. Haec lubricis et huc atque illuc errantibus luminibus Ἄνοια dicitur. Haec nitida cute probeque saginato corpore Τρυφή nomen habet. Videtis et deos duos, puellis admixtos, quorum alterum Κῶμον uocant, alterum νήγρετον Ὕπνον. Huius inquam famulitii fidelibus auxiliis genus omne rerum meae subicio dicioni, ipsis etiam imperans imperatoribus.

10. Genus, educationem, et comites audistis. Nunc ne cui sine causa uidear mihi deae nomen usurpare, quantis commoditatibus deos simul et homines adficiam, quamque late meum pateat numen, arrectis auribus

accipite. 2. Etenim si non inscite scripsit quidam hoc demum esse deum, iuuare mortales, et si merito in deorum senatum asciti sunt qui uinum, aut frumentum, aut unam aliquam huiusmodi commoditatem mortalibus ostenderunt, cur non ego iure deorum omnium Ἄλφα dicar habearque, quae una omnibus largior omnia?

11. Principio quid esse potest uita ipsa uel dulcius uel pretiosius? At huius exordium cui tandem acceptum ferri conuenit, nisi mihi? Neque enim aut ὄβριμονπάτρης hasta Palladis aut νεφεληγερέτου Iouis aegis hominum genus uel progignit uel propagat. 2. Verum ipse deum pater atque hominum rex, qui totum nutu tremefactat Olympum, fulmen illud trisulcum ponat oportet et uultum illum Titanicum, quo (cum libet) deos omnes territat, planeque histrionum more aliena sumenda misero persona, si quando uelit id facere quod nunquam non facit, hoc est, παιδοποιεῖν. Iam uero Stoici se diis proximos autumant. 3. At date mihi terque quaterque, aut si libet, sexcenties Stoicum, tamen huic quoque, si non barba (insigne sapientiae, etiam si cum hircis commune), certe supercilium erit ponendum, explicanda frons, abicienda dogmata illa adamantina, ineptiendum ac delirandum aliquantisper. In summa, me — me inquam — sapiens ille accersat oportet, si modo pater esse uelit. 4. Et cur non apertius meo more uobiscum fabuler? Quaeso, num caput, num facies, num pectus, num manus, num auris — quae partes honestae putantur — progenerant deos aut homines? Non, opinor; immo ea pars, adeo stulta adeoque ridicula ut nec nominari citra risum possit, humani generis est propagatrix. Is est sacer ille fons unde uitam hauriunt omnia uerius quam ille Pythagoricus quaternio. 5. Age uero, qui uir obsecro matrimonii capistro uelit praebere os, si, quemadmodum isti sapientes facere consueuerunt, prius eius uitae incommoda secum perpenderit, aut quae tandem mulier uirum admissura sit, si partus periculosos labores, si educationis molestiam uel norit uel cogitarit? Porro si coniugiis debetis uitam, coniugium autem debetis Ἀνοίξ pedisequae, mihi nimirum quid debeatis intelligitis. Tum quae, semel haec experta, denuo repetere uelit, nisi Λήθης praesens numen adfuerit? 6. Neque uero id Venus ipsa, uel reclamante Lucretio, unquam infitias iuerit sine nostri numinis accessione suam uim mancam atque irritam esse. Itaque ex nostro illo temulento ridiculoque lusu proueniunt et superciliosi philosophi, in quorum locum nunc successere quos uulgus “monachos” appellat, et purpurei reges, et pii sacerdotes; postremo totus etiam ille deorum poeticorum coetus, adeo frequens ut turbam uix iam ipse capiat Olympus, tametsi spatiosissimus.

12. At sane parum mihi uitae seminarium ac fontem deberi, nisi, quicquid in omni uita commodi est, id quoque totum ostendero mei muneris esse. Quid autem uita haec (num omnino “uita” uidetur appellanda?), si uoluptatem detraxeris? Applausistis. Equidem sciebam

neminem uestrum ita sapere — uel desipere magis, immo sapere potius —, ut in hac esset sententia. 2. Quanquam ne Stoici quidem isti uoluptatem aspernantur, tametsi sedulo dissimulant, milleque conuiciis eam apud uulgus dilacerant, nimirum ut, deterritis aliis, ipsi prolixius fruantur. Sed dicant mihi per Iouem: Quae tandem uitae pars est non tristis, non infestua, non inuenusta, non insipida, non molesta, nisi uoluptatem, id est, Stultitiae condimentum, adiunxeris? 3. Cuius rei cum satis idoneus testis esse possit ille nunquam satis laudatus Sophocles, cuius exstat pulcherrimum illud de nobis elogium, ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος, tamen age, rem omnem singillatim aperiamus.

13. Principio quis nescit primam hominis aetatem multo laetissimam multoque omnibus gratissimam esse? Quid est enim illud in infantibus quod sic exosculamur, sic amplectimur, sic fouemus, ut hostis etiam huic aetati ferat opem, nisi Stultitiae lenocinium, quod data opera prudens natura recens natis adiunxit, ut aliquo uoluptatis uelut auctoramento et educantium labores delinire queant, et tuentium fauores eblandiantur? 2. Deinde quae succedit huic adolescentia, quam est apud omnes gratiosa! quam candide fauent omnes, quam studiose prouehunt, quam officiose porrigunt auxiliares manus! At unde quaeso ista iuuentae gratia? unde, nisi ex me? cuius beneficio quam minimum sapit, atque ob id quam minime ringitur. 3. Mentior, nisi, mox ubi grandiores facti per rerum usum ac disciplinas uirile quiddam sapere coeperint, continuo deflorescit formae nitor, languescit alacritas, frigescit lepos, labascit uigor. Quoque longius a me subducitur, hoc minus minusque uiuit, donec succedat τὸ χαλεπὸν γῆρας, id est, molesta senectus, non iam aliis modo, uerum etiam sibimet inuisa. 4. Quae quidem prorsum nulli mortalium foret tolerabilis, nisi rursus tantorum miserta laborum dextra adessem et, quemadmodum dii poetarum solent pereuntibus aliqua metamorphosi succurrere, itidem ego quoque iam capulo proximos denuo (quoad licet) ad pueritiam eos reuocarem. Vnde non ab re uulgus eos παλίμπαιδος appellare consueuit. Porro si quis transformandi rationem requirat, ne id quidem celarim. 5. Ad Lethes nostrae fontem (nam in insulis fortunatis oritur, siquidem apud inferos tenuis modo riulus labitur) eos produco, ut, simulatque illic longa potarint obliuia, paulatim dilutis animi curis repubescant. At isti iam delirant, inquiunt, iam desipiunt. Esto sane. Sed istuc ipsum est repuerascere. An uero aliud est puerum esse quam delirare, quam desipere? An non hoc uel maxime in ea delectat aetate, quod nihil sapit? 6. Quis enim non ceu portentum oderit, atque exsecretur puerum uirili sapientia? Astipulatur et uulgo iactatum prouerbum, Odi puerulum praecoci sapientia. Quis autem sustineret habere commercium aut consuetudinem cum eo sene qui ad tantam rerum experientiam parem animi uigorem iudicique acrimoniam adiunxisset? 7. Itaque delirat

senex meo munere. Sed tamen delirus iste meus interim miseris illis curis uacat quibus sapiens ille distorquetur. Interim non illepidus est compotor. Non sentit uitae taedium, quod robustior aetas uix tolerat. Nonnunquam cum sene Plautino ad tres illas literas reuertitur; infelicissimus, si sapiat. 8. At interim meo beneficio felix, interim amicis gratus; ne congerro quidem infestius, quandoquidem et apud Homerum e Nestoris ore fluit oratio melle dulcior, cum Achilles sit amarulenta, et apud eundem senes in moenibus consistentes τὴν λειψόεσσαν uocem edunt. Quo quidem calculo ipsam etiam superant pueritiam, suauem quidem illam, sed infantem, ac praecipuo uitae oblectamento, puta garrulitate, carentem. 9. Addite huc quod pueris quoque gaudeant impensius senes, ac pueri uicissim senibus delectantur. ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον. Quid enim inter illos non conuenit, nisi quod hic rugosior et plures numerat natales? 10. Alioqui capillorum albor, os edentulum, corpori modus minor, lactis appetentia, balbuties, garrulitas, ineptia, obliuio, incogitantia, breuiter, omnia cetera congruunt. Quoque magis accedunt ad senectam, hoc propius ad pueritiae similitudinem redeunt, donec puerorum ritu citra uitae taedium, citra mortis sensum, emigrant e uita.

14. Eat nunc qui uolet, et hoc meum beneficium cum reliquorum deorum metamorphosi comparet. Qui quid irati faciant non libet commemorare, sed quibus quam maxime propitii sunt eos solent in arborem, in auem, in cicadam, aut etiam in serpentem transformare, quasi uero non istuc ipsum sit perire, aliud fieri. Ego uero hominem eundem optimae ac felicissimae uitae parti restituo. 2. Quod si mortales prorsus ab omni sapientiae commercio temperarent, ac perpetuo mecum aetatem agerent, ne esset quidem ullum senium, uerum perpetua iuuenta fruerentur felices. An non uidetis tetricos istos, et uel philosophiae studiis uel seriis et arduis addictos negotiis, plerumque priusquam plane iuuenes sint, iam consensuisse, uidelicet curis et assidua acrique cogitationum agitatione sensim spiritus et succum illum uitalem exhauriente, (3) cum contra moriones mei pinguculi sint, et nitidi, et bene curata cute, plane χοῖροι (quod aiunt) Ἀκαρνῶνιοι. Nunquam profecto senectutis incommodum ullum sensuri, nisi nonnihil (ut fit) sapientum contagio inficerentur. Adeo nihil patitur hominum uita omni ex parte beatum esse. 4. Accedit ad haec uulgati prouerbi non leue testimonium, quo dictitant Stultitiam unam esse rem quae et iuuentam alioqui fugacissimam remoretur et improbam senectam procul arceat, ut non temere de Brabantis populari sermone iactatum sit; cum ceteris hominibus aetas prudentiam adferre soleat, hos, quo propius ad senectam accedunt, hoc magis atque magis stultescere. 5. Atqui hac gente non est alia uel ad communem uitae consuetudinem festiuor uel quae minus sentiat senectutis tristitiam. His quidem ut loco, ita

et uitae instituto, confines sunt Hollandi mei. Cur enim non meos appellem, usque adeo studiosos mei cultores, ut inde uulgo cognomen emeruerint? Cuius illos adeo non pudet, ut hinc uel praecipue sese iactitent. 6. Eant nunc stultissimi mortales, et Medeas, Circes, Veneres, Auroras, et fontem nescio quem requirant, quo sibi iuuentam restituant, cum id sola praestare et possim et soleam. Apud me succus est ille mirificus quo Memnonis filia Tithoni aui sui iuuentam prorogauit. Ego sum Venus illa cuius fauore Phaon ille repubuit, ita ut a Sapphone tantopere amaretur. 7. Meae sunt herbae, si quae sunt, mea precamina, meus ille fons qui non solum reuocat elapsam adolescentiam, sed (quod est optabilius) perpetuam seruat. Quod si omnes huic sententiae subscribitis, adolescentia nihil esse melius, senectute nihil detestabilius, quantum mihi debeatis uidetis, opinor, quae tantum bonum retineam, tanto excluso malo.

15. Sed quid adhuc de mortalibus loquor? Caelum omne lustrate, et mihi meum nomen opprobret licebit quicumque uolet, si quem omnino deorum reppererit non insuauem et aspernabilem, nisi meo numine commendetur. Etenim cur semper ephoebus et comatus Bacchus? nempe quia uecors ac temulentus, conuiuuis, saltationibus, choreis, lusibus uitam omnem transigens; ne tantillum quidem habet cum Pallade commercii. 2. Denique tantum abest ut sapiens haberi postulet, ut ludibriis ac iocis coli gaudeat. Neque prouerbio offenditur quod illi fatui cognomentum attribuit, id est huiusmodi, Μορύχου μωρότερος. Porro Morycho nomen uerterunt, quod illum pro templi foribus sedentem musto ficisque recentibus agricolarum lasciuiam consueuerit oblinere. Tum autem quid non scommatum in hunc uetus iacit comoedia! 3. O insulsum (inquiunt) deum, et dignum qui ex inguine nasceretur! At quis non malit hic fatuus et insulsus esse, semper festiuus, semper pubescens, semper omnibus lusus ac uoluptatem adferens, quam uel ἀγκυλομήτης ille Iupiter omnibus formidabilis, uel Pan suis tumultibus omnia senior uitians, uel fauillis oppletus Vulcanus ac semper officinae laboribus squalidus, aut Pallas etiam ipsa, sua Gorgone et hasta terribilis, καὶ αἰεὶ ἐνωρῶσα δριμύ? 4. Cur semper puer Cupido? cur, nisi quia nugator est, καὶ μηδὲν ὑγιές neque facit neque cogitat? Cur aureae Veneri semper uernat sua forma? nimirum quia mecum habet affinitatem, unde et patris mei colorem uultu refert, atque hac de causa est apud Homerum χρυσῆ Ἀφροδίτη. Deinde perpetuo ridet, si quid modo poetis credimus aut horum aemulis statuariis. 5. Quod numen unquam religiosius coluere Romani quam Florae, omnium uoluptatum parentis? Quanquam si quis etiam tetricorum deorum uitam diligentius requirat ab Homero reliquisque poetis, reperiet stultitiae plena omnia. Quid enim attinet reliquorum facta commemorare, cum Iouis ipsius fulminatoris amores ac lusus probe noritis? (6) cum seuera illa Diana, oblita sexus, nihil aliud quam uenetur, Endymi-

onem interim deperiens? Verum illi sua facinora a Momo audiant malim, a quo saepius quondam audire solebant, sed hunc nuper irati una cum Ate in terras praecipitem dederunt, quod sapientia sua felicitati deorum importunus obstreperet. 7. Neque mortalium ullus exsulem dignatur hospitio; tantum abest ut illi in principum aulis sit locus, in quibus tamen mea Κολακεία primas tenet, cui cum Momo non magis conuenit quam cum agno lupis. Itaque, sublato illo, iam multo licentius ac suauius nugantur dii uere, ῥῶδον ἄγοντες, ut inquit Homerus, nullo uidelicet censore. Quos enim non praebet iocos ficulnus ille Priapus? 8. Quos non ludos exhibet furtis ac praestigiis suis Mercurius? Quin et Vulcanus ipse in deorum conuiuuis γελωτοποιὸν agere consueuit, ac modo claudicatione, modo cauillis, modo ridiculis dictis exhilarare comotationem. Tum et Silenus ille senex amator, τὸν κόρδακα saltare solitus, una cum Polyphemo τὸν τρεταωολό, nymphis τὸν γυμνοπόδιον saltantibus. Satyri semicapri Atellanas agitant. 9. Pan insulsa quapiam cantiuncula risum omnibus mouet, quem ita malunt quam ipsas audire Musas, praecipue cum iam nectare coeperint madere. Porro quid ego nunc commemorem quae probe poti dii post conuiuium agitent? adeo mehercle stulta, ut ipsa nonnunquam a risu temperare nequeam. Sed satius est in his Harpocratis meminisse, ne quis forte nos quoque — Corycaeus aliquis deus — auscultet, ea narrantem quae ne Momus quidem impune prolocutus est.

16. Sed iam tempus est ut, ad Homericum exemplar, relictis caelitis, uicissim in terram demigremus, quanquam ibi nihil laetum aut felix nisi meo munere dispiciamus. In primis uidetis quanta prouidentia Natura, parens et humani generis opifex, illud cauerit, ne usquam deesset stultitiae condimentum? 2. Etenim cum Stoicis definitoribus nihil aliud sit sapientia quam duci ratione, contra stultitia affectuum arbitrio moueri; ne plane tristis ac tetrica esset hominum uita, Iupiter quanto plus indidit affectuum quam rationis? quasi semunciam compares ad assem. Praeterea rationem in angustum capitis angulum relegauit, reliquum omne corpus perturbationibus reliquit. 3. Deinde duos quasi tyrannos uiolentissimos uni opposuit: *iram*, quae praecordiorum arcem obtinet, atque adeo ipsum uitae fontem, cor, et *concupiscentiam*, quae ad imam usque pubem latissime imperium occupat. Aduersus has geminas copias quantum ualeat ratio communis hominum uita satis declarat, cum illa quod unum licet uel usque ad rauim reclamat, et honesti dictat formulas, uerum hi laqueum regi suo remittunt, multoque odiosius obstrepunt, donec iam is quoque fessus ultro cedit, ac manus dat.

17. Ceterum quoniam, uiro administrandis rebus nato, plusculum de rationis unciola erat aspergendum, ut huic quoque pro uirili consuleret, me sicut in ceteris in consilium adhibuit, moxque consilium dedi me

dignum, nempe uti mulierem adiungeret, animal uidelicet stultum quidem illud atque ineptum, uerum ridiculum et suaue, quo conuictu domestico uirilis ingenii tristitiam sua stultitia condiret atque edulcaret. 2. Nam quod Plato dubitare uidetur utro in genere ponat mulierem, rationalium animantium an brutorum, nihil aliud uoluit quam insignem eius sexus stultitiam indicare. Quod si qua forte mulier sapiens haberi uelit, ea nihil aliud agit quam ut bis stulta sit, perinde quasi bouem aliquis ducat ad ceroma, inuita reluctantequae (ut aiunt) Minerua. 3. Conduplicat enim uitium quisquis contra naturam uirtutis fucum inducit, atque alio deflectit ingenium, quemadmodum iuxta Graecorum prouerbum: Simia semper est simia, etiam si purpura uestiatur. Ita mulier semper mulier est, hoc est, stulta, quamcunque personam induxeris. 4. Neque uero mulierum genus usque adeo stultum arbitror, ut mihi eam ob rem succenseant, quod illis, et ipsa mulier et Stultitia, stultitiam attribuam. Etenim si rem recta reputent uia, hoc ipsum stultitiae debent acceptum ferre, quod sint uiris multis calculis fortunatiores. Primum formae gratiam, quam illi merito rebus omnibus anteponunt, cuiusque praesidio in tyrannos etiam ipsos tyrannidem exercent. 5. Alioqui unde nam horror ille formae, hispida cutis, et barbae silua, plane senile quiddam in uiro, nisi a prudentiae uitio, cum feminarum semper leues malae, uox semper exilis, cutis mollicula, quasi perpetuam quandam adolescentiam imitentur? Deinde quid aliud optant in hac uita quam ut uiris quam maxime placeant? 6. Nonne huc spectant tot cultus, tot fuci, tot balnea, tot compturae, tot unguenta, tot odores, tot componendi, pingendi, fingendique uultus artes? Iam num alio nomine uiris magis commendatae sunt quam stultitiae? Quid enim est quod illi mulieribus non permittunt? At quo tandem auctoramento nisi uoluptatis? Delectant autem non alia re quam stultitia. 7. Id esse uerum non ibit infitias quisquis secum reputarit quas uir cum muliere dicat ineptias, quas agat nugas, quoties feminea uoluptate decreuerit uti. Habetis igitur primum et praecipuum uitae oblectamentum, quo fonte proficiscatur.

18. Sed sunt nonnulli, cum primis autem senes, bibaces quidem illi magis quam mulierosi, qui summam uoluptatem in comotationibus constituunt. Equidem an sit ullum lautum conuiuium ubi mulier non adsit uiderint alii; illud certe constat, citra stultitiae condimentum nullum omnino suaue esse, (2) adeo ut si desit qui uel uera uel simulata stultitia risum moueat, *γελωτοποιόν* quempiam uel mercede conductum accersant, aut ridiculum aliquem parasitum adhibeant, qui ridendis (hoc est, stultis) dicteriis silentium ac tristitiam comotationis discutiat. Quorsum enim attinebat tot bellariis, tot lauticiis, tot cupediis onerare uentrem, nisi et oculi pariter et aures, nisi totus animus risu, iocis, leporibus pasce-

retur? 3. At istiusmodi tragematum ego sum architectrix unica. Quamquam illa ipsa, iam in conuiujs solemnia — regem sortiri talis, lusitare tesseris, philotesijs inuitare, certare συμπεριφοραῖς, ad myrtum canere, saltare, gesticulari — non a septem Graeciae sophis, uerum a nobis ad humani generis salutem reperta sunt. 4. Atqui omnium huiusmodi rerum ea natura est, ut quo plus habeant stultitiae, hoc plus conferant uitae mortalium, quae, si tristis sit, ne uita quidem appellanda uideatur. Tristis autem euadat oportet, nisi cognatum taedium hoc genus oblectamentis absterseris.

19. Sed erunt fortassis qui hoc quoque uoluptatis genus negligent, et in amicorum caritate et consuetudine acquiescant, amicitiam dictitantes unam rebus omnibus anteponendam, quippe rem usque adeo necessariam, ut nec aer, nec ignis, nec aqua magis, rursum adeo iucundam, ut qui hanc de medio sustulerit solem sustulerit, adeo denique honestam (si quid tamen hoc ad rem pertinet), ut nec ipsi philosophi uereantur eam inter praecipua bona commemorare. 2. Sed quid si doceo me huius quoque tanti boni et puppim esse et proram? Docebo autem non crocodilinis aut soritis, ceratinis aut aliis id genus dialecticorum argutiis, sed pingui (quod aiunt) Minerua, rem digito propemodum ostendam. Age, conuiuere, labi, caecutire, hallucinari in amicorum uitiis, quaedam etiam insignia uitia pro uirtutibus amare mirarique — an non stultitiae uidetur affine? 3. Quid, cum alius exosculatur neuum in amica, alium delectat polypus agnae, cum filium strabonem appellat pactum pater, quid inquam hoc est, nisi mera stultitia? Clament terque quaterque stultitiam esse. Atqui haec una stultitia et iungit iunctos et seruat amicos. 4. De mortalibus loquor, quorum nemo sine uitiis nascitur optimus ille est qui minimis urgetur, cum interim inter sapientes, istos deos, aut omnino non coalescit amicitia aut tetrica quaedam et insuauis intercedit, nec ea nisi cum paucissimis, nam cum nullis dicere religio est, propterea quia maxima pars hominum desipit; immo nullus est qui non multis modis deliret, et non nisi inter similes cohaeret necessitudo.

5. Quod si quando inter seueros istos coierit mutua beneuolentia, ea certe haudquaquam stabilis est nec admodum duratura, nimirum inter morosos et plus satis oculatos, ut qui in amicorum uitiis tam cernunt acutum quam aut aquila aut serpens Epidaurius. At ipsi in propriis uitiis quam lippiunt, et quam non uident manticom in tergo pendentem! (6) itaque cum ea sit hominum natura, ut nullum ingenium reperiatur non magnis obnoxium uitiis. Adde tantam animorum ac studiorum dissimilitudinem, tot lapsus, tot errata, tot casus uitae mortalis; quo pacto uel horam constabit inter Argos istos amicitiae iucunditas, nisi accesserit ea quam mire Graeci εὐρήθεια appellant? hanc seu “stultitiam” seu “mo-

rum facilitatem" uertas licebit. 7. Quid autem? an non Cupido ille, omnis necessitudinis auctor et parens, prorsum oculis captus est? cui quemadmodum τὰ μὴ καλὰ καλὰ πέφονται, itidem inter uos quoque efficit ut suum cuique pulchrum uideatur, ut cascus cascam, perinde ut pupus pupam deamet. Haec passim et fiunt et ridentur. Sed tamen haec ridicula iucundam uitae glutinant copulantque societatem.

20. Porro quod de amicitia dictum est, id multo magis de coniugio sentiendum, quod quidem nihil est aliud quam indiuidua uitae coniunctio. Deum immortalem, quae non diuortia aut etiam diuortiis deteriora passim acciderent, nisi uiri feminaeque domestica consuetudo per adulationem, per iocum, per facilitatem, errorem, dissimulationem meum utique satellitium fulciretur alereturque! 2. Papae, quam pauca coirent matrimonia, si sponsus prudenter exquireret quos lusus delicata illa (sicuti uidetur) ac pudens uirguncula iam multo ante nuptias luserit! Tum quanto pauciora cohaerent inita, nisi plurima uxorum facta per uiri uel negligentiam uel stuporem laterent! 3. Atque haec quidem merito Stultitiae tribuuntur, uerum ea interim praestat ut marito iucunda sit uxor, uxori iucundus maritus, ut tranquilla domus, ut maneat affinitas. Ridetur cuculus, curruca, et quid non uocatur, cum moechae lacrimas labellis exsorbet. At quanto felicius sic errare quam zelotypiae diligentia cum sese conficere, tum omnia miscere tragoediis?

21. In summa, usque adeo nulla societas, nulla uitae coniunctio, sine me uel iucunda uel stabilis esse potest, ut nec populus principem, nec seruum herus, nec heram pedisequa, nec discipulum praeceptor, nec amicus amicum, nec maritum uxor, nec locator conductorem, nec contubernalis contubernalem, nec conuictor conuictorem diutius ferat, nisi uicissim inter sese nunc errent, nunc adulentur, nunc prudentes conniueant, nunc aliquo Stultitiae melle sese deliniant. Iam haec scio uideri maxima, sed audietis maiora.

22. Quaeso, num quemquam amabit qui ipse semet oderit? Num cum alio concordabit qui secum ipse dissidet? Num ulli uoluptatem adferet qui sibimet ipsi sit grauis ac molestus? Istud opinor nemo dixerit nisi qui sit ipsa stultior Stultitia! Atqui si me excluderis, adeo nemo poterit alterum ferre, ut ipse etiam sibi quisque puteat, sua cuique sordeant, sibi quisque sit inuisus, (2) quandoquidem id mali Natura, non paucis in rebus nouerca magis quam parens, mortalium ingeniis in seuit, praecipue paulo cordatiorum, ut sui quemque paeniteat, admiretur aliena. Quo fit ut omnes dotes, omnis elegantia, decorque uitae uitietur pereatque. Quid enim proderit forma, praecipuum deorum immortalium munus, si putiditatis uitio contaminetur? Quid iuuenta, si senilis tristitiae fermento corrumpatur? 3. Denique quid in omni uitae munere, uel

tecum uel apud alios, acturus es cum decore (est enim non artis modo, uerum etiam omnis actionis, caput decere quod agas) nisi adsit dextra haec Philautia, quae mihi merito germanae est uice: adeo strenue meas ubique partes agit. Quid autem aequae stultum atque tibi ipsi placere? te ipsum admirari? At rursum quid uenustum, quid gratiosum, quid non indecorum erit quod agas, ipse tibi displicens? 4. Tolle hoc uitae condimentum, et protinus frigebit cum sua actione orator, nulli placebit cum suis numeris musicus, explodetur cum sua gesticulatione histrio, ridebitur una suis cum Musis poeta, sordebit cum arte pictor, esuriet cum pharmacis medicus. Postremo pro Nireo Thersites, pro Phaone Nestor, pro Minerua sus, pro facundo infans, pro urbano rusticus uideberis. 5. In tantum necesse est ut sibi quoque quisque blandiatur, et assentatiuncula quapiam sibi prius commendetur quam aliis possit esse commendatus. Denique cum praecipua felicitatis pars sit ut quod sis esse uelis, nimirum totum hoc praestat compendio mea Philautia, ut neminem suae formae, neminem sui ingenii, neminem generis, neminem loci, neminem instituti, neminem patriae paeniteat, adeo ut nec Hirlandus cum Italo, nec Thrax cum Atheniensi, nec Scythia cum insulis fortunatis cupiat permutare. 6. Et o singularem Naturae sollicitudinem, ut in tanta rerum uarietate paria fecit omnia! Vbi dotibus suis nonnihil detraxit, ibi plusculum Philautiae solet addere; quanquam hoc ipsum stulte profecto dixi, cum haec ipsa dos sit uel maxima. Vt ne interim dicam nullum egregium facinus adiri nisi meo impulsu, nullas egregias artes nisi me auctore fuisse repertas.

23. An non omnium laudatorum facinorum seges ac fons est bellum? Porro quid stultius quam ob causas nescio quas certamen eiusmodi suscipere, unde pars utraque semper plus aufert incommodi quam boni? Nam eorum qui cadunt, ueluti Megarensium, οὐδεις λόγος, id est, nulla ratio. Dein cum iam utrinque constitere ferratae acies, et rauco creperunt cornua cantu, quis (oro) sapientum istorum usus? (2) qui, studiis exhausti, uix tenui frigidoque sanguine spiritum ducunt. Crassis ac pinguibus opus est, quibus quam plurimum adsit audaciae, mentis quam minimum. Nisi si quis Demosthenem militem malit, qui, Archilochi secutus consilium, uix conspectus hostibus, abiecto clipeo, fugit, tam ignaues miles quam orator sapiens.

3. Sed consilium (inquiunt) in bellis plurimum habet momenti; equidem fateor in duce, uerum id quidem militare, non philosophicum. Alioqui parasitis, lenonibus, latronibus, sicariis, agricolis, stupidis, obaeratis, et huiusmodi mortalium faece res tam praeclara geritur, non philosophis lucernariis.

24. Qui quidem quam sint ad omnem uitae usum inutiles, uel Socrates ipse, unus Apollinis oraculo sapiens (sed minime sapienter) iudicatus,

documento esse potest, qui, nescio quid publice conatus agere, summo cum omnium risu discessit. 2. Quanquam uir is in hoc non usquequaque desipiat, quod sapientis cognomen non agnoscit, atque ipsi deo rescribit, quodque censet sapienti a republica tractanda abstinendum esse, nisi quod potius monere debuerat a sapientia temperandum ei qui uelit in hominum haberi numero. Deinde quid eundem accusatum ad cicutam bibendam adegit, nisi sapientia? 3. Nam dum nubes et ideas philosophatur, dum pulicis pedes metitur, dum culicum uocem miratur, quae ad uitam communem attinent non didicit. Sed adest praeceptorum de capite periclitanti discipulus Plato, egregius scilicet patronus, qui, turbae strepitu offensus, uix dimidiatam illam periodum pronuntiare potuit. 4. Iam quid dicam de Theophrasto? qui, progressus in contionem, repente obmutuit, perinde quasi lupo conspecto, qui militem animasset in bello? Isocrates ob ingenii timiditatem nec hiscere unquam est ausus. M. Tullius, eloquentiae Romanae parens, semper indecora trepidatione, perinde quasi puer singultiens, exordiri consueuit. 5. Idque Fabius interpretatur cordati oratoris et periculum intelligentis argumentum. Verum cum hoc dicit, an non palam fatetur sapientiam obstare ad rem probe gerendam? Quid isti facient, cum res ferro geritur, qui tum metu exanimantur, cum nudis uerbis est decertandum? 6. Et post haec celebratur, si diis placet, praeclara illa Platonis sententia: beatas fore republicas, si aut imperent philosophi aut philosophentur imperatores. Immo si consules historicos, reperies nimirum nullos reipublicae pestilentiore fuisse principes quam si quando in philosophastrum aliquem aut literis addictum inciderit imperium. 7. Cuius rei satis opinor faciunt fidem Catones, quorum alter insanis delationibus reipublicae tranquillitatem uexauit, alter libertatem populi Romani, dum nimium sapienter uindicat, funditus subuertit. Adde his Brutos, Cassios, Gracchos, ac Ciceronem etiam ipsum, qui non minus pestilens fuit Romanorum reipublicae quam Demosthenes Atheniensium. 8. Porro M. Aurelius, ut donemus bonum imperatorem fuisse (nam id ipsum extorquere possim), fuit enim hoc ipso nomine grauis, atque inuisus ciuibus, quod tam philosophus esset. Sed tamen ut donemus fuisse bonum, at certe pestilentior fuit reipublicae tali relicto filio quam fuerat sua administratione salutaris, (9) quandoquidem solet hoc hominum genus, qui sese sapientiae studio dederunt, cum ceteris in rebus, tum praecipue in liberis propagandis infelicissimum esse, prouidente opinor natura, ne malum hoc sapientiae inter mortales latius serpat. Itaque Ciceroni degenerem fuisse filium constat, et sapiens ille Socrates liberos habuit matri similiores quam patri, ut non omnino pessime scripsit quidam, id est, stultos.

25. Sed utcunque ferendum, si tantum ad publica munia forent ὄνοι πρὸς λύρα, nisi ad omnem prorsus uitae functionem nihilo essent dexte-

riores. Ad conuiuium adhibe sapientem, aut tristi silentio aut molestis quaestiunculis obturbabit. Ad chorum aduoca, camelum saltare dices. 2. Ad publicos ludos trahe, ipso uultu populi uoluptatibus obstabit, et cogetur e theatro migrare sapiens Cato, quandoquidem supercilium non potest ponere. In colloquium inciderit, repente lupo in fabula. Si quid emendum, si contrahendum, breuiter, si quid eorum agendum sine quibus haec quotidiana uita transigi non potest, stipitem dicas sapientem istum, non hominem. 3. Usque adeo neque sibi, neque patriae, neque suis usquam usui esse potest, propterea quod communium rerum sit imperitus, et a populari opinione uulgaribusque institutis longe lateque discrepet. Quae quidem ex re odium quoque consequatur necessum est nimirum ob tantam uitae atque animorum dissimilitudinem. 4. Quid enim omnino geritur inter mortales non stultitiae plenum, idque a stultis et apud stultos? Quod si quis unus uniuersis uelit obstrepere, huic ego suaserim ut, Timonem imitatus, in solitudinem aliquam demigret, atque ibi solus sua fruatur sapientia.

26. Verum ut ad id quod institueram reuertar, quae uis saxeos et agrestes illos homines in ciuitatem coegit, nisi adulatio? Nihil enim aliud significat illa Amphionis et Orphei cithara. Quae res plebem Romanam iam extrema molientem in concordiam ciuitatis reuocauit? Num oratio philosophica? Minime. 2. Immo ridiculus ac puerilis apologus de uentre reliquisque corporis membris confictus. Idem ualuit Themistoclis apologus consimilis de uulpe et ericio. Quae sapientis oratio tantundem potuisset, quantum commenticia illa cerua Sertorii potuit, quantum Lacinis illius de duobus canibus, deque uellendis equinae caudae pilis ridendum commentum? 3. Vt ne quid dicam de Minoe deque Numa, quorum uterque fabulosis inuentis stultam multitudinem rexit. Huiusmodi nugis commouetur ingens ac potens illa belua, populus.

27. At rursum, quae ciuitas unquam Platonis aut Aristotelis leges aut Socratis dogmata recepit? Tum autem quae res Deciis persuasit ut ultro sese diis manibus deuouerent? Quid Q. Curtium in specum traxit, nisi inanis gloria, dulcissima quaedam Siren, sed mirum quam a sapientibus istis damnata? 2. Quid enim stultius, inquirunt, quam supplicem candidatum blandiri populo, congiariis fauorem emere, uenari tot stultorum applausus, acclamationibus sibi placere, in triumpho ueluti signum aliquod populo spectandum circumferri, aeneum in foro stare. Adde his nominum et cognominum adoptiones; adde diuinos honores homuncioni exhibitos; adde publicis caerimoniis in deos relatos etiam sceleratissimos tyrannos. 3. Stultissima sunt haec, et ad quae ridenda non unus sufficiat Democritus. Quis negat? Atqui hoc fonte nata sunt fortium heroum facinora, quae tot eloquentium uirorum literis in caelum tolluntur. Haec

stultitia parit ciuitates; hac constant imperia, magistratus, religio, consilia, iudicia, nec aliud omnino est uita humana quam stultitiae lusus quidam.

28. Iam uero ut de artibus dicam, quid tandem mortalium ingenia ad excogitandas prodendasque posteris tot egregias (ut putant) disciplinas excitauit, nisi gloriae sitis? Tantis uigiliis, tantis sudoribus famam nescio quam, qua nihil esse potest inanius, redimendam putarunt homines uere stultissimi. Sed interim Stultitiae tot iam egregia uitae commoda debetis, quodque est longe dulcissimum, aliena fruimini insania.

29. Ergo posteaquam mihi fortitudinis et industriae laudem uindicauit, quid si prudentiae quoque uindicem? Sed dixerit aliquis: eadem opera ignem aquae misceas licebit. Verum hoc quoque successurus, arbitror, si uos modo, quod antehac fecistis, auribus atque animis fauebitis. 2. Principio si rerum usu constat prudentia, in utrum magis competet? sapientem, qui partim ob pudorem, partim ob animi timiditatem nihil aggreditur, an stultum, quem neque pudor, quo uacat, neque periculum, quod non perpendit, ab ulla re deterret? Sapiens ad libros ueterum confugit, atque hinc meras uocum argutias ediscit. 3. Stultus, adeundis cominus periclitandis rebus, ueram (ni fallor) prudentiam colligit. Id quod uidisse uidetur Homerus, etiamsi caecus, cum ait, $\rho\epsilon\chi\theta\epsilon\nu\ \delta\acute{\epsilon}\ \tau\epsilon\ \nu\acute{\eta}\pi\iota\omicron\varsigma\ \xi\gamma\gamma\omega$. Sunt enim duo praecipua ad cognitionem rerum parandam obstacula: (4) pudor, qui fumum offundit animo, et metus, qui, ostenso periculo, dehortatur ab adeundis facinoribus. At his magnifice liberat stultitia. Pauci mortales intelligunt ad quam multas alias quoque commoditates conducat nunquam pudescere et nihil non audere. 5. Quod si prudentiam accipere malunt eam, quae rerum iudicio constat, audite obsecro quam procul absint ab hac qui hoc nomine sese uenditant. Principio constat res omnes humanas, uelut Alcibiadis Silenos, binas habere facies nimium inter sese dissimiles, adeo ut quod prima (quod aiunt) fronte mors est, si interius inspicias, uita sit; contra quod uita, mors. 6. Quod formosum, deforme; quod opulentum, id pauperrimum; quod infame, gloriosum; quod doctum, indoctum; quod robustum, imbecille; quod generosum, ignobile; quod laetum, triste; quod prosperum, aduersum; quod amicum, inimicum; quod salutare, noxium; breuiter, omnia repente uersa reperies, si Silenum aperueris. Id si cui forte nimis philosophice dictum uidetur, age pinguiore (quod aiunt) Minerua planius faciam. 7. Quis regem non et opulentum et dominantem fatetur? Atqui nullis animi bonis instructus est? atqui nihil illi satis est? iam uidelicet pauperrimus est. Tum animum habet plurimis addictum uitiiis? iam turpiter seruus est. Ad eundem modum in ceteris quoque philosophari liceret, sed hoc exempli uice posuisse satis sit. 8. At quorsum haec? inquiet aliquis. Audite quo rem deducamus. Si quis histrionibus in scaena fabulam agentibus personas detrahare conetur, ac spectatoribus ueras natiuasque facies

ostendere, nonne is fabulam omnem peruerterit, dignusque habeatur quem omnes e theatro uelut lymphatum saxis eiciant? 9. Exorietur autem repente noua rerum species, ut qui modo mulier, nunc uir; qui modo iuuenis, mox senex; qui paulo ante rex, subito Dama; qui modo deus repente homunculus appareat. Verum eum errorem tollere est fabulam omnem perturbare. Illud ipsum figmentum et fucus est quod spectatorum oculos detinet. 10. Porro mortalium uita omnis quid aliud est quam fabula quaepiam, in qua alii aliis obteci personis procedunt, aguntque suas quisque partes, donec choragus educat e proscaenio, qui saepe tamen eundem diuerso cultu prodire iubet, ut qui modo regem purpuratum egerat nunc seruulum pannosum gerat? Adumbrata quidem omnia, sed haec fabula non aliter agitur. 11. Hic si mihi sapiens aliquis, caelo delapsus, subito exorietur clamitetque hunc, quem omnes ut deum ac dominum suspiciunt, nec hominem esse, quod pecudum ritu ducatur affectibus; seruum esse infimum, quod tam multis tamque foedis dominis sponte seruiat; rursum alium qui parentem exstinctum luget ridere iubeat, quod iam demum ille uiuere coeperit, cum alioqui uita haec nihil aliud sit quam mors quaedam; (12) porro alium, stemmatis gloriantem, ignobilem ac nothum appellet, quod a uirtute longe absit, quae sola nobilitatis sit fons; adque eundem modum de ceteris omnibus loquatur, quaesio quid is aliud egerit, nisi ut demens ac furiosus omnibus esse uideatur? Vt nihil est stultius praepostera sapientia, ita peruersa prudentia nihil imprudentius. 13. Siquidem peruerse facit qui sese non accomodat rebus praesentibus, foroque nolit uti, nec saltem legis illius conuiuialis meminerit, ἢ πῖθι ἢ ἄπιθι, postuletque ut fabula iam non sit fabula. Contra uere prudentis est, cum sis mortalis, nihil ultra sortem sapere uelle, cunque uniuersa hominum multitudine uel conuiuere libenter uel comiter errare. At istud ipsum, inquit, stultitiae est. Haud equidem infitias iuerim, modo fateantur illi uicissim hoc esse uitae fabulam agere.

30. Ceterum illud, o dii immortales, eloquarne an sileam? Cur autem sileam, cum sit uero uerius? Sed praestiterit fortassis in re tanta Musas ex Helicone accersere, quas poetae saepius ob meras nugas aduocare solent. Adeste igitur paulisper, Iouis filiae, dum ostendo nec ad egregiam illam sapientiam, ac felicitatis (ut ipsi uocant) arcem, aditum esse cuiquam, nisi Stultitia duce. 2. Iam primum illud in confesso est, affectus omnes ad Stultitiam pertinere, quandoquidem hac nota a stulto sapientem discernunt, quod illum affectus, hunc ratio temperat. Eoque Stoici perturbationes omnes ceu morbos a sapiente semouent, uerum affectus isti non solum paedagogorum uice funguntur ad sapientiae portum properantibus, uerum etiam in omni uirtutis functione, ceu calcaria stimuli que quidam, adesse solent, uelut ad bene agendum exhortatores. 3. Quan-

quam hic fortiter reclamationem bis Stoicus Seneca, qui prorsum omnem affectum adimit sapienti. Verum cum id facit, iam ne hominem quidem relinquit, sed nouum potius deum quendam *δημιουργεῖ*, qui nusquam nec exstitit unquam, nec exstabit; immo ut apertius dicam, marmoreum hominis simulacrum constituit, stupidum, et ab omni prorsus humano sensu alienum. 4. Proinde si libet, ipsi suo sapiente fruuntur, citraque riualem ament licet, cunque eo uel in ciuitate Platonis uel, si malint, in idearum regione, uel in Tantaliis inhabitent hortis. Quis enim non istiusmodi hominem ceu portentum ac spectrum fugitet horreatque? qui ad omnes naturae sensus obsurduerit, qui nullis sit affectibus, nec amore nec misericordia magis commoueatur “quam si dura silex, aut stet Marpesia cautes,” (5) quem nihil fugiat, qui nihil erret, sed ceu Lynceus quispiam nihil non perspiciat, nihil non ad amussim perpendat, nihil ignoscat, qui solus se ipso sit contentus, solus diues, solus sanus, solus rex, solus liber — breuiter, omnia solus, sed suo solius iudicio, qui nullum moretur amicum, ipse amicus nemini, qui diis quoque ipsis non dubitet mandare laqueum, qui quicquid in omni uita geritur uelut insanum damnet rideatque? 6. Atqui huiusmodi animal est absolutus ille sapiens. Quaeso, si res agatur suffragiis, quae ciuitas istiusmodi magistratum sibi uelit, aut quis exercitus talem optet ducem? immo quae mulier id genus maritum, quis conuiuator eiusmodi conuiuam, quis seruus talibus moribus dominum uel optet uel ferat? 7. Quis autem non malit uel unum quemuis de media stultissimorum hominum plebe, qui stultus stultis uel imperare possit uel parere, qui sui similibus placeat, sed quam plurimis, qui comis sit in uxorem, iucundus amicis, bellus conuiuia, conuictor facilis, postremo, qui nihil humani a se alienum putet? Sed me quidem iamdudum istius sapientis piget. Quare ad reliqua commoda sese recipiat oratio.

31. Agedum, si quis uelut e sublimi specula circumspectat, ita ut Iouem poetae facere praedicant, quot calamitatibus hominum uita sit obnoxia! quam misera, quanque sordida natiuitas, quam laboriosa educatio, quot iniuriis exposita pueritia, quot sudoribus adacta iuuentus, quam grauis senectus, quam dura mortis necessitas, deinde in omni uita, quot morborum agmina infestent, quot immineant casus, quot ingruant incommoda, quam nihil usquam non plurimo felle tinctum, (2) ut ne commemorem ista quae homini ab homine inferuntur mala, quod genus sunt paupertas, carcer, infamia, pudor, tormenta, insidiae, proditio, conuicia, lites, fraudes. Sed ego iam plane τὸν ἄμμον ἀναμετρεῖν aggredior. Porro quibus admissis ista commeruerint homines aut quis deus, iratus, eos in has miserias nasci coegerit non est mihi fas in praesentia proloqui. Verum ista qui secum perpendat, nonne Milesiarum uirginum probabit exemplum, etiam si miserandum? 3. At quinam potissimum sibi uitae taedio fatum accersiuere? Nonne sapientiae confines? inter quos, ut

interim Diogenes, Xenocrates, Catones, Cassios, ac Brutos sileam, Chiron ille, cum immortalem esse liceret, ultro mortem praecoptavit? Videtis, opinor, quid futurum sit, si passim sapiant homines; nempe altero luto, altero figulo Prometheo opus fore. 4. Verum ego partim per ignorantiam, partim per incogitationem, nonnunquam per obliuionem malorum, aliquando spem bonorum, aliquoties nonnihil mellis uoluptatibus aspergens, ita tantis in malis succurro, ut ne tum quidem libeat uitam relinquere, cum, exacto Parcarum stamine, ipsa iamdudum eos relinquit uita; quoque minus sit causae cur in uita manere debeant, hoc magis iuuere uiuere; tantum abest ut ullo uitae taedio tangantur. 5. Mei nimirum muneris est quod passim Nestorea senecta senes uidetis, quibus iam ne species quidem hominis superest, balbos, deliros, edentulos, canos, caluos, uel ut magis Aristophanicis eos describam uerbis, *ρῦπῶντας, κυφούς, ἀθλίους, ῥυσούς, μαδῶντας, νωδούς, καὶ ψωλούς*, (6) tamen usque adeo uita delectari, adeoque *νεανίζεω*, ut alius tingat canos, alius appositicia coma caluitium dissimulet, alius dentibus utatur mutuo fortassis a sue quorpiam sumptis; hic in puellam aliquam misere depereat et amatoriiis ineptiis quemuis etiam superet adolescentulum. 7. Nam, ut capulares iam meraque silicernia, teneram aliquam iuuenulam ducant uxorem, eamque et indotatam, et aliis usui futuram; id adeo frequens, ut propemodum et laudi detur. Sed multo etiam suauius, si quis animaduertat anus, longo iam senio mortuas adeoque cadauerosas, ut ab inferis redisse uideri possint, tamen illud semper in ore habere: *φῶς ἀγαθόν*. 8. Adhuc catulire, atque (ut Graeci dicere solent) *καπρούν*, et magna mercede conductum aliquem Phaonem inducere, fucis assidue uultum oblinere, nusquam a speculo discedere, infimae pubis siluam uellere, uietas ac putres ostentare mammas, tremuloque gannitu languentem sollicitare cupidinem, potitare, misceri puellarum choris, literas amatorias scribere. 9. Ridentur haec ab omnibus, tanquam (uti sunt) stultissima. At ipsae sibi placent, et in summis interim uersantur deliciis, totasque sese melle perungunt, meo uidelicet beneficio felices. Porro quibus haec deridicula uidentur illud secum expendant uelim, utrum satius ducant huiusmodi stultitia uitam plane mellitam exigere, an trabem (ut aiunt) suspendio quaerere. 10. Porro quod haec uulgo putantur infamiae obnoxia, istud nihil ad stultos meos, qui malum hoc aut non sentiunt aut, si quid sentiunt, facile negligunt. Si saxum in caput incidat, id uere malum sit. Ceterum pudor, infamia, probrum, maledicta tantum adferunt noxae, quantum sentiuntur. Si sensus absit, ne mala quidem sunt. Quid laedit, si totus populus in te sibilet, modo tute tibi plaudas? Atque ut id liceat, sola stultitia praestat.

32. Sed mihi uideor audire reclamantes philosophos. Atqui hoc ipsum est (inquiunt) miserum, stultitia teneri, errare, falli, ignorare.

Immo hoc est hominem esse. Porro "miserum" cur uocent non uideo, quandoquidem sic nati estis, sic instituti, sic conditi; ea est communis omnium fors. Nihil autem miserum quod in suo genere constat, nisi forte quis hominem deplorandum existimet, (2) qui neque uolare possit cum auibus neque quaternis ingredi pedibus cum reliquo pecudum genere, neque cornibus sit obarmatus, quemadmodum tauri. Verum is eadem opera equum etiam bellissimum "infelicem" uocabit, quod neque grammaticam didicerit neque placentis uescatur; taurum miserum, quod ad palaesticam sit inutilis. Igitur ut equus imperitus grammaticae miser non est, ita nec homo stultus infelix, propterea quod haec cum illius natura cohaerent. 3. Verum rursus urgent logodaedali. Est, inquiunt, homini peculiariter addita disciplinarum cognitio, quarum adminiculis id quod natura diminutum est ingenio penset. Quasi uero ullam ueri faciem habeat, naturam, quae in culicibus, atque adeo in herbis, ac flosculis tam sollicitè uigilauerit, in uno homine dormitasse, ut disciplinis opus esset, quas Theuthus ille, humano generi infensus genius, in summam perniciem excogitauit, (4) adeo non utiles ad felicitatem, ut illi quoque ipsi officiant ad quod proprie repertae dicuntur, ut eleganter arguit apud Platonem rex ille prudentissimus de literarum inuento. Igitur disciplinae cum reliquis humanae uitae pestibus irrepserunt, iisdem auctoribus a quibus omnia flagitia proficiscuntur, puta daemonibus, quibus hinc nomen etiam inuentum, quasi δαίμονος, hoc est, "scientes," appelles. 5. Siquidem simplex illa aurei saeculi gens, nullis armata disciplinis, solo naturae ductu instinctuque uiuebat. Quorsum enim opus erat grammatica, cum eadem esset omnibus lingua, nec aliud sermone petebatur nisi ut alius alium intelligeret? Quis usus dialecticae, ubi nulla erat pugnantium inter se sententiarum dimicatio? 6. Quis rhetoricae locus, cum nullus alteri negotium facessero? Quorsum requireretur legum prudentia, cum abessent mali mores, ex quibus haud dubie bonae leges prognatae sunt? Porro religiosiores erant quam ut impia curiositate arcana naturae, siderum mensuras, motus, effectus, abditas rerum causas scrutarentur, nefas enim rati si homo mortalis ultra sortem suam sapere conaretur. 7. Iam quid extra caelum esset inquirendi dementia ne in mentem quidem ueniebat. At labente paulatim aetatis aureae puritate, primum a malis, ut dixi, genii inuentae sunt artes, sed paucae, atque hae quidem a paucis receptae. Postea sexcentas addidit Chaldaeorum superstitio et Graecorum otiosa leuitas, meras ingeniorum cruces, adeo ut uel una grammatica abunde satis sit ad perpetuam uitae carnificinam.

33. Quanquam inter has ipsas disciplinas, hae potissimum in pretio sunt quae ad sensum communem, hoc est, ad stultitiam, quam proxime accedunt. Esuriunt theologi, frigent physici, ridentur astrologi, negliguntur dialectici. Solus ἰατρός ἀπὴρ πολλῶν ἀντάξιός ἀνδρῶν. Atque in hoc

ipso genere, quo quisque indoctior, audacior, incogitantiorque, hoc pluris fit etiam apud torquatos istos principes. 2. Atqui medicina, praesertim ut nunc a compluribus exercetur, nihil aliud est quam assentationis particula, non minus profecto quam rhetorica. Secundum hos proximus datur locus leguleiis (et haud scio an primus) quorum professionem, ne quid ipsa pronuntiem, uelut asininam philosophi magno consensu ridere solent. 3. Sed tamen horum asinorum arbitrio maxima minimaque negotia transiguntur. His latifundia crescunt, cum theologus interim, excussis totius diuinitatis scriniis, lupinum arrodit, cum cimicibus ac pediculis assidue bellum gerens. Vt igitur feliciores sunt artes quae maiorem habent cum stultitia affinitatem, ita longe felicissimi sunt hi quibus prorsus licuit ab omnium disciplinarum commercio abstinere solamque naturam duces sequi, quae nulla sui parte manca est, nisi forte mortalis sortis pomeria transilire uelimus. Odit natura fucos, multoque felicius prouenit quod nulla sit arte uiolatum.

34. Agedum, an non uidetis ex unoquoque reliquoque animantium genere ea felicissime degere quae sunt a disciplinis alienissima? nec ullius magisterio nisi naturae ducuntur? Quid apibus aut felicius aut mirabilius? at his ne corporis quidem omnes sensus adsunt. Quid simile in exstruendis aedificiis reperiatur architectura? 2. Quis unquam philosophus similem instituit rempublicam? Rursum equus, quoniam humanis sensibus affinis est et in hominum contubernium demigrauit, humanarum item calamitatum est particeps, quippe qui non raro, dum uinci pudet in certaminibus, ducit ilia, et in bellis, dum ambit triumphum, confoditur, simulque cum sessore terram ore momordit. 3. Vt ne commemorem interim lupata frena, aculeata calcaria, stabuli carcerem, scuticas, fustes, uinacula, sessorem, breuiter, omnem illam seruitutis tragoediam cui se ultro addixit, dum, fortes uiros imitatus, impensius hostem ulcisci studet. Quanto optabilior muscarum et auicularum uita, ex tempore soloque naturae sensu degentium, modo per hominum insidias liceat! Quae si quando caueis inclusae assuescant humanas sonare linguas, mirum quam a natiuo illo nitore degenerent. 4. Adeo modis omnibus laetius est quod natura condidit quam quod fucauit ars. Proinde nunquam satis laudarium gallum illum Pythagoram, qui, cum unus omnia fuisset — philosophus, uir, mulier, rex, priuatus, piscis, equus, rana, opinor etiam spongia —, tamen nullum animal iudicauit calamitosius homine, propterea quod cetera omnia naturae finibus essent contenta, solus homo sortis suae limites egredi conaretur.

35. Rursum inter homines idiotas multis partibus anteponit doctis ac magnis. Et Gryllus ille non paulo plus sapuit quam πολυμήτις Ὀδυσσεύς, qui maluerit in hara grunnire quam cum illo tot miseris obici

casibus. 2. Ab his mihi non dissentire uidetur Homerus, nugarum pater, qui cum mortales omnes subinde δειλοὺς καὶ μοχθηροὺς appellat, tum Vlysem illum, suum sapientis exemplar, saepenumero δύστηνον uocat; Paridem nusquam, nec Aiacem, nec Achillem. Quamobrem id tandem, nisi quod ille uaffer et artifex nihil non Palladis consilio agebat, nimiumque sapiebat, a naturae ductu quam longissime recedens? 3. Vt igitur inter mortales ii longissime absunt a felicitate qui sapientiae student (nimirum hoc ipso bis stulti, quod, homines nati cum sint, tamen, obliiti conditionis suae, deorum immortalium uitam affectant et gigantum exemplo disciplinarum machinis naturae bellum inferunt), ita quam minime miseri uidentur ii qui ad brutorum ingenium stultitiamque quam proxime accedunt neque quicquam ultra hominem moliantur! 4. Age experiamur num hoc quoque, non Stoicis enthymematis, sed crasso quopiam exemplo queamus ostendere. Ac per deos immortales, estne quicquam felicius isto hominum genere quos uulgo “moriones,” “stultos,” “fatuos,” ac “bliteos” appellant pulcherrimis (ut equidem opinor) cognominibus? Rem dicam prima fronte stultam fortassis atque absurdam, sed tamen unam multo uerissimam. 5. Principio uacant mortis metu, non mediocri per Iouem malo. Vacant conscientiae carnificina. Non territantur manium fabulamentis. Non expauescunt spectris aut lemurius; non torquentur metu impendentium malorum; non spe futurorum bonorum distenduntur. In summa, non dilacerantur milibus curarum, quibus haec uita obnoxia est. 6. Non pudescunt; non uerentur; non ambiunt; non inuidet; non amant. Denique si propius etiam ad brutorum animantium insipientiam accesserint, ne peccant quidem, auctoribus theologis. Hic mihi iam expendas uelim, stultissime sapiens, quot undique sollicitudinibus noctes diesque discrucietur animus tuus; congeras in unum aceruum uniuersa uitae tuae incommoda, atque ita demum intelliges quantis malis meos fatuos subduxerim. 7. Adde huc quod non solum ipsi perpetuo gaudent, ludunt, cantillant, rident, uerum etiam ceteris omnibus, quocumque sese uerterint, uoluptatem, iocum, lusum, risumque adferunt, uelut in hoc ipsum a deorum indulgentia dati, ut humanae uitae tristitiam exhilararent. 8. Vnde fit ut, cum aliis in alios uarius sit affectus, hos omnes ex aequo tanquam suos agnoscant, expetant, pascant, foueant, complectantur, succurrant. Si quid acciderit, impune permittant quicquid uel dixerint uel fecerint. Adeoque nemo illis nocere cupit, ut ferae quoque beluae ab illorum iniuria temperent sensu quodam innocentiae naturali. Sunt enim uere sacri diis, praecipue mihi, ideoque non iniuria hunc honorem omnes illis habent.

36. Quid quod summis etiam regibus adeo sunt in deliciis, ut nonnulli sine his neque prandere nec ingredi nec omnino uel horam durare possint. Neque uero paulo interuallo hos bliteos suis illis tetricis sophis

anteponunt, quos tamen ipsos aliquot honoris gratia solent alere. 2. Cur autem anteponant nec obscurum arbitror nec mirum uideri debet, cum sapientes illi nil nisi triste soleant adferre principibus, suaque doctrina freti non uereantur aliquoties auriculas teneras mordaci radere uero; moriones autem id praestent quod unum undecunque principes modis omnibus aucupantur, iocos, risus, cachinnos, delicias. 3. Iam accipite et hanc non aspernamdam stultorum dotem, quod soli simplices ac ueridici sunt. Quid autem ueritate laudatius? Quanquam enim Alcibiadeum apud Platonem prouerbum ueritatem uino pueritiaeque tribuit, tamen omnis ea laus mihi peculiariter debetur, uel Euripide teste, cuius exstat illud celebre de nobis dictum, *μωρὰ γὰρ μωρὸς λέγει*. 4. Fatuus quicquid habet in pectore, id et uultu prae se fert et oratione promit. At sapientum sunt duae illae linguae (ut idem meminit Euripides), quarum altera uerum dicunt, altera quae pro tempore iudicant opportuna. Horum est nigrum in candida uertere, et eodem ex ore frigidum pariter et calidum efflare, longeque aliud conditum habere in pectore, aliud sermone fingere. 5. Porro in tanta felicitate tamen hoc nomine principes mihi uidentur infelicissimi, quod deest a quo uerum audiant, et assentatores pro amicis habere coguntur. Sed abhorrent a uero principum aures, dixerit aliquis, et hac ipsa de causa sapientes istos fugitant, quod uereantur ne quis forte liberior existat qui uera magis quam iucunda loqui audeat. 6. Ita quidem res habet: inuisa regibus ueritas. Sed tamen hoc ipsum mire in fatuis meis usu uenit, ut non uera modo uerum etiam aperta conuicia cum uoluptate audiantur, adeo ut idem dictum quod, si a sapientis ore proficiscatur, capitale fuerat futurum, a morione profectum, incredibilem uoluptatem pariat. Habet enim genuinam quandam delectandi uim ueritas, si nihil accedat quod offendat. 7. Verum id quidem solis fatuis dii dederunt. Isdem ferme de causis hoc hominum genere mulieres gaudere solent impensius, utpote ad uoluptatem et nugas natura propensiores. Proinde quicquid cum huiusmodi factitarint, etiam si nonnunquam serium nimis, illae tamen iocum ac lusum interpretantur, ut est ingeniosus, praesertim ad praetexenda commissa sua, sexus ille.

37. Igitur ut ad fatuorum felicitatem redeam, multa cum iucunditate peracta uita, nullo mortis uel metu uel sensu, recta in campos Elysios demigrant, et illic pias atque otiosas animas lusibus suis delectaturi. Eamus nunc et quemuis etiam sapientem cum huius morionis sorte conferamus. 2. Finge quod huic opponas exemplar sapientiae, hominem qui totam pueritiam atque adolescentiam in perdiscendis disciplinis contriuerit, et suauissimam uitae partem perpetuis uigiliis, curis, sudoribus perdidit, ne in reliqua quidem omni uita uel tantillum uoluptatis degustarit, (3) semper parcus, pauper, tristis, tetricus, sibi ipsi iniquus ac durus,

aliis grauis et inuisus, pallore, macie, ualitudine, lippitudine confectus, senio canitieque multo ante diem contracta, ante diem fugiens e uita. Quanquam quid refert quando moriatur istiusmodi, qui nunquam uixerit? Habetis egrégiam illam sapientis imaginem!

38. At hic rursus obganniunt mihi οἱ ἐκ τῆς στοῦδς βάρραχοι. Nihil, inquiunt, miserius insania. Sed insignis stultitia uel insaniae proxima est uel ipsa potius insania. Quid enim aliud est insanire quam errare animo? Sed isti tota errant uia. Age hunc quoque syllogismum dissipemus, Musis bene fortunantibus; argute quidem isti. 2. Verum quemadmodum apud Platonem docet Socrates, ex una Venere secta duas et ex uno Cupidine dissecto duos faciens, itidem et istos dialecticos decebat insaniam ab insania distinguere, si modo ipsi sani uideri uellent. Neque enim protinus omnis insania calamitosa est. 3. Alioqui non dixisset Horatius, “An me ludit amabilis insania?” neque Plato poetarum, uatum, et amantium furorem inter praecipua uitae bona collocasset, nec uates illa laborem Aeneae uocasset insanum. Verum est duplex insaniae genus. 4. Alterum quod ab inferis dirae ultrices submitunt, quoties immissis anguibus uel ardorem belli, uel inexplebilem auri sitim, uel dedecorosum ac nefarium amorem, uel parricidium, incestum, sacrilegium, aut aliam id genus pestem aliquam in pectora mortalium inuehunt, siue cum nocentem et consciuum animum Furiis ac terricolorum facibus agunt. 5. Est alterum huic longe dissimile, quod uidelicet a me proficiscitur, omnium maxime exoptandum. Id accidit quoties iucundus quidam mentis error simul et anxiiis illis curis animum liberat et multiuga uoluptate delibutum reddit. Atqui hunc mentis errorem, ceu magnum quoddam deorum munus, ad Atticum scribens optat Cicero, nimirum quo tantorum malorum sensu carere posset. 6. Neque perperam sensit Arguius ille, qui hactenus insaniebat, ut totos dies solus desideret in theatro, ridens, plaudens, gaudens, quod crederet illic miras agi tragoedias, cum nihil omnino ageretur, cum in ceteris uitae officiiis probe sese gereret, iucundus amicis, “comis in uxorem, posset qui ignoscere seruis, et signo laeso non insanire lagoenae.” 7. Hunc ubi cognatorum opera, datis pharmacis, morbo leuasset, sibique iam totus esset redditus, hunc in modum cum amicis expostulans, “Pol, me occidistis, amici. Non seruastis,” ait, “cui sic extorta uoluptas. Et demptus per uim mentis gratissimus error.” Et merito quidem. Errabant enim ipsi, atque elleboro magis opus habebant, qui tam felicem ac iucundam insaniam, ceu malum aliquod, existimarent potionibus expellendam. 8. Quanquam illud equidem nondum statui, num quiuis sensus aut mentis error insaniae nomine sit appellandus. Neque enim si cui lippienti mulus asinus esse uideatur, aut si quis indoctum carmen ueluti doctissimum admiretur, is continuo uidebitur insanire. Verum si quis non sensu tantum sed animi iudicio fallatur, idque praeter usitatum morem ac

perpetuo, is demum insaniae censebitur affinis esse, (9) ueluti si quis, quoties asinum audierit rudentem, arbitretur sese miros symphonicos audire, aut si quis pauperculus, infimo loco natus, Croesum Lydorum regem esse se credat. Sed hoc insaniae genus, si (quemadmodum fere fit) uergat ad uoluptatem, non mediocrem delectationem adfert, tum iis qui eo tenentur, tum illis quibus est hoc animaduersum, nec tamen eodem insaniunt. 10. Nam haec insaniae species multo latius patet quam uulgus hominum intelligit. Sed uicissim insanus insanum ridet, ac mutuam sibi uoluptatem inuicem ministrant. Neque raro fieri uidebitis ut maior insanus uehementius rideat minorem.

39. Verum hoc quisque felicius, quo pluribus desipit modis, Stultitia iudice, modo in eo genere insaniae maneat, quod nobis est peculiare, quod quidem usque adeo late patet, ut haud sciam an ex uniuersa mortalium summa quempiam liceat reperire qui omnibus horis sapiat quique non aliquo insaniae genere teneatur. 2. Quanquam hoc tantum interest: qui, cucurbitam cum uidet, mulierem esse credit, huic “insano” nomen ponunt, propterea quod perpaucis id usu ueniat. Verum ubi quis uxorem suam, quam cum multis habet communem, eam plus quam Penelopen esse deierat, sibiue maiorem in modum plaudit, feliciter errans, hunc nullus insanum appellat, propterea quod passim maritis hoc accidere uideant. 3. Ad hunc ordinem pertinent et isti qui prae uenatu ferarum omnia contemnunt, atque incredibilem animi uoluptatem percipere se praedicant, quoties foedum illum cornuum cantum audierint, quoties canum eiulatus. Opinor, etiam cum excrementa canum odorantur, illis cinnamomum uideri. Deinde quae suauitas, quoties fera lanianda est! Tauros et uerueces humili plebi laniare licet; feram, nisi a generoso, secari nefas. 4. Is nudo capite, inflexis genibus, gladio ad id destinato (neque enim quouis idem facere fas est), certis gestibus certa membra, certo ordine, religiose secat. Miratur interim, perinde ut in re noua, circumstans tacita turba. Porro cui contigerit e belua nonnihil gustare is uero existimat sibi non parum nobilitatis accedere. Itaque cum isti assidua ferarum insectatione atque esu nihil aliud assequantur nisi ut ipsi propemodum in feras degenerent, tamen interea regiam uitam agere se putant. 5. Est his simillimum genus eorum qui insatiabili aedificandi studio flagrant, nunc rotunda quadratis, nunc quadrata rotundis permuantes. Neque uero finis ullus neque modus, donec ad extremam redactis inopiam nec ubi habitent nec quid edant superest. Quid tum postea? interim annos aliquot summa cum uoluptate peregerunt.

6. Ad quos mihi quidem proxime uidentur accedere qui nouis et arcanis artibus rerum species uertere moliantur, ac terra marique quintam quandam essentiam uenantur. Hos adeo lactat mellita spes, ut neque

laborum neque impensarum unquam pigeat, miroque ingenio semper aliquid excogitant quo sese denuo fallant sibi que ipsis gratam faciant imposturam, donec, absumptis omnibus, non sit quo iam fornaculam instruant. 7. Non desinunt tamen iucunda somnare somnia, ceteros pro uiribus ad eandem felicitatem animantes. Cunque iam prorsus omni spe destituuntur, superest tamen una sententia, abunde magnum solatium: In magnis et uoluisse sat est. Ac tum uitae breuitatem incusant, ut quae magnitudini negotii non suffecerit. 8. Porro aleatores nonnihil addubito num in nostrum collegium sint admittendi. Sed tamen stultum omnino ridiculumque spectaculum est, quoties uidemus nonnullos usque adeo addictos, ut, simulatque strepitum talorum audierint, protinus illis cor saliat palpitetque. 9. Deinde cum, semper illiciente uincendi spe, omnium facultatum naufragium fecerint, in aleae scopulum illisa naue non paulo formidabiliorem Malea, uixque nudi emergerint, quosuis potius fraudant quam uictorem, ne scilicet uiri parum graues habeantur. 10. Quid, cum senes iam et caecutientes, uitreis etiam oculis lusitant. Postremo cum iam iusta chiragra contudit articulos, uicarium etiam mercede conducunt, qui pro se talos in pyrgum mittat! Suauis quidem res, nisi quod hic ludus plerumque solet in rabiem euadere iamque ad Furias, non ad me, pertinere.

40. Ceterum illud hominum genus haud dubie totum est nostrae farinae qui miraculis ac prodigiis gaudent mendaciis, uel audiendis uel narrandis. Nec ulla satietas talium fabularum, cum portentosa quaedam de spectris, de lemuribus, de laruis, de inferis, de id genus milibus miraculorum commemorantur. 2. Quae, quo longius absunt a uero, hoc et creduntur libentius, et iucundiore pruritu titillant aures. Atque haec quidem non modo ad leuandum horarum taedium mire conducunt, uerum etiam ad quaestum pertinent, praecipue sacrificis et contionatoribus.

3. His rursum adfines sunt ii qui sibi stultam quidem, sed tamen iucundam, persuasionem induerunt futurum, si ligneum aut pictum aliquem Polyphemum, Christophorum, aspexerint, eo die non sint perituri, aut qui sculptam Barbaram praescriptis uerbis salutarit sit incolumis e proelio rediturus, aut si quis Erasmus certis diebus, certis cereolis, certisque preculis conuenerit, breui sit diues euasurus. 4. Iam uero Georgium etiam Herculem inuenerunt, quemadmodum et Hippolytum alterum; huius equum, phaleris ac bullis religiosissime adornatum, tantum non adorant, ac subinde nouo quopiam munusculo demerentur; per huius aeream galeam deierare plane regium habetur. Nam quid dicam de iis qui sibi fictis scelerum condonationibus suauissime blandiuntur, (5) ac purgatorii spatia ueluti clepsydris metiuntur, saecula, annos, menses, dies, horas, tanquam e tabula mathematica, citra ullum errorem dimetientes? Aut de iis qui, magicis quibusdam notulis ac preculis, quas pius aliquis impostor uel animi causa uel ad quaestum excogitauit, freti, (6) nihil sibi

non pollicentur — opes, honores, uoluptates, saturitates, ualitudinem perpetuo prosperam, uitam longaeuam, senectam uiridem, denique proximum Christo apud superos consessum, quem tamen nolint nisi admodum sero contingere; hoc est, cum huius uitae uoluptates inuitos eos ac mordicus retinentes tamen deseruerint, tum succedant illae caelitem deliciae.

7. Hic mihi puta negotiator aliquis, aut miles, aut iudex, abiecto ex tot rapinis unico nummulo, uniuersam uitae Lernam semel expurgatam putat, totque periuria, tot libidines, tot ebrietates, tot rixas, tot caedes, tot imposturas, tot perfidias, tot prodiones existimat uelut ex pacto redimi, et ita redimi, ut iam liceat ad nouum scelerum orbem de integro reuerti.

8. Quid autem stultius iis, immo quid felicius, qui, septem illis sacrorum psalmodum uersiculis quotidie recitatis, plus quam summam felicitatem sibi promittunt. Atque hos magicos uersiculos daemon quispiam, facetus quidem ille, sed futilis magis quam callidus, diuo Bernardo creditur indicasse.

9. Sed arte circumuentus miser, et hac tam stulta, ut me ipsam propemodum pudeat; tamen approbantur, idque non a uulgo modo, uerum etiam a religionis professoribus. Quid iam? nonne eodem fere pertinet, cum singulae regiones suum aliquem peculiarem uindicant diuum, cunq̄ue in singulos singula quaedam partiuntur, singulis suos quosdam culturae ritus attribuunt, (10) ut hic in dentium cruciatu succurrat, ille parturientibus dexter adsit, alius rem furto sublatam restituat, hic in naufragio prosper affulgeat, ille gregem tueatur, atque item de ceteris? Nam omnia percensere longissimum fuerit. Sunt qui singuli pluribus in rebus ualeant, praecipue deipara uirgo, cui uulgo hominum plus prope tribuit quam filio.

41. Verum ab his diuis quid tandem petunt homines, nisi quod ad stultitiam attinet? Agedum inter tot anathemata, quibus templorum quorundam parietes omnes ac testudinem ipsam refertam conspiciatis, uidistisne unquam qui stultitiam effugerit, qui uel pilo sit factus sapientior? Alius enatauit incolumis. Alius, ab hoste perfossus, uixit. 2. Alius e proelio, pugnantibus ceteris, non minus feliciter quam fortiter aufugit. Alius, in crucem subactus, fauore diui cuiuspiam, furibus amici, decidit, ut nonnullos etiam male diuitiis onustos pergeret exonerare. Alius, perfracto carcere, fugit. Alius, irato medico, a febre reualuit. Alii potum uenum, aluo soluta, remedio, non exitio, fuit, idque non admodum laeta uxore, quae operam et impensam luserit. 3. Alius, euerso plastro, equos incolumes domum abegit. Alius, oppressus ruina, uixit. Alius, a marito deprehensus, elusit. Nullus pro depulsa stultitia gratias agit. Adeo suauis quaedam res est nihil sapere, ut omnia potius deprecentur mortales quam moriam. 4. Sed quid ego hoc superstitionum pelagus ingredior? “Non, mihi si linguae centum sint oraque centum ferrea uox, omnis” fatuorum euoluere “formas, omnia” stultitiae “percurrere nomina possim.” Vsque

adeo omnis omnium Christianorum uita istiusmodi delirationibus undique scatet. Quas ipsas tamen sacrifici non grauatim et admittunt et alunt, non ignari quantum hinc lucelli soleat accrescere. 5. Inter haec, si quis odiosus sapiens exoriatur succinatque id quod res est: Non male peribis, si bene uixeris; peccata redimis, si nummulo addideris odium malefactorum, tum lacrimas, uigilias, orationes, ieiunia, ac totam uitae rationem commutaris; diuus hic tibi fauebit, si uitam illius aemulaberis — haec inquam atque id genus alia si sapiens ille obganniat, uide a quanta felicitate repente mortalium animos in quem tumultum retraxerit! 6. Ad hoc collegium pertinent qui uiui qua funeris pompa uelint efferi tam diligenter statuunt, ut nominatim etiam praescribant quot taedas, quot pullatos, quot cantores, quot luctus histriones uelint adesse, perinde quasi futurum sit ut aliquis huius spectaculi sensus ad ipsos sit rediturus, aut ut pudescent defuncti, nisi cadauer magnifice defodiatur, haud alio studio quam si aediles creati ludos aut epulum edere studeant.

42. Equidem tametsi propero, tamen haud possum istos silentio praetercurrere qui, cum nihil ab infimo cerdone differant, tamen inani nobilitatis titulo mirum quam sibi blandiuntur. Alius ad Aeneam, alius ad Brutum, alius ad Arcturum genus suum refert. Ostendunt undique sculptas et pictas maiorum imagines. 2. Numerant proauos atque atauos et antiqua cognomina commemorant, cum ipsi non multum absint a muta statua, paeneque iis ipsis quae ostentant signis deteriores. Et tamen hac tam suauis philautia felicem prorsum uitam agunt. Neque desunt aequae stulti qui hoc beluarum genus perinde ut deos suspiciunt. 3. Sed quid ego de uno aut altero genere loquor, quasi uero non passim haec philautia plurimos ubique miris modis felicissimos efficiat? cum hic, quauis simia deformior, sibi plane Nireus uidetur; alius, simulatque tres lineas circino duxerit, prorsum Euclidem sese putat; hic *δνος πρὸς λύρα* et quo “deterius nec ille sonat, quo mordetur gallina marito,” tamen alterum Hermogenem esse se credit. 4. Est autem illud longe suauissimum insaniae genus, quo nonnulli, quicquid ulli suorum dotis adest, eo non aliter atque suo gloriantur. Qualis erat ille bis beatus apud Senecam diues, qui, narraturus historiolum quampiam, seruos ad manum habebat, qui nomina suggererent, non dubitaturus uel in pugilum certamen descendere, homo alioqui adeo imbecillus ut uix uiueret, hac re fretus, quod multos haberet domi seruos egregie robustos. 5. Porro de artium professoribus quid attinet commemorare? quando peculiaris est horum omnium philautia, adeo ut reperias citius qui uelit agello paterno quam ingenio cedere, uerum praecipue histrionum, cantorum, oratorum, ac poetarum, quorum quo quisque est indoctior, hoc sibi placet insolentius, hoc sese magis iactat ac dilatat. 6. Et inueniunt similes labra lactucas: immo quo quicque est ineptius, hoc plures admiratores nanciscitur, ut pessima quaeque semper

plurimis arrident, propterea quod maxima pars hominum (ut diximus) stultitiae obnoxia est. 7. Proinde, si quis est imperitior, et sibi ipsi multo iucundior est, et pluribus admirationi, quid est quod is ueram eruditionem malit, primum magno constaturam, deinde reddituram et putidiorem et timidiorem, postremo multo paucioribus placituram?

43. Iam uero uideo naturam, ut singulis mortalibus suam, ita singulis nationibus, ac paene ciuitatibus, communem quandam inseuisse philautiam. Atque hinc fieri ut Britanni, praeter alia, formam, musicam, et lautas mensas proprie sibi uindicent. Scoti, nobilitate et regiae affinitatis titulo, neque non dialecticis argutiis, sibi blandiantur. 2. Galli morum ciuilitatem sibi sumant; Parisienses theologicae scientiae laudem, omnibus prope submotis, sibi peculiariter arrogent. Itali bonas literas et eloquentiam asserant, atque hoc nomine sibi suauissime blandiantur omnes, quod soli mortalium barbari non sint. Quo quidem in genere felicitatis Romani primas tenent, ac ueterem illam Romam adhuc iucundissime somniant. 3. Veneti nobilitatis opinione sunt felices. Graeci, tanquam disciplinarum auctores, ac ueteribus illis laudatorum heroum titulis sese uenditant. Turcae totaque illa uere barbarorum colluuiis etiam religionis laudem sibi uindicat, Christianos perinde uti superstitiosos irridens. 4. At multo etiam suauius Iudaei, etiam dum Messiam suum constanter exspectant, ac Mosen suum hodieque mordicus tenent. Hispani bellicam gloriam nulli concedunt. Germani corporum proceritate et magia cognitione sibi placent.

44. Ac ne singula persequar, uidetis, opinor, quantum ubique uoluptatis pariat singulis et uniuersis mortalibus Philautia, cui prope par est Assentatio soror. Nihil enim aliud Philautia quam cum quis ipse sibi palpatur. Idem si alteri facias, Κολακεία fuerit. At hodie res quaedam infamis est adulatio, sed apud eos qui rerum uocabulis magis quam rebus ipsis commouentur. 2. Existimant cum adulatione fidem male cohaerere, quod multo secus sese habere uel brutorum animantium exemplis poterant admoneri. Quid enim cane adulantius? at rursum quid fidelius? Quid sciuro blandius? At hoc quid est homini magis amicum? Nisi forte uel asperi leones uel immites tigres uel irritabiles pardi magis ad uitam hominum conducere uidentur. 3. Quanquam est omnino perniciosa quaedam adulatio, qua nonnulli perfidiosi et irrisores miseros in perniciem adigunt. Verum haec mea ab ingenii benignitate candoreque quodam proficiscitur, multoque uirtuti uicinior est quam ea quae huic opponitur, asperitas ac morositas inconcinna, ut ait Horatius, grauisque. 4. Haec deiectiones animos erigit, demulcet tristes, exstimulat languentes, expergeficit stupidos, aegrotos leuat, feroces mollit, amores conciliat, conciliatos retinet. Pueritiam ad capessenda studia literarum allicit, senes

exhilarat, principes citra offensam sub imagine laudis et admonet et docet. 5. In summa, facit ut quisque sibi ipse sit iucundior, carior, quae quidem felicitatis pars est uel praecipua. Quid autem officiosius quam cum mutuum muli scabunt? Vt ne dicam interim hanc esse magnam illius laudatae eloquentiae partem, maiorem medicinae, maximam poeticae. Denique hanc esse totius humanae consuetudinis mel et condimentum.

45. Sed falli, inquit, miserum est; immo non falli miserrimum. Nimium enim desipiunt qui in rebus ipsis felicitatem hominis sitam esse existimant. Ex opinionibus ea pendet. Nam rerum humanarum tanta est obscuritas uarietasque, ut nihil dilucide sciri possit, quemadmodum recte dictum est ab Academicis meis, inter philosophos quam minimum insolentibus. 2. Aut si quid sciri potest, id non raro officit etiam uitae iucunditati. Postremo sic sculptus est hominis animus, ut longe magis fucus quam ueris capiatur. Cuius rei si quis experimentum expositum et obuium quaerat, contiones ac templa petat, in quibus, si quid serium narratur, dormitant, oscitant, nauseant omnes. 3. Quod si clamator ille (lapsa sum, "declamator" dicere uolebam), ita ut saepe faciunt, anilem aliquam fabellam exordiat, expergiscuntur, eriguntur, inhiant omnes. Item si quis sit diuus fabulosior et poeticus (quod si exemplum requiris, finge huius generis Georgium aut Christophorum, aut Barbaram), uidebitis hunc longe religiosius coli quam Petrum aut Paulum, aut ipsum etiam Christum. Verum haec non huius sunt loci. 4. Iam quanto minoris constat haec felicitatis accessio! quandoquidem res ipsas aliquoties magno negotio pares oportet, uel leuissimas, uti grammaticen. At opinio facillime sumitur, quae tamen tantundem, aut amplius etiam, ad felicitatem conducat. Age si quis putribus uescatur salsamentis, quorum alius nec odorem ferre possit, tamen huic ambrosiam sapiant, quaeso quid interest ad felicitatem? 5. Contra si acipenser alicui nauseam sapiat, quid referet ad uitae beatitudinem? Si cui sit uxor egregie deformis, quae tamen marito uel cum ipsa Venere certare posse uideatur, nonne perinde fuerit, ac si uere formosa foret? Si quis tabulam minio lutoque male oblitam suspectet, ac demiretur, persuasum habens Apellis aut Zeuxidis esse picturam, (6) nonne felicior etiam fuerit eo qui eorum artificum manum magno emerit, fortassis minus ex eo spectaculo uoluptatis percepturus? Noui ego quendam mei nominis qui nouae nuptae gemmas aliquot adulterinas dono dedit, persuadens (ut erat facundus nugator) eas non modo ueras ac natiuas esse, uerum etiam singulari atque inaestimabili pretio. 7. Quaeso, quid intererat puellae, cum uitro non minus iucunde pasceret et oculos et animum; nugas, perinde ut eximium aliquem thesaurum, conditas apud sese seruaret? Maritus interim et sumptum effugiebat, et uxoris errore fruebatur, nec eam tamen sibi minus habebat deuinctam quam si magno empta donasset. 8. Numquid interesse censetis inter eos qui in

specu illo Platonico uariarum rerum umbras ac simulacra demirantur, modo nihil desiderent neque minus sibi placeant, et sapientem illum qui, specum egressus, ueras res aspicit? 9. Quod si Mycillo Lucianico diues illud et aureum somnium perpetuo somnare licuisset, nihil erat cur aliam optaret felicitatem. Aut nihil igitur interest aut, si quid interest, potior etiam stultorum conditio, primum quod iis sua felicitas minimo constat, id est, sola persuasiuncula, deinde quod ea fruuntur cum plurimis communit.

46. Porro nullius boni iucunda sine socio possessio. Quis enim nescit quanta sapientum paucitas, si modo quisquam inueniatur? Quanquam ex tot saeculis Graeci septem omnino numerant, quos, mehercle, si quis accuratius excutiat, dispeream si uel semisapientem inueniet, immo si uel trientem uiri sapientis! 2. Proinde cum inter multas Bacchi laudes illud habeatur (ut est) primum, quod animi curas eluat, idque ad exiguum modo tempus, nam simulatque uillum edormieris, protinus albis (ut aiunt) quadrigis recurrunt animi molestiae, quanto meum beneficium cum plenius, tum praesentius, quae perpetua quadam ebrietate mentem gaudiis, deliciis, tripudiis expleo, idque nullo negotio! 3. Neque quenquam omnino mortalem mei muneris expertem esse sino, cum reliquae numinum dotes aliae ad alios perueniant. Non ubiuis nascitur generosum et lene merum “quod curas abigat, quod cum spe diuite manet.” Paucis contigit formae gratia, Veneris munus; paucioribus eloquentia, Mercurii donum. 4. Non ita multis obtigerunt opes, dextro Hercule. Imperium non cuiuis concedit Iupiter Homericus. Saepenumero Mauors neutris fauet copiis. Complures ab Apollinis tripode tristes discedunt. Saepe fulminat Saturnius. 5. Phoebus aliquando iaculis pestem immittit. Neptunus plures exstinguit quam seruat. Vt interim Veiuos istos, Plutones, Atas, Poenas, Febres, atque id genus, non deos, sed carnifices commemorem. Ego sum una illa Stultitia, quae omnia ex aequo tam parata beneficentia complector.

47. Nec uota moror nec irascor, exposcens piamina si quid caerimoniarum fuerit praetermissum. Nec caelum terrae misceo, si quis, reliquis inuitatis diis, me domi relinquat nec admittat ad nidorem illum uictimarum. 2. Nam ceterorum deorum tanta in his est morositas, ut prope maius sit operae pretium atque adeo tutius illos negligere quam colere, quemadmodum sunt et homines nonnulli tam difficiles et ad laedendum irritabiles, ut praestiterit eos prorsum alienissimos habere quam familiares. 3. At nemo (inquiunt) Stultitiae sacrificat, neque templum statuit. Equidem demirror, ut dixi, nonnihil hanc ingratitude. Verum hoc quoque pro mea facilitate boni consulo. Quanquam ne haec quidem desiderare possim. Quid enim est cur tusculum, aut molam, aut hircum, aut

suem requiram, cum mihi mortales omnes ubique gentium eum cultum persoluant, qui uel a theologis maxime probari solet? 4. Nisi forte Dianae debeam inuidere, quod illi humano sanguine litatur. Ego me tum religiosissime coli puto, cum passim (ut faciunt omnes) animo complectuntur, moribus exprimunt, uita repraesentant. Qui quidem cultus nec apud Christianos admodum frequens est. Quanta turba eorum qui deiparae uirgini cereolum affigunt, idque in meridie, cum nihil est opus! 5. Rursum quam pauci qui eandem uitae castimonia, modestia, caelestium rerum amore studeant aemulari! Nam is demum uerus est cultus, longaeque caelitibus gratissimus. Praeterea cur templum desiderem, cum orbis hic uniuersus templum mihi sit (ni fallor) pulcherrimum? Neque uero desunt mystae, nisi ubi desunt homines. 6. Nec iam usque adeo stulta sum, ut saxeam ac coloribus fucatas imagines requiram, quae cultui nostro nonnunquam officiant, cum a stupidis et pinguibus istis signa pro diuis ipsis adorantur. Nobis interim usu uenit quod solet iis qui a uicariis suis extruduntur. Mihi tot statuas erectas puto, quot sunt mortales, uiuam mei imaginem prae se ferentes, etiam si nolint. 7. Itaque nihil est quod reliquis diis inuideam, si aliis in angulis terrarum alii colantur, idque statis diebus, quemadmodum Rhodi Phoebus, in Cypro Venus, Argis Iuno, Athenis Minerua, in Olympo Iupiter, Tarenti Neptunus, Lampsaci Priapus, modo mihi communiter orbis omnis longe potiores uictimas assidue praebeat.

48. Atqui si cui uideor haec audacius quam uerius dicere, aegedum paulisper ipsas hominum uitas inspiciamus, quo palam fiat et quantum mihi debeant et quanti me faciant maximi pariter ac minimi. At non quorumlibet uitam recensebimus, nam id quidem perlongum, uerum insignium tantum, unde reliquos facile sit aestimare. Quid enim attinet de uulgo plebeculaque commemorare, quae citra controuersiam tota mea est? 2. Tot enim undique stultitiae formis abundat, tot in dies nouas comminiscitur, ut nec mille Democriti ad tantos risus suffecerint. Quamquam illis ipsis Democriti rursum alio Democrito foret opus. Quinetiam, incredibile sit dictu quos risus, quos ludos, quas delicias, homunculi quotidie praebeant superis. 3. Nam hi quidem horas illas sobrias et antemeridianas consultationibus ac uotis audiendis impartiant. Ceterum ubi iam nectare madent neque libet quicquam serium agere, tum, qua parte caelum quam maxime prominet, ibi consistunt, ac pronis frontibus quid agitent homines speculantur. Nec est aliud spectaculum illis suauius. 4. Deum immortalem, quod theatrum est illud, quam uarius stultorum tumultus! Nam ipsa nonnunquam in deorum poeticorum ordinibus considerare soleo. Hic deperit in mulierculam, et quo minus adamatur, hoc amat impotentius. Ille dotem ducit, non uxorem. Ille sponsam suam prostituit. Alius zelotypus uelut Argus obseruat. 5. Hic in luctu (papae!)

quam stulta dicit facitque! conductis etiam uelut histrionibus, qui luctus fabulam peragant. Ille flet ad nouercae tumulum. Hic, quicquid undecunque potest corradere, id totum uentriculo donat, paulo post fortiter esuriturus. Hic somno et otio nihil putat felicius. Sunt qui alienis obeundis negotiis sedulo tumultuantur, sua negligunt. 6. Est qui uersuris atque aere alieno diuitem se esse putat, mox decocturus. Alius nihil arbitratur felicius quam si ipse pauper heredem locupletet. Hic ob exiguum, idque incertum, lucellum per omnia maria uolitat, undis ac uentis uitam committens, nulla pecunia reparabilem. Ille mauult bello diuitias quaerere quam tutum otium exigere domi. 7. Sunt qui captandis orbis senibus putant quam commodissime ad opes perueniri. Neque desunt qui idem malint deamandis beatis aniculis aucupari. Quorum utriusque tum demum egregiam de se uoluptatem diis spectatoribus praebent, cum ab iis ipsis quos captant arte deluduntur. 8. Est omnium stultissimum, ac sordidissimum, negotiatorum genus, quippe qui rem omnium sordidissimam tractent, idque sordidissimis rationibus, qui, cum passim mentiantur, peierent, furentur, fraudent, imponant, tamen omnium primos sese faciunt, propterea quod digitos habeant auro reuinctos. Nec desunt adulescentes fraterculi, qui mirentur istos, ac uenerabiles palam appellent, nimirum ut ad ipsos aliqua male partorum portiuncula redeat. 9. Alibi uideas Pythagoricos quosdam, quibus usque adeo omnia uidentur esse communia, ut, quicquid usquam incustoditum nacti fuerint, id, uelut hereditate obuenerit, aequo animo tollant. Sunt qui uotis tantum diuites sunt, et iucunda quaedam sibi fingunt somnia, idque ad felicitatem satis esse putant. Nonnulli foris diuites haberi gaudent, domi grauiter esuriunt. 10. Hic festinat quicquid habet profundere; ille per fas nefasque congerit. Hic candidatus ambit populares honores; ille ad focum semet oblectat. Bona pars lites nunquam finiendas agit, et hinc atque hinc certatim contendunt, ut prorogatorem iudicem et collusorem ditent aduocatum. Hic rebus nouandis studet; ille magnum quiddam molitur. Est qui Hierosolymam, Romam, aut diuum Iacobum adeat, ubi nihil est illi negotii, domi relictis cum uxore liberis. 11. In summa, si mortalium innumerabiles tumultus e luna, quemadmodum Menippus olim, despicias, putes te muscarum aut culicum uidere turbam inter se rixantium, bellantium, insidiantium, rapientium, ludentium, lasciuientium, nascentium, cadentium, morientium. Neque satis credi potest quos motus, quas tragoedias cieat tantulum animalculum, tanque mox periturum. Nam aliquoties uel leuis belli seu pestilentiae procella multa simul milia rapit ac dissipat.

49. Sed ipsa stultissima sim planeque digna quam multis cachinnis rideat Democritus, si pergam popularium stultitiarum et insaniarum formas enumerare. Ad eos accingar qui sapientiae speciem inter

mortales tenent et aureum illum ramum (ut aiunt) aucupantur, inter quos grammatici primas tenent, genus hominum profecto, quo nihil calamitosius, nihil afflictius, nihil aeque diis inuisum foret, nisi ego miserrimae professionis incommoda dulci quodam insaniae genere mitigarem. 2. Neque enim πέντε κατόψεις, id est, quinque tantum diris obnoxii sunt isti, quemadmodum indicat epigramma Graecum, uerum sexcentis, ut qui, semper famelici sordidique in ludis illis suis — “in ludis” dixi? immo in φροντιστηρίοις, uel pistrinis potius, ac carnificinis — inter puerorum greges consenescant laboribus, obsurdescant clamoribus, fetore paedoreque contabescant, tamen meo beneficio fit ut sibi primi mortalium esse uideantur. 3. Adeo sibi placent, dum pavidam turbam minaci uultu uoceque territant, dum ferulis, uirgis, lorisque conscindunt miseros, dumque modis omnibus suo arbitratu saeuunt, asinum illum Cumanum imitantes. Interim sordes illae merae munditiae uidentur, paedor amaricinum olet, miserrima illa seruitus regnum esse putatur, adeo ut tyrannidem suam nolint cum Phalaridis aut Dionysii imperio commutare. 4. Sed longe etiam feliciores sunt noua quadam doctrinae persuasione. Siquidem, cum mera deliramenta pueris inculcent, tamen (dii boni!) quem non illi Palaemonem, quem non Donatum prae sese contemnunt? idque nescio quibus praestigiis mire efficiunt, ut stultis materculis et idiotis patribus tales uideantur, quales ipsi se faciunt. 5. Iam adde et hoc uoluptatis genus: quoties istorum aliquis Anchisae matrem aut uoculam uulgo incognitam in putri quapiam charta deprehenderit, puta “bubsequam,” “bouinatorem,” aut “manticulatorem,” aut si quis uetusti saxi fragmentum mutilis notatum literis alicubi effoderit, o Iupiter, quae tum exsultatio, qui triumphus, quae encomia, perinde quasi uel Africam deuicerint uel Babylona ceperint! 6. Quid autem cum frigidissimos et insulsissimos uersiculos suos passim ostentant, neque desunt qui mirentur? iam plane Maronis animum in suum pectus demigrasse credunt. At nihil omnium suauius quam cum ipsi inter sese mutua talione laudant ac mirantur, uicissimque scabunt. Quod si quis alius uerbulo lapsus sit, idque forte fortuna, hic oculatior deprehenderit, Ἡράκλεις, quae protinus tragoediae, quae digladiationes, quae conuicia, quae inuectiuae! 7. Male propitios habeam omnes grammaticos, si quid mentior. Noui quendam πολυτεχνώτατον, Graecum, Latinum, mathematicum, philosophum, medicum, καὶ ταῦτα βασιλικόν, iam sexagenarium, qui, ceteris rebus omissis, annis plus uiginti se torquet ac discruciat in grammatica, prorsus felicem se fore ratus, si tam diu liceat uiuere, donec certo statuat quomodo distinguendae sint octo partes orationis, quod hactenus nemo Graecorum aut Latinorum ad plenum praestare ualuit. 8. Perinde quasi res sit bello quoque uindicanda, si quis coniunctionem faciat dictionem ad aduerbiorum ius pertinentem. Et hac gratia, cum totidem sint grammaticae quot grammatici, immo plures

(quandoquidem Aldus meus unus plus quinquies grammaticam dedit), hic nullam omnino, quantumuis barbare aut moleste scriptam, praetermittit, quam non euoluat excutiatque, nemini non inuidens, si quid, quantumlibet inepte, moliatur in hoc genere, misere timens ne quis forte gloriam hanc praeripiat, et pereant tot annorum labores. 9. Utrum insaniam hanc uocare mauultis an stultitiam? Nam mea quidem haud magni refert, modo fateamini meo beneficio fieri ut animal, omnium alioqui longe miserrimum, eo felicitatis euehatur, ut sortem suam neque cum Persarum regibus cupiat permutare.

50. Minus mihi debent poetae, tametsi uel ex professo meae sunt factionis, quippe liberum genus, ut habet prouerbum, quorum omne studium non alio pertinet quam ad demulcendas stultorum aures, idque meris nugamentis ac ridiculis fabulis. 2. Et tamen his freti, dictu mirum, ut cum sibi polliceantur immortalitatem et diis parem uitam, tum aliis eandem promittant. Huic ordini prae ceteris familiares Φιλαντία καὶ Κολακεία, nec ab ullo mortalium genere color neque simplicius neque constantius. 3. Porro rhetores, quanquam nonnihil illi quidem praeuaricantur colluduntque cum philosophis, tamen hos quoque nostrae factionis esse, cum alia multa, tum illud in primis arguit quod praeter alias nugas tam accurate tam multa de iocandi ratione conscripserunt. Atque adeo stultitiam ipsam inter facetiarum species numerat quisquis is fuit qui ad Herennium dicendi artem scripsit, (4) quodque apud Quintilianum, huius ordinis longe principem, caput est de risu uel Iliade prolixius; tantunquae stultitiae tribuunt, ut saepenumero quod nullis argumentis dilui possit risu tamen eludatur. Nisi et si quis hoc arbitretur ad stultitiam non pertinere, ridiculis dictis excitare cachinnos, idque arte. 5. Huius farinae sunt et isti qui libris edendis famam immortalem aucupantur; ii cum omnes mihi plurimum debent, tum praecipue ii qui meras nugas chartis illinunt. Nam qui erudite ad paucorum doctorum iudicium scribunt quique nec Persium nec Laelium iudicem recusant mihi quidem miserandi magis quam beati uidentur, ut qui sese perpetuo torqueant: (6) addunt, mutant, adimunt, reponunt, repetunt, recidunt, ostendunt, nonum in annum premunt, nec unquam sibi satisfaciunt, ac futile praemium, nempe laudem, eamque perpaucorum, tanti emunt, tot uigiliis, somnique, rerum omnium dulcissimi, tanta iactura, tot sudoribus, tot crucibus. 7. Adde nunc ualetudinis dispendium, formae perniciem, lippitudinem, aut etiam caecitatem, paupertatem, inuidiam, uoluptatum abstinentiam, senectutem praeproperam, mortem praematuram, et si qua sunt eiusmodi. Tantis malis sapiens ille redimendum existimat ut ab uno aut altero lippo probetur. 8. At meus ille scriptor quanto delirat felicius! dum nulla lucubratione, uerum utcunquae uisum est animo, quicquid in calamum incidit, uel somnia sua,

statim literis prodit, leui dumtaxat chartarum iactura, non ignarus futurum ut quo nugatiores nugas scripserit, hoc a pluribus, id est, stultis et indoctis omnibus, se probatum iri. Quid enim est negotii tres illos doctos, si tamen ea legerint, contemnere? 9. Aut quid ualebit tam paucorum sapientum calculus in tam immensa reclamantium turba? Sed magis etiam sapiunt qui aliena pro suis edunt, et alieno magno partam labore gloriam uerbis in se transmouent, hoc uidelicet freti, quod arbitrentur futurum ut etiam si maxime coarguantur plagii, tamen aliquanti temporis usuram sint interim lucrifacturi. 10. Videre est operae pretium quam hi sibi placeant cum uulgo laudantur, cum digito ostenduntur in turba — οὐτός ἐστῶ ὁ δεινός ἐκεῖνος —, cum apud bibliopolas prostant, cum in omnium paginarum frontibus leguntur tria nomina, praesertim peregrina, ac magicis illis similia. Quae, per deum immortalem, quid aliud sunt quam nomina? Deinde quam a paucis cognoscenda, si mundi uastitatem respicias, tum a quanto paucioribus laudanda, ut sunt etiam indoctorum diuersa palata! 11. Quid quod ea ipsa nomina non raro confinguntur, aut e priscorum libris adoptantur, cum alius sese Telemachum, alius Sthenelum, aut Laertem, hic Polycratem, ille Thrasymachum sese nominari gaudet, ut nihil iam referat, etiam si Chamaeleonti aut Cucurbitae, siue quemadmodum solent philosophi loqui, Alpha aut Beta, librum inscribas. Illud autem lepidissimum, cum mutuis epistolis, carminibus, encomiis sese uicissim laudant, stulti stultos, indoctos indocti. 12. Hic illius suffragio discedit Alcaeus, ille huius Callimachus; ille huic est M. Tullio superior, hic illi Platone doctior. Nonnunquam etiam antagonistam quaerunt, cuius aemulatione famam augeant. Hinc “scinditur incertum studia in contraria uulgas,” donec uterque dux, re bene gesta, uictor discedit, uterque triumphum agit. 13. Rident haec sapientes, ut (ueluti sunt) stultissima. Quis enim negat? Sed interim meo beneficio suauem uitam agunt, ne cum Scipionibus quidem suos triumphos commutaturi. Quanquam docti quoque interim, dum haec magna cum animi uoluptate rident et aliena fruuntur insania, non paulum mihi debent et ipsi (quod infitiri non possunt), nisi sint omnium ingrattissimi.

51. Inter eruditos iureconsulti sibi uel primum uindicant locum, neque quisquam alius aequae sibi placet, dum Sisyphi saxum assidue uoluunt, ac sexcentas leges eodem spiritu contexunt — nihil refert quam ad rem pertinentes — dumque, glossematis glossemata, opiniones opinionibus cumulantes, efficiunt ut studium illud omnium difficillimum esse uideatur. Quicquid enim laboriosum, idem protinus et praeclarum existimant. 2. Adiungamus his dialecticos ac sophistas, hominum genus quouis aere Dodonaeo loquacius, ut quorum unusquisque cum uicenis delectis mulieribus garrulitate decertare possit, feliciores tamen futuri, si tantum linguaces essent, non etiam rixosi, adeo ut de lana caprina pertinacissime digla-

dientur, et nimium altercando plerumque ueritatem amittant. Hos tamen sua Φλαυτία beatos reddit, dum, tribus instructi syllogismis, incunctanter audent quauis de re cum quouis manum conserere. Ceterum pertinacia reddit inuictos, etiam si Stentorem opponas.

52. Sub hos prodeunt philosophi, barba pallioque uerendi, qui se solos sapere praedicant, reliquos omnes mortales umbras uolitare. Quam uero suauiter delirant! cum innumerabiles aedificant mundos, dum solem, dum lunam, stellas, orbis tanquam pollice filouae metiuntur, dum fulminum, uentorum, eclipsium, ac ceterarum inexplicabilium rerum causas reddunt, nihil usquam haesitantes, perinde quasi Naturae, rerum architectrici, fuerint a secretis, quasiue e deorum consilio nobis aduenerint. 2. Quos interim Natura cum suis coniecturis magnifice ridet. Nam nihil apud illos esse comperti, uel illud satis magnum est argumentum, quod singulis de rebus inexplicabilis inter ipsos est digladiatio. Ii, cum nihil omnino sciant, tamen omnia se scire profitentur, cunquae se ipsos ignorant, neque fossam aliquoties aut saxum obuium uideant, uel quia lippunt plerique uel quia peregrinantur animi, tamen ideas, uniuersalia, formas separatas, primas materias, quidditates, eccetitates uidere se praedicant, res adeo tenues, ut neque Lynceus (opinor) possit perspicere. 3. Tum uero praecipue profanum uulguae aspernantur, quoties — triquetris et tetragonis, circulis, atque huiusmodi picturis mathematicis aliis super alias inductis et in labyrinthi speciem confusis, praeterea literis uelut in acie dispositis ac subinde alio atque alio repetitis ordine — tenebras offundunt imperitiis. Neque desunt ex hoc genere qui futura quoque praedicant consultis astris, ac miracula plus quam magica polliceantur, et inueniunt homines fortunati, qui haec quoque credant.

53. Porro theologos silentio transire fortasse praestiterit, καὶ τὰύτην Καμάρινω οὐ κωεῖν, nec hanc anagyrim tangere, utpote genus hominum mire superciliosum atque irritabile, ne forte turmatim sexcentis conclusionibus adoriantur, et ad palinodiam adigant; quod si recusem, protinus haeticam clamitent. Nam ilico solent hoc terrere fulmine, si cui sunt parum propitii. 2. Sane quanquam non alii sunt qui minus libenter agnoscant meam in se beneficentiam, tamen hi quoque non mediocribus nominibus obstricti sunt, dum, felices sua philautia, perinde quasi ipsi tertium incolant caelum, ita reliquos mortales omnes ut humi reptantes pecudes e sublimi despiciunt ac prope commiserantur; (3) dum tanto magistralium definitionum, conclusionum, corollariorum, propositionum explicitarum et implicitarum agmine saepti sunt; tot exuberant κρησφυγέτοις, ut nec Vulcaniis uinculis sic possint irretiri, quin elabantur distinctionibus, quibus nodos omnes adeo facile secant, ut non Tenedia bipennis melius; tot nuper excogitatis uocabulis ac prodigiosis uocibus

scatent. 4. Praeterea dum arcana mysteria suo explicant arbitrato, qua ratione conditus ac digestus sit mundus, per quos canales labes illa peccati in posteritatem deriuata sit, quibus modis, qua mensura, quantulo tempore in uirginis utero sit absolutus Christus, quemadmodum in synaxi accidentia subsistant sine domicilio. Sed haec protrita. Illa demum magnis et illuminatis (ut uocant) theologis digna putant; ad haec, si quando incidunt, expergiscuntur: (5) num quod instans in generatione diuina; num plures in Christo filiationes; num possibilis propositio, pater Deus odit filium; num Deus potuerit suppositare mulierem, num diabolus, num asinum, num cucurbitam, num silicem; tum quemadmodum cucurbita fuerit contionatura, editura miracula, figenda cruce; et quid consecrasset Petrus eo tempore quo corpus Christi pendeat in cruce; (6) et num eodem tempore Christus homo dici potuerit; et num post resurrectionem edere aut bibere fas sit futurum — iam nunc famem sitimque praecauentes. Sunt innumerabiles λεπτολεσχίαι, his quoque multo subtiliores, de instantibus, de formalitatibus, de quidditatibus, ecceitatibus, quas nemo possit oculis assequi, nisi tam Lynceus, ut ea quoque per altissimas tenebras uideat quae nusquam sunt. 7. Adde nunc his γνῶμας illas, adeo παραδόξους, ut illa Stoicorum oracula, quae “paradoxa” uocant, crassissima prae his uideantur et circumforanea; uelut, leuius esse crimen homines mille iugulare quam semel in die dominico calceum pauperi consuere, et potius esse committendum ut uniuersus orbis pereat, una cum uictu et uestitu (quod aiunt) suo, quam unicum quantumlibet leue mendacium dicere. 8. Iam has subtilissimas subtilitates subtiliores etiam reddunt tot scholasticorum uiae, ut citius e labyrinthis temet explices quam ex inuolucris realium, nominalium, Thomistarum, Albertistarum, Occanistarum, Scotistarum, et nondum omnes dixi, sed praecipuas dumtaxat. In quibus omnibus tantum est eruditionis, tantum difficultatis, ut existimem ipsis apostolis alio Spiritu opus fore, si cogantur hisce de rebus cum hoc nouo theologorum genere conserere manus. 9. Paulus fidem praestare potuit, at cum ait, “Fides est substantia rerum sperandarum, argumentum non apparentium,” parum magistraliter definiuit. Idem ut caritatem optime praestitit, ita parum dialectice uel diuidit uel finit, in priore ad Corinthios epistola, capite decimo tertio. 10. Ac pie quidem illi consecrabant synaxim, et tamen rogati de termino a quo, et termino ad quem, de transsubstantiatione, de modo quo corpus idem sit in diuersis locis, de differentia quam corpus Christi est in caelo, quam fuit in cruce, quam in sacramento synaxeos, quo puncto fiat transsubstantiatio, cum oratio per quam ea fit, ut quantitas discreta, sit in fluxu, non pari (sicut opinor) respondissent acumine, quo Scotidae differunt haec ac definiunt. 11. Nouerant illi Iesu matrem, sed quis eorum tam philosophice demonstrauit quomodo fuerit ab Adae macula praeseruata quam nostri theologi? Petrus accepit clauas, et accepit ab eo qui non committat indigno, et

tamen an intellexerit nescio — certe nusquam attigit subtilitatem — quomodo scientiae clauem habeat is quoque qui scientiam non habeat. 12. Baptizabant illi passim, et tamen nusquam docuerunt quae sit causa formalis, materialis, efficiens, et finalis baptismi, nec characteris delebilis et indelebilis apud hos ulla mentio. Adorabant quidem illi, sed in Spiritu, nihil aliud sequentes quam illud euangelicum, “Spiritus est Deus, et eos qui adorant eum in Spiritu et ueritate oportet adorare.” 13. Verum haud apparet eis tum reuelatum fuisse, una eademque adoratione, adorandam imagunculam carbone delineatam in pariete, ut Christum ipsum, si modo duobus sit porrectis digitis, intonsa coma, et in umbone qui adhaeret occipitio tres habeat notas. Quis enim haec percipiat, nisi triginta sex annos totos in Physicis et Ultramundanis Aristotelis contriuerit? 14. Identidem inculcant gratiam, at iidem nusquam distinguunt quid intersit inter gratiam gratis datam, gratiam gratificantem. Passim inculcant caritatem, nec secernunt infusam ab acquisita, nec explicant accidensne sit an substantia, creata res an increata. Detestantur peccatum, at emoriar, si potuerunt scientificè definire quid sit illud quod peccatum uocamus, nisi forte Scotistarum spiritu fuerunt edocti. 15. Nec enim adduci possum, ut credam Paulum, e cuius unius eruditione licet omnes aestimare, toties damnaturum fuisse quaestiones, disceptationes, genealogias et, ut ipse uocat, *λογομαχίας*, si eas percullisset argutias, praesertim cum omnes illius temporis contentiones pugnaeque rusticanae fuerint et crassae, si cum magistrorum nostrorum plus quam Chrysippeis subtilitatibus conferantur. 16. Quanquam homines modestissimi, si quid forte scriptum sit ab apostolis indolentius parumque magistraliter, non damnant quidem, sed commode interpretantur, hoc uidelicet honoris, partim antiquitati, partim apostolico nomini, deferentes. Et hercle parum aequum erat res tantas ab illis requirere, de quibus ex praeceptore suo ne uerbum quidem unquam audissent. Idem si eueniat in Chrysostomo, Basilio, Hieronymo, tum sat habent ascribere, “Non tenetur.” 17. Et illi quidem confutarunt ethnicos philosophos ac Iudaeos, suapte natura pertinacissimos, sed uita magis ac miraculis quam syllogismis, tum eos quorum nemo fuerit idoneus uel unicum Scoti “quodlibetum” ingenio consequi. Nunc quis ethnicus, quis haeticus non continuo cedat tot tenuissimis subtilitatibus, nisi tam crassus ut non assequatur, aut tam impudens ut exhibilet, aut iisdem instructus laqueis ut iam par sit pugna, perinde quasi magum cum mago committas, aut si gladio fortunato pugnet aliquis cum eo cui gladius sit fortunatus. Tum enim nihil aliud quam tela Penelopes retexeretur. 18. Ac meo quidam iudicio saperent Christiani, si, pro pinguibus istis militum cohortibus per quas iam olim ancipiti Marte belligerantur, clamosissimos Scotistas et pertinacissimos Occanistas et inuictos Albertistas, una cum tota sophistarum manu, mitterent in Turcas et Saracenos; spectarent,

opinor, et conflictum omnium lepidissimum et uictoriam non ante uisam. Quis enim usque adeo frigidus, quem istorum non inflamment acumina? Quis tam stupidus, ut tales non excitent aculei? Quis tam oculatus, ut haec illi non maximas offundant tenebras? 19. Verum haec omnia uideor uobis propemodum ioco dicere. Nec mirum sane, cum sint, et inter ipsos theologos, melioribus instituti literis, qui ad has friuolas, ut putant, theologorum argutias nauseant. Sunt qui uelut sacrilegii genus exsecrentur, summamque ducant impietatem, de rebus tam arcanis, et adorandis magis quam explicandis, tam illoto ore loqui, tam profanis ethnicorum argutiis disputare, tam arroganter definire, ac diuinae theologiae maiestatem tam frigidis, immo sordidis, uerbis simul et sententiis conspurcare. 20. At interim ipsi felicissime sibi placent, immo plaudunt, adeo ut his suauiissimis naeniis nocte dieque occupatis ne tantulum quidem otii supersit, ut euangelium aut Paulinas epistolas uel semel liceat euoluere! Atque interim dum haec nugantur in scholis, existimant sese uniuersam ecclesiam, alioqui ruituram, non aliter syllogismorum fulcire tibicinibus, quam Atlas caelum humeris sustinet apud poetas. 21. Iam illud quantae felicitatis esse putatis, dum arcanas literas, perinde quasi cereae sint, pro libidine formant ac reformant? dum conclusiones suas, quibus iam aliquot scholastici subscripserunt, plus quam Solonis leges uideri postulant, et uel pontificiis decretis antependas? dumque, ueluti censores orbis, ad palinodiam trahunt, (22) si quid usquam cum explicitis et implicitis illorum conclusionibus non ad amussim quadrarit, ac non secus atque ex oraculo pronuntiant, "Haec propositio scandalosa est," "Haec parum reuerentialis," "Haec haeresim olet," "Haec male tinnit," ut iam baptismus, nec euangelium, nec Paulus aut Petrus, nec sanctus Hieronymus aut Augustinus, immo nec ipse Thomas, Ἀριστοτελικώτατος, Christianos efficiat, nisi baccalaureorum calculus accesserit, tanta est in iudicando subtilitas. 23. Quis enim sensurus erat eum Christianum non esse, qui diceret has duas orationes, "matula, putes" et "matula putet," item "ollae feruere" et "ollam feruere," pariter esse congruas, nisi sapientes illi docuissent? Quis tantis errorum tenebris liberasset ecclesiam, quos ne lecturus quidem unquam quisquam fuerat, nisi magnis sigillis isti prodidissent? Verum an non felicissimi, dum haec agunt? (24) praeterea dum inferorum res omnes sic examussim depingunt, tanquam in ea republica complures annos sint uersati; praeterea dum pro arbitrio nouos orbis fabricantur, addito denique latissimo illo pulcherrimoque, ne scilicet deesset ubi felices animae commode uel spatium, uel conuiuium agitare, uel etiam pila ludere possent. 25. His atque id genus bis mille nugis horum capita adeo distenta differtaque sunt, ut arbitrer nec Iouis cerebrum aequè grauidum fuisse, cum ille, Palladem parturiens, Vulcani securim imploraret. Quare nolite mirari, si uidetis caput illorum tot fasciis tam diligenter obuinctum in publicis disputationibus; alioquin enim plane dissilirent. 26. Illud ipsa

quoque nonnunquam ridere soleo: cum ita demum maxime sibi uidentur theologi, si quam maxime barbare spurceque loquantur, cunque adeo balbutiunt, ut a nemine nisi balbo possint intelligi, “acumen” appellant quod uulgius non assequatur. Negant enim e dignitate sacrarum literarum esse, si grammaticorum legibus parere cogantur. Mira uero maiestas theologorum, si solis illis fas est mendose loqui, quanquam hoc ipsum habent cum multis cerdonibus commune.

27. Postremo iam diis proximos sese ducunt, quoties quasi religiose “magistri nostri” salutantur, in quo quidem nomine tale quiddam subesse putant, quale est apud Iudaeos *τετραγράμματον*. Itaque nefas aiunt esse “magister noster” secus atque maiusculis scribere literis. Quod si quis praepostere “noster magister” dixerit, is semel omnem theologi nominis peruerterit maiestatem.

54. Ad horum felicitatem proxime accedunt ii qui se uulgo “religiosos” ac “monachos” appellant, utroque falsissimo cognomine, cum bona pars istorum longissime absit a religione, et nulli magis omnibus locis sint obuii. Iis non uideo quid possit esse miserius, nisi ego multis modis succurrerem. 2. Etenim cum hoc hominum genus omnes sic exsecrentur, ut fortuitum etiam occursum ominosum esse persuasum sit, tamen ipsi sibi magnifice blandiuntur. Primum summam existimant pietatem, si usque adeo nihil attigerint literarum, ut ne legere quidem possint. Deinde cum psalmos suos, numeratos quidem illos at non intellectos, asininis uocibus in templis derudunt, tum uero se putant diuorum aures multa uoluptate demulcere. 3. Et sunt ex iis nonnulli qui sordes ac mendicitatem magno uendunt, proque foribus magno mugitu panem efflagitant; immo in nullis diuersoriis, uehiculis, nauibus non obturbant, non mediocri profecto reliquorum mendicorum iactura. Atque ad eum modum homines suauissimi — sordibus, inscitia, rusticitate, impudentia — apostolos (ut aiunt) nobis referunt! 4. Quid autem iucundius quam quod omnia faciunt ex praescripto, quasi mathematicis utentes rationibus, quas praeterire piaculum sit? — quot nodos habeat calceus, quo colore singula uestis, quot discriminibus uarienda, qua materia quotque culmis latum cingulum, qua specie et quot modiorum capax cucullus, quot digitis latum capillitium, quot dormiendum horas. Atque haec quidem aequalitas, in tanta corporum et ingeniorum uarietate, quam sit inaequalis quis non perspicit? 5. Et tamen his nugis non alios modo prae se nauci faciunt, uerum inuicem alii alios contemnunt, atque homines, apostolicam caritatem professi, ob aliter cinctam uestem, ob colorem paulo fusciolem, omnia miris tragoediis miscent. Ex his uideas quosdam adeo rigide religiosos, ut summa ueste non nisi Cilicina utantur, intima Milesia; alios contra qui superne linei sint, intime lanei; rursum alios qui pecuniae contac-

tum ceu aconitum horreant, nec a uino interim nec a mulierum contactu temperantes. 6. Denique mirum omnibus studium, ne quid ratione uitae conueniat. Nec illud studio est, ut Christo similes sint, sed ut inter se dissimiles. Porro magna felicitatis pars est in cognomentis, dum hi “funigeros” appellari se gaudent, et inter hos alii “coletas,” alii “minores,” alii “minimos,” alii “bullistas”; rursus hi “Benedictinos,” illi “Bernardinus”; hi “Brigidenses,” illi “Augustinenses”; hi “Guilhelmitas,” illi “Iacobitas” — quasi uero parum sit dici Christianos! 7. Horum magna pars in tantum suis nititur caerimoniis et hominum traditiunculis, ut putet unum caelum parum dignum esse tantis meritis praemium, haud cogitantes futurum ut Christus, contemptis his omnibus, suum illud sit exacturus praecceptum, nempe caritatis. Alius ostentabit aqualiculum, omni piscium genere distentum. 8. Alius psalmodum centum effundet modios. Alius ieiuniorum myriadas annumerabit, et toties unico prandio paene disruptam imputabit aluum. Alius tantum caerimoniarum aceruum proferet, quantum uix septem onerariis nauibus uehi possit. Alius gloriabitur sexaginta annos nunquam attactam pecuniam nisi digitis duplici chirotheca munitis. 9. Alius cucullam ingeret adeo sordidam et crassam, ut nullus nauta suo dignetur corpore. Commemorabit alius se plus quam undecim lustris spongiae uitam egisse, semper eidem affixum loco. Alius raucam assiduo cantu uocem adducet; alius lethargum solitudine contractum; alius linguam iugi silentio torpentem. At Christus, interpellatis nunquam alioqui finiendis gloriis, “Vnde nam hoc,” inquiet, “nouum Iudaeorum genus? 10. Vnicam ego legem uere meam agnosco, de qua sola nihil audio. Et olim palam, nulloque parabolarum utens inuolucro, paternam hereditatem pollicitus sum, non cucullis, preculis, aut inediis, sed caritatis officiiis. Nec eos agnosco qui sua facta nimis agnoscunt. Isti qui me quoque sanctiores uideri uolunt Abraxasiorum caelos, si libet, occupent, aut ab his sibi nouum exstrui caelum iubeant quorum traditiunculas meis praeceptis anteposuerunt.” 11. Cum haec audient, et uidebunt nautas et aurigas sibi praeferrari, quibus uultibus sese mutuo contuebuntur! Sed interim spe sua felices sunt, non absque meo beneficio. Atque hos quidem, quanquam a republica semotos, nemo tamen audet contemnere, praecipue mendicantes, propterea quod omnia omnium arcana teneant ex “confessionibus,” quas uocant. 12. Quae tamen prodere nefas habent, nisi si quando, poti, fabulis amoenioribus delectare se uolunt, sed coniecturis rem indicant, tacitis interim nominibus. Quod si quis hos crabrones irritarit, tum in popularibus contionibus probe ulciscuntur sese, et obliquis dictis hostem notant adeo tecte, ut nemo non intelligat, nisi qui nihil intelligit. 13. Nec prius oblatrandi finem faciunt, quam in os offam obieceris. Age uero, quem tu mihi comoedum, quem circulatorem spectare malis quam istos in contionibus suis rhetoricantes, omnino ridicule sed tamen suauissime imitantes ea quae rhetores de dicendi ratione tradi-

derunt? 14. Deum immortalem! ut gesticulantur, ut apte commutant uocem, ut cantillant, ut iactant sese, ut subinde alios atque alios uultus induunt, ut omnia clamoribus miscent! Atque hanc orandi artem, ceu rem arcanam, fraterculus fraterculo per manus tradit. Eam tametsi mihi non est fas scire, tamen utcunque coniecturis sequar. 15. Primo loco inuocant — id quod a poetis mutuo sumpserunt. Deinde dicturi de caritate, a Nilo Aegypti fluuio sumunt exordium, aut crucis mysterium enarranturi, a Babylonio dracone Bel feliciter auspicantur, aut de ieiunio disputaturi, a duodecim zodiaci signis principium faciunt, aut de fide uerba facturi, diu de quadratura circuli prae loquuntur. 16. Audiui ipsa quendam, eximie stultum — erraui, “doctum” uolebam dicere — qui, in contione celeberrima, diuinae triadis mysterium explicaturus, quo et doctrinam suam non uulgarem ostentaret et theologicis satisfaceret auribus, noua prorsus ingressus est uia, nimirum a literis, syllabis, et oratione, tum a concordia nominis et uerbi, adiectiui, nominis et substantiui, mirantibus iam plerisque, ac nonnullis Horatianum illud apud se mussitantibus, (17) “Quorsum haec tam putida tendunt?” Tandem huc rem deduxit, ut in grammaticorum rudimentis sic expressum ostenderet totius triadis simulacrum, ut nemo mathematicorum in puluere posset euidentius depingere. Atque in hac oratione θεολογώτατος ille totos octo menses ita desudarat, ut hodie quoque magis caecutiatur quam talpae, nimirum tota luminum acie ad ingenii cuspidem auocata. Verum haud paenitet hominem caecitatis, ac paruo quoque putat emptam eam gloriam. 18. Auditus est a nobis alius quidam, octogenarius, adeo theologus, ut in hoc Scotum ipsum renatum putes. Is, explicaturus mysterium nominis Iesu, mira subtilitate demonstrauit in ipsis literis latere quicquid de illo dici possit. Etenim, quod tribus dumtaxat inflectitur casibus, id manifestum esse simulacrum diuini ternionis. Deinde quod prima uox, “Iesus,” desinat in s, secunda, “Iesum,” in m, tertia, “Iesu,” in u, in hoc ἄρρητον subesse mysterium, (19) nempe tribus literulis indicantibus eum esse summum, medium, et ultimum! Restabat mysterium his quoque retrusius — mathematica ratione: “Iesus” sic in duas aequales diffidit portiones, ut scilicet penthemimeres in medio resideret. Deinde docuit eam literam apud Hebraeos esse *ש*, quam illi “syn” appellant; porro “syn” Scotorum (opinor) lingua “peccatum” sonat. Atque hinc palam declarari Iesum esse qui peccata tolleret mundi! 20. Hoc tam nouum exordium sic inhiantes admirati sunt omnes, praecipue theologi, ut parum abfuerit quin illis acciderit quod olim Niobae, cum mihi propemodum euenerit quod ficulno illi Priapo, qui (magno suo malo) Canidiae Saganaeque nocturna sacra spectauit, nec iniuria profecto. Nam quando similem ἔφοδον commentus est Demosthenes ille Graius aut Cicero Latinus? 21. Illis uitiosum habebatur prooemium quod a re foret alienius, quasi uero non ad istum modum exordiantur

et subulci, natura uidelicet magistra. At hi docti “praeambulium” suum, sic enim uocant, ita demum eximie rhetoricum fore ducunt, si nusquam quicquam habeat cum reliquo argumento confine, ut auditor interim admirans illud secum murmuret, “Quo nunc se proripit ille?” 22. Tertio loco, ceu narrationis uice, nonnihil ex euangelio, sed cursim ac uelut obiter, interpretantur, cum id solum fuerit agendum. Quarto loco, iam noua sumpta persona, quaestionem mouent theologalem, aliquoties οὐ τε γῆς οὐ τε οὐρανοῦ ἀπτομένην, atque id quoque ad artem arbitrantur pertinere. 23. Hic demum theologicum attollunt supercilium, “doctores sollemnes,” “doctores subtiles,” “doctores subtilissimos,” “doctores seraphicos” — magna nomina — auribus inculcantes. Tum syllogismos, maiores, minores, conclusiones, corollaria, suppositiones frigidissimas, ac plus quam scholasticas nugas apud imperitum uulgas iactitant. 24. Superest iam quintus actus, in quo summum artificem praestare conuenit. Hic mihi stultam aliquam et indoctam fabulam, ex Speculo (opinor) Historiali, in medium adferunt, et eandem interpretantur. Atque ad hunc quidem modum Chimaeram suam absoluunt, qualem nec Horatius unquam assequi potuit cum scriberet, “Humano capiti,” etc. 25. Sed audierunt a nescio quibus ingressum orationis sedatum minimeque clamorosum esse oportere. Itaque principio sic exordiuntur, ut nec ipsi uocem propriam exaudiant, quasi referat dici quod nullus intelligat. Audierunt nonnunquam ad concitandos affectus exclamationibus utendum esse. 26. Proinde presse alioqui loquentes, subinde repente uocem tollunt furioso plane clamore, etiam cum nihil opus. Iures elleboro homini opus esse, perinde quasi nihil referat ubi clames. Praeterea quoniam audierunt oportere sermonem in progressu feruescere, in singulis partibus, principis utcunque sane recitatis, mox mira uocis contentione utuntur, etiam si res sit frigidissima, atque ita denique desinunt, ut spiritu defectos credas. 27. Postremo didicerunt apud rhetores de risu fieri mentionem, eoque student et ipsi iocos quosdam aspergere. ὦ φίλη Ἀφροδίτη, quam plenos gratiarum, quamque in loco, ut plane ὄνον πρὸς τὴν λύρῶν esse dicas! Mordent quoque nonnunquam, sed ita ut titillent magis quam uulnerent. Nec unquam uerius adulantur quam cum maxime παρηρησιάζεσθαι uideri student. 28. Denique tota actio est eiusmodi, ut iures eos a fori circulatoribus didicisse, a quibus longe uincuntur. Quanquam utrique alteris usque adeo sunt similes, ut nemo dubitet quin aut hi ab illis aut illi ab his rhetoricen suam didicerint. Et tamen inueniunt hi quoque, mea nimirum opera, qui, cum hos audiunt, Demosthenes meros ac Cicerones audire se putant. 29. Quod genus sunt praecipue mercatores ac mulierculae, quorum auribus unice placere student, quod illi nonnullam praedae portiunculam de rebus male partis soleant impertiri, si commode fuerint palpati. Illae cum aliis multis de causis huic ordini fauent, tum praecipue quod in horum sinus soleant effundere, si quid in maritos stomachantur.

30. Videtis, opinor, quantopere mihi debeat hoc hominum genus, cum caerimoniolis et nugis deridiculis, clamoribusque tyrannidem quandam inter mortales exerceant, et Paulos atque Antonios sese credant.

55. Verum ego istos histriones, tam ingratos beneficiorum meorum dissimulatores quam improbos simulatores pietatis, libenter relinquo. Iamdudum enim iuuat de regibus ac principibus aulicis, a quibus simplicissime color, et (ut dignum est) ingenuis ingenue nonnihil attingere. Qui quidem si uel semunciam sani cordis haberent, quid esset horum uita tristius, aut aequae fugiendum? 2. Neque enim existimabit uel periurio parricidioque parandum imperium, quisquis secum perpenderit quam ingens onus sustineat humeris, qui uere principem agere uelit. Eum qui rerum gubernacula suscepit publicum, non priuatum, negotium gerere; nihil nisi de commodis publicis oportere cogitare; a legibus, quarum ipse et auctor et exactor est, nec latum digitum discedere. 3. Officialium omnium et magistratuum integritatem sibi praestandam esse. Sese esse unum, omnium oculis expositum, qui uel ceu sidus salutare morum innocentia maximam rebus humanis salutem possit adferre, uel ueluti cometa letalis summam perniciem inuehere. Aliorum uitia neque perinde sentiri neque tam late manare. 4. Principem eo loco esse, ut, si quid uel leuiter ab honesto deflexerit, grauis protinus ad quam plurimos homines uitae pestis serpat. Tum quod multa secum adferat principum fortuna quae soleant a recto deducere, quod genus deliciae, libertas, adulatio, luxus, hoc acrius enitendum ac sollicitius aduigilandum, necubi, uel deceptus, cesset in officio. 5. Postremo ut insidias, odia, ceteraque uel pericula uel metus omittam, capiti imminere uerum illum regem, qui, paulo post ab eo sit, etiam de minimo quoque commisso, rationem exacturus, idque tanto seuerius, quanto praestantius gessit imperium. Haec, inquam, atque huiusmodi plurima, si princeps secum perpenderet (perpenderet autem si saperet), is nec somnum nec cibum, opinor, iucunde capere posset. 6. At nunc meo munere has omnes curas diis permittunt; ipsi sese molliter curant, neque quenquam ad aurem admittunt nisi qui iucunda loqui norit, ne quid animo sollicitudinis oboriatur. Se probe principis partes omnes implese credunt, si uenentur assidue, si bellos alant caballos, si suo commodo uendiderint magistratus ac praefecturas, si quotidie nouae rationes excogitentur quibus ciuium opes attenuent, et in suum conuerant fiscum, uerum id apposite repertis titulis, ut, etiam si sit iniquissimum, aliquam tamen aequitatis speciem prae se ferat. 7. Addunt, data opera, nonnihil adulationis, quo populares animos utcunque sibi deuinciant. Fingite mihi nunc (quales sunt nonnunquam) hominem legum ignarum, publicorum commodorum paene hostem, priuatis intentum commodatibus, addictum uoluptatibus, osorem eruditionis, osorem libertatis ac ueri, nihil minus quam de rei publicae salute cogitantem, sed omnia sua

libidine suisque utilitatibus metientem. 8. Deinde addite huic torquem auream, omnium uirtutum cohaerentium consensum indicantem, tum coronam gemmis insignitam, quae quidem admonet eum heroicis omnibus uirtutibus oportere ceteris antecellere, praeterea sceptrum, iustitiae et undecunque incorrupti pectoris symbolum, postremo purpuram, eximiae cuiusdam in rempublicam caritatis indicium. 9. Haec gestamina si princeps cum sua uita conferret, equidem futurum arbitratur ut plane pudeat ornatus sui, uereaturque ne quis nasutus interpres totum hunc tragicum cultum in risum iocumque uertat.

56. Iam quid de proceribus aulicis commemorem? quibus cum nihil sit addictius, seruilis, insulsius, abiectius, tamen omnium rerum primos sese uideri uolunt. Hac una in re tamen modestissimi, quod, contenti aurum, gemmas, purpuram, reliquaque uirtutum ac sapientiae insignia corpore circumferre, rerum ipsarum studium omne concedunt aliis. 2. Hoc abunde felices sibi uidentur, quod regem "herum" uocare liceat, quod tribus uerbis salutare didicerint, quod norint ciuiles titulos subinde inculcare — "serenitatem," "dominationem," et "magnificentiam" —, quod egregie perfricauerint faciem, quod festiuiter adulentur. Nam haec sunt artes quae uere nobilem et aulicum deceant. 3. Ceterum si uitae rationem omnem propius inspicias, nimirum meros Phaeacas inuenies, sponso Penelopes; reliquum carmen agnoscitis, quod Echo uobis melius referet quam ego. Dormitur in medios dies. Ibi sacrificulus mercenarius, ad lectum paratus, qui propemodum cubantibus adhuc sacrum expedite peragat. 4. Mox ad ientaculum, quo uix peracto, iam interpellat prandium; sub id alea, laterunculi, sortes, scurrae, moriones, scorta, lusus, inficitiae; interim una aut altera merenda; rursum cena, post hanc repotia, non una, per Iouem. Atque ad hunc modum, citra ullum uitae taedium, elabuntur horae, dies, menses, anni, saecula! 5. Ipsa nonnunquam saginatio ab eo, si quando uiderim illos *μεγαλορρημονούτας*; dum inter nymphas unaquaeque hoc sibi uidetur diis propior, quo caudam longiorem trahit, dum procerum alius alium cubito protrudit, quo Ioui propior esse uideatur, dum quisque sibi hoc magis placet, quo grauiorem catenam collo baiulat, ut robur etiam, non opes tantum, ostentent.

57. Ac principum quidem institutum summi pontifices, cardinales, et episcopi iam pridem gnauiter aemulantur, ac prope superant. Porro si quis perpendat quid linea uestis admoneat, niueo candore insignis, nempe uitam undiquaque inculpatam; quid sibi uelit mitra bicornis, utrunque fastigium eodem cohibente nodo, puta noui pariter ac ueteris instrumenti absolutam scientiam; (2) quid manus chirothecis communitae, puram et ab omni rerum humanarum contagio immunem sacramentorum administrationem; quid pedum, nimirum crediti gregis uigilantissimam curam; quid praelata crux, uidelicet omnium humanorum affectuum uictoriam —

haec, inquam, atque id genus multa si quis perpendat, nonne tristem ac sollicitam uitam egerit? 3. At nunc belle faciunt, cum sese pascunt! Ceterum ouium curam aut ipsi Christo mandant aut in “fratres” (quos uocant) ac uicarios reiciunt. Neque uel nominis sui recordantur quid sonet episcopi uocabulum, nempe laborem, curam, sollicitudinem. Verum in irretiendis pecuniis plane episcopus agunt οὐδ’ ἄλαοσκοπιή.

58. Ad eundem modum cardinales si cogitent sese in apostolorum locum successisse, eadem ab ipsis requiri quae illi praestiterunt; deinde non dominos esse, sed administratores spiritalium dotium, de quibus omnibus sint paulo post exactissime reddituri rationem; immo, si uel in cultu paulisper philosophentur atque ita secum cogitent: quid sibi uult hic uestitus candor? nonne summam et eximiam uitae innocentiam? (2) quid interior purpura? nonne flagrantissimum in Deum amorem? quid rursus exterior, sinuosa capacitate diffluens ac totam etiam reuerendissimi complectens mulam (quanquam una uel camelo contegendo suffecerit)? nonne caritatem, latissime sese pandentem ad subueniendum omnibus, hoc est, ad docendum, exhortandum, consolandum, increpandum, admonendum, componenda bella, resistendum improbis principibus, et uel sanguinem libenter impendendum gregi Christiano, nedum opes? (3) quanquam quorsum omnino opes pauperum apostolorum uicem gerentibus? Haec si perpenderent, nec eum locum ambirent, et libenter relinquerent, aut certe uitam plane laboriosam atque sollicitam agerent, cuiusmodi ueteres illi uixerunt apostoli.

59. Iam summi pontifices, qui Christi uices gerunt, si conentur eiusdem uitam aemulari, nempe paupertatem, labores, doctrinam, crucem, uitae contemptum, si uel “papae” (id est, patris) nomen uel “sanctissimi” cognomen cogitent, quid erit in terris afflictius? aut quis eum locum omnibus emat facultatibus? emptum gladio, ueneno, omnique ui tueatur? 2. Quantum his abstulerit commoditatum, si semel incesserit sapientia! “Sapientia” dixi? immo uel mica salis illius cuius meminit Christus tantum opum, tantum honorum, tantum dicionis, tantum uictoriarum, tot officia, tot dispensationes, tot uectigalia, tot indulgentias, tantum equorum, mulorum, satellitum, tantum uoluptatum. 3. Videtis quantas nundinas, quantam messem, quantum bonorum pelagus paucis sim complexa. In quorum locum inducet uigilias, ieiunia, lacrimas, orationes, contiones, studia, suspiria, milleque id genus miseros labores. Neque uero negligendum illud futurum ut tot scriptores, tot copistae, tot notarii, tot aduocati, tot promotores, tot secretarii, tot mulotribae, tot equisones, tot mensarii, tot lenones — paene mollius quiddam addideram, sed uereor ne durius sit auribus — (4) in summa, tanta hominum turba, quae Romanam sedem onerat (lapsa sum, “honorat” sentiebam), ad famem

adigentur. Inhumanum quidem hoc et abominandum facinus, at multo magis detestandum ipsos etiam summos ecclesiae principes, ac uera mundi lumina, ad peram et baculum reuocari! 5. At nunc fere, si quid laboris est, id Petro et Paulo relinquunt, quibus abunde satis est otii. Porro si quid splendoris aut uoluptatis, id sibi sumunt. Atque ita fit, mea quidem opera, ut nullum paene hominum genus uiuat mollius minusque sollicitum, ut qui abunde Christo satisfactum existimant, si mystico ac paene scenico ornatu, caerimoniis, “beatitudinum,” “reuerentiarum,” “sanctitatum” titulis, et benedictionibus ac maledictionibus, episcopos agant. 6. Priscum et obsoletum nec horum omnino temporum miracula edere; docere populum laboriosum; sacras interpretari literas scholasticum; orare otiosum; lacrimas fundere miserum ac muliebre; egere sordidum; uinci turpe parumque dignum eo qui uix reges etiam summos ad pedum beatorum admittit oscula; denique mori inamabile, tolli in crucem infame. 7. Restant sola haec arma, ac benedictiones dulces quarum meminit Paulus (atque harum quidem quam sint benigni!): interdictiones, suspensiones, aggrauationes, redaggrauationes, anathematizationes, ultrices picturae, ac fulmen illud terrificum quo solo nutu mortalium animas uel ultra Tartara mittunt. Quod ipsum tamen sanctissimi in Christo patres, et Christi uicarii, in nullos torquent acrius quam in eos qui, instigante diabolo, patrimonia Petri minuere atque arrodere conantur. 8. Cuius cum haec uox sit in euangelio, “Reliquimus omnia, et secuti sumus te,” tamen huius patrimonium appellat agros, oppida, uectigalia, portitoria, dices. Pro quibus, dum zelo Christi accensi, ferro ignique dimicant, non absque plurimo Christiani sanguinis dispendio; tum demum ecclesiam, Christi sponsam, sese credunt apostolice defendere, fortiter profligatis (ut uocant) hostibus. 9. Quasi uero ulli sint hostes ecclesiae perniciosiores quam impii pontifices! qui et silentio Christum sinunt abolescere, et quaestuariis legibus alligant, et coactis interpretationibus adulterant, et pestilente uita iugulant. 10. Porro cum Christiana ecclesia sanguine sit condita, sanguine confirmata, sanguine aucta, nunc, perinde quasi Christus perierit qui more suo tueatur suos, ita ferro rem gerunt. Cunque bellum res sit adeo immanis, ut feras, non homines, deceat, adeo insana, ut poetae quoque fingant a Furiis immitti, adeo pestilens, ut uniuersam morum luem simul inuehat, (11) adeo iniusta, ut a pessimis latronibus optime soleat administrari, adeo impia, ut nihil cohaereat cum Christo, tamen, omnibus omissis, hoc tantum agunt! Hic uideas etiam decrepitos senes iuuenilis animi robur praestare, nec offendi sumptibus, nec fatigari laboribus, nec deterreri quicquam, si leges, si religionem, si pacem, si res humanas omnes sursum ac deorsum misceant. 12. Neque desunt adulescentes eruditi, qui istam manifestariam insaniam “zelum,” “pietatem,” “fortitudinem” appellent, excogitata uia qua fieri potest ut quis letale ferrum stringat adigatque in fratris sui uiscera, manente nihilo-

minus caritate illa summa quam ex Christi praecepto debet proximo Christianus.

60. Equidem incerta sum adhuc utrum his rebus exemplum dederint an potius hinc sumpserint episcopi quidam Germanorum, qui simplicias, etiam omisso cultu, omissis benedictionibus, aliisque id genus caerimoniis, plane satrapas agunt, adeo ut propemodum ignauum parumque decorum episcopo putent alibi quam in acie fortem animam Deo reddere. 2. Iam uero uulgi sacerdotum, nefas esse ducens a praesulum suorum sanctimonia degenerare, euge! quam militariter pro suis decimis ensibus, iaculis, saxis, omnique armorum ui belligerantur! quam hic oculati, si quid ex ueterum literis possint elicere quo plebeculam territent et plus quam decimas deberi conuincant! At interim non uenit in mentem quam multa passim legantur de officio quod illi uicissim praestare populo debeant. 3. Nec saltem admonet eos uertex rasmus sacerdotem omnibus huius mundi cupiditatibus liberum esse oportere, neque quicquam nisi caelestia meditari. Sed homines suaues se suo officio probe perfunctos aiunt, si peculas illas suas utcunq̄ue permurmurarint, quas mehercule demiror si quis deus uel audiat uel intelligat, cum ipsi nec audiant nec intelligat, tum cum eas ore perstreptant.

4. Verum hoc quidem sacerdotibus est cum profanis commune, ut ad emolumenti messem uigilent omnes, neque quisquam ibi leges ignoret. Ceterum si quid sarcinae, id prudenter in alienos humeros reiciunt, et alii alii tanquam pilam per manus tradunt. Siquidem laici quoque principes, quemadmodum partes administrandi regni uicariis delegant, et uicarius item uicario tradit, ita pietatis studium plebi modestiae causa reliquunt. 5. Plebs in eos reicit quos “ecclesiasticos” uocant, perinde quasi ipsis cum ecclesia nihil omnino sit commercii, quasi baptismi uotis nihil prorsus sit actum. Rursum sacerdotes qui sese uocant “saeculares,” quasi mundo initiati, non Christo, in “regulares” onus hoc deuoluunt; regulares, in monachos; monachi laxiores, in arctiores; omnes simul, in mendicantes. 6. Mendicantes, in Carthusienses, apud quos solos sepulta latet pietas, et adeo latet, ut uix unquam liceat conspiceri! Itidem pontifices, in messe pecunaria diligentissimi, labores illos nimium apostolicos in episcopos relegant; episcopi, in pastores; pastores, in uicarios; uicarii, in fratres mendicantes. Hi rursus in eos retrudunt a quibus ouium lana tondetur. 7. Verum non est huius instituti pontificum ac sacerdotum uitam excutere, ne cui uidear satiram texere, non encomium recitare, neue quis existimet bonos principes a me taxari, dum malos laudo. Sed haec ideo paucis attigi, quo palam fieret nullum esse mortalem qui suauiter uiuere possit, nisi meis initiatus sit sacris, meque propitiam habeat.

61. Nam id quo pacto fieri queat, cum ipsa etiam Rhamnusia, rerum humanarum fortunatrix, mecum adeo consentiat, ut sapientibus istis sem-

per fuerit inimicissima, contra stultis etiam dormientibus omnia commoda adduxerit? 2. Agnoscitis Timotheum illum, cui hinc etiam cognomen, et prouerbium, ἡ εὐδοντος κύρτος ἀφρεί. Rursum aliud, γλαυξ ἵπταται. Contra in sapientes quadrant illa, ἐν τετράδι γεννηθέντες, et equum habet Seianum, et aurum Tolosanum. Sed desino παρουμιάζεσθαι, ne uidear Erasmi mei commentaria suppilasse. 3. Ergo ut ad rem. Amat fortuna parum cordatos. Amat audaciores, et quibus illud placet, πῶς ἐρρίφθω κύβος. At sapientia timidulos reddit, ideoque uulgo uidetis sapientibus istis cum paupertate, cum fame, cum fumo, rem esse — neglectos, inglorios, inuisos. Stultos affluere nummis, admoueri reipublicae gubernaculis; breuiter, florere modis omnibus. 4. Etenim si quis beatum existimet principibus placuisse uiris, et inter meos illos ac gemmeos deos uersari, quid inutilius sapientia, immo quid apud hoc hominum genus damnatius? Si diuitiae parandae sunt, quid tandem lucri facturus est negotiator, si, sapientiam secutus, periurio offendetur? si, in mendacio deprehensus, erubescet? si anxios illos de furtis atque usuris sapientum scrupulos uel tantuli faciet? 5. Porro si quis honores atque opes ambiat ecclesiasticas, ad eas uel asinus uel bubalus citius penetrabit quam sapiens. Si uoluptate ducaris, puellae, maxima huius fabulae pars, stultis toto pectore sunt addictae; sapientem haud secus ac scorpium horrent fugiuntque. 6. Denique quicumque paulo festiuius ac laetius uiuere parant sapientem in primis excludunt ac quoduis animal potius admittunt. Breuiter, quoquo te uertas, apud pontifices, principes, iudices, magistratus, amicos, hostes, maximos, minimos, omnia praesentibus nummis parantur. Quos uti contemnit sapiens, ita illum sedulo fugere consueuerunt. 7. Sed cum laudum mearum nullus sit modus neque finis, tamen oratio aliquando finem habeat necesse est. Itaque desinam dicere, sed si prius ostendero paucis non deesse magnos auctores qui me literis suis pariter ac factis illustrarint, ne cui forte mihi soli uidear placere, neue legulei calumnientur me nihil allegare. Ad ipsorum igitur exemplum allegabimus, hoc est, οὐδὲν πρὸς ἔπος.

62. Principio illud omnibus uel notissimo prouerbio persuasum est: Ubi res abest, ibi simulationem esse optimam. Eoque recte statim traditur hic uersus pueris: “Stultitiam simulare loco sapientia summa est.” Vos iam ipsi, conicite quam ingens sit bonum Stultitia, cuius etiam fallax umbra et imitatio sola tantum laudis meretur a doctis. 2. Sed multo candidus pinguis ille ac nitidus Epicuri de grege porcus miscere “stultitiam consiliis” iubet, tametsi “breuem” non admodum scite addidit. Item alibi, “Dulce est desipere in loco.” Rursum alio in loco mauult “delirus inersque uideri . . . quam sapere et ringi.” Iam apud Homerum Telemachus, quem modis omnibus laudat poeta, subinde νήπιος appellatur, (3) atque eodem praenomine tanquam felicitis ominis libenter pueros et adolescentes uocare solent poetae. Quid autem sacrum Iliadis carmen,

nisi stultorum regum et populorum continet iras? Porro quam absoluta laus illa Ciceronis, “Stultorum sunt plena omnia”! Quis enim ignorat unumquodque bonum, quo latius patet, hoc esse praestantius?

63. Atqui fortassis apud Christianos horum leuis est auctoritas. Proinde sacrarum quoque literarum testimoniis (si uideatur) laudes nostras fulciamus (sive ut docti solent, fundemus), principio ueniam a theologis praefatae, ut nobis fas esse uelint. 2. Deinde quoniam arduam rem aggredimur, et fortassis improbum fuerit denuo Musas ex Helicone ad tantum itineris reuocare, praesertim cum res sit alienior, fortasse magis conueniet optare ut, interim dum theologum ago perque has spinas ingredior, Scoti anima paulisper ex sua Sorbona in meum pectus demigret, quouis hystrice atque erinaceo spinosior, moxque remigret quo libebit, uel ἐς κόρακας. 3. Vtinam et uultum alium liceat sumere, et ornatus adsit theologicus! Verum illud interim uereor, ne quis me furti ream agat, quasi clanculum magistrorum nostrorum scrinia compila-uerim, quae tantum rei theologicae teneam. Sed non adeo mirum uideri debet, si tam diutina (quae mihi arctissima est) cum theologis consuetudine nonnihil arripui, (4) cum ficulus etiam ille deus Priapus nonnullas Graecas uoces, legente domino, subnotarit tenueritque, et gallus Lucianus longo hominum conuictu sermonem humanum expedite calluerit. 5. Sed iam ad rem bonis aibus. Scripsit Ecclesiastes capite primo, “Stultorum infinitus est numerus.” Cum numerum praedicat infinitum, nonne mortales uniuersos complecti uidetur, praeter pauculos aliquot quos haud scio an cuiquam uidere contigerit? Sed magis ingenue confitetur hoc Ieremias capite decimo, “Stultus,” inquit, “factus est omnis homo a sapientia sua.” 6. Soli Deo tribuit sapientiam, uniuersis hominibus stultitiam relinquens. Ac rursus paulo superius, “Ne gloriatur homo in sapientia sua.” Cur non uis hominem in sua sapientia gloriari, optime Ieremia? Nimirum inquiet ob id, quia non habet sapientiam. Sed ad Ecclesiasten redeo. Hunc, cum exclamat, “Vanitas uanitatum, et omnia uanitas!” quid aliud sensisse creditis, nisi (quemadmodum diximus) uitam humanam nihil aliud quam stultitiae ludicrum esse? (7) nimirum Ciceronianae laudi album addentem calculum, cuius optimo iure celebratur illud, “Stultorum plena sunt omnia.” Rursus sapiens ille Ecclesiasticus, qui dixit, “Stultus mutatur ut luna, sapiens permanet ut sol,” quid aliud innuit nisi mortale genus omne stultum esse, soli Deo “sapientis” nomen competere? Siquidem “lunam” humanam naturam interpretantur; “solem” omnis luminis fontem, Deum. 8. Huic astipulatur quod ipse Christus in euangelio negat quenquam appellandum bonum nisi Deum unum. Porro si stultus est quisquis sapiens non est, et quisquis bonus idem sapiens, auctoribus Stoicis, nimirum mortales omnes stultitia complectatur necessum est. Iterum Salomon capite decimoquinto, “Stultitia,”

inquit, “gaudium stulto,” uidelicet manifeste confitens sine stultitia nihil in uita sua esse. 9. Eodem pertinet illud quoque, “Qui apponit scientiam apponit dolorem, et in multo sensu multa indignatio.” An non idem palam confitetur egregius ille contionator capite septimo? “Cor sapientium ubi tristitia est, et cor stultorum, ubi laetitia.” Eoque non satis habuit sapientiam perdiscere, nisi nostri quoque cognitionem addidisset. Quod si mihi parum habetur fidei, ipsius accipite uerba, quae scripsit capite primo: (10) “Dedique cor meum, ut scirem prudentiam atque doctrinam, erroresque et stultitiam.” Quo quidem loco illud animaduertendum, ad stultitiae laudem pertinere quod eam posteriore posuit loco. Ecclesiastes scripsit, et hunc scitis esse ordinem ecclesiasticum, ut qui dignitate primus sit is locum obtineat extremum, uel hic certe memor euangelici praecepti. 11. Sed stultitiam praestantiorum esse sapientia et Ecclesiasticus ille, quisquis fuit, liquido testatur capite quadragesimo quarto, cuius mehercle uerba non prius proferam, quam εἰσαγγῆν meam commoda responsione adiuueritis, ut faciunt apud Platonem hi qui cum Socrate disputant. 12. Vtra magis conuenit recondere, quae rara sunt et pretiosa an quae uulgaria uiliaque? Quid tacetis? Etiam si uos dissimuletis, prouerbum illud Graecorum pro uobis respondet, τὴν ἐπὶ θύραις ὑδρῖαν, quod, ne quis impie reiciat, refert Aristoteles, magistrorum nostrorum deus. An quisquam uestrum tam stultus est, ut gemmas et aurum in uia relinquat? non hercle opinor. 13. In abditissimis penetralibus, nec id satis, in munitissimorum scriniorum secretissimis angulis, ista reponitis; caenum in propatulo relinquitis. Ergo si quod pretiosius est reconditur, quod uilius exponitur, nonne palam est sapientiam, quam uetat abscondi, uiliorem esse stultitia, quam recondi iubet? Iam ipsius testimonii uerba accipite: “Melior est homo qui abscondit stultitiam suam quam homo qui abscondit sapientiam suam.” 14. Quid quod animi quoque candorem diuinae literae stulto tribuunt, cum sapiens interim neminem sui similem putet? Sic enim intelligo id quod scribit Ecclesiastes capite decimo: “Sed et in uia stultus ambulans, cum ipse insipiens sit, omnes stultos existimat.” An non istud eximii cuiusdam candoris est, omnes aequare tibi ipsi, cunque nemo non magnifice de se sentiat, omnibus tamen tuas communicare laudes? 15. Proinde nec puduit tantum regem huius cognominis, cum ait capite tricesimo, “Stultissimus sum uirorum.” Neque Paulus, ille magnus gentium doctor, Corinthiis scribens, “stulti” cognomen illibenter agnoscit, ut “insipiens,” inquit, “dico; plus ego,” perinde quasi turpe sit uinci stultitia. 16. Sed interim obstrepunt mihi Graeculi quidam, qui tot huius temporis theologorum, ceu cornicum, oculos student configere, dum annotationes suas, ueluti fumos quosdam, aliis offundunt; cuius gregis, si non Alpha, certe Beta, meus est Erasmus, quem ego saepius honoris causa nomino. 17. O uere stultam, inquiunt, et ipsa dignam Moria citationem! longe diuersa

mens apostoli quam tu somnias. Nec enim hoc agit his uerbis, ut ceteris stultior haberetur, uerum cum dixisset, “Ministri Christi sunt? et ego,” seque ueluti iactabundus in hac quoque parte aequasset ceteris, per correctionem adiecit, “plus ego,” (18) sentiens se non modo parem reliquis apostolis in euangelii ministerio, uerum etiam aliquanto superiorem. Idque cum ita uerum uideri uellet, ne tamen, ut arrogantius, dictum offenderet aures, praemuniit stultitiae praetextatu, “Vt minus sapiens dico,” propterea quod sciret esse stultorum priuilegium, ut soli uerum citra offensam proloquantur. 19. Verum quid Paulus senserit, cum haec scriberet, ipsis disputandum relinquo. Ego magnos pingues, crassos, et uulgo probatissimos theologos sequor, cum quibus magna pars doctorum errare, $\nu\eta$ τὸν Δία, malit quam cum istis trilinguibus bene sentire. Neque quisquam illorum Graeculos illos pluris facit quam graculos, (20) praesertim cum quidam gloriosus theologus, cuius ego nomen prudens supprimo, ne graculi nostri continuo Graecum in illum scomma iaciant, $\delta\nu\omicron\varsigma$ λύρας, magistraliter et theologaliter hunc passum enarrans, ab hoc loco, “Vt minus sapiens dico; plus ego,” nouum facit caput, et quod absque summa dialectica non poterat, nouam addit sectionem, ad hunc interpretans modum (adducam enim ipsius uerba, non solum in forma uerum etiam in materia): (21) “Vt minus sapiens dico, id est, si uideor uobis insipiens me pseudapostolis adaequando, adhuc uidebor uobis minus sapiens me eis praeferendo.” Quanquam idem paulo post, uelut oblitus sui, alio delabatur.

64. Sed cur anxie me unius exemplo tueor? cum hoc publicum ius sit theologorum caelum, hoc est, diuinam scripturam, ceu pellem extendere; cum apud diuum Paulum pugnent diuinae scripturae uerba, quae suo loco non pugnant, si qua fides illi $\pi\epsilon\nu\tau\omicron\gamma\lambda\acute{\omega}\tau\tau\omega$ Hieronymo; cum Athenis forte conspectu arae titulum torqueret in argumentum fidei Christianae. 2. Ac ceteris omissis, quae causae fuerant effectura, duo tantum extrema uerba decerpserit, nempe haec, “ignoto deo,” atque haec quoque nonnihil immutata, siquidem integer titulus sic habebat: “Diis Asiae, Europae, et Africae, diis ignotis, et peregrinis.” 3. Ad huius opinor exemplum passim iam οἱ τῶν θεολόγων πάδες, hinc atque huic reuulsa, quattuor aut quinque uerbula, et si quid opus est, etiam deprauata, ad suam accommodant utilitatem, licet ea quae praecedunt et consequuntur aut nihil omnino faciant ad rem aut reclament quoque. Quod quidem faciunt tam felici impudentia, ut saepenumero theologis inuideant iureconsulti. 4. Quid enim illis iam non succedat? posteaquam magnus ille — paene nomen effutiueram, sed rursus metuo Graecum prouerbium — ex Lucae uerbis sententiam expresserit, tam consentaneam animo Christi quam igni cum aqua conuenit. Etenim cum immineret extremum periculum, quo tempore solent boni clientes maxime suis adesse patronis et quanta ualent ope

συμμαχεῖν, (5) Christus, hoc agens, ut omnem huiusmodi praesidorum fiduciam eximeret ex animis suorum, percontatus est eos num quid rei defuisset usquam, cum illos emisisset adeo non instructos uiatico, ut nec calceis muniret aduersus spinarum et saxorum iniuriam nec peram adderet aduersus famem. Vbi negassent defuisse quicquam, adiecit, “Sed nunc,” inquit, “qui habet sacculum tollat, similiter et peram; et qui non habet uendat tunicam suam et emat gladium.” 6. Cum tota Christi doctrina nihil aliud inculcet quam mansuetudinem, tolerantiam, uitae contemptum, cui non perspicuum sit quid hoc loco sentiat? nempe ut magis etiam exarmet suos legatos, ut non tantum calceos negligant et peram, uerum et tunicam insuper abiciant, nudique et prorsus expediti munus euangelicum aggrediantur; (7) nihil sibi parent nisi gladium, non istum quo grassantur latrones et parricidae, sed gladium spiritus, in intimos quoque pectoris sinus penetrantem, qui semel affectus omnes sic amputat, ut nihil iam illis cordi sit praeter pietatem. 8. At uidete, quaeso, quorsum haec torqueat celebris ille theologus. “Gladium” interpretatur defensionem aduersus persecutionem, “sacculum” sufficientem commeatus provisionem, perinde quasi Christus, commutata in diuersum sententia, quod oratores suos parum βασιλικῶς instructos emisisse uideretur, superioris institutionis palinodiam canat, (9) aut uelut oblitus quod dixerat — beatos fore, cum probris, contumeliis, et suppliciis affligerentur — prohibens ne quando resisterent malo; mites enim beatos esse, non feroces; oblitus quod illos ad passerum et liliorum exemplum uocarit; nunc adeo noluerit eos absque gladio proficisci, ut, uel tunica diuendita, iubeat emi malitque nudos ire quam non accinctos ferro. 10. Ad haec quemadmodum “gladii” nomine contineri putat quicquid ad depellendam uim pertinet, ita “marsupii” titulo complectitur quicquid ad uitae pertinet necessitatem. Atque ita diuinae mentis interpres apostolos lanceis, ballistis, fundis, et bombardis instructos educit ad praedicationem crucifixi. 11. Loculis item, uidulis, et sarcinis onerat, ne forte non liceat illis e diuersorio discedere nisi impransis. Nec uel illud commouit hominem, quod ense, quem tantopere iusserat emi, mox idem obiurgans iubeat recondi, quodque nusquam fando sit auditum apostolos ensibus aut clipeis usos aduersus uim ethnicorum, utique usuros si Christus hoc sensisset quod hic interpretatur. 12. Est alius, quem honoris causa non nomino, haudquaquam postremi nominis, qui e tentoriis, quorum meminit Habacuc, “Turbabuntur pelles terrae Midian,” pellem fecerit Bartholomaei excoriati! Ipsa nuper interfui dissertationi theologicae, nam id facio frequenter. Ibi cum quispiam exigeret quae tandem esset diuinarum literarum auctoritas quae iuberet haereticos incendio uinci magis quam disputatione reuinci, (13) senex quidam seuerus, et uel supercilio teste theologus, magno stomacho respondit hanc legem tulisse Paulum apostolum, qui dixerit, “Haereticum hominem post unam et alteram correptionem deui-

ta.” Cunque ea uerba identidem intonaret, et plerique demirarentur quid accidisset homini, tandem explanauit de uita tollendum haereticum! 14. Risere quidam, nec deerant tamen quibus hoc commentum plane theologicum uideretur; ceterum reclamantibus etiamnum nonnullis, successit Τενέδιος, quod aiunt, συνήγορος, et auctor irrefragabilis: “Accipite rem,” inquit. “Scriptum est, ‘Maleficum ne patiaris uiuere.’ Omnis haereticus maleficus; ergo,” etc. 15. Mirari quotquot aderant hominis ingenium, et in eam sententiam itum est pedibus — et quidem peronatis. Neque cuiquam uenit in mentem legem eam ad sortilegos et incantatores, ac magos attinere, quos Hebraei sua lingua uocant $\sigma\iota\psi\iota\kappa\eta$. Alioqui fornicationem et ebrietatem capite punire oportuit.

65. Verum haec stulte persequor, tam innumera, ut nec Chrysippi nec Didymi uoluminibus omnia comprehendi possint. Illud dumtaxat admonitos uolebam: cum haec diuinis illis magistris licuerint, mihi quoque, plane $\sigma\kappa\acute{\iota}\nu\eta$ θεολόγω, par est dare ueniam, si minus omnia ad amussim cita uero. Nunc tandem ad Paulum redeo. “Libenter,” inquit, “fertis insipientes,” de sese loquens. 2. Et rursum, “uelut insipientem accipite me.” Et “non loquor secundum Deum, sed quasi in insipientia.” Rursum alibi, “Nos,” inquit, “stulti propter Christum.” Audistis a quanto auctore quanta stultitiae praeconia! Quid quod idem palam stultitiam praecipit ut rem in primis necessariam et oppido salutarem: “Qui uidetur esse sapiens inter uos stultus fiat, ut sit sapiens.” Et apud Lucam duos discipulos quibus se iunxerat in uia Iesus stultos appellat. 3. Illud haud scio an mirum uideatur, cum Deo quoque nonnihil stultitiae tribuit diuinus ille Paulus. “Quod stultum est,” inquit, “Dei sapientius hominibus.” Porro Origenes interpres obsistit, quominus hanc stultitiam ad hominum opinionem possis referre, quod genus est illud, “Verbum crucis pereuntibus quidem stultitia.” Sed quid ego frustra anxia tot testimoniis haec docere pergo, cum in psalmis mysticis palam ipse Christus loquatur patri, “Tu scis insipientiam meam”? 4. Neque uero temere est quod Deo stulti tam impense placuerunt: opinor, propterea quod — quemadmodum summi principes nimium cordatos suspectos habent et inuisos, ut Iulius Brutum et Cassium, cum ebrium Antonium nihil metueret, utque Nero Senecam, Dionysius Platonem; contra crassioribus ac simplicioribus ingeniis delectantur — itidem Christus $\sigma\phi\omega\delta\varsigma$ istos suaeque nitentes prudentiae semper detestatur ac damnat. 5. Testatur id Paulus haudquaquam obscure cum ait, “Quae stulta sunt mundi elegit Deus,” cunque ait Deo uisum esse ut per stultitiam seruaret mundum, quandoquidem per sapientiam restitui non poterat. Quin ipse idem satis indicat, clamans per os prophetae: “Perdam sapientiam sapientium et prudentiam prudentium reprobabo.” Rursum cum agit gratias, quod salutis mysterium celasset sapientes, paruulis autem — hoc est, stultis — aperuisset. 6. Nam

Graece pro paruulis est *νηπίοις*, quos opposuit *σοφοῖς*. Huc pertinet quod passim in euangelio Phariseos et scribas ac legum doctores incessit, uulgu indoctum sedulo tuetur. Quid enim aliud est “Vae uobis, scribae et Pharisei,” quam “Vae uobis, sapientes”? At paruulis, mulieribus, ac piscatoribus potissimum delectatus esse uidetur. Quin et ex animantium brutorum genere ea potissimum placent Christo quae a uulpina prudentia quam longissime absunt. 7. Eoque asino maluit insidere, cum ille (si libuisset) uel leonis tergum impune potuisset premere. Ac Spiritus ille sacer in columbae specie delapsus est, non aquilae aut milui. Praeterea ceruorum, hinulorum, agnorum crebra passim in diuinis literis mentio. Adde quod suos ad immortalem uitam destinatos oues appellat. 8. Quo quidem animante non est aliud insipientius, uel Aristotelico prouerbio teste, *προβότειον ἦθος*, quod quidem admonet, ab eius pecudis stoliditate sumptum, in stultos et bardos conuicii loco dici solere. Atqui huius gregis Christus sese pastorem profitetur! Quinetiam ipse “agni” nomine delectatus est, indicante eum Ioanne, “Ecce agnus Dei,” cuius multa sit et in Apocalypsi mentio. 9. Haec quid aliud clamitant nisi mortales omnes stultos esse, etiam pios? ipsum quoque Christum, quo nostrae stultitiae subueniret, cum esset sapientia patris, tamen quodammodo stultum esse factum, cum, hominis assumpta natura, “habitu inuentus est ut homo,” quemadmodum et peccatum factus est, ut peccatis mederetur. Neque alia ratione mederi uoluit quam per stultitiam crucis per apostolos idiotas ac pingues. 10. Quibus sedulo stultitiam praecipit, a sapientia deterrens, cum eos ad puerorum, liliorum, sinapis et passerulorum exemplum prouocat, rerum stupidarum ac sensu carentium, soloque naturae ductu, nulla arte, nulla sollicitudine uitam agentium; praeterea cum uetat esse sollicitos qua essent apud praesides oratione usuri, cunqu interdicit ne scrutentur tempora uel momenta temporum, uidelicet, ne quid fiderent suae prudentiae, sed totis animis ex se penderent. 11. Eodem pertinet quod Deus ille, orbis architectus, interminatur ne quid de arbore scientiae degustarent, perinde quasi scientia felicitatis sit uenenum. Quanquam Paulus aperte scientiam ueluti inflantem et perniciosam improbat. Quem, diuus Bernardus (opinor), secutus, montem eum in quo Lucifer sedem statuerat scientiae montem interpretatur. 12. Fortasse nec illud omittendum uideatur argumentum gratiosam esse apud superos stultitiam, quod huic soli datur errorum uenia, sapienti non ignoscitur. Unde qui ueniam orant, etiam si prudentes peccauerint, tamen stultitiae praetextu patrociniisque utuntur. Nam sic Aaron uxoris poenam deprecatur in Numerorum, si satis commemini, libris: “Obsecro, domine mi, ne imponas nobis hoc peccatum, quod stulti commisimus.” Sic et Saul apud Dauid culpam deprecatur, “Apparet enim,” inquit, “quod stultum egerim.” 13. Rursum ipse Dauid ita blanditur Domino, “Sed precor, Domine, ut transferas iniquitatem serui tui, quia stulte egimus,” perinde

quasi non impetraturus ueniam nisi stultitiam et inscitiam obtruderet. Sed illud acrius urget, quod Christus in cruce, cum oraret pro suis inimicis, "Pater, ignosce illis," non aliam praetexit excusationem quam imprudentiae, quia nesciunt, inquit, quid faciant. Ad eundem modum Paulus, scribens ad Timotheum, "Sed ideo misericordiam Dei consecutus sum, quia ignorans feci in incredulitate." 14. Quid est "ignorans feci" nisi "per stultitiam feci, non malitiam"? Quid est "ideo misericordiam consecutus sum" nisi "non consecuturus, ni stultitiae patrocinio commendatus"? Pro nobis facit et mysticus ille psalmographus, qui suo loco non ueniebat in mentem: "Delicta iuuentutis meae et ignorantias meas ne memineris." Audistis quae duo praetextat: nimirum aetatem, cui semper comes esse soleo, et ignorantias, idque numero multitudinis, ut ingentem stultitiae uim intelligeremus.

66. Ac ne quae sunt infinita persequar, utque summatim dicam, uidetur omnino Christiana religio quandam habere cum stultitia cognationem, minimeque cum sapientia conuenire. Cuius rei si desideratis argumenta, primum illud animaduertite, pueros, senes, mulieres, ac fatuos sacris ac religiosis rebus praeter ceteros gaudere, eoque semper altaribus esse proximos solo nimirum naturae impulsu. 2. Praeterea uidetis primos illos religionis auctores, mire simplicitatem amplexos, acerrimos literarum hostes fuisse. Postremo nulli moriones magis desipere uidentur quam hi quos Christianae pietatis ardor semel totos arripuit. Adeo sua profundunt; iniurias negligunt; falli sese patiuntur; inter amicos et inimicos nullum discrimen; uoluptatem horrent; inedia, uigilia, lacrimis, laboribus, contumeliis saginantur; uitam fastidiunt; mortem unice optant. 3. Breuiter, ad omnem sensum communem prorsus obstupuisse uidentur, perinde quasi alibi uiuat animus, non in suo corpore. Quod quidem quid aliud est quam insanire? Quo minus mirum uideri debet si apostoli musto temulenti sunt uisi, si Paulus iudici Festo uisus est insanire. 4. Sed posteaquam semel τὴν λεοντῆν induimus, age doceamus et illud, felicitatem Christianorum, quam tot laboribus expectunt, nihil aliud esse quam insaniae stultitiaeque genus quoddam. Absit inuidia uerbis; rem ipsam potius expendite. Iam primum illud prope modum Christianis conuenit cum Platonicis: animum immersum illigatumque esse corporeis uinculis, huiusque crassitudine praepediri, quominus ea quae uere sunt contemplari fruique possit. 5. Proinde philosophiam definit esse mortis meditationem, quod ea mentem a rebus uisibilibus ac corporeis abducat, quod idem utique mors facit. Itaque quamdiu animus corporis organo probe utitur, tamdiu sanus appellatur. Verum ubi, ruptis iam uinculis, conatur in libertatem asserere sese quasque fugam ex eo carcere meditatur, tum insaniam uocat. 6. Id si forte contingit morbo uitioque organorum, prorsum omnium consensu insaniam est. Et tamen

hoc quoque genus hominum uidemus futura praedicere, scire linguas ac literas quas antea nunquam didicerant, et omnino diuinum quiddam prae se ferre. Neque dubium est id inde accidere, quod mens, a contagio corporis paulo liberior, incipit natiuam sui uim exercere. 7. Idem arbitror esse in causa cur laborantibus uicina morte simile quiddam soleat accidere, ut tanquam afflati prodigiosa quaedam loquantur. Rursum si id eueniat studio pietatis, fortasse non est idem insaniae genus, sed tamen adeo confine, ut magna pars hominum meram insaniam esse iudicet, praesertim cum pauculi homunciones ab uniuerso mortalium coetu tota uita dissentiant. 8. Itaque solet iis usu uenire quod iuxta Platonicum figmentum opinor accidere iis qui, in specu uincti, rerum umbras mirantur et fugitio illi qui, reuersus in antrum, ueras res uidisse se praedicat, illos longe falli qui praeter miseram umbras nihil aliud esse credant. Etenim sapiens hic commiseratur ac deplorat illorum insaniam qui tanto errore teneantur. Illi uicissim illum ueluti delirantem rident atque eiciunt. 9. Itidem uulgus hominum ea quae maxime corporea sunt maxime miratur, eaque prope sola putat esse. Contra pii, quo quicquam propius accedit ad corpus, hoc magis negligunt, totique ad inuisibilium rerum contemplationem rapiuntur. Nam isti primas partes tribuunt diuitiis, proximas corporis commodis, postremas animo relinquunt, quem tamen plerique nec esse credunt, quia non cernatur oculis. 10. E diuerso illi primum in ipsum Deum, rerum omnium simplicissimum, toti nituntur, secundum hunc, et tamen in hoc quod ad illum quam proxime accedit, nempe animum. Corporis curam negligunt, pecunias ceu putamina prorsus aspernantur ac fugitant. Aut si quid huiusmodi rerum tractare coguntur, grauatim ac fastidienter id faciunt; habent tanquam non habentes, possident tanquam non possidentes. 11. Sunt et in singulis rebus gradus multum inter istos diuersi. Principio sensus, tametsi omnes cum corpore cognitionem habent, tamen quidam sunt ex his crassiores, ut tactus, auditus, uisus, olfactus, gustus. Quidam magis a corpore semoti, ueluti memoria, intellectus, uoluntas. Igitur ubi se intenderit animus, ibi ualet. 12. Pii, quoniam omnis animi uis ad ea contendit quae sunt a crassioribus sensibus alienissima, in his uelut obbrutescunt atque obstupescunt. Contra uulgus in his plurimum ualet, in illis quam minimum. Inde est quod audimus nonnullis diuinis uiris accidisse, ut oleum uini loco biberint. 13. Rursum in affectibus animi, quidam plus habent cum pingui corpore commercii, ueluti libido, cibi somnique appetentia, iracundia, superbia, inuidia. Cum his irreconciliabile bellum piis. Contra uulgus sine his uitam esse non putat. Deinde sunt quidem affectus medii quasque naturales, ut amor patriae, caritas in liberos, in parentes, in amicos. His uulgus nonnihil tribuit. 14. At illi hos quoque student ex animo reuellere, nisi quatenus ad summam illam animi partem assurgant, ut iam parentem ament, non tanquam parentem — quid enim ille genuit nisi corpus?

quanquam hoc ipsum Deo parenti debetur —, sed tanquam uirum bonum et in quo luceat imago summae illius mentis quam unam “summum bonum” uocant et extra quam nihil nec amandum nec expetendum esse praedicant. Hac eadem regula reliqua item omnia uitae officia metiuntur, ut ubique id quod uisibile est, si non est omnino contemnendum, tamen longe minoris faciant quam ea quae uideri nequeunt. 15. Aiunt autem et in sacramentis atque ipsis pietatis officiis corpus et spiritum inueniri. Velut in ieiunio non magni ducunt si quis tantum a carnibus cenaque abstineat, id quod uulgius absolutum esse ieiunium existimat, nisi simul et affectibus aliquid adimat, ut minus permittat irae quam soleat, minus superbiae, utque, ceu minus iam onustus mole corporea, spiritus ad caelestium bonorum gustum fruitionemque enitatur. 16. Similiter et in synaxi, tametsi non est aspernandum quod caerimoniis geritur, tamen id per se aut parum est conducibile aut etiam perniciosum, nisi id quod est spiritale accesserit, nempe hoc quod signis illis uisibilibus repraesentatur. Repraesentatur autem mors Christi, quam domitis, extinctis, quasque sepultis corporis affectibus exprimere mortales oportet, ut in nouitatem uitae resurgant, utque unum cum illo, unum item inter sese fieri queant. 17. Haec igitur agit, haec meditatur ille pius. Contra uulgius sacrificium nihil aliud esse credit quam adesse altaribus, idque proxime, audire uocum strepitum, aliasque id genus caerimoniolas spectare. Nec in his tantum, quae dumtaxat exempli gratia proposuimus, sed simpliciter in omni uita refugit ab his quae corpori cognata sunt; ad aeterna, ad inuisibilia, spiritalia rapitur. Proinde cum summa sit inter hos et illos omnibus de rebus dissensio, fit ut utriusque alteris insanire uideantur. Quanquam id uocabuli rectius in pios competit quam in uulgius mea quidem sententia.

67. Quod quidem magis perspicuum fiet si, quemadmodum pollicita sum, paucis demonstraro summum illud praemium nihil aliud esse quam insaniam quandam. Primum igitur existimate Platonem tale quoddam iam tum somniasse, cum amantium furorem omnium felicissimum esse scriberet. Etenim qui uehementer amat iam non in se uiuit, sed in eo quod amat, quoque longius a se ipso digreditur et in illud demigrat, hoc magis ac magis gaudet. 2. Atque cum animus a corpore peregrinari meditatur neque probe suis utitur organis, istud haud dubie furorem recte dixeris. Alioqui quid sibi uult quod uulgo etiam dicunt, “Non est apud se,” et “Ad te redi!” et “Sibi redditus est”? Porro quo amor est absolutior, hoc furor est maior, ac felicior. Ergo quaenam futura est illa caelitem uita, ad quam piae mentes tanto studio suspirant? 3. Nempe spiritus absorbebit corpus, utpote uictor ac fortior. Idque hoc faciet facilius, partim quod iam uelut in suo regno est, partim quod iam olim in uita corpus ad huiusmodi transformationem repurgarit atque extenuarit. Deinde spiritus a Mente illa summa mire absorbebitur, quippe infinitis

partibus potentiore, (4) ita ut iam totus homo extra se futurus sit, nec alia ratione felix futurus nisi quod, extra sese positus, patietur quiddam ineffabile a summo illo bono, omnia in sese rapiente. Iam haec felicitas quanquam tum demum perfecta contigit, cum animi, receptis pristinis corporibus, immortalitate donabuntur, tamen, quoniam piorum uita nihil aliud est quam illius uitae meditatio, ac uelut umbra quaedam, fit ut praemii quoque illius aliquando gustum aut odorem aliquem sentiant. 5. Id tametsi minutissima quaedam stillula est ad fontem illum aeternae felicitatis, tamen longe superat uniuersas corporis uoluptates, etiam si omnes mortalium deliciae in unum conferantur. Vsque adeo praestant spiritalia corporalibus, inuisibilia uisibilibus. Hoc nimirum est “quod,” pollicetur propheta, “oculus non uidit, nec auris audiuit, nec in cor hominis ascendit, quae praeparauit Deus diligentibus se.” Atque haec est Moriae pars quae non aufertur commutatione uitae sed perficitur. 6. Hoc igitur quibus sentire licuit — contingit autem perpauca — ii patiuntur quiddam dementiae simillimum. Loquuntur quaedam non satis cohaerentia nec humano more, sed dant sine mente sonum, deinde subinde totam oris speciem uertunt. Nunc alacres, nunc deiecti; nunc lacrimant, nunc rident, nunc suspirant; in summa, uere toti extra se sunt. 7. Mox ubi ad sese redierint, negant se scire ubi fuerint, utrum in corpore an extra corpus, uigilantes an dormientes; quid audierint, quid uiderint, quid dixerint, quid fecerint non meminerunt nisi tanquam per nebulam ac somnium. Tantum hoc sciunt, se felicissimos fuisse dum ita desiperent. Itaque plorant sese resipuisse, nihilque omnium malint quam hoc insaniae genus perpetuo insanire. Atque haec est futurae felicitatis tenuis quaedam degustatiuncula.

68. Verum ego, iamdudum oblita mei, ὑπὲρ τὰ ἐσκεμμένα πηδῶ. Quanquam si quid petulantius aut loquacius a me dictum uidebitur, cogitate et Stultitiam, et mulierem, dixisse. Sed interim tamen memineritis illius Graecanici prouerbii, πολλάκι τοι καὶ μωρὸς ἀνὴρ κατὰ καίριον εἶπεν, nisi forte putatis hoc ad mulieres nihil attinere. 2. Video uos epilogum exspectare, sed nimium desipitis si quidem arbitramini me quod dixerim etiamdum meminisse, cum tantam uerborum farraginem effuderim. Vetus illud, μισῶ μνάμονα συμπόταν; nouum hoc, μισῶ μνάμονα ἀκροατήν. Quare ualete, plaudite, uiuite, bibite, Moriae celeberrimi mystae!

COMMENTARY¹

Praefatio

1. superioribus: “earlier, past.”

Angliam: “England.”

cum me . . . reciperem: “when I was retiring”; *recipere* with the reflexive = “to withdraw, retreat.”

ne . . . tereretur: purpose clause; *tereretur* < *tero*, “spend, i.e., waste (time).”

quo: sc. *tempore*.

fuit [= est] insidendum: < *insideo*, “sit upon,” + ablative; *a me*, “by me,” is understood.

ἀμούσοις: “museless,” i.e., uncouth.

malui . . . vel . . . agitare . . . vel . . . frui: *agitare*, “toss up and down,” i.e., think about, consider; *frui* < *fruor*, “enjoy,” + ablative.

aliquoties: “several times.”

hic: “here,” i.e., in England.

More: < *Morus*, Thomas More, English humanist, statesman, saint, 1478-1535. E. sees a pun in *morus*, “foolish, stupid, silly,” perhaps the initial stimulus for this paradoxical work.

¹ Abbreviations used in this commentary:

AG = Allen and Greenough’s *New Latin Grammar*, ed., J.B. Greenough et al. (Boston, 1931).

Latham = *Revised Medieval Latin Word-List*, prepared by R.E. Latham (Oxford, 1965).

Lijster = Gerard Lijster, author of marginal notes added to the 1515 edition of *Stultitiae Laus*.

OLD = *Oxford Latin Dictionary*, ed. P.G.W. Glare (Oxford, 1982).

Woodcock = E.C. Woodcock, *A New Latin Syntax* (London, 1959).

sc. or [] = supply.

< = comes from.

here = in this context.

on = the note explaining (e.g., “see on 19.2”).

2. **cuius**: connecting relative, “and of you.”

memoria: ablative after *frui*. The construction (and wordplay) of *absentis absens memoria frui* matches that of *praesentis praesens consuetudine* [*sc. frui*]. **consuetudine**: “company, companionship.”

qua: “than which”; ablative of comparison with *mellitius*, “more honey-sweet, more pleasant.”

dispeream: “may I die”; hyperbolic, with no more force than “I’ll be darned.”

agendum: *sc. esse*.

duxi: “considered.”

commentationem: “deep thinking, meditation.”

parum: “too little,” adverb modifying *accommodatum*.

uisum est: “it seemed best,” + infinitive.

Moriae: < *Moria*, Greek for *stultitia*, “stupidity, foolishness, folly,” a pun on Thomas More’s name; *Moriae* is both subjective and objective genitive: “Folly’s Praise of Folly.”

encomion: also spelled *encomium*, Greek for *laus*, “praise, commendation.” E. printed some words in Greek characters and spelled others now in Greek fashion, now in Latin; our text follows his practice, with all its inconsistencies.

ludere: “write for fun, as a joke,” + accusative.

Pallas = Minerva, goddess of bright ideas.

istuc: neuter singular < *istic, istaec, istoc/istuc*, “this very one, this very thing (of yours).”

inquies: “you will say” (< *inquam*).

3. **admonuit**: “prompted.”

cognomen . . . gentile: nominative, “family name.”

uocabulum: “word, term.”

re [*sc. Moriae*]: “reality, substance.”

probatum iri: future passive infinitive < *probo; probare alicui*, “recommend to someone,” i.e., gain one’s approval.

propterea quod: “for this purpose, namely the fact that,” i.e., because; here, + subjunctive (subordinate clause in indirect statement).

usquequaque: adverb, “everywhere, altogether.”

insulsis: “witless.”

impendio: adverb, “(very) much.”

Democritum: ancient philosopher who reputedly found human affairs laughable.

agere: “to play the role of,” a common meaning in this text.

4. **Quanquam**: here, as often in E., coordinating conjunctive, “and yet.”

pro: “in keeping with, in proportion to.”

facilitate: “good nature, affability.”

omnium horarum hominem: “a man for all seasons.”

5. declamatiunculam: diminutive < *declamatio*, “oratorical exercise” on a fictitious theme.

ceu: “as it were, so to speak.”

μνημόσυον: “reminder.” See Catullus 12.13.

utpote: “as, since.”

dicatam: < *dico, dicare*, “dedicate.”

utilitigatores: “captious critics.”

leuiores esse nugas . . . mordaciores: indirect statement; introductory verb (“saying”) implied by *calumnientur*.

leuiores . . . quam ut . . . deceant: a special case of result clause, comparative + *quam* and *ut* + subjunctive (“too . . . to”). Translate, “too trivial to suit”; *mordaciores* (“too mordacious”) . . . *convenient* repeats this construction.

Christianae . . . modestiae: dative.

clamitabunt: < *clamito*, frequentative of *clamo*.

Lucianus: Lucian (b. c. A.D. 120), author of satirical dialogues; E. and More together translated several of his pieces.

quempiam = aliquem.

mordicus: adverb, “bitingly,” i.e., caustically, stingingly.

arripere: “to seize, to attack” in words.

6. quos . . . offendit: subject of *cogitent*.

cogitent [“consider”]: jussive subjunctive after *uelim*, itself a subjunctive of modest request (“I’d be glad if . . .”).

factitatum [esse]: < *factito*, frequentative of *facio*.

Βατραχομυομαχίαν: “Battle of the Frogs and the Mice.” This passage names serious ancient authors who nevertheless wrote on inconsequential, facetious, or paradoxical topics.

Maro: i.e., P. Vergilius Maro.

ἀποθέωω: “apotheosis”; Seneca’s work is the *Apocolocyntosis*.

cuius: genitive after *meminit*.

diius . . . Hieronymus: “St. Jerome,” translator of the Vulgate Bible. The last will and testament of the pig was apparently a school-exercise of the third century A.D.

7. proinde: adverb, “accordingly.”

latrunculis: “bandits,” but also “game pieces,” used in a form of chess.

interim: “for a while.”

animi causa: “for pleasure, for amusement.”

[sc. me] **equitasse = equitauisse,** < *equito*, “ride.”

arundine: < *arundo*; here, “hobbyhorse.” See Horace, *Sat.* 2.3.248.

quae: exclamatory, “what . . . !”

cum . . . concedamus: concessive clause.

studiis: “studies, pursuits,” especially literary.

ducant: here, “cause to go along with one, bring along as company.”

ut . . . referat: result clause.

aliquando: adverb, “somewhat.”

naris obesae: genitive of description; *obesae*, “coarse,” i.e., insensitive.

The phrase is from Horace, *Epod.* 12.3.

tetricis: “stern, severe.”

8. consarcinata: “patched together.”

principis: “prince, autocratic ruler,” a category which in this period included bishops of the church.

Turcas: “Turks.”

de lana caprina: “about goat’s wool,” i.e., about something nonexistent. See Horace, *Ep.* 1.18.15.

comminiscitur: “thinks up, invents.”

quaestiunculas: “small problems, puzzles.”

nihil: *sc. est.*

ut . . . ita: “just as . . . so too.”

nihil minus: “not at all less,” i.e., a great deal more.

nugatus fuisse [= esse]: < *nugor*, “talk nonsense.”

aliorum erit: predicate genitive, “will belong to others.”

φιλαυτία: “self-love.”

9. cauillatione: “carping criticism.”

ut . . . luderent: result clause.

modo ne . . . exiret: negative clause of proviso.

Quo: adverb, “from which fact, in consequence of which.”

delicias: here, “mannerisms, finicky quality.”

10. praepostere: “perversely, wrong-headedly.”

ideas: potential subjunctive; “you” = “anyone” (*AG* 518a).

conuicia: “insults, vile language.”

πρὸς τὰ ἄφιστα: “to one’s daily bread.”

qui: antecedent, *is*, in the last clause of the sentence.

quaeso: parenthetical.

11. alioqui: “apart from these considerations.”

nominibus: here, “grounds of accusation or complaint.”

nulli homini: *sc. iratus videtur.*

iratus: “angry,” + dative of disadvantage.

laesum [sc. esse]: “harmed, injured.”

certe: “at least.”

12. praeterquam quod . . . praeterea: “besides the fact that . . . in addition . . .”

cordatus: “intelligent, sensible.”

Iuuenalis: “Juvenal,” Roman satirist who avoided naming living targets, but indiscriminately attacked both crimes and peccadilloes.

sentinam: “bilgewater, dregs.”

recensere: “make a review of, go through the list of,” + accusative.

13. nec: “not even.”

illud: “the following, this,” i.e., *pulchrum . . . uituperari*.

meminerit: perfect subjunctive, jussive.

quam: connecting relative; antecedent, *Stultitia*.

cum . . . fecerimus: causal clause, perfect subjunctive.

decoro: < *decorum*, “that which is fitting, propriety.”

personae: genitive; “character in a play, dramatic role.”

seruiendum fuit [a nobis]: “I have had to adhere to (i.e., comply with),” + dative.

14. quid: “why”; sc. *dico*.

patrono: “advocate, lawyer.” More is the patron saint of lawyers.

gnauiter = nauiter, “energetically.”

Declamatio

Folly addresses an imaginary audience, her readers.

Title: ΜΟΡΙΑΣ ΕΓΚΩΜΙΟΝ .i. [= *id est*] STULTITIAE LAUS:
“Folly’s Praise (of Folly).”

1.1 Vtcunque: “in whatever manner, regardless of how.”

male audiat: idiom, *male audire*, “to hear poorly,” i.e., to be ill spoken of; *audiat:* subjunctive in indirect question.

hanc = me; Folly gestures toward herself; sc. *loquor:* this is Folly’s assertion, soon to be proved.

illud . . . quod: “this . . . the fact that.”

argumentum: “proof.”

simulatque: “as soon as.”

dictura: future participle of purpose (*AG* 499.2).

enituerunt: < *eniteo*, “light up.”

ut . . . uideamini: result clause.

pariter . . . non sine: “as much” with one thing “as” with another.

nepenthe: ablative < *nepenthes*, “nepenthe,” a drug which banishes all human sorrow.

temulenti: “drunken.”

proinde quasi: “just as if.”

Trophonii: An oracle god cultivated in Boeotia in classical times, whose visitors received their message in an underground cavern, from which they emerged unsmiling.

Ceterum: “But.”

1.2 quemadmodum . . . ita: “just as . . . so too.”

ut . . . redeat: substantive clause of result after *feri*.

cum . . . ostenderit, aut ubi . . . aspirarit [= aspirauerit]: temporal clauses, perfect subjunctives by attraction.

facies: sc. *est*.

me conspecta: ablative absolute.

1.3 nempe: “surely, you know”; anticipates listener’s agreement, but often (as here) ironically meant.

ut . . . discutiant: purpose clause.

praestiti: < *praesto*, “provide, make available for another’s benefit.”

2.1 quamobrem [“why”] . . . prodierim [< *prodeo* (*pro* + *eo*): indirect question.

praebere: complementary infinitive with *grauabimini*, < *grauor*, “feel inconvenienced, object.”

morionibus: “laughingstocks, village idiots.”

Midas: rich but stupid king of Phrygia; Apollo gave him the long ears of an ass for preferring the Pan pipes to Apollo’s lyre. See Ovid, *Met.* 11.153ff.

Pani: dative < *Pan*.

2.2 Libitum est: impersonal < *libet*, “it is pleasing.”

agere: “to play (the part of a).”

2.3 quo . . . uitarent: relative purpose clause.

meum ipsius: “my own”; *meum* (pronominal adjective: sc. *encomium*) = *mei* (genitive of the pronoun) — *AG* 302e.

3.1 huius: genitive of value, “at this,” to be accompanied by a gesture, e.g., a snap of the fingers, amounting to nothing.

facio: “esteem, value,” + genitive and accusative.

Sit: jussive subjunctive used concessively (*AG* 440).

modo . . . fateantur: clause of proviso.

3.2 ut . . . sit: substantive clause of result in a comparison (*AG* 571a).

αὐτὴ ἑαυτὴν ἀλλή: “[that] she herself announce herself on a flute,” i.e., that she blow her own horn.

exprimat: potential subjunctive.

nisi si: “unless”; snide use of *nisi*; the apodosis is regularly (as here) omitted.

cui: after *si*, *num*, *nisi*, *ne*, the indefinite pronoun *quis* is used instead of *aliquis*.

3.3 hoc: sc. *esse*.

optimatum ac sapientum = optimatum ac sapientium.

quodam: “as it were”; used to tone down its phrase.

palponem: “flatterer.”

3.4 uerecundus: “modest.”

in morem: “in the manner.”

nihili: genitive of value with *hominem*.

exemplar: predicate accusative; supply *hominem* as object.

δις διὰ πασσῶν: “twice through all,” i.e., two octaves, the widest musical interval, equivalent in meaning to “the greatest possible distance.”

τὸν Αἰθίοπα λευκαίνει: “whitens the Ethiopian,” a proverb.

ἐκ μυίας τὸν ἐλέφαντα ποιεῖ: “from a fly makes the elephant.”

3.5 contigit: sc. *esse*.

quorum . . . nemo: “none of whom.”

3.6 qui . . . celebrarit: relative clause of characteristic.

cum . . . defuerint: concessive clause.

Busyrides, Phalarides: antonomasia, the use of a proper name to define a class of people (*AG* 641); Busiris and Phalaris are examples of the extremely cruel tyrant whom it is monstrous to praise.

id genus: “of that kind” (AG 397a).

accuratis . . . -que . . . elucubratis laudibus: ablative of means.

iactura: “loss, cost”; ablative of means, to be taken with *elucubratis*.

4.1 quemadmodum: “as.”

nostis = nouistis.

alienam: “belonging [i.e., written by] to another.”

deierant: < *deiero, -are*, “swear.”

ὅτι ἂν ἐπὶ γλώττω ἔλθοι: “whatever came to [my] tongue.”

4.2 ne . . . expectet: negative jussive clause.

ut . . . explicem: substantive clause, object of *expectet*.

fnitione: “definition,” a form of argument based on the definition of terms.

diuidam: < *diuido*, “distinguish” categories as a basis for definition.

multo minus: sc. *expectet*.

ominis: predicate genitive.

eam: sc. *Stultitiam*.

4.3 Tametsi: “yet.”

quorsum: “to what purpose.”

mei: genitive with *umbram atque imaginem*.

cum . . . intueamini: *cum* causal clause.

ἑώων = bonorum.

Μωπίων = Stultitiam.

5.1 quid: “why.”

vel: here, “even.”

opus erat: “was necessary.”

quasi . . . prae me feram: conditional clause of comparison.

quod aiunt: “as they say” (a common phrase in this text, identifying proverbs and clichés).

quasi si: enlarged form of *quasi*.

possit: impersonal.

coargui: present passive infinitive < *coarguo*, “convict, prove conclusively.”

speculum: in apposition with *oratio*.

5.2 aliud . . . aliud: “one thing . . . another thing.”

uendicant = uindicant, “lay claim to.”

καὶ ἐν τῇ πορφύρᾳ πίθηκοι, καὶ ἐν τῇ λεοντῇ ὄνοι: “apes even in purple, asses even in the skin of a lion.”

alicunde: adverb, “from some place or other.”

Midam: “Midas”; antonomasia (AG 641); like Midas, the wise show their asses’ ears, as it were. See on 2.1.

5.3 probri: < *probrum*, “term of abuse, insult.”

uice: “in lieu of, as a substitute for, as,” + genitive.

cum sint . . . uelint: *cum* causal clauses.

μωρότατοι: “most foolish.”

re: “in reality.”

Thaletes: plural of Thales, first name in Greek philosophy, one of the proverbial Seven Wise Men (cf. 18.3 and 46.1 below).

μωροσόφους: accusative, “foolosophers.”

6.1 hac . . . parte: i.e., of Folly’s speech.

nostrī temporis: with *rhetoires*.

hirudinum: < *hirudo*, “leech, bloodsucker.”

ritu: “in the manner of,” + genitive.

subinde: “from time to time, continually.”

emblemata: < *emblema*, “inlaid work, mosaic” (apparently borrowed from Greek, but attested in this sense first in Latin).

6.2 e putribus chartis: “from crumbling old manuscripts.”

quibus . . . offundant: relative purpose clause.

hoc . . . quo: “by this . . . by which.”

6.3 nostratium: adjective < *nostras, nostratis*, “of our country,” i.e., my kind of people.

quam . . . suspicere [“look up to, respect”]: in apposition to *hoc . . . genus*.

peregrina: object of *suscipere*.

qui = aliqui.

arrideant . . . applaudant . . . κωῶσι: jussive subjunctives.

τὰ ὦτα κωῶσι: “let them move their ears.”

καὶ ταῦτα δὴ μὲν ταῦτα : freely, “and that’s that.”

7.1 nomen: sc. *meum*.

epitheti: “term of address”; partitive genitive.

mystas: < *mystes, mystae* (masc.), “initiate, votary.”

compellet: potential subjunctive; “call by name.”

non perinde: “not in the degree one might have expected” (*OLD* s.v. *perinde*, 1c).

quo genere: ablative of origin.

7.2 Chaos . . . Orcus . . . Saturnus . . . Iapetus: grave deities: Chaos, according to Hesiod’s *Theogony*, the primordial source of the universe; Orcus, or Hades, grim god of the underworld; Saturn, or Kronos, a Titan and father of Jupiter; Iapetus, a Titan and father of Prometheus.

id genus: “of that kind.”

Πλοῦτος: “Plutus,” god of wealth. See Hesiod, *Theog.* 969ff.

inuitis Hesiodo et Homero atque . . . Ioue: ablative absolute, “— being unwilling,” i.e., against the wishes of —.

adeo: re-emphasis, “yes, and what is more.”

πατὴρ ἀνδρῶν τε θεῶν τε: “father of men and gods” (usually the epithet of Zeus); in apposition to Πλοῦτος.

7.3 Cuius: i.e., Plutus.

spiritus: here, “breath.”

7.4 Citra cuius opem: “and without his help”; the equivalent of the protasis of a present contrary-to-fact conditional sentence, “if he were not helping” (AG 521a).

dicam: parenthetical; potential subjunctive.

dii selecti: the Olympian gods, twelve in all, ruled over by Jupiter.

essent . . . uicitarent: apodoses of the present contrary-to-fact conditional sentence; *uicitarent:* “live, feed.”

οἰκόσσιτο: “eating at home,” i.e., paying their own living expenses; *sc. essent.*

quisquis habuerit [“renders, makes”] . . . **tulerit:** future perfects in a future more vivid conditional sentence with relative protasis (AG 519); the future perfect is frequent in the apodosis (AG 516c,N.).

quisquis propitium: *sc. habeat.*

mandare laqueum: with dative (*Ioui*): idiom, “bid go hang” (OLD s.v. *laqueus*, 1b).

τούτου πατρός εὐχομαι εἶναι: “I boast that I am this father’s [daughter].”

7.5 Palladem: See on *securim*, 53.25.

uerum: “but.”

Neotete: ablative, “Youth.”

neque rursum id: “nor on the other hand [did he do] this.”

quomodo: “in the manner in which, as.”

faber ille: i.e., Vulcan.

ἐν φιλότητι μιχθείς: “joined in love.”

7.6 Aristophanicus ille Plutus: Aristophanes depicted Plutus as a decrepit old man in his comedy, *Plutus*.

capularis: “ready for the coffin.”

oculis captus: “blind.”

iuuenta: ablative of means.

8.1 Quod si: “but if.”

id: accusative subject of *interesse*; anticipates the indirect question, *quo . . . uagitus*; translate, “this, namely, . . .”

in primis: “especially, more than anything else.”

erratica Delo: Delos, island in the Cyclades, sacred birthplace of Apollo and Artemis; a floating island till immobilized by Zeus.

ἐν σπέσσι γλαφυροῖσι: “in hollow caves.”

insulis fortunatis: Islands of the Blest, fertile abode of the blissful dead, in the Ocean stream to the far west. See Hesiod, *W&D* 170ff.

ἄσπαρτα καὶ ἀλήροτα : “unsown and unplowed.”

8.2 asphodelus, malua, squilla, lupinumue, aut faba: ordinary herbs (asphodel, mallow, and squill) and cheap vegetables (chickpeas and beans), to be taken as boringly commonplace fare.

adblandiuntur: “flatter, please,” + dative (Latham, *Revised Medieval Latin Word-List*).

moly, panaces, nepenthes, amaracus, ambrosia, lotos, rosa, uiola, hyacinthus: storied herbs having magical effects (moly, panacea, nepenthe, lotus, and ambrosia) or delightful herbs or flowers (marjoram [an herb], roses, violets, and hyacinths).

Adonidis hortuli: “gardens of Adonis”; beds of short-lived flowers were part of the worship of Adonis, the youthful god of vegetation.

8.3 sum auspicata: < *auspicor*, “begin.”

τῶ ὑπάτῳ Κρονίωνι: “the most high son of Kronos,” i.e., Zeus, or Jupiter; dative after *inuideo*, “begrudge, envy.”

capram altricem: “a she-goat as a wet-nurse”; Zeus, hidden in a cave as a baby to keep him from being swallowed by his father, was fed the milk of a goat named Amalthea.

cum . . . aluerint: *cum* causal clause.

Methe . . . et A paedia: “Drunkenness . . . and Ignorance” (Lijster).

Panos: genitive < *Pan*.

8.4 pedisequarum: “female attendants.”

9.1 sublatis [< *tollo*, “raise”] **superciliis:** ablative of description.

Φιλαιτία: “Self-love.”

Κολακεία: “Flattery”; sc. *est*.

semisomnis: “half asleep, drowsy.”

Λήθη: “Forgetfulness.”

Μισοπονία: “Hatred of Work.”

delibuta: “thickly smeared or stained.”

Ἡδονή: “Pleasure.”

9.2 lubricis: “shifty.”

luminibus = oculis.

Ἄνοια: “Mindlessness.”

Τρυφή: “Enjoyment.”

Κῶμον: “Carousal.”

νήγρετον ὕπνον: “unwakable Sleep.”

famulitii: “household staff.”

10.1 audistis = audiuitis.

quantis . . . numen: indirect questions after *accipite*.

adficiam: *adficere* + personal accusative and ablative means “to cause someone to be affected with something (for good or ill)”; here, “endow someone with something.”

10.2 hoc: anticipates *iuuare mortales*; translate, “this, namely, . . .”

demum: “and no other.”

deum = deorum, predicate genitive, “characteristic of the gods.”

asciti sunt: < *ascisco*, “admit (to one’s fellowship).” Bacchus, Ceres, and other classical gods were revered as inventors of things beneficial to man.

Ἄλφα: “Alpha,” i.e., first, chief.

dicar habearque: deliberative subjunctives of indignation in the apodosis of a mixed conditional sentence.

largior: “bestow.”

11.1 uita: ablative of comparison.

exordium: “beginning.”

cui: interrogative pronoun.

acceptum ferri: idiom, *acceptum ferre*, “to set down to the credit of,” + dative (*OLD* s.v. *acceptus*, 2b).

ὄβριμοπάτρης: genitive, Homeric epithet of Minerva, “daughter of the mighty father.”

νεφεληγέρετου: genitive, “gatherer of the clouds,” epithet of Jupiter.

aegis: nominative, “terrifying shield of Jupiter.”

11.2 ponat: subjunctive with *oportet* (*AG* 565, N.3); translate, “has to put aside.”

sumenda: sc. *est*.

misero: dative of agent.

παιδοποιεῖν: “to make children.”

Stoici: Stoic philosophers, untouched by human emotions, sought to achieve a happiness akin to God’s through the practice of the basic virtues of meditation, courage, self-control, and justice.

autumant: “affirm, think.”

11.3 sexcenties Stoicum: “[someone] six hundred times a Stoic.”

huic: dative of agent.

barba: “beard.”

accersat: subjunctive with *oportet*; < *accerso* = *arcesso*, “summon.”

fabuler: indignant deliberative subjunctive; translate, “should . . . talk.”

Quaeso: parenthetical.

is: demonstrative pronoun agreeing in gender with the predicate (*fons*; *AG* 296a), and not with its antecedent (*propagatrix*).

Pythagoricus quaternio: “the quaternity of Pythagoras” (*Pythagoricus* is adjective); for P. the source of all was the first four numbers.

11.5 qui uir: interrogative.

capistro . . . praebere os: idiom, “to offer one’s face for the noose,” i.e., to put one’s head in the noose.

uelit, . . . si . . . perpenderit, aut . . . admissura sit, si . . . uel norit uel cogitarit: two future less vivid conditional sentences with emphatic protases (i.e., perfect subjunctives).

uirum admissura: idiomatic for “receiving a lover.”

partus: genitive singular.

norit = *nouerit*.

cogitarit = *cogitauerit*.

'Ανοία: dative, "to Mindlessness."

mihi . . . debeatis: indirect question.

Λήθης: genitive, "of Forgetfulness."

adfuerit: perfect subjunctive.

11.6 id: "this, namely"; anticipates the indirect statement (*sine . . . esse*).

uel reclamante Lucretio: ablative absolute, "even if Lucretius hollers (in protest)"; Lucretius invokes Venus as the creative force of nature in his philosophical poem, *De rerum natura*.

infitias iuerit: future perfect; idiom, *infitias ire*, "to deny."

successere = successerunt.

quos . . . appellat: first of several subjects of *successere*.

monachos: "monks" (< Greek for "solitary").

capiat: "holds, has room for."

12.1 at . . . deberi: indirect statement; sc. *ostendero*.

quicquid . . . est: antecedent, *id*.

muneris: predicate genitive.

Quid: sc. *sit*; translate, "what would."

Equidem = *ego quidem*, "I for my part."

uestrum: < *uos*; partitive genitive.

sapere — uel desipere magis, immo sapere potius: effective double epidiorthosis; by correcting herself and correcting herself again Folly lays the reader completely open to her paradoxical views.

12.2 *Quanquam*: "admittedly, to be sure, it cannot be denied that" — a not infrequent meaning.

sedulo: adverb, "diligently."

dissimulant: with conative force, "try to hide [it]."

dicant: jussive subjunctive.

per: "by."

adiunxeris: future perfect, protasis of a mixed conditional sentence; translate, with *nisi*, "if you haven't added."

12.3 *cum . . . possit*: *cum* concessive clause.

illud: "the following."

elogium: "line (of poetry)"; here, an iambic trimeter: Sophocles, *Ajax* 554.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος: "For life is sweetest when not at all in one's senses."

age: prepares for hortatory subjunctive (*aperiamus*).

singillatim: "one by one," i.e., in detail.

13.1 *hostis*: Perhaps we are to believe that in time of war an enemy would help, not harm, an infant. Folly, of course, is speaking.

lenocinium: "allurement."

data opera: ablative absolute; translate, "purposely, intentionally."

recens: adverbial, with *natis*.

aliquo . . . auctoramento ["reward"]: ablative of means.

educantium: "bringing up, rearing, raising."

delinire = delenire, "to soften, mitigate."

eblandiantur: "wheedle, coax."

13.2 quam: "how!"; the first of six such occurrences in 13.2.

sapit: sc. *iuuenta* or *adolescentia*.

ringitur: < *ringor*, "show the teeth (in annoyance)."

13.3 uirile: "of an adult."

coeperint: future perfect; supply, e.g., *iuuenes* as subject.

continuo: adverb, "immediately."

Quoque [= et quo] . . . hoc: "the (further) . . . the (less) . . ."; ablative of degree of difference; "the" here in the English is an adverb, not a definite article.

a me: "away from me."

τὸ χαλεπὸν γῆρας: "harsh old age."

13.4 foret [= esset] . . . nisi . . . adessem et . . . reuocarem: present contrary-to-fact conditional sentence.

miserta: < *misereor*, "take pity on," + genitive.

dextra: adverb, "on the right-hand side."

quemadmodum . . . itidem: "just as . . . in like manner."

metamorphosi: ablative, "transformation."

capulo: dative < *capulus*, "coffin."

non ab re: "not out of place."

πάλι παιδοῖς: "children again."

celarim [= celauerim]: A perfect subjunctive in the apodosis of a future less vivid conditional sentence is unusual, but is often preferred by E.

13.5 Lethes: genitive < *Lethe*.

siquidem: "even if."

dilutis . . . curis: ablative absolute.

inquiunt: "people say"; parenthetical.

Esto: "be about to be" (future imperative); = "let it be, granted."

An uero: "can it really be that . . . ?"

An non = nonne (*OLD* s.v. *an*, 1c), as often in this work.

quod: "the fact that."

13.6 ceu: "as it were."

uirili sapientia: ablative of description.

astipulatur: "agrees, supports an opinion."

sustineret: past potential subjunctive.

13.7 meo munere: "by my favor, thanks to me."

uacat: "is free from," + ablative.

cum sene Plautino: a character in Plautus's *Mercator*.

- tres illas literas:** *a-m-o*.
- infelicissimus:** sc. *sit*.
- 13.8 congerro:** “boon companion.”
- Achillis:** genitive < *Achilles*.
- amarulenta:** “very bitter”; sc. *oratio*. See, e.g., *Iliad* 1.149; for Nestor, 1.249.
- τὴν λειψόσσω:** “delicate”; see *Iliad* 3.152.
- calculo:** “pebble for calculating,” therefore, “calculation.”
- infantem:** here in its root sense, “unspeaking.”
- puta:** “say, for example.”
- 13.9 impensius:** “quite a bit, very much.”
- ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον:** “how the god always brings like to like!” (*Odyssey* 17.218)
- 13.10 corpori:** dative, nearly the equivalent of the genitive here (see *AG* 366b).
- balbuties:** “stammering.”
- ritu:** “in the manner of,” + genitive.
- 14.1 Eat . . . et . . . comparet:** jussive subjunctives.
- uolet:** future < *uolo*.
- Qui:** connecting relative; *qui quid*, “and what they.”
- quid . . . faciant:** indirect question, object of *commemorare*.
- irati:** “when angry.”
- quibus . . . eos:** object of *transformare*.
- istuc [= istoc]:** anticipates *aliud fieri*.
- optimae ac felicissimae:** modify *parti*.
- 14.2 temperarent:** “refrain (from),” + *ab* and ablative.
- uerum:** “but.”
- An non = nonne.**
- curis et . . . agitatione . . . exhauriente:** compound ablative absolute, where the participle agrees with the nearer noun.
- sensim:** adverb, “almost imperceptibly, gradually.”
- spiritus et succum:** objects of *exhauriente*.
- 14.3 χοῖροι . . . Ἀκαρνανῶνιοι:** “Acarnianian pigs.”
- nonnihil:** adverb, “to a certain extent.”
- nihil . . . beatum esse:** accusative, predicate adjective, and infinitive, after *patitur*: “allows nothing . . . to be happy.”
- 14.4 accedit:** “there is added.”
- dictitant:** sc. “people” as subject.
- non temere:** “not without reason.”
- de Brabantis:** “concerning the Brabants,” Netherlanders renowned for their lifelong joviality.
- iactatum sit:** sc. *prouerbiū*.
- 14.5 hac gente:** ablative of comparison.

alia: sc. *gens*.

his: dative with *confines*, “akin, near.”

uitae instituto: “in lifestyle.”

Hollandi: likewise a jovial people.

appellem: indignant deliberative question, “should.”

mei: (objective) genitive of the pronoun.

ut . . . emeruerint: Perfect subjunctive in a result clause in primary sequence is permissible since the main clause refers to an enduring state. See Woodcock 163.

cognomen: probably “blunt, dull” is meant, from the Dutch proverb, “the older the Dutchman the blunter.” Lijster has “Brabantus quo natu grandior, hoc stultior.”

Cuius illos . . . non pudet: “and they aren’t ashamed of it”; for the impersonal construction see *AG* 354b.

14.6 Circes = Circas, accusative plural < *Circe*. Medea, Circe, Venus, and Aurora are said to have transformed human beings, often old men into young.

quo . . . restituant: relative purpose clause.

cum . . . possim et soleam: compound concessive clause.

id: neuter, to refer to the idea of restoring youth.

Memnonis filia Tithoni aui: Aurora gained immortality for her grandfather Tithonus.

prorogavit: “prolonged.”

Phaon . . . Sapphone: Venus transformed the old boatman, Phaon, into a handsome young man, with whom the poet Sappho subsequently fell in love.

14.7 adolescentia . . . detestabilis: indirect statements, in apposition to *sententiae*.

retineam: “keep for oneself.”

tanto . . . malo: ablative absolute.

15.1 quid: “why?”

opprobret licebit: impersonal verb *licet* + subjunctive without *ut* (*AG* 565,N.2); *opprobret:* “brings up (an accusative) as a reproach against (a dative).”

quicumque uolet: subject of *opprobret*; relative protasis of a future more vivid conditional sentence (*AG* 519).

reppererit: future perfect < *reperio*, “find.”

commendetur: here, “is rendered agreeable, made attractive.”

ephoebus = ephebus, “a youth,” in his late teens.

Bacchus: sc. *est*.

commercii: partitive genitive after *tantillum*.

15.2 tantum abest ut: idiom, “it is so far from being the case that” (*AG* 571b).

sapiens: predicate.

coli: present passive infinitive < *colo*, “worship.”

illi: dative.

Μορούχου μωρότερος: “sillier than Morychus.”

nomen: sc. *Bacchi*.

uerterunt: “changed (into).”

illum: i.e., an image of him.

musto: “must,” fermenting grape juice, new wine.

lasciua: subject, “playfulness.”

scommatum: genitive (after *quid*) < *scommā*, “taunt, jest” (Latham).

uetus . . . comoedia: “Old Comedy,” i.e., Aristophanes (in *The Frogs*).

15.3 insulsum . . . deum, et dignum: accusative of exclamation.

qui . . . nasceretur: relative clause of characteristic; in secondary sequence since the thought is this: how appropriate it was . . .

inguine = femore; “for Bacchus is represented as twice born, once from his mother, once from the thigh of Jupiter” (Lijster).

quam: “rather than”; introduces clause of comparison corresponding to that of the rhetorical question that began the sentence.

ἀγκυλομήτις: “wily.”

senior: “old.”

uitians: “spoiling, harming.”

καὶ αἰεὶ ἐνωρῶσα δριμύ: “and always staring grimly.”

15.4 Cupido: sc. *est*.

καὶ μηδὲν ὕγῆς: “and nothing sound”; in context, with *neque . . . neque*, “. . . anything . . .”

uernat: “be springlike, flourish.”

nimirum: adverb, “evidently, obviously”; often used ironically.

hac de causa: “for this reason, consequently.”

χρυσῇ Ἀφροδίτῃ: “golden Aphrodite.”

quid: adverbial accusative, “at all.”

aemulis: “rivals.”

statuariis: “sculptors.”

15.5 Florae: sc. *numen*.

noritis = noueritis, perfect subjunctive with present meaning.

15.6 oblita: < *obliuiscor* “forget,” + gen.

nihil aliud: sc. *facit*.

uenetur: “hunts.”

deperiens: “being desperately in love with,” + accusative.

Momo: < *Momus*, god of blame and ridicule.

audiant malim: *malo* + subjunctive (*AG* 565).

irati: sc. *dii*.

Ate: goddess of mischief and delusion.

dederunt: here, “caused to go.”

quod . . . obstreperet: causal clause; subjunctive, since the cause is given on another's authority (*AG* 540); *obstreperet:* "noisily assault," + dative.

sapientia: ablative.

importunus: adjective with adverbial force, "rudely" (*AG* 290).

15.7 principum: < *princeps*, "prince."

aulis: < *aula*, "court."

Κολακεία: "Flattery."

ῥᾶον ἄγοντες: "leading [their lives] more easily."

nullo . . . censore: ablative absolute used causally.

uidelicet: "namely, that is to say."

ficulus: "fig tree, fig wood"; see Horace, *Sat.* 1.8.1.

15.8 praestigii: "tricks."

γελοιοποιῶν: "jester."

agere: "play the part of."

compotationem: < *compotatio*, "drinking party."

Silenus: sc. *est*.

τὸν κόρδακα: accusative, "the cordax," an obscene dance.

τὸν τρετανολό: "the tretanolo"; the word is made up.

τὸν γυμνοπόδιον: "the barefoot" (dance).

Atellanas: "Atellan" (dances), likewise obscene (Lijster).

15.9 cantiuncula: ablative, "simple song."

madere: "to be drunk."

quae . . . agitent: indirect question.

probe poti: "when properly drunk."

satius: "more satisfactory," i.e., better.

Harpocratis: < *Harpocrates*, god of silence.

Corycaeus: "Corycaean," Greek term for an eavesdropper (Lijster).

narrantem: agreeing with *nos* (= *me*).

16.1 ut . . . demigremus: substantive clause of result with *tempus est*.

quanquam ["although"] . . . **dispiciamus:** potential subjunctive; the indicative would have pointed to an acknowledged fact; *dispiciamus:* < *dispicio*, "discern."

ne . . . deesset: negative substantive clause of purpose, in apposition to *illud*.

16.2 cum . . . sit: concessive clause.

stultitia: sc. *est*.

quanto: "(by) how much?"

indidit: < *indo*, "put in, instil, bestow"

semunciam: < *semuncia*, "one twenty-fourth of an as."

assem: < *as*, a copper coin.

perturbationibus: < *perturbatio*, "strong emotion, passion," a Stoic term.

16.3 **uni**: sc. *rationi*.

ad imam: “to the bottom of.”

pubem: < *pubes*, “pubic region.”

illa: sc. *ratio*.

quod unum licet: object of *reclamat*.

rauim: < *rauis*, “hoarseness.”

honesti: < *honestum*, “that which is honorable, virtue, rectitude.”

regi: i.e., reason.

ultra: “of one’s own accord.”

manus dat: “surrenders.”

17.1 **uiro . . . nato**: ablative absolute.

administrandis rebus: dative of purpose.

plusculum: “somewhat more.”

de . . . unciola: “of a twelfth,” i.e., a small portion.

huic: “this” matter.

pro uirili [sc. **parte**]: “for a man’s share,” i.e., as far as one can.

consuleret [< *consulo*, “take care of, pay attention to”]: sc. *natura*; purpose clause.

sicut: “just as.”

in consilium adhibuit: idiom, “call into consultation”; sc. *natura*.

“Nature consulted me, and I soon put forth a plan worthy of me, etc.”

uidelicet: “evidently, plainly.”

17.2 **quod**: “the fact that.”

uoluit: here, “meant, signified.”

perinde quasi: “just as if.”

ceroma: “wrestling ring.”

inuita [“unwilling”] . . . **Minerua**: ablative absolute; idiom (the phrase is in Cicero and Horace), “against one’s natural bent” (*OLD* s.v. *Minerua*, 3b).

17.3 **uirtutis**: with *fucum*, “rouge,” therefore “pretense.”

alio: adverb, “elsewhere.”

purpura: ablative.

personam: < *persona*, “mask.”

17.4 **genus**: sc. *esse*.

succenseant: < *succenseo*, “to be incensed at,” + dative.

reputent: < *reputo*, “think over, consider.”

hoc ipsum: anticipates *quod . . . fortunatiores*.

acceptum ferre: See on 11.1 above.

multis calculis: “on many counts.”

gratiam: sc. *habent*.

illi: sc. *uiri*. Perhaps *illae* should be read, for the change in subject in these parallel relative clauses seems harsh.

exercent: sc. *mulieres* (surely not *uiri*).

17.5 unde: sc. *est* or *sunt*.

nam: underscores *unde*.

lēues: “smooth” (*OLD* s.v. *lēuis*²).

malae: sc. *sint*; “cheeks.”

quandam: here, “a kind of.”

17.6 huc: adverb, “to this end or purpose.”

stultitiae: genitive; sc. *nomine*.

quo . . . auctoramento: ablative of price.

17.7 reputarit: future perfect.

quoties: relative, “as often as, whenever.”

fonte: i.e., source of pleasure.

profiscatur: sc. *uita*; subjunctive in a relative clause of characteristic.

18.1 cum primis: “first of all, chiefly.”

bibaces: < *bibax*, “given to drinking.”

mulierosi: < *mulierosus*, “addicted to women, womanizing.”

Equidem: “indeed, in truth,” introducing the speaker’s firm conviction.

an . . . adsit: indirect question after *uiderint*.

uiderint: jussive subjunctive; the perfect is rare, but classical (*AG* 439,N.1).

nullum: sc. *conuiuium*.

18.2 γελωτοποιῶν: “jester.”

accersant, aut . . . adhibeant: These are subjunctives in both a compound result clause and a compound apodosis of a future less vivid conditional sentence.

dicteriis: “jokes.”

attinebat: imperfect indicative in the apodosis of a present contrary-to-fact conditional sentence to express what is likely (*AG* 517b).

bellariis . . . lauticiis . . . cupediis: “sweets . . . cookies . . . canapés.”

18.3 tragematum: < *tragemata*, “treats.”

solemnia: “solemn rites,” subject of *reperta sunt*.

talis: < *tali*, “knucklebones,” gambling pieces.

tesseris: < *tesserae*, “dice.”

philotesiis: < *philotesia*, “loving cup, cup of friendship,” with which to drink a toast to others.

inuitare: “to regale.”

συμπεριφοραῖς: “in rounds.”

18.4 ea: “such” (*OLD* s.v. *is*, 3).

uitae: dative.

Tristis: predicate.

euadat oportet: “it would have to turn out” (*AG* 565); apodosis of a future less vivid conditional sentence.

hoc genus: “of this sort”; with *oblectamentis*.

19.1 anteponendam: sc. *esse*.

rem: in apposition to *amicitiam*.

ut . . . magis: sc. *sit necessaria*.

rursum: "once again, then again."

quid: "at all."

19.2 doceo: "tell, inform."

crocodilinis aut soritis, ceratinis aut aliis . . . argutiis: four categories of conundrums in technical logic.

pingui . . . Minerua: "with dull or crude intellect" (*OLD* s.v. *Minerua*, 3a).

propemodum: "just about."

connuere: "to connive at" (+ *in* and ablative).

labi, caecutire, hallucinari: "to go easy, to be blind, to wander in mind."

pro: "as, in the guise of."

stultitiae: dative after *affine* ("akin").

19.3 neuum: < *neuus*, "blemish."

polypus: "nasal tumor, polyp."

agnae: < *agna*, "lamb," term of endearment.

paetum: < *paetus*, "squinting slightly."

19.4 cum interim: with adversative force, "all the while" (*OLD* s.v. *interim*, 3).

sapientes, istos deos: another snide remark aimed at the wise Stoics, who after all "se diis proximos autumant" (11.2).

intercedit: < *intercedo*, "exist (between)."

religio: here, "that which is prohibited, taboo."

necessitudo: "bond between persons."

19.5 quando: used for *aliquando* after *si, num, nisi, ne*.

seueros: sc. *sapientes*.

nimirum: "no wonder, not surprisingly."

plus satis: "more (than) sufficiently." See *AG* 407c.

oculatos: "sharp-sighted."

ut qui: "as (those) who."

in [. . . uitiiis]: "in the matter of . . . , when dealing with . . ."

tam . . . quam: "as . . . as."

acutum = acute (adverb).

serpens Epidaurius: a reference to the serpent, the symbol of Aesculapius (worshiped at Epidaurus), an animal thought to be especially sharp-sighted. See Horace, *Sat.* 1.3.26-27.

quam: "how!" (before *lippiunt* and *non uident*).

19.6 itaque [sc. est]: "and (it is) so."

non: negates *obnoxium*, "prone (to), liable to fall (into)," + dative.

quo pacto: "by what agreement," i.e., how.

uel horam: “even for an hour” (accusative of duration).

Argos: < *Argus*, watchman with a hundred eyes; a restatement of *plus quam oculos* (Lijster).

εὐθειας: accusative, “simplicity,” in a good or a bad sense.

uertas: < *uerto*; here, “translate.”

19.7 τὰ μὴ καλὰ καλὰ πέφαιται: “things not beautiful seem beautiful” (Theocritus 6.19).

casus: “old”; sc. *deamet*, “loves utterly.”

pupus: “child.”

20.1 sentiendum: sc. *est*.

Deum immortalem: accusative of exclamation.

facilitatem: here, “indulgence, obligingness.”

meum = meorum, modifying *satellitium*.

utique: “in any case.”

20.2 Papae: exclamatory interjection.

inita: “once entered into”; sc. *matrimonia*.

20.3 quidem . . . uerum: “on the one hand, . . . but on the other hand.”

ea: sc. *Stultitia*.

cuculus: “as a cuckold.”

curruca: “cuckoo.”

et quid non uocatur: “and what isn’t he called,” i.e., and worse.

moechae: < *moecha*, “adulteress.”

zclotypiae: “jealousy.”

cum . . . tum: “both . . . and at the same time.”

21 locator: “lessor, landlord.”

prudentes: with adverbial force.

22.1 quaeso: parenthetical.

opinor: parenthetical.

puteat: “stinks.”

sordeant: “be dirty, seem not good enough.”

22.2 id mali: “this (amount or degree) of evil,” object of *inseuit*.

nouerca: “stepmother”; nature and stepmothers are proverbially cruel.

cordatorum: comparative adjective, “more intelligent,” agreeing with *mortalium*.

sui: “himself.”

admiretur: sc. *quisque*.

aliena: “what belongs to others.”

Quo: connecting relative: “and in consequence of this.”

putiditatis: “decay.”

iuuenta: sc. *proderit*.

22.3 munere: “task, duty.”

caput: predicate after *est*.

decere quod agas: “for what you do to be seemly,” i.e., the seemliness of what you do; *quod agas* is the accusative subject of *decere*, the subject of *est*.

dextra: “at your right,” i.e., close at hand.

Philautia: “Self-love.”

germanae . . . uice: “in the place of a sister.”

Quid: sc. *est*.

aeque . . . atque: “as (much) . . . as.”

displicens: the equivalent of a conditional protasis (AG 521a).

22.4 actione: “delivery.”

numeris: “rhythms.”

explodetur: “driven off the stage by clapping.”

pro: “instead of.”

pro Nireo Thersites, pro Phaone Nestor: antonomasia; after Achilles, Nireus was the handsomest man in the Trojan War, Thersites the ugliest; Phaon (see note at 14.6), thanks to Venus, was perpetually young, while Nestor was the oldest among the Achaeans before Troy.

pro Minerua sus: a reference to the proverb, “sus Mineruam” (i.e., “sus Mineruam aliquid docet”), quoted when a dunce tries to lecture an expert.

22.5 In tantum: “to such an extent.”

blandiatur: < *blandior*, “flatter, delude (oneself).”

assentatiuncula: ablative, “by a bit of flattery.”

prius . . . quam: tmesis, “before,” + subjunctive.

cum . . . sit: *cum* causal clause.

ut . . . uclis: substantive clause, used as predicate.

compendio: dative of purpose; “an easy method, a short cut.”

Hirlandus: “Irishman.”

cum insulis fortunatis: i.e., “with (people of the) blessed islands.”

22.6 sollicitudinem: accusative of exclamation.

ut: “how!”

fecit: sc. *Natura*.

detraxit: sc. *Natura*. Nature compensates the less talented by granting them more of her finest gift, Self-love.

ut ne . . . dicam: negative purpose clause; *ut ne* = *ne* (AG 531); the main clause has been omitted (AG 532). Translate, “not to mention that . . .”

fuisse repertas = esse repertas.

23.1 seges: “crop land,” i.e., source.

Megarensium: genitive, “people from Megara (in Greece),” proverbial nobodies.

οὐδείς λόγος: “no account”; sc. *est*.

ratio: “account.”

constitere = constiterunt.

quis . . . usus: sc. *est*.

23.2 tenui frigidoque sanguine: ablative of description.

spiritum ducere: “to draw breath.”

crassis ac pinguibus: sc. *uiris*.

quibus: dative of the possessor.

militem: predicate accusative, “as a soldier.”

conspectus: “visible (to),” + dative; i.e. within sight of.

abiecto clipeo [“shield”]: ablative absolute. Archilochus, an early elegiac poet, boasted that he survived a battle by retreating without his shield; having saved his life, he did not mind losing his shield and facing accusations of cowardice.

23.3 momenti: genitive, “importance.”

id: sc. *consilium*.

parasitis . . . faece: ablatives of means rather than of agency, thus dehumanizing.

philosophis lucernariis: likewise an ablative of means, “lamplight philosophers.”

24.1 Qui: connecting relative.

quam [“how”] . . . **inutiles:** explains *documento*.

uel: “even.”

unus . . . sapiens: predicate after *iudicatus* (which must be taken twice): “judged the one wise man — but not at all wisely (judged).”

oraculo: ablative of means. When Chaerephon asked Apollo’s oracle at Delphi who the wisest human being was, he was told that his friend Socrates was the wisest.

documento: “for an example”; dative of result achieved (Woodcock 67).

24.2 usquequaque: “altogether.”

desipiat: potential subjunctive.

quod . . . quodque: “in that . . . and in that”; introducing substantive clauses.

deo: i.e., Apollo.

rescribit: “write back, respond.”

sapienti: dative of personal agent with passive periphrastic.

debuerat: “should have”; modal use (see Woodcock 125).

temperandum [sc. *esse*]: indirect statement after *monere*.

ei: dative of agent with *temperandum*.

cicutam: “hemlock.”

24.3 philosophatur: < *philosophor*, “philosophize about,” + accusative; here are references to *The Clouds* of Aristophanes, in which Socrates was satirized.

ideas: The Platonic 'ideas' or 'forms' that Socrates discussed in various dialogues.

quae: no antecedent, "the things which."

de capite: "concerning his life" (Roman legal language [from which we get our notion of "capital" punishment] lies behind the expression).

periclitanti: dative participle, "be in danger" (as when on trial for one's life).

scilicet: sarcastic.

turbae strepitu offensus: Diogenes Laertius (2.41) reports that Plato, upset by the noise of the crowd at the trial of Socrates, was scarcely able to utter a word in his teacher's defense.

periodum: "period, sentence."

24.4 Theophrasto: Theophrastus, Aristotle's student, ironically named ("Spoken by god") for his eloquence at school, but apparently a poor speaker in public.

lupo: According to an ancient superstition a person would be rendered speechless if a wolf saw him first before he saw the wolf. See Plato, *Rep.* 336d.

animasset [= animauisset]: remote past potential, "would have roused."

Isocrates: Athenian orator who wrote many speeches, but never delivered any because of his weak voice and timid nature.

hiscere: "to open the mouth to speak."

M. Tullius: i.e., Cicero.

exordiri: "to begin to speak."

24.5 Fabius: i.e., Quintilian.

periculum: object of *intelligentis*.

argumentum: "as proof."

24.6 Platonis sententia: See Plato's *Republic* 5.473d.

consules: < *consulo*, "consult."

nullos: modifies *principes*.

in: here, "into (the hands of)."

philosophastrum: < *philosophaster*, "third-rate philosopher"; *-aster* is a pejorative suffix.

addictum: here a substantive, parallel to *philosophastrum*.

24.7 Cuius: connecting relative.

opinor: parenthetical.

facere fidem: idiom, "induce belief" (*OLD* s.v. *fides*, 11).

Catonēs: Both M. Porcius Cato ("the Censor": 234-149 B.C.) and his great-grandson, M. Porcius Cato Uticensis (95-46 B.C.), were stern and intransigent moralists and patriots. The latter committed suicide rather than yield to the party of Caesar.

delationibus: "denunciations."

uindicat ["defends, protects"]: sc. *libertatem*.

Brutos, Cassios: Brutus and Cassius, the assassins of Julius Caesar; both subsequently committed suicide, in accord with a Stoic prescription.

Gracchos: Tiberius and Gaius Gracchus; their land reform policies caused a century of upheaval in Rome as well as their own deaths.

Ciceronem: "Cicero provoked Antony to the destruction of the Republic" (Lijster).

Demosthenem: Athens, incited by Demosthenes, lost its independence fighting against Philip of Macedon.

24.8 M. Aurelius: emperor of Rome, 161-180 A.D., popularly regarded as Rome's best approximation of a philosopher-king. (The original text has the misreading *Antonius*.)

donemus: "grant."

id: i.e., this concession.

extorquere: "remove with a twist, yank out."

hoc ipso nomine: "on this very score" (*OLD* s.v. *nomen*, 25).

quod . . . esset: alleged cause.

tali relicto filio: ablative absolute, "by leaving behind such a son," i.e., Commodus, mentally deranged emperor of Rome, 180-192.

24.9 liberis: "children."

prouidente . . . natura: ablative absolute.

Ciceroni: dative of the possessor.

matri: Socrates' wife Xanthippe was proverbially shrewish and obtuse.

quidam: Seneca, *Ep.* 104.27.

25.1 utcunq̄ue: "somehow."

ferendum: sc. *esset*.

tantum: "only."

ad: "for."

munia: neuter pl. adjective used substantively; < *munis*, "obliged; performing services"; translate, "obligations."

forent [= essent]: sc. *sapientes*.

ὄνοι πρὸς λύραν: "asses before a lyre," proverbial expression for someone awkwardly out of place.

nihilō . . . dexteriorēs: "more skilful than nothing," i.e., worse than anyone.

adhibe ["invite"] . . . **aduoca . . . trahe** [25.2]: imperatives for future indicatives of future more vivid conditional sentences (*AG* 521b).

25.2 supercilium: lit. "eyebrow," hence "stern looks" (whence English "supercilious").

ponere: "put aside, get rid of."

inciderit: jussive perfect subjunctive, disguised protasis (*AG* 521b).

lupus in fabula: "wolf in the conversation"; proverb = "Speak of the devil and he's sure to appear"; used to describe one whose sudden arrival causes an immediate silence in a conversation.

stipitem: “stick,” term of abuse for someone stupid.

25.3 usui esse: “to be for use,” i.e., to be of use.

consequatur: subjunctive dependent on *necessum* (= *nesesse*) *est*; < *consequor*, “ensue.”

25.4 obstrepere: “protest vigorously (against),” + dative.

suaserim: perfect subjunctive where the present is expected.

Timonem: Timon of Athens, offended by the lifestyle of his fellow-citizens, became a misanthropic recluse.

26.1 institueram: “had begun,” i.e., earlier began.

Amphionis et Orphei: telekinetic lyre players; Amphion caused stones to move into place, thus building Thebes; Orpheus could move various inanimate objects or charm savage animals with his playing.

plebem Romanam: Livy (2.32) reports that one Menenius Agrippa dissuaded the common people from seceding from Rome by telling them a fable about the belly and the rest of the body: just as the belly is fed, but also nourishes, so too the senatorial party has privileges, but rules the city beneficently.

molientem: “plotting.”

Minime: “by no means.”

26.2 apologus: “story, fable”; sc. *reuocauit*. Here Folly adduces several examples of stupid but effective stories.

ualuit: sc. *efficere*.

Themistoclis: Themistocles of Athens, seeking to convince the people to be content with being taxed, told of a fox which learned to be content with the blood-sucking flies embedded in its hide, rather than have them removed by a hedgehog; why? because they would only be replaced by other flies eager to suck its blood.

ericio: “hedgehog.”

tantundem . . . quantum: “just as much as.”

potuisset: sc. *efficere*.

commenticia: “fictitious.”

Sertorii: Quintus Sertorius (c. 122-72 B.C.) convinced the Lusitanians that his pet white fawn, sent to him by Diana, gave him accurate military advice and reports of battles.

Laconis: genitive, “Spartan”; sc. *commentum*. Lycurgus demonstrated the importance of training and discipline by setting two pups from the same litter in front of a hare and a dish of food; the trained pup chased the hare while the untrained one gobbled up the food.

equinae caudae pilis: another tale concerning Sertorius: he told his Spanish troops that just as a horse’s tail may be plucked not all at once but a hair at a time, so too the Romans could be defeated not in one decisive battle but by a series of small guerrilla attacks.

26.3 ut ne . . . dicam: “not to mention.”

Minoe: Minos, king of Crete, told the people that any law he promulgated had first been received from Zeus.

Numa: Numa Pompilius, second king of Rome, ruled long and well because of the constant advice given him by the goddess Egeria.

27.1 Decii: the Decii, all Roman patriots named P. Decius Mus — father, son, grandson — supposedly devoted themselves to death in battle.
diis manibus: “the spirits of the dead.”

Q. Curtium: Curtius, a brave young Roman knight, caused a chasm in the Forum to close up by jumping into it. The story was invented to explain the name of the pond, *lacus Curtius*, in the middle of the Forum. See Livy 7.6.5.

specum: “pit, chasm.”

quaedam: “as it were.”

mirum: sc. *est*.

damnata: sc. *sit*.

27.2 Quid: sc. *est*.

congiariis: “distributions of largess (to the people).”

acclamationibus: sc. *stultorum*.

signum: “statue.”

acneum: as a “bronze” statue.

homuncioni: < *homuncio*, “mere man, insignificant creature.”

exhibitos: “granted.”

publicis caerimoniis: ablative of means.

relatos: “assigned (to), counted (among);” modifies *tyrannos*.

27.3 ad quae ridenda: gerundive of purpose.

non unus: “not just one,” i.e., more than one.

sufficiat: potential subjunctive.

tot: modifies genitive *uirorum*.

28 sitis: “thirst.”

famam: Take with *redimendam* [sc. *esse*].

esse potest: modal use of *possum*; = *sit* (potential subjunctive), “could be” (Woodcock 125).

Stultitiae: dative.

quodque: “and that which.”

aliena: ablative, “of someone else.”

29.1 prudentiae: sc. *laudem*.

dixerit: potential subjunctive, “could say.”

eadem opera: ablative, “just as much, to the same extent.”

aquae: dative, here, “with water.”

successurus [sc. *sum*]: < *succedo* “approach close to,” + accusative.

arbitror: parenthetical.

modo: “only.”

quod: “that which, what.”

fauebitis: sc. *mihi*.

29.2 **usu:** “experience.”

competet: sc. *prudencia*; < *competo*, “belong (to).”

aggreditur: “attempts.”

quo: ablative of separation.

uacat = caret.

perpendit: perfect < *perpendo*, “weigh, consider.”

29.3 **adeundis . . . rebus** [“public affairs”]: compound ablative of means.

cominus: “up close.”

Id: sc. *est*.

ῥεχθὲν δέ τε νῆπιος ἔγνω: “even a fool understands once something is done” (*Iliad* 17.32).

29.4 **ad quam multas . . . conducat:** indirect question; *quam multas*: “how many.”

pudescere et . . . audere: subjects of *conducatur*.

29.5 **prudenciam:** predicate, “as prudence.”

nomine: i.e., prudence.

uenditant: “sell, advertise, commend.”

Alcibiadis Silenos: cleverly carved statuettes of the ugly Sileni, or Satyrs, which opened up to reveal a very different figure. In the *Symposium*, Plato has Alcibiades praise Socrates by comparing him to the Sileni, “because he looked quite different to the eye of an intent observer from what he had seemed at first appearance” (from Erasmus’ *Adages*, trans. Phillips [Cambridge, 1964]).

prima . . . fronte: “at first sight.”

quod aiunt: used here to tone down an unusual turn of phrase (i.e., *prima fronte*).

29.6 **Quod formosum, deforme, etc.:** a series of illustrative reversals in appearance: “What [is] beautiful [is revealed as] ugly,” etc.

dictum: sc. *esse*.

pinguiore . . . Minerua: See on 19.2.

29.7 **regem:** sc. *esse*.

non: Take with *fatetur*.

Atqui . . . instructus est? atqui . . . satis est? . . . Tum . . . uitiiis?: rhetorical questions to be answered with a yes; the statements, *iam uidelicet . . . est* and *iam turpiter . . . est*, draw conclusions based on these implied affirmative answers.

liceret: past potential subjunctive.

exempli uice: “in lieu of example.”

sit: jussive subjunctive.

29.8 **quo:** “to what point.”

fabulam: here, and elsewhere in this passage, “play, drama.”

Si . . . conetur, . . . peruenerit . . . habeatur: basically a future less vivid condition; *peruenerit* is a future perfect indicative to emphasize a prior outcome (AG 516c, N).

lymphatum: “crazy.”

dignusque . . . quem . . . eiciant: Translate “worthy of being thrown”; *quem . . . eiciant* is a relative clause of characteristic (AG 535f).

29.9 ut: “with the result that.”

modo: “just now.”

mulier: sc. *fuert*.

uir: sc. *appareat*.

Dama: antonomasia; name of a slave (see Horace, *Sat.* 1.6.38).

errorem: “delusion.”

quod: “that which”; introducing a relative clause as predicate.

29.10 agunt . . . quisque: “they each . . .”; plural verb with *quisque* (singular), used distributively.

choragus: “theatrical director”; here implicitly, God.

prodire: “come out” on stage.

ut . . . gerat: result clause.

egerat: “had acted” + accusative of the part taken.

pannosum: “in rags.”

Adumbrata: “pretended, counterfeit”; sc. *sunt*.

29.11 exoriatur: first of five verbs in protases of the same future less vivid conditional sentence.

quod . . . ducatur: subjunctive, alleged cause; so also the following three *quod* clauses.

affectibus: ablative of means.

iubeat: sc. *si*.

cum . . . sit: *cum* causal clause.

29.12 stemmatis: ablative of cause; “lineage”; nouns in *-ma*, *-matis* prefer *-is* to *-ibus* in the dative and ablative plural.

appellet: sc. *si*.

loquatur: sc. *si*.

quaeso: parenthetical.

egerit: technically, the verb in the apodosis, “would,” but anticipating the real apodosis, *uideatur*: “what else would he do but seem . . .”

nisi ut: “other than that.”

ut . . . ita: “just as . . . so also.”

praepostera: ablative of comparison, modifying *sapientia*; “ill-timed, out of place.”

29.13 siquidem: “for,” explanatory.

foroque . . . uti: “to use the forum,” i.e., to engage in public behavior in the accepted way.

ἢ πῖθι ἢ ἄπιθι: “either drink or go away.”

iam non: “no longer.”

prudentis: predicate genitive of characteristic with infinitive (*uolle*).

cunquē: “and with.”

comiter: “in a sociable manner.”

stultitiae: predicate genitive.

infitiā iuerim [*< eo*]: “could I deny” (potential subjunctive).

modo fateantur: clause of proviso.

uitae fabulam: “the play of life,” i.e., “the play that is life.”

30.1 Ceterum illud: “But the following”; *illud* points forward to Folly’s claim in the last sentence of 30.1.

uero: ablative of comparison.

praestiterit: potential subjunctive, “it might be better.”

nec: stronger form of *non*, to be taken with *aditum esse*: translate “no one has come to, approached”; the infinitive is impersonal; *cuiquam* is dative of personal agent (*AG* 375).

ac: explanatory, “i.e.”

30.2 illud: “the following”; anticipates *affectus . . . pertinere*.

in confesso esse: idiom, “to be generally admitted.”

quod . . . temperat: *quod* causal clause.

Eoque: “for that reason, consequently.”

uice funguntur: “serve the function, serve as”; *uice* is ablative after *fungor*.

properantibus: dative.

30.3 reclamāt: “retorts in protest.”

bis Stoicus: “doubly a Stoic.”

sapienti: dative of separation.

δημιουργεῖ: “makes, creates.”

exstitit: *< exsto*, “exist.”

30.4 fruantur: jussive subjunctive; note the shift to the generalizing plural.

citraque riualem: “and without a rival,” i.e., exclusively.

ament: sc. *sapientem*.

in ciuitate Platonis . . . in idearum regione . . . in Tantalii . . . hortis: nonexistent places.

qui: antecedent, *hominem*; begins a series of relative clauses of characteristic.

obsurduerit: *< obsurdesco*, “be deaf, be insensitive.”

nullis . . . affectibus: ablative of description.

“quam . . . cautes”: Vergil, *Aeneid* 6.471.

30.5 Lynceus: one of the Argonauts, renowned for his incredibly sharp sight. See Horace, *Sat.* 1.2.90.

ad amussim: “with precision, exactly.”

suo solius iudicio: “in his own judgment alone”; *solius* is genitive of possession supporting the possessive idea in *suo* (AG 302e).

moretur: “abide, put up with, care for.”

30.6 absolutus: “complete, perfect.”

coniuuam: masculine.

30.7 sed quam plurimis: “and as many as possible, too” (OLD s.v. *sed*, 3a).

in: “toward.”

qui nihil . . . putet: a paraphrase of a famous line from Terence (*Hau. 77*), *homo sum, humani nil a me alienum puto*.

iamdudum: “for a long time now.”

Quare: connecting relative, “wherefore, and therefore.”

commoda: “benefits” of folly.

31.1 si . . . circumspiciat, . . . sit: future less vivid conditional sentence; the compound apodosis also includes *infestent*, *immineant*, and *ingruant*.

uelut: “as if.”

specula: “watchtower.”

ita ut: “just as.”

praedicant: < *praedico*, *praedicare*, “declare,” followed by accusative/infinitive.

calamitatibus: dative after *obnoxia*, “at the mercy of, liable (to), exposed (to).”

sudoribus: “sweats,” i.e., labors, exertions.

adacta: “driven,” + dative.

ingruant: < *ingruo*, “assault, attack.”

quam nihil: “to what an extent [there is] nothing!”, the last of a series of exclamations.

31.2 ut ne = ne (AG 531), “not to mention”; *praeteritio*.

quod genus: adverbial accusative, “of which sort.”

τὸν ἄμμου ἀναμετρεῖν: “to measure out the sand,” i.e., trying to do the impossible.

quibus . . . commeruerint: indirect question.

quibus admissis: ablative of cause; *admissis:* < *admissum*, “crime, offense.”

non . . . fas . . . in praesentia: It is not Folly’s purpose to resolve the problem of evil in the world.

ista qui . . . perpendat: subject of *probabit*.

Milesiarum uirginum: Aulus Gellius (15.10.1,2) quotes Plutarch concerning a sudden wave of suicides among young women of Miletus.

31.3 quinam: “who, tell me, . . .”

potissimum: adverb, “above all.”

taedio: ablative of cause.

accersiuere = accersiuerunt, < *arcesso*, “bring upon oneself.”

confines: < *confinis*, “closely attached to,” + dative.

ut . . . sileam: purpose clause, “to remain silent about,” + accusative.

Diogenes . . . Brutos: examples of famous suicides; the plural generalizes, “people like Diogenes,” etc.

Chiron: the Centaur and tutor of Achilles; when wounded by Hercules, out of boredom he chose to die, though the gods had assured him of immortality.

cum . . . liceret: concessive clause, with a potential overlay: “although . . . could.”

luto: “mud, clay.”

figulo: “potter.”

Prometheo: Prometheus the Titan, who made mankind out of clay.

fore = futurum esse; sc. uidetis.

31.4 spem: sc. *per*.

stamine: < *stamen*, “thread (of life).”

quoque . . . hoc: “and the (less) . . . the (more) . . .”; *quoque* and *hoc* are ablatives of degree of difference.

tantum abest: “it is so far from being the case”; introduces a substantive clause of result (*AG* 571b).

31.5 muneris: predicate genitive.

quod: “the fact that.”

Nestorea senecta: ablative of description. Nestor was an Achaean king in Homer of proverbially great age and wisdom.

senes . . . delectari, . . . -que νεανίζειν [“act young”]: indirect statement.

ῥυπάντας, κυφούς, ἀθλίους, ῥυστούς, μαδώντας, νωδοὺς, καὶ ψαλοὺς: “squalid, bent over, wretched, wrinkled, bald, toothless, and impotent”; Aristophanes, *Plutus* 266-67.

31.6 ut . . . tingat . . . dissimulet . . . utatur . . . depereat . . . superet: a series of result clauses.

appositicia coma: ablative of means, “with a wig” (Lijster).

mutuo: “on loan.”

sue: < *sus*, “pig.”

depereat: “is desperately in love” + *in* and accusative.

31.7 ut: “as.”

capulares: “ready for the coffin (*capulus*).”

silicernia: “drybones,” term of abuse for old men.

iuuenculam: literally, “young heifer”; figuratively, “sweet young thing.”

ducant: potential subjunctive; “take as wife, marry.”

aliis usui: double dative (reference and purpose).

id: sc. *est*.

laudi detur: *dare* + predicate dative, “impute as a commendation.”

suavius: sc. *est*.

anus: accusative plural < *anus*, “old woman.”

habere: sc. *uideri possint*.

φῶς ἀγαθόν: “light (i.e., life) [is] good.”

31.8 catulire [“to be like a bitch in heat”]: sc. *uideri possint*, here and throughout this section.

καίροιν: “to be lustful.”

Phaonem: See on 14.6.

uellere: “to pluck.”

uietas: “shriveled.”

gannitu: “amorous murmur.”

languentem: “faint,” with *cupidinem*.

misceri: passive as reflexive, “mingle (with).”

31.9 ipsae: sc. *anus*.

quibus . . . uidentur: subject of *expendant*.

illud: anticipates *utrum . . . quaerere*.

satius [“better”]: sc. *esse*; indirect statement after *ducant*, “think, consider.”

stultitia: ablative of means.

suspensio: dative of purpose, “for the act of hanging oneself.”

31.10 quod . . . obnoxia: *quod* “the fact that” clause (AG 572), in apposition to *istud*.

obnoxia: “subject to,” + dative.

istud: sc. *est*.

tantum . . . quantum: “as much as.”

tute: emphatic form of *tu*.

modo . . . plaudas: clause of proviso.

ut id liceat: noun clause, object of *praestat*, “provides, brings it about.”

32.1 hoc ipsum: anticipates *stultitia teneri*, etc.

“**miserum**” **cur uocent:** indirect question; “*miserum*” is predicate accusative; sc. *hoc*.

miserum: predicate; sc. *est*.

quod . . . constat: *quod* “the fact that” clause, used as subject; *constat*, “it is firmly established.”

32.2 qui . . . possit: relative causal clause.

eadem opera: here, “at the same time.”

placentis: < *placenta*, “pancake.”

taurum: sc. *uocabit*.

palaesticam: “the art of wrestling.”

homo stultus: sc. *est*.

32.3 logodaedali: “those clever at speechifying.”

Est: Take with *addita*.

homini: indirect object.

disciplinarum: “of scholarly fields, of academic pursuits.”

quarum . . . penset: relative clause of purpose.

adminiculis: < *adminiculum*, “prop, aid.”

natura . . . ingenio: ablatives of means.

Quasi: “[that’s] as if.”

ullam: “any”; used in hypothetical statements as well as negative.

habeat: subjunctive in a clause of hypothetical comparison.

naturam . . . dormitasse [= dormitauisse]: accusative and infinitive, subject of *habeat*, “(the idea) that nature,” etc.

uno: “alone, only.”

ut . . . esset: result clause.

Theuthus: mythical Egyptian king, credited (in Plato’s *Phaedrus*, of which Folly is thinking in these next lines) with inventing letters and numbers.

in: “for (the purpose of).”

32.4 ut . . . officiant [“get in the way”]: result clause.

repertae: sc. *esse*.

rex ille: King Thamus, in the *Phaedrus*.

inuento: < *inuentum*, “invention, discovery.”

puta: “say, . . .”; parenthetical.

inuentum: sc. *est*.

δαίμονας: “knowing, experienced.” Folly plays on the Greek word for demons, δαίμονες.

32.5 Siquidem: “indeed.”

aurei saeculi: The golden Age was a time of innocence and happiness.

usus: sc. *erat*.

dimicatio: “struggle, conflict.”

32.6 negotium: “legal proceedings, a lawsuit”; *negotium facessere* is a legal expression, “to bring a case against,” + dative of disadvantage (*OLD* s.v. *facesso*, 2).

requireretur: past potential.

religiosiores . . . quam ut . . . scrutarentur: “too pious to . . .”; result clause after comparative with *quam* (*AG* 535c).

arcana: accusative, “secrets.”

nefas: emphatic in first position in the clause.

rati: “thinking [it]”; *reor* does not use its present participle.

32.7 quid . . . esset: indirect question after gerund *inquirendi*.

labente . . . puritate: ablative absolute.

paucae: sc. *erant*.

sexcentas [sc. *artes*]: “six hundred,” i.e., a countless number.

cruces: “torments”; in apposition to *sexcentas*.

uel una: “I might go so far as to say *one*”; see *OLD* s.v. *uel*, 5a.

33.1 in pretio sunt: idiom, *in pretio esse*, “to be prized.”

ἰατρός ὅτι πολλῶν ἀτόξιος ἀνδρῶν: “the doctor is the man worth just as much as many men”; a paraphrase of *Iliad*, 11.514.

quisque: sc. *medicus*.

quo . . . in doctior . . . hoc pluris: “the more ignorant . . . the more valuable”; see on 31.4; *pluris* is genitive of value.

torquatos: “collared, decorated.”

33.2 assentationis: “adulation, toadyism.”

particula: “small part, division.”

Secundum: preposition + accusative, “following, after.”

leguleiis: “shyster lawyers.”

primus: sc. *locus dari debeat*.

ne . . . pronuntiem: parenthetical purpose clause, “not to . . .”; *pronuntiem* < *pronuntio*, “state on one’s own authority.”

uelut: “as.”

33.3 His: dative of advantage.

excussis: < *excutio*, “shake out, open up, examine, scrutinize.”

scriniis: “bookcases.”

lupinum: “garbanzos, chickpeas.”

cimicibus ac pediculis: “bedbugs and lice.”

ducem: predicate, “as guide.”

nulla . . . parte: ablative of respect.

manca: “feeble, powerless.”

pomeria: “boundary, limits.”

quod . . . uiolatum: subject of *prouenit*.

34.1 an non = nonne.

ea [sc. *animantia*] . . . **degere:** indirect statement.

nisi naturae: “except [that of] nature.”

his: dative of the possessor.

reperiat: potential subjunctive; here, “make up, devise.”

34.2 contubernium: “association, the fact of living together.”

quippe qui: “inasmuch as.” See on *ut quae*, 39.7.

ducit ilia: “pants (for breath).”

sessore: “rider.”

34.3 lupata: “spiked.”

aculeata calcaria: “barbed spurs.”

scuticas, fustes: “straps, clubs,” instruments for whipping.

uincula: “bridles.”

impensius: “unstintingly”; the comparative has little force.

si . . . assuescant . . . , mirum [sc. *est*] **quam** [“how”] . . . **degenerent:** future less vivid condition. The apodosis has the look of an indirect question because of the interposition of the elliptical expression, *mirum quam*, equivalent to little more than an adverb, “remarkably.”

caucis: “cages.”

humanas sonare linguas: ordinarily intransitive infinitive with cognate accusative, “to sound human, to speak human languages.”

34.4 condidit: “has established.”

laudarim: potential subjunctive.

gallum: “cock.”

illum Pythagoram: Lucian’s dialogue, *The Cock*, tells of a cock’s prior existence as Pythagoras the Greek philosopher, who espoused the transmigration of souls.

cum . . . fuisset: *cum* concessive clause.

35.1 anteponit: *sc. Pythagoras*.

Gryllus: Plutarch says that Gryllus, when turned into a pig by the magic of Circe, tried to convince Odysseus that the life of an animal was happier than that of a human.

non paulo = multo.

πολυμήτις Ὀδυσσεύς: “Odysseus of many counsels” = *Ulysses* in 35.2.

qui maluerit: relative causal clause.

hara: “pigsty.”

35.2 subinde: “constantly.”

δειλοῦς καὶ μοχθηροῦς: “miserable and wretched.”

δύστηνον: “wretched, unhappy.”

Paridem nusquam: *sc. δύστηνον uocat*.

non: Take with *consilio*.

35.3 ut . . . ita [after the parenthesis]: “just as . . . so also.”

ii: antecedent of *qui*.

hoc ipso: ablative of cause; anticipates *quod* (“the fact that”) . . . *affectant et . . . inferunt*.

stulti: *sc. sunt*.

35.4 enthymematis: ablative plural < *enthymema*, “enthymeme,” a type of syllogism.

bliteos: “silly, useless.”

cognominibus: ablative of respect with *appellant*.

dicam: potential subjunctive.

35.5 malo: in apposition to *metu*.

manium: “Manes,” spirits of the underworld.

lemuribus: “ghosts.”

35.6 auctoribus theologis: ablative absolute, “the theologians [being] my authorities.”

expendas: “tally, count up.”

noctes diesque: accusative of duration.

congeras: *sc. uelim*.

subduxerim: < *subduco*, “withdraw (an accusative) from (a dative).”

35.7 ceteris omnibus: dative.

in: “for (the purpose of).”

hoc: anticipates substantive clause of result in apposition, *ut . . . exhilararent*.

35.8 cum . . . sit: *cum* concessive clause.

aliis: dative of the possessor.

uarius: “changeable, varying.”

hos: sc. *stultos*.

omnes: nominative, “all,” i.e., everybody.

dixerint . . . fecerint: sc. *stulti*.

ut: “with the result that.”

sensu: ablative of cause.

non iniuria: ablative as adverb, “not unjustifiably.”

honorem . . . habent: “pay honor” (*OLD* s.v. *honor*, 3a).

36.1 quid quod: “and what’s more, and further.”

sunt in deliciis: idiom, *in deliciis esse*, “to be regarded with favor or love (by),” + dative.

neque . . . paulo: litotes.

interuallo: ablative of degree of difference.

sophis: < *sophos, sophi*, “wise man, sage.”

aliquot: “some, several,” with *quos . . . ipsos*.

solent: sc. *summi reges*.

36.2 cur . . . antepontant: indirect question, functioning as subject of understood *esse*.

obscurum: predicate after understood *esse*.

auriculas . . . uero: Cf. Persius, 1.107-08.

mordaci . . . uero: “with biting truth.”

aucupantur: < *aucupor*, “hunt after, be on the lookout for.”

36.3 et: “even.”

quod: “the fact that.”

simplices: “straightforward.”

Alcibiadeum: adjective, “of Alcibiades,” in Plato’s *Symposium* 217e.

The proverb is “Wine and children are true.”

μωρὰ γὰρ μωρὸς λέγει: “for a fool says foolish things” (*Bacchae* 369).

36.4 prae se fert: idiom, “shows in one’s demeanor, exhibit, display.”

promit: “brings out.”

sapientum: predicate genitive of possession.

altera . . . altera [sc. *dicunt*]: ablatives of means. Cf. Euripides, *Hippolytus*, 939.

quae: “things which.”

iudicarint: perfect subjunctive in a relative clause of characteristic.

Horum: predicate genitive of characteristic.

ingere: here, “to feign.”

- 36.5 hoc nomine:** “for this reason, on this account.”
quod deest: *quod* “the fact that” clause, in apposition to *hoc nomine*.
a quo . . . audiant: subject of *deest*; *audiant*: potential subjunctive: “(someone) from whom they might hear . . .”
dixerit aliquis: parenthetical (the subjunctive is jussive).
quod uereantur: subjunctive, alleged cause; anticipated by *hac ipsa de causa*; translate, “that . . .”
- 36.6 habet:** here, “is in (such and such) a way.”
inuisa: predicate; sc. *est*.
in: here, “in the case of.”
usu uenit: idiom, “occurs (in one’s experience).”
ut . . . audiantur: substantive clause of result in apposition to *hoc*.
adeo ut . . . pariat: result clause; *pariat*: “bring forth, produce.”
fuera futuŕum: participle in *-urus* + *fui* may take the place of a pluperfect subjunctive in the apodosis of a contrary-to-fact conditional sentence (*AG* 517d).
genuinam: “inborn, natural.”
- 36.7 Isdem:** ablative, with *de causis*.
ferme: “pretty nearly, just about.”
hoc . . . genere: ablative of cause after *gaudere*.
utpote: “since of course”; sc. *sunt*.
cum huiusmodi: sc. *homine*.
factitarint: future perfect.
iocum ac lusum: predicate accusatives, “as.”
ut: “as, since.”
commissa: “undertakings, offenses.”
- 37.1 peracta uita:** ablative absolute.
metu uel sensu: sc. *cum*.
recta: adverb, “directly, straight.”
et illic: “there, too.”
- 37.2 Finge:** here, “imagine.”
ne . . . quidem: “nor even.”
- 37.3 ualitudine:** here, as often, “illness.”
confectus: “worn out, wasted away.”
senio canitieque . . . contracta: ablative absolute; participle agrees in gender and number with nearest noun.
ante diem: “before the normal time.”
istiusmodi: limits understood subject, “[someone] of this sort.”
- 38.1 obganniunt:** “growl (at),” here, “croak.”
οἱ ἐκ τῆς στοᾶς βάρραχου: “the frogs from the stoa,” i.e., the Stoic philosophers who croak out their arguments like frogs. The original Stoics, Zeno and his disciples, frequented the stoa, or shopping mall, in downtown Athens.

tota . . . uia: ablative, “in respect to the whole road,” i.e., entirely.

dissipemus: “scatter, shatter.”

argute: “shrewdly, cleverly”; sc. *disputant*.

38.2 apud Platonem: In the *Symposium*, Pausanias distinguishes two Aphrodites and two Erores — an older, celestial one of each as well as the common one.

istos . . . decebat: “those . . . would need to . . .”; apodosis of a present contrary-to-fact conditional sentence; for the indicative, see *AG* 517c.

Neque . . . protinus: “not immediately.”

38.3 dixisset . . . collocasset . . . uocasset: compound apodosis of a mixed contrary-to-fact conditional sentence; the protasis is implied in *alioqui* (“if it were otherwise, then Horace would not have . . .”).

Horatius: *Odes* 3.4.5-6.

Plato: In the *Phaedrus*, Socrates discusses four kinds of happy madness, prophetic, supernatural, poetic, and amatory.

uates illa: i.e., the Sybil (in *Aeneid* 6.135).

38.4 Alterum [sc. est] . . . alterum (38.5): sc. *genus insaniae*; “the one . . . the other.”

submitunt: “send up.”

quoties: The verb of this clause is *inuehunt*.

immissis anguibus: “with their snakes hurled” (as if weapons). Cf. *Aeneid* 7.346.

nocentem: “guilty.”

consciunt: < *consciunt*, “having a guilty conscience.”

terriculorum: < *terriculum*, “object of terror, evil spirit.”

38.5 simul et . . . et: “at the same time both . . . and.”

multiuga: “manifold.”

delibutum: predicate accusative, “deeply imbued, steeped.”

reddit: “renders [it].”

optat: present for a past tense.

Cicero: *Epp. ad Att.* 3.13; Folly is twisting Cicero’s words here to quote him on her side.

quo . . . posset: relative purpose clause, “whereby he might . . .”

38.6 perperam: adverb, “incorrectly.”

Argiuus: See Horace, *Ep.* 2.2.128ff.

hactenus: “to such an extent.”

desideret: < *desideo*, “sit, remain seated.”

quod: “because.”

posset qui = qui posset.

signo: “seal”; ablative of cause.

38.7 morbo: ablative of separation.

hunc in modum: “in this manner.”

cui: dative of separation; antecedent is the implied object of *seruastis*.

extorta: sc. *est*.

demptus: sc. *est*.

ceu: “as if.”

expellendam: sc. *esse*.

38.8 illud: anticipates *num . . . appellandus*.

quiuis: “just any.”

sensus: genitive.

Neque: Take with the main verb of the sentence, *uidebitur*.

continuo: “straightaway,” here, “necessarily.”

si . . . fallatur, . . . censebitur: mixed future conditional sentence.

insaniae . . . affinis: “bordering on insanity”; *affinis* + dative.

38.9 rudentem: “braying.”

symphonicos: “choral singers.”

Croesum: the richest of all human beings, Croesus foolishly thought himself the happiest.

tum . . . tum: “both . . . and at the same time.”

iis . . . illis: datives of advantage.

eo: sc. *genere insaniae*; ablative of means.

quibus: dative of personal agent with perfect passive (*AG* 375).

eodem: ablative of specification, “in the same way.”

38.10 ut . . . rideat: substantive clause of result.

39.1 hoc: Answered by *quo*, ablative of respect.

quisque: sc. *est*.

modo = dummodo.

nobis = mihi.

summa: noun, modified by *uniuersa*.

horis: “seasons, times.”

quique = et qui.

39.2 qui . . . credit: antecedent, *huic*.

“*insano*”: dative, predicated of *huic*.

ponunt: generalizing plural, “people . . .”

communem: “shared around” (*OLD* s.v. *communis*, 3).

multis: i.e., “her many lovers.”

eam: i.e., *uxorem*.

39.3 ciulatus: accusative plural, “barking, baying”; sc. *audierint*.

cinnamomum: “cinnamon.”

uideri: sc. *odorem*.

lanianda: < *lanio*, “cut up” (here, meat, as a butcher).

uerueces: < *ueruex*, “a castrated sheep.”

generoso: “nobleman.”

nefas: sc. *est*.

39.4 ad id: “for this purpose.”

quouis: sc. *gladio*, “with just any old sword.”

certis: “predetermined, established, set.”

uero = uere.

cum . . . assequantur: *cum* concessive clause.

esu: “eating.”

39.5 permutantes: “replacing (an accusative) with (an ablative).”

finis: sc. *est*; “purpose.”

modus: “method.”

redactis: “to them reduced”; dative with *superest*, governing prepositional phrase *ad extremam . . . inopiam*.

ubi habitant . . . quid edant: relative purpose clauses.

39.6 quos: connecting relative.

accedere: “to be added.”

qui: “(those) who.”

nouis et arcanis artibus: “With new and secret arts” the alchemists hoped to find the fifth essence, i.e., the substance of the heavenly bodies thought to be latent in all things.

quandam: “a kind of, what might be called a.”

lactat: < *lacto*, “cajole.”

pigeat: sc. *eos*.

imposturam: “false claim.”

non sit: “there isn’t (anything).”

quo . . . instruant: relative clause of characteristic with the added idea of purpose; *instruant:* “set up.”

fornaculam: “furnace.”

39.7 pro uiribus: “in keeping with their powers,” i.e., to the best of their ability.

animantes: nominative plural; here, “rousing.”

et = etiam.

in magnis . . . est: Propertius 2.10.6.

incusant: “blame.”

ut quae . . . suffecerit: relative clause of characteristic expressing cause (*AG* 535e); such a clause is often preceded by *ut* (as here), *utpote*, or *quippe*, telltale signs of a causal idea. Translate *ut qui*, “as being a thing which characteristically . . .”

39.8 aleatores: “dice players,” i.e., “gamblers”; take with *sint admit-tendi*.

nonnihil: adverb, “to a certain extent, somewhat.”

talorum: “dice.”

39.9 cum . . . fecerint . . . -que . . . emerterint: compound *cum* temporal/circumstantial clause.

illicente [“enticing”] . . . **spe:** ablative absolute.

facultatum: “resources, means.”

illisa [“struck against, dashed against”] **naue:** ablative absolute.

- formidabiliorem:** “more frightening.”
- aleae:** “gambling.”
- Malea:** ablative; a Peloponnesian cape treacherous to sailors; a pun ([M]alea) which maintains the gambling/shipwreck analogy.
- uix:** with *emerserint*.
- uiri:** predicate noun.
- 39.10 quid:** “why, what is more.”
- senes:** sc. *sunt*.
- caecutientes:** “seeing poorly.”
- uitreis . . . oculis:** “with eyeglasses.”
- chiragra:** “gout”; called “just because it punishes the insanity of the gamblers” (Lijster). But this sentence paraphrases Horace, *Sat.* 2.7.15-18, which includes *iusta*.
- uicarium:** “a substitute.”
- conducunt:** “hire.”
- se:** indirect reflexive.
- pyrgum:** “tower” on a diceboard: “dicebox” (Lijster).
- res:** sc. *sit*, for a potential idea.
- euadere:** here, “result (in).”
- 40.1 nostrae farinae:** “of our flour,” i.e., of our stuff or sort. See Persius 5.115.
- 40.2 Quae:** connecting relative.
- pruritu:** “itching, itch.”
- titillant:** “tickle.”
- conducunt:** here, “be conducive (to).”
- quaestum:** “gainful employment, profit, collection (of alms).”
- sacrificis:** < *sacrificus*, “priest.”
- contionatoribus:** “preachers.”
- 40.3 persuasionem:** here, “firm belief.”
- induerunt:** here, “assumed, adopted.”
- futurum:** sc. *esse ut*; introduces *sint perituri, sit rediturus*, and *sit euasurus*; compound indirect statement after *persuasionem induerunt* (sc. *ut*).
- Polyphemum:** antonomasia = “huge statue” (after Polyphemus, the giant Cyclops).
- Christophorum . . . Barbaram . . . Erasmus:** saints popularly invoked for protection and assistance.
- cereolis:** “small candles.”
- conuenerit:** here, “approach, address.”
- breui [sc. tempore]:** “in a short (space of) time,” i.e., soon thereafter.
- diues euasurus:** *diues* is the predicate, “about to turn out as a rich man.”

40.4 Georgium: patron saint of England and of soldiers in general; he slew the dragon, the embodiment of evil.

Herculem: predicate accusative, “as.”

quemadmodum: sc. *inuenerunt*.

Hippolytum: the name of both a Greek hero and a Christian saint.

huius: i.e., of St. George.

phaleris: “showy harness.”

tantum non: “only just not, all but, almost” (*OLD* s.v. *tantum*, 11).

subinde: “frequently.”

munusculo: ablative of means.

demerentur: < *demereor*; here, “win the favor of.”

per: “by” (take this prepositional phrase closely with *deierare*).

deierare: subject of *habetur*.

scelerum: “of wicked acts,” i.e., sins.

condonationibus: “pardonings” (Latham).

40.5 purgatorii: Purgatory, a place in the afterworld where souls destined for Heaven are purged of the effects of their sins committed on earth.

spatia: < *spatium*; here, “prescribed period, term.”

clepsydris: < *clepsydra*, “water clock.”

sacula . . . horas: objects of *dimetientes*.

notulis ac preculis: ablatives after *freti*; “(short) notes and prayers” (Latham; Lijster).

animi causa: “for pleasure, for amusement” (*OLD* s.v. *causa*, 18d).

40.6 nihil . . . non = “anything at all.”

consessum: “right to a place,” i.e., reserved seat (*OLD* s.v. *consessus*, 2).

uoluptates: nominative, subject.

inuitos . . . retinentes: accusative, object.

mordicus: adverb, “with the teeth,” i.e., tenaciously.

succedant: potential subjunctive.

40.7 puta: parenthetical, “imagine.”

abiecto . . . nummulo [“small coin”]: ablative absolute.

Lernam: a pestilential swamp (in Argolis), which gave birth to the seven-headed Hydra.

expurgatam: sc. *esse*.

ex pacto: “in accordance with a contract.”

de integro: “afresh, anew.”

40.8 uersiculos: object of *indicasse*.

futilis: “ineffectual.”

diuo Bernardo: dative, “St. Bernard.”

40.9 approbantur: sc. *uersiculi*.

codem: “to the same place, in the same direction.”

pertinet: here, “be aimed (at), headed toward,” used impersonally.

in singulos [sc. *diuos*]: “to individual [saints].”

culturae: < *cultura*, “religious observance.”

attribunt: sc. *et cum*.

40.10 **ut . . . succurrat:** the first of five successive present subjunctives in purpose clauses.

dexter: adjective with adverbial force, “propitiously.”

affulgeat: “shine with favor, appear opportunely.”

fuert: potential subjunctive.

deipara: “Mother of God” (Latham).

41.1 **anathemata:** “gifts hung up in temples.”

quibus: ablative of means (with *refertam*, “crammed”).

testudinem: “tortoise shell”; here, “a vaulted roof.”

qui . . . effugerit, qui . . . sit factus: generic clauses, used as objects of *uidistis*.

pilo: ablative of degree of difference.

Alius . . . Alius: “one man . . . another man,” etc., continued through to 41.3.

41.2 **crucem:** “cross, gallows.”

subactus: < *subigo*, “raise aloft.”

furibus: < *fur*, “robber, thief.”

amici: genitive, in apposition with *diui*.

decidit: “falls down” (from the gallows and thus is saved).

ut . . . pergeret: result clause.

male . . . onustos: “sorely burdened.”

diutiis: ablative of separation/means. Those burdened by *riches* are relieved of *them*.

pergeret: “proceed,” + infinitive.

exonerare: “to relieve (an accusative) (of an ablative).”

Alii: dative.

uenenum: “poison.”

aluo soluta: ablative absolute; “since his belly was purged.”

remedio . . . exitio: dative of purpose.

idque: “and on that account” (*OLD* s.v. *is*, 13a).

laeta uxore: ablative absolute.

quae . . . luserit: relative causal clause.

operam ludere: idiom, “to waste one’s efforts.”

41.3 **ruina:** “the collapse of a building” (*OLD* s.v. *ruina*, 3).

quaedam: “so to speak,” toning down *suavis*.

deprecentur: “pray to be rid of, beg relief from.”

41.4 “**Non, mihi si . . .**”: *Aeneid* 6.625-27, slightly adjusted.

omnis: accusative plural, with *formas*.

scatet: < *scateo*, “abound (in).”

Quas: connecting relative.

non grauatim: “not reluctantly.”

quantum . . . accrescere: indirect question.

lucelli: “petty profit” (diminutive of *lucrum*).

41.5 succinat: “chime in with,” + accusative.

res: “the truth, reality.”

redimis: present for future (i.e., *redimes*).

lacrimas . . . ieiunia: with *odium*, the objects of *addideris*.

quanta . . . quem: both used in an exclamatory sense.

41.6 pullatos: “drably dressed,” i.e., mourners.

luctus: genitive.

defodiatur: “be buried.”

creati: “newly elected.”

edere: “put on (a show), hold (a banquet)” (*OLD* s.v. *edo*², 12).

42.1 cerdone: “paid worker.”

mirum quam: frozen adverbial expression = *mire*, “remarkably.”

Brutum: mythical descendant of Aeneas and founder of the Celtic kingdom of Britain.

Arcturum: “King Arthur.”

42.2 cum . . . absint: *cum* concessive clause.

iis ipsis . . . signis [“statues”]: ablative of comparison.

suspiciunt: “look up to, admire.”

42.3 quavis simia: ablative of comparison.

Nireus: except for Achilles, the handsomest man before Troy (*Iliad* 2.673-74).

circino: “pair of drawing compasses.”

hic: sc. *est*.

ὄνος πρὸς λύρω: See on 25.1.

quo: ablative of comparison, “than whom.”

ille: sc. *maritus* from the following clause.

[sc. *a*] **quo . . . marito:** “by which husband (= cock); *marito* has been attracted out of the nominative into the case of the relative (*AG* 307b); the line is quoted from Juvenal, 3.90-1.

mordetur: < *mordeo*, “wound with the beak,” i.e., peck.

gallina: “hen.”

Hermogenem: Hermogenes Tigellius, famous singer, despised by Horace (see *Sat.* 1.9.25).

42.4 quo: causal.

quicquid . . . dotis: antecedent, *eo*.

ulli: dative of the possessor.

suorum: “of his servants, of his household.”

non aliter atque: “not otherwise than.”

suo: predicate, “as their own.”

gloriantur: “boast of,” + ablative (i.e., *eo*).

Qualis: connecting relative. For the story, see Seneca, *Ep.* 27.5-7.

qui nomina suggererent: relative purpose clause.

uel: “even.”

pugilum: genitive < *pugil*, “boxer.”

quod . . . robustos: *quod* “the fact that” clause in apposition to *hac re*; subjunctive by attraction.

42.5 peculiaris: attributive adjective, with *philautia*, “their own self-love.”

horum omnium: predicate genitive of possession.

qui uelit: object of *reperias*.

agello . . . ingenio: ablatives after *cedere* (here, “resign the possession or use of”).

histrionum . . . poetarum: predicate genitives; sc. *philautia est*.

quo . . . hoc: “the (more) . . . the (more).”

42.6 similes labra lactucas: proverb, “[like] lips, like lettuce”; cf. “Water seeks its own level.” Lijster gives the example of an inept singer finding a dull listener.

pessima quaeque: “each and every thing according as it is the worst.”

arrident: < *arrideo*, “please,” + dative.

42.7 pluribus admirationi: double dative (i.e., reference and purpose).

quid: “why.”

malit: potential subjunctive.

magno: ablative of price.

eruditionem: “(knowledge acquired through) instruction.”

constaturam: here, “going to cost”; the first of three future participles modifying *eruditionem*.

reddituram: here, “going to cause [a person] to turn out.”

putidiorem: comparative < *putidus*, “pedantic” or “addle-brained.”

43.1 naturam . . . inseuisse: indirect statement.

fieri: sc. *uideo*.

lautas mensas: “fine dishes,” i.e., exquisite cuisine.

neque non: “and also.”

blandiantur: subjunctive, continues *fieri ut* construction; thus through 43.2.

43.2 omnibus: “all people.”

submotis: < *submoueo*, “make to yield.”

bonas literas: “scholarship.”

asserant: “lay claim to.”

quod . . . sint: substantive clause in apposition to *hoc nomine*.

Quo: connecting relative.

primas: “the chief position.”

somniant: “dream about.”

43.3 opinione: ablative of cause.

ac: “forthwith, lo and behold” (*OLD* 6); snide equivalent of “Well, whaddayuh know!”

ueteribus illis . . . titulis: ablative of cause.

uenditant: “publicize (oneself), play up (one’s) merits.”

colluuiis: “sewage, cesspool.”

43.4 ac (Mosen): see on 43.3.

hodieque: “even today.”

44.1 Assentatio: “Flattering Agreement.”

Philautia: sc. *est*.

palpatur: < *palpor*, “stroke, caress,” + dative.

alteri: dative.

Κολακεία: “Flattery.”

fuerit = sit.

44.2 quod: “as to which.”

multo secus: “far differently.”

habere: dependent on *admoneri*; *sese habere:* “consider themselves.”

uel: “even.”

sciuro: < *sciurus*, “squirrel.”

hoc: ablative of comparison.

Nisi forte: snide.

44.3 irrisores: nominative, “mockers.”

mea: sc. *adulatio*.

ut ait Horatius: *Ep.* 18.6, “asperitas agrestis et inconcinna grauisque.”

44.4 expergefacit: “rouses, wakes up” (transitive).

capessenda: gerundive of purpose < *capesso*, “engage in” (*OLD*, 7).

imagine: “appearance.”

44.5 quae [= et haec]: agrees in gender, number, and case with the predicate noun, *pars* (*AG* 306).

officiosius: comparative < *officiosus*, “always ready to fulfil the obligations due to a friend, solicitous.”

mutuum = mutuo (adv.), “reciprocally,” i.e., one another.

ut ne dicam: hortatory, “let me not mention that . . .”; an instance of *praeteritio*, or *paralipsis*, a pretended omission.

interim: “for the time being.”

Denique: sc. *dico*.

45.1 rebus: “reality” (*OLD* s.v. *res*, 6).

sitam: < *situs*, *-a*, *-um*, “centered or dependent (on),” + *in* and ablative.

Academicis: “Academic philosophers,” i.e., the Sceptics of the Middle and New Academy who taught that no judgment could be made about anything because the nature of things was utterly unknowable.

insolentibus: “arrogant, insolent.”

- 45.2 sculptus est:** “carved,” i.e., permanently shaped.
experimentum: “proof, demonstration.”
contiones: “sermons.”
petat: jussive subjunctive.
oscitant: “yawn.”
45.3 ita . . . faciunt: parenthetical.
diuus: “saint.”
fabulosior: comparative < *fabulosus*, “celebrated in legend or story.”
poeticus: “described in poetry.”
Georgium: sc. *esse*.
coli: < *colo*, “worship.”
45.4 minoris: genitive of value.
constat: “costs.”
aliquoties: “several times.”
pares: < *paro, parare*, “get, acquire.”
oportet: + subjunctive, “you have to . . .”
negotio: ablative of price.
leuissimas: “most insignificant.”
uti: “as, for example.”
grammaticen: accusative < *grammatice* (Greek spelling), “grammar.”
tantundem: neuter accusative with adverbial force, “just as much.”
salsamentis: “salted fish.”
sapiant: “taste like.”
quaeso: parenthetical.
45.5 acipenser: “sturgeon.”
perinde . . . ac si: “just as if.”
fuerit: impersonal.
foret = esset.
minio: < *minium*, “red pigment.”
oblitum: < *oblino*, “smear, daub, coat.”
persuasum habens: idiom, *persuasum habere*, + accusative and infinitive, “to be convinced (that).”
Apellis aut Zeuxidis: “of Apelles or Zeuxis,” ancient Greek painters.
45.6 manum: “handiwork” (*OLD* s.v. *manus*, 20b).
emerit: subjunctive by attraction (*AG* 593).
nominis: possibly a reference to Thomas More (Lijster).
dono: predicate dative of purpose, “for a gift, as a gift.” See Woodcock 67, 68.
persuadens: sc. *ei*, “her.”
natiuas: < *natiuus* (*OLD*, 2), “natural (as opposed to artificial).”
singulari . . . pretio: ablative of description.
45.7 cum . . . pasceret: *cum* circumstantial clause.
seruaret: sc. *cum*.

45.8 Numquid: assumes a negative reply.

specu illo Platónico: The Allegory of the Cave illustrates the faint understanding of reality possessed by most human beings. See *Republic* 7.514a-521b.

modo = dummodo.

45.9 Mycillo Lucianico: “to Lucian’s character, Mycillus”; in Lucian’s *The Cock*, the poverty-stricken Mycillus has his dreams of wealth interrupted by the crowing of the cock.

diues: neuter singular accusative, “wealthy.”

nihil erat: “there would be no reason,” + *cur* and subjunctive; *nihil erat* is a negated idea of possibility, hence indicative in apodosis of a contrary-to-fact conditional sentence (*AG* 517c).

potior: “preferable, better”; predicate.

conditio: sc. *est*.

sola persuasiuncula: ablative of price, a redefinition of *minimo*.

46.1 nullius boni [neuter] . . . possessio: sc. *est*.

iucunda: predicate.

septem: sc. *sapientes*.

uel semisapientem: “even a half-wise” man.

trientem: “a third.”

46.2 cum . . . habeatur [“considered”]: *cum* causal clause.

illum: anticipates *quod . . . eluat*.

uillum = uinulum, “a little wine.”

edormieris: “sleep off” + accusative.

albis . . . quadrigis: “with a team of white horses,” i.e., in a big hurry.

quanto: ablative of degree of difference, “(by) how much,” exclamatory, with *plenius* and *praesentius* (“more easily available”).

cum . . . tum: connecting coordinated terms, “. . . as well as.”

quae: “[I] who . . .”; antecedent implied by *meum* (= *mei*, pronoun).

ebrietate: ablative of means.

nullo negotio: ablative of price, “at a cost of no trouble.”

46.3 expertem: “destitute of, without,” + genitive.

cum . . . perueniant: *cum* concessive clause.

aliae ad alios: “some to some, others to others.”

ubiuis: “just anywhere.”

quod . . . manet: Horace, *Ep.* 1.15.19, two relative clauses of characteristic.

manet: subjunctive < *mano*, *manare*, “flow, run.”

46.4 Saepenumero: “repeatedly.”

Mauors = Mars.

Saturnius: “(son) of Saturn,” i.e., Jupiter.

46.5 Vt . . . commemorem: “let me recall” (*OLD* s.v. *ut*, 43).

Vcioucs: < *Veious*, underworld god, counterpart of Jupiter.

parata beneficentia: ablative, “with ready beneficence.”

47.1 **nec . . . moror:** “neither do I much like . . .” (*OLD* s.v. *moror*, 4b).

nidorem: “odor” of cooking.

47.2 **morositas:** “finicalness,” i.e., the quality of being difficult to please.

operae pretium: “worthwhile.”

irritabiles: “easily provoked.”

praestiterit: perfect subjunctive in a result clause; < *praesto*, “be better” (*OLD*, 4c).

47.3 **neque:** sc. *quisquam*.

nonnihil: adverb, “to a certain extent.”

boni consulo: “think well of, take in good part, be satisfied with.”

cultum: “worship, veneration.”

47.4 **litatur:** < *lito* (here impersonal), “make an (acceptable) sacrifice or offering (to),” + dative of deity and instrumental ablative (*OLD* s.v. *lito*, 2).

complectuntur: sc. *me* (as with *exprimunt* and *repraesentant*).

Qui: connecting relative.

turba: sc. *est*.

affigunt: “fit, fix in position,” e.g., in a spiked candlestick.

47.5 **eandem:** sc. *uirginem*.

castimonia, modestia, . . . amore: ablatives of means.

mystae: “initiates, votaries.”

47.6 **pinguibus:** “obtuse.”

quod . . . extruduntur: subject of *usu uenit*: “occurs in the course of events”; *quod solet*: “that which is accustomed (to occur) . . .”

erectas: sc. *esse*.

47.7 **nihil est quod:** “there is no reason that,” + subjunctive.

statis: *status, -a, -um*, “fixed, appointed,” i.e., regular.

Rhodi: locative.

48.1 **quo . . . fiat:** relative purpose clause.

et . . . et: “both . . . and.”

quantum . . . debeant et quanti . . . faciant: indirect questions, successive subjects of *fiat*.

quanti: genitive of value.

maximi . . . minimi: subjects of *faciant*.

id: sc. *est*.

insignum: genitive; sc. *uitam recensebimus*.

tantum: “only, just.”

attinet: here, “matters, avails.”

48.2 **abundat:** sc. *plebecula*.

tot . . . nouas: sc. *formas*.

in dies: “daily.”

comminiscitur: “thinks up, invents.”

Democriti: nominative plural < *Democritus*, the laughing philosopher.

quanquam: “admittedly, to be sure.”

foret = esset, potential subjunctive; the present is more the rule.

Quinetiam: “and furthermore.”

sit: potential subjunctive.

homunculi: derisive diminutive of *homines*.

48.3 impartiunt = impertiunt < *impertio*, “devote (a part of one’s time,” + dative.

madent: < *madeo*, “be drunk” (*OLD*, 3).

illis: dative.

48.4 Hic . . . Ille: various foolish mortals on whom the gods spy (as in the next several sentences).

in mulierculam: “for a silly little woman.”

impotentius: comparative < *impotens*, “violent, uncontrollable.”

ducit: sc. *in matrimonium*.

48.5 conductis: “hired.”

qui . . . peragant: relative purpose clause.

corraderere: “scrape together.”

obeundis negotiis: dative of purpose.

sua: sc. *sed*.

48.6 uersuris: < *uersura*, “a loan (to pay a debt).”

aere alieno: “money borrowed from another.”

decocturus: < *decoqueo*; here, “become insolvent,” i.e., go broke.

locupletet: subjunctive < *locupletare*, “make rich.”

48.7 captandis . . . senibus: ablative of means.

captandis: < *capto*; here, “court the favor of” (in the hope of securing a legacy).

orbis: “childless.”

perueniri: impersonal; indirect statement.

idem: object of *aucupari*.

48.8 negotiatorum: < *negotiator*, “businessman.”

imponant: < *impono*; here, “deceive, trick.”

faciant: “consider.”

fraterculi: derisive diminutive of *fratres*, “friars.”

partorum: < *pario*, “get”; with *male*, “ill-gotten gains.”

48.9 Pythagoricos: followers of Pythagoras, who advocated community of property, not unrestrained thieving.

quosdam: “as they could be termed” (*OLD* s.v. *quidam*¹, 3).

ut . . . tollant: result clause.

nacti fuerint: subjunctive by attraction < *nanciscor*, “come across, find.”

uelut . . . obuenerit: hypothetical clause of comparison, “as if it had fallen to (their) lot.”

uotis: ablative with *diuites*, “in their prayers.”

foris: “abroad.”

grauiter: “painfully.”

48.10 profundere: “to squander.”

ut . . . ditent: result clause.

prorogatorem: “one who puts off the sentence” to gain a fee (Lijster).

rebus nouandis: “revolution.”

molitur: “plans, plots.”

dium Iacobum: the pilgrimage shrine of Santiago di Compostela in Spain.

negotii: genitive with *nihil*.

48.11 Menippus: or Icaromenippus, title character in a Lucian dialogue.

tantum animalculum: i.e., a human being.

tanque = et tam.

leuis: modifies *procella*.

dissipat: < *dissipo*; here, “completely destroy.”

49.1 sim . . . si pergam: future less vivid conditional sentence.

digna quam . . . rideat: relative clause of characteristic (AG 535f); “worthy for Democritus to laugh at.”

accingar: present subjunctive passive < *accingo*, passive as reflexive, “gird oneself, get ready”; hortatory subjunctive.

grammatici: here, “elementary-school teachers.”

foret [= esset], nisi . . . mitigarem: present contrary-to-fact conditional sentence.

49.2 neque . . . tantum . . . uerum [etiam]: “not only . . . but also.”

πέντε κατάρες: “to five curses.”

diris: sc. *exsecrationibus*.

epigramma Graecum: Palladas (sixth century A.D.) writes of five misfortunes, or “curses,” for schoolmasters in the first five lines of the *Iliad*: anger; destruction and countless pains; souls sent to Hades; bodies as prey for dogs; birds of prey and the anger of Zeus. He concludes: “How then can the schoolmaster not have great grief?”

ut qui . . . consenescent, etc.: relative causal clauses. See on 39.7.

φροντιστηρίους: dative, “think tanks.”

pistrinis: < *pistrinum*, “mill,” as a place for drudgery.

49.3 dum: “in or by (doing something)” (OLD, 4); *placent* expresses the result or effect of the actions in the three *dum* clauses.

asinum illum Cumanum: Having put on a lionskin which he had found, the ass, then credited as a lion, was feared. But when his prominent ears gave him away, he was soon beaten and driven back into the stable (Lijster).

amaricinum: “marjoram”; internal accusative, with *olet*, “smells like marjoram.”

Phalaradis . . . Dionysii: powerful tyrants; Dionysius of Syracuse, once driven out, became an incompetent teacher in Corinth; Phalaris of Agrigentum was renowned for cruelty.

49.4 persuasione: ablative of cause; here, “false persuasion, fancy.”

Siquidem: “indeed.”

Palaemonem . . . Donatum: Palaemon and Donatus, ancient grammarians of the first rank.

idque: anticipates the following *ut* clause, “and this, namely, . . .”

49.5 Anchisae matrem: i.e., her name—a practically irrecoverable fact; E. has in mind Juvenal 7.234, where the example is “the nurse of Anchises.”

bubsequam, bouinatorum, . . . manticulatore: rarely encountered words, “cattle attendant, shirker, cutpurse” (Lijster).

exsultatio: sc. *sit*.

deuicerint . . . ceperint: The plural continues the generalizing idea of *si quis . . . effoderit*.

49.6 Quid . . . cum: “what about when . . .”

talione: < *talio*, “retaliation in kind,” a punishment as severe as the crime.

forte fortuna: “by chance” (*OLD* s.v. *fortuna*, 1d).

oculatio: “more keen-sighted.”

Ἡρόκλεις: “O Heracles!”

digladiationes: “cutting remarks.”

inuectivae: “invectives, scoldings.”

49.7 male propitios: “ill-disposed” (i.e., to Folly).

habeam: hortatory subjunctive.

πολυτεχνώτατον: “(one) very skilled in many arts,” a reference to Aldus Manutius. See on 49.8.

καὶ ταῦτα βασιλικόν: “and with respect to these things a royal [man].”

certo: adverb, “for a fact, without doubt.”

49.8 faciat: “considers . . . as . . .”

pertinentem: “belonging.”

hac gratia: “for the sake of this.”

plus = plus quam (*AG* 407c).

Aldus: Erasmus, after our 1515 edition, inserted this playful reminiscence of Aldus Manutius (1449-1515), a Venetian humanist and printer who was the first to publish many of the more important Greek

authors; he also championed contemporary work, publishing Erasmus' *Adages* in its 1508 edition; as the major addition subsequent to the 1515 edition of *The Praise of Folly*, this passage has been incorporated here because of its historical interest.

dedit: here, "produced," i.e., published.

euoluat excutiatque: subjunctives in a relative clause of characteristic.

49.9 **mea . . . refert:** "it's important to me."

haud magni: genitive of value, "not greatly."

eo: "to such a point" (*OLD* s.v. *eo*², 2).

neque: "not even."

50.1 **factionis:** predicate genitive of possession.

alio: adverb, "to another end or purpose."

50.2 **freti:** sc. *sunt*.

ut . . . polliceantur . . . promittant: compound result clause.

familiares: predicate.

Φλαυτία καὶ Κολακεία: "Self-Love and Flattery."

nec . . . neque . . . neque: "nor . . . either . . . or."

color: < *colo*.

50.3 **hos . . . esse:** indirect statement after *arguit*.

cum: correlative with *tum*.

illud: "this, namely . . ."; anticipates the *quod* clause.

quod . . . conscripserunt: *quod* ("the fact that") clause, subject of *arguit*.

multa: accusative plural.

quisquis . . . scripsit: subject of *numerat*.

Herennium: the *Rhetorica ad Herennium* (c. 80 B.C.), of uncertain authorship, was the earliest Latin text to deal with oratory.

50.4 **quodque:** elliptical, "and [I say this] because."

caput: "chapter." See Quintilian, 6.3.

uel: "even."

Iliade: ablative of comparison.

stultitiae: dative.

quod . . . possit: subjunctive by attraction; subject of *eludatur*.

dilui: < *diluo*; here, "refute."

Nisi et si: "except if"; snide.

hoc: anticipates *excitare*, "this, namely."

50.5 **qui . . . illinunt:** i.e., writers.

ad: "so as to suit" (*OLD*, 34).

Persium nec Laelium: According to Lucilius, Persius and Laelius were too learned to judge popular works (Lijster).

iudicem: predicate, "as."

ut qui: See on 39.7.

50.6 **recidunt:** "hammer out again, recast" (Latham).

nonum in annum premunt: Horace (*Ars Poetica* 388) recommends a nine-year wait before publishing, to allow for second thoughts about doing so.

somnique: genitive with *iactura*.

50.7 si qua: “if any,” i.e., anything else.

malis: ablative of price.

redimendum: sc. *esse*; < *redimo*, “recover.”

ut . . . probetur: substantive clause of result, subject of *redimendum*.

50.8 uel: here, “for instance” (*OLD*, 4b).

dumtaxat: “at most, just.”

futurum [sc. *esse*] ut . . . se probatum iri: *se probatum iri* = *probetur*.

quo . . . hoc: “the . . . the . . .”

Quid . . . est negotii: “what concern is it that . . .”

tres: “three [of].”

doctos: accusative subject of *contemnere*.

50.9 aliena: sc. *scripta*, “another’s [writings].”

uerbis: ablative of specification.

plagii: genitive of the charge < *plagium*, “kidnaping,” i.e., plagiarism.

lucrifactori: < *lucrifacio*, “gain.”

οὗτός ἐστιν ὁ δευδὸς ἐκείνος: “this is that clever [person].”

biibliopolas: “booksellers.”

magicis: sc. *nominibus*; “[names of] magi, sorcerers.”

Quae: connecting relative.

quam a: “by how!”

ut: “as, since.”

palata: < *palatum*, “palate, taste.”

50.11 Quid quod: “what’s more.”

ut . . . referat: result clause.

Chamaeleonti: “chameleon.”

inscribas: “sets down (accusative) to (dative).”

Illud: sc. *est*.

cum . . . laudant: *cum* temporal clause.

50.12 discedit: “end up” (as) (*OLD* s.v. *discedo*, 4); *Alcaeus* and *Callimachus* are predicates.

Hic illius: “This man” and “that man” are used in this passage for mutual flatterers.

cuius . . . augeant: relative purpose clause.

scinditur . . . uulgu: *Aeneid* 2.39.

50.13 et ipsi: adverbial *et*.

quod: “which,” referring to the idea of the preceding clause.

51.1 Sisyphi: Sisyphus is the type of futile effort: he is condemned forever to pushing a rock uphill, losing control of it at the very top, and watching it slip back to the bottom again. See *Odyssey* 11.593-600.

- spiritu:** “breath.”
- quam ad rem:** “to what point.” Cf. *OLD* s.v. *res*, 12b.
- glossematis:** ablative plural, “glosses,” i.e., words needing explanation.
- 51.2 aere Dodonaeo:** “bronze of Dodona.” At Dodona, an oracle of Zeus in Epirus; seven bronze cauldrons used in divination were so arranged in a circle that if one was struck they all rang out, and the sound lasted an unusually long time (Lijster).
- ut quorum:** “since . . . of them.”
- garrulitate:** ablative of specification.
- futuri:** plural, in keeping with the plural idea in *unusquisque*.
- de lana caprina:** “about goat’s wool,” and so about nothing.
- inictos:** predicate; sc. *eos*.
- Stentorem:** a bronze-voiced man who could shout out as loud as fifty other people. See *Iliad* 5.786-86.
- opponas:** “put (someone) up against (someone).”
- 52.1 sub:** “immediately behind, next to” (*OLD*, 7).
- barba pallioque:** ablatives of cause.
- umbras:** predicate, “as.”
- pollice filoue:** “by thumb or string,” as builders’ measuring devices.
- Naturae . . . fuerint a secretis:** idiom, *esse a secretis alicui*, “to be privy to someone’s secrets.”
- architectrici:** < *architectrix* (fem.).
- 52.2 suis:** “their (own),” referring to *quos*.
- nihil . . . comperti:** “no certainty”; with *esse*, “that there is no certainty.”
- uel illud:** “even that”; *illud* summarizes the preceding accusative + infinitive.
- quod:** “because.”
- ideas . . . eccleitates:** philosophical terms; of the last two — *quidditates* (“whatnesses,” i.e., essences) and *eccleitates* (“herenesses,” i.e., the quality of being present) — Lijster says: “These are monstrosities of words thought up by more modern theologians.”
- 52.3 quoties** [“as often as”]: introduces clause taken up after the long parenthesis.
- triquetris . . . mathematicis:** mathematical terms.
- super:** “on top of.”
- litteris . . . dispositis ac . . . repetitis:** ablative absolute.
- subinde:** adverb, “thereupon.”
- alio atque alio . . . ordine:** “with one arrangement and another.”
- consultis astris:** ablative absolute.
- homines:** accusative.
- 53.1 praestiterit:** potential subjunctive, “it might be best.”

καὶ ταύτην Καμαρίνων οὐ κινεῖν: “and not to set in motion this Camarine swamp,” i.e., not to stir up hostility; Folly alludes to a proverb = “Let sleeping dogs lie.” When the citizens of Camarina (in Sicily) drained a nearby marsh against Apollo’s advice, they unwittingly made it easy for their enemy to attack them.

anagyrim: < *anagyros*, a malodorous plant.

utpote: “as you can imagine.”

genus: in apposition to *theologos*.

adigant: sc. *me*.

recusem: sc. *palinodiam* (“recantation”) *canere*.

haereticam: predicate accusative; sc. *me*.

parum propitii: litotes; “too little favorably inclined.”

53.2 non mediocribus: litotes.

nominibus: < *nomen*; here, “heading, category.”

obstricti sunt: < *obstringo*, “place (somebody) under a moral or legal obligation”; sc. *mihi*.

dum: The verbs of this clause are *despiciunt* and *commiserantur*.

philautia: ablative of cause.

tertium caelum: “third heaven,” i.e., the summit of happiness.

53.3 κρησφυγέτοις: “places of refuge”; here, the Greek dative equals the ablative in Latin.

irretiri: < *irretio*, “ensnare, enmesh.”

Tenedia: The double-axe of Tenedos is a proverbial expression referring to those who deliver swift justice.

bipennis: sc. *secet*.

53.4 praeterea dum: third and last *dum* clause in the series.

labes: “stain, blemish.”

absolutus: “complete, fully developed.”

synaxi: < *synaxis*, “eucharistic liturgy.” Folly alludes to the doctrine of transubstantiation: the Eucharistic bread and wine are changed into the real presence of Christ while retaining their appearances.

domicilio: “dwelling place,” i.e., substance in which accidents (i.e., non-essential qualities such as color or size) may inhere.

haec: “the former.”

Illa: “the following” questions.

53.5 num quod: “whether [there was] any”; *quod* = *aliquid*.

instans: “precise moment.”

filiationes: “sonships.”

propositio: predicate nominative.

pater . . . filium: clause functioning as subject.

suppositare: “supplant, take on the role of.”

consecrasset: “would have consecrated”; pluperfect subjunctive in apodosis of past contrary-to-fact condition with implied protasis (“if he

had indeed consecrated [i.e., said Mass] while Christ was on the cross”). This and the other scholastic questions in this paragraph were really debated by late medieval philosophers.

53.6 praecauentes: “taking precautions against”; nominative, agreeing with understood subject of *expergiscuntur* (in 53.4, the verb that introduced this section).

λεπτολεσχία: “subtle speeches.”

instantibus . . . ecceitatibus: philosophical terms.

nisi tam Lynceus: “unless he is such a Lynceus.”

53.7 γνώμης: “opinions, maxims.”

παροδώξους: “contrary to expectation.”

prae: “in comparison with.”

circumforanea: “shopworn.”

uelut: “for instance.”

iugulare: “cut the throat of.”

consuere: “stitch together.”

committendum: < *committo*, “bring about, effect” (*OLD*, 15b).

una cum uictu et uestitu: “together with food and clothing,” i.e., utterly.

mendaciolum: “trivial lie.”

53.8 uiae: < *uia*; here, “a way of proceeding, method.”

inuolucris: < *inuolucrum*, “wrapper, envelope,” i.e., convoluted argument.

realium . . . Scotistarum: philosophers of various persuasions, including followers of Thomas Aquinas (1225-1274), Albertus Magnus (1206?-1280), William of Ockham (1300?-1349), and Duns Scotus (1265?-1308).

53.9 cum ait: Hebrews 11.1.

53.10 illi: sc. *apostoli*.

rogati: equal to *si rogati essent*, protasis of a past contrary-to-fact condition; the apodosis is *respondissent*.

quam: “how.”

synaxeos: genitive.

cum oratio . . . sit: *cum* causal clause.

ut quantitas: sc. *temporis*; the phrase *ut quantitas discreta* explains *oratio*, “the prayer, as a distinct quantity of time.”

in fluxu: “in flux”; a characteristic of time by means of which things constantly change.

non pari . . . acumine: Take closely with the following clause, *quo . . . definiunt*.

Scotidae: “proponents of Scotism,” named after John Duns Scotus, Scottish theologian (1265-1308), the “Doctor Subtilis.”

differunt: “distinguish.”

53.11 **illi**: sc. *apostoli*.

Iesu: genitive.

Adae: genitive, “Adam.”

Petrus: Matt. 16.19.

committat: “entrust”; subjunctive in a relative clause of characteristic.

indigno: dative.

intellegerit: sc. *Petrus*.

53.12 **euangelicum**: sc. *dictum*; see Jn. 4.24.

Spiritus: predicate nominative.

eos: subject of *adorare*.

in Spiritu et ueritate: Take with *adorare*.

53.13 **reuelatum fuisse** = **reuelatum esse**.

una . . . ipsum: these twelve words constitute the accusative subject of *reuelatum fuisse*.

adorandam: sc. *esse*.

ut: “as.”

duobus . . . porrectis digitis: ablative of description.

sit: sc. as subject *imaguncula*.

ininsa [“uncut”] **coma**: ablative of description.

umbone: “semicircle” (Lijster), i.e., halo.

notas: “marks,” i.e., rays, one up from the top of the head and the remaining two from the temples (Lijster).

Ultramundanis: “Metaphysics.”

53.14 **inculcant**: sc. *apostoli*.

gratiam gratis datam: “grace given freely,” i.e., actual grace.

gratiam gratificantem: “gratifying grace,” i.e., sanctifying grace.

infusam ab acquisita: a point in the theology of justification: infused charity is bestowed upon one who finds favor with God; acquired charity is the individual’s subsequent exercise of infused charity.

emoriar: “may I die.”

53.15 **ut credam**: result clause; translate, “to believe.”

Paulum . . . damnaturum fuisse: indirect statement after *credam*; apodosis of a past contrary-to-fact conditional sentence.

omnes: sc. *apostolos*.

disceptationes: “controversies.”

λογομαχίας: “battles of words.”

percalluisset: < *percallesco*, “become thoroughly conversant with.”

Chrysippeis: “of Chrysippus,” ancient Stoic, renowned for his systematic thinking, but more so for his clever sophisms.

53.16 **homines**: predicate; sc. *theologi sunt*.

indolatus: “too naively.”

hoc . . . honoris: “this [sort] of honor”; neuter pronoun (object of *deferentes*) + partitive genitive (*AG* 346.3).

praeceptore: i.e., Jesus.

sat [= satis] habent: “consider it sufficient, be content (to)” (*OLD* s.v. *satis*, 4).

Chrysostomo, Basilio, Hieronymo: influential Church fathers of the late fourth century; Chrysostom and Basil wrote in Greek, Jerome in Latin.

ascribere: “to add in writing.”

non tenetur: “it is not valid” (Latham).

53.17 illi: i.e., the apostles.

ethnicos: “heathen.”

suapte: emphatic form of *sua*.

uita: ablative of means, with *confutarunt*.

tum: “moreover”; sc. *confutarunt*.

idoneus: “capable, qualified.”

“quodlibetum”: a specialized form of scholastic argument.

continuo: adverb, “at once.”

exsibilet: < *exsibilo*, “hiss (an actor) off the stage.”

laqueis: “snares, traps.”

gladio fortunato: The wielder of such a sword cannot be wounded unless his attacker has one just like it (Lijster).

Penelopes: genitive.

retexeretur: potential subjunctive; the clause = apodosis of a present contrary-to-fact conditional sentence.

53.18 iam olim ancipiti Marte: “in a now long-since indecisive war.”

belligerantur: “wage war.”

spectarent: i.e., the theologians; potential subjunctive; the clause = apodosis of a contrary-to-fact conditional sentence.

lepidissimum: “prettiest, neatest.”

Quis: sc. *est*. “This entire passage must be taken ironically” (Lijster)!

quem . . . inflamment: relative clause of result.

acumina: “clever tricks,” instances of mental acuity.

aculei: “barbs,” i.e., stinging attacks.

oculatus: “sharp-eyed.”

illi: dative.

53.19 ioco: dative, “for a joke, as a joke.”

mirum: sc. *est*.

literis: “education.”

ducant: “consider.”

impietatem: predicate.

conspurare: “to besmirch.”

53.20 naeniis: ablative < *naenia*, “silly things, nonsensical things.”

occupatis: dative < *occupo*, “engross.”

euoluere: < *euoluo*, “unroll (a papyrus roll),” hence, to read through a book or author.”

sese: subject of *fulcire*.

tibicinibus: “two-by-four’s,” used to shore up collapsing buildings.

quam: “as.”

53.21 felicitatis: genitive of value.

arcanas literas: Scripture.

pro: “according to.”

formant ac reformant: sc. *theologi*; and so throughout this passage.

postulant: here, “assert.”

pontificiis: i.e., papal.

trahunt: sc. *alios*.

53.22 ad amussim: “to the rule,” i.e., precisely, exactly.

quadrarit: “square”; perfect subjunctive.

tinnit: < *tinnio*, “ring, clang”; a metaphor, counterfeit money does not ring true.

baptismus: hyperbaton; by sense negated, since first in a series of negations; translate, “with the result that neither baptism nor . . .” For suppression of the first negative, see *OLD* s.v. *neque*, 7e.

Ἀριστοτελικώτατος: “most like Aristotle.”

baccalaureorum: < *baccalaureus*, “holder of the degree of bachelor of arts,” hence here, an advanced student (in theology).

calculus: here, “vote,”

accesserit: “should be added.”

53.23 sensurus erat = sensisset; apodosis of a past contrary-to-fact conditional sentence (*AG* 517d).

matula: “chamber pot.”

putes: < *puteo*, “have a bad smell, stink.” These are transmogrifications of the theologians’ own silly examples, “Socrates, curris” and “Socrates currit” (Lijster).

ollae: < *olla*, “pot” for cooking.

feruere¹ = feruerunt, < *ferueo*, “boil.”

feruere²: infinitive.

quos: sc. *errores*, as written in the books of the theologians.

lecturus . . . fuerat: the periphrasis catches a potential idea.

sigillis: “seals” of the universities, such as Paris.

an non = nonne.

53.24 inferorum: “the lower regions,” i.e., hell.

examussim: adverb, “exactly.”

pro arbitrio: “according to their whim” (*OLD* s.v. *pro* 12; *arbitrium* 7b).

orbis: “(heavenly) spheres.”

addito denique . . .: This addition is called the Fixed Stars (Lijster).

ne . . . deesset: purpose clause; imperfect in primary sequence to express a hypothetical rather than prospective idea; translate, “lest there might have been lacking.”

pila: ablative; idiom, *ludere pila*, “play (by means of a) ball.”

53.25 his . . . nugis: ablatives of means.

horum: sc. *theologorum*.

securim: < *securis*, “ax,” in the hands of Vulcan, or Hephaestus, an obstetric instrument. Zeus, or Jupiter, having swallowed the pregnant Metis to eliminate her child as a possible rival in power, and feeling heavy-headed, asked Hephaestus to relieve the pressure by splitting open his head with an ax; thus was born Athene, the goddess of wisdom, from the head of Zeus.

fasciis: “ribbons, bandages, headbands.” Lijster comments that a turbanlike headdress was worn by the theologians of Paris.

obuinctum: “bound up.”

dissilirent: potential < *dissilio*, “burst apart.”

53.26 Illud: “the following.”

theologi: predicate.

acumen: predicate accusative; “mental acuteness.”

quod . . . assequatur: object of *appellat*; “that which . . .”

e dignitate: “in accordance with the dignity.”

mendose: “faultily, incorrectly.”

cerdonibus: “wage earners,” i.e., the common people.

53.27 magistri nostri: predicate nominative, “as.”

τετραγράμματος: “Tetragrammaton,” i.e., YHWH, usually rendered Yahweh, a substitute for the ineffable name of God (Exodus 7.7).

praepostere: “in the wrong order.”

54.1 omnibus locis: dative; synecdoche, “(people of) all regions.”

lis: ablative of comparison.

54.2 persuasum: “regarded as certain.”

summam . . . pietatem: sc. *esse*.

nihil . . . literarum: i.e., “no education at all.”

ne legere quidem: “not even to read.”

numeratos: “enumerated,” i.e., sung one after another.

derudunt: “shout, bawl.”

54.3 nullis . . . non: litotes, “every.”

diuersoriis: “inns.”

sordibus . . . impudentia: ablatives of means.

54.4 iucundius: “funnier.”

piaculum: here, “sin.”

culmis: < *culmus*, “straw,” i.e., a miniscule width.

modiorum: < *modius*, “bushel,” here, as a measure of cubic space (cf. “ten-gallon” hat).

cucullus: “hood.”

capillitium: “head of hair.”

quam: “how.”

54.5 nugis: ablative of cause.

non . . . modo: correlated with *uerum*.

prae: “in comparison with” (*OLD*, 4).

nauci: genitive of value, “of trifling value.”

tragoediis: “histrionics” (*OLD*), “rumpuses” (Latham).

summa ueste: “outerwear.”

Cilicina: “Cilician,” applied to fabric made of goat’s hair.

intima: “underwear.”

Milesia: “Milesian,” applied to fabric of very soft wool.

alios: sc. *uideas*.

ceu aconitum: “as if (it were) aconite,” a poison.

contactu: “fondling.”

54.6 ne quid . . . conueniat: substantive clause in apposition to *studium*; translate, “that nothing agree.”

rationi uitae: “in respect to their system or rule of life.”

studio: dative of purpose.

funigeros: “cord wearers,” i.e., the Cordeliers, very strict Franciscan friars.

coletas: “colets,” i.e., acolytes.

minores: friars “minor” (i.e., “lesser” brethren).

minimos: “minims,” friars of the *Ordo Minimorum Eremitarum*.

bullistas: “bullists,” i.e., clerks.

Brigidenses: “Brigittines.”

dici: “to be called.”

54.7 in tantum: “to such an extent.”

futurum: sc. *esse*.

nempe: “namely.”

alius: “one.”

aqualiculum: “pot belly.”

piscium: Eating fish and avoiding meat was regarded as ascetic self-discipline.

54.8 ieiuniorum: < *ieiunium*, “fasting, abstinence from food.”

prandio: dative, “meal.”

aluum: “belly,” near to bursting because the spirit of ascetic fasting is daily violated.

onerariis nauibus: ablative, “cargo ships.”

duplici chirotheca: “by a double (i.e., lined) glove.”

54.9 cucullam: “cowl.”

lustris: < *lustrum*, “five-year period.”

spongiae: < *spongia*, “sponge” (the largely inert sea creature).

- cantu:** ablative of cause, with *raucam*.
- lethargum:** < *lethargus*, “lethargy” (understood as a medical complaint).
- iugi:** < *iugis*, -e, “continuous, unbroken.”
- interpellatis:** < *interpello*, “interrupt.”
- nam:** adds emphasis to interrogative word (*OLD*, 7b).
- 54.10 uere meam:** predicate, “as truly mine.”
- preculis:** diminutive < *prex*.
- inediis:** “fasts.”
- Abraxasiorum:** “of the Abraxasians,” heretics who believed in 365 heavens.
- occupent, aut . . . iubeant:** jussive subjunctives.
- ab his:** antecedent of *quorum* . . . *anteposuerunt*.
- 54.11 quas uocant:** *quas* is predicate; translate, “as they call them.”
- The mendicant friars were particularly known for hearing confessions.
- 54.12 poti:** “drunk.”
- coniecturis:** “guesses” (to be made by the listener).
- rem:** “the substance” of the confessions.
- tacitis:** “not divulged” (*OLD* s.v. *tacitus*, 7b).
- crabrones:** “hornets.”
- 54.13 prius . . . quam:** tmesis, “before.”
- offam:** “a bit of bread,” i.e., a source of appeasement; for the monstrous dog Cerberus it was drugged (see *Aeneid* 6.420).
- comoedum . . . circulatorem:** predicative.
- mihī:** ethical dative: “tell me.”
- 54.14 ut:** “how.”
- orandi:** “of speaking publicly.”
- fraterculus:** snide diminutive.
- sequar:** < *sequor*, “trace the outline of” (*OLD*, 18); sc. *eam*.
- 54.15 mutuo sumpserunt:** “they have borrowed.”
- Bel:** Babylonian god.
- de quadratura circuli:** “about squaring the circle,” proverbially impossible.
- 54.16 uolebam:** “meant.”
- triadis:** genitive, “Trinity.”
- quo et . . . ostentaret et . . . satisfaceret:** compound relative purpose clause, the two parts connected by *et . . . et*, “both . . . and.”
- theologicis:** “of theologians.”
- Horatianum illud:** “the following saying by Horace.” See *Sat.* 2.7.21.
- 54.17 puluere:** < *puluis*, “dust,” used for drawing geometric diagrams.
- θεολογώτατος:** “most theological.”
- caecutiāt:** See on 39.10.

talpae: nominative plural < *talpa*, “mole.”

cuspidem: “sharp edge.”

haud paenitet hominem caecitatis: “the man does not regret his blindness” (*AG* 354b).

paruo: ablative of price.

54.18 latere quicquid: indirect statement.

possit: subjunctive of integral part (attraction) (*AG* 593).

tribus . . . inflectitur casibus: The name *Iesus* is peculiar in that it has only three *forms* for six *cases*: *Iesus* (nominative), *Iesu* (vocative, genitive, dative, ablative), and *Iesum* (accusative).

id . . . esse: indirect statement; two others follow.

ternionis: another variant on *triadis* (54.16).

ἄρητον: “ineffable.”

54.19 his: ablative of comparison.

retrusius: comparative < *retrusus*, “removed, concealed.”

penthemimeres in medio: “the fifth part in the middle,” i.e. here, -s-.

resideret: “remained.”

ש: the Hebrew letter *sin* (*syn* in E.’s text).

(porro) “syn”: subject.

lingua: ablative.

sonat: “sounds (like),” + cognate accusative.

tolleret: imperfect subjunctive, dependent on *declarari* (used impersonally, “it was shown”), itself dependent on understood *docuit*. Here is an indirect statement within an indirect statement: “He taught . . . that it was shown that Jesus was . . .”

54.20 ut . . . abfuerit [= *afuerit*]; result clause.

parum abfuerit quin: idiom, *non multum* (here, *parum*) *abest*, “little is wanting for (something to happen)” (Woodcock 187c).

Niobae: dative; in classical myth, Niobe was turned to stone.

ficulno: dative < *ficulnus*, “(of the) fig tree.”

Priapo: Priapus, the god of the garden, loudly farts in the passage described: Horace, *Sat.* 1.44-50.

nec iniuria: “and not without just cause.”

ἔφοδον: “artful exordium.”

54.21 Illis: “in their eyes” (see Woodcock 65).

quasi uero: here introducing a hypothetical situation, “believing indeed that . . .” (*OLD* s.v. *quasi* 5b).

et subulci: “even pig farmers.”

natura . . . magistra: ablative absolute.

fore = futurum esse.

habeat: virtually = *sit*.

ut . . . murmuret: result clause.

“Quo . . . ille?”: Vergil, *Ecl.* 3.19.

- se proripit: < *proripio*, reflexive, “rush forth.”
- 54.22 *cursim*: “in passing.”
- obiter*: “incidentally.”
- noua . . . persona* [“mask, character”]: ablative absolute.
- οὐ τε γῆς οὐ τε οὐρανοῦ ἀπτομένην: “touching neither earth nor heaven,” i.e., completely irrelevant.
- 54.23 *inculcantes*: < *incolco*, “drum (an accusative) into (a dative).”
- frigidissimas*: here, “very feeble.”
- iactitant*: “fling.”
- 54.24 *quintus actus*: an allusion to the five acts in a comedy (Lijster).
- Hic*: adverb, “here.”
- Speculo . . . Historiali*: “Mirror of History,” a popular late-medieval collection of various materials by Vincent of Beauvais, a Dominican friar, covering the history of the world from Adam to the thirteenth century.
- Chimaeram*: < *Chimaera*, a composite mythological animal.
- absoluunt*: “complete.”
- “*Humano capiti*,” etc.: “*Humano capiti ceruicem pictor equinam/ iungere si uelit . . .*” (Horace, *Ars Poetica* 1-2).
- 54.25 *nescio quibus*: “some people.”
- ingressum . . . esse oportere*: indirect statement.
- referat*: < *refert*, “it makes a difference.”
- dici . . . intelligat*: indirect statement after *referat*.
- utendum esse*: impersonal (*AG* 500.3).
- 54.26 *presse*: adverb, “in a subdued manner.”
- Iures*: potential subjunctive.
- elleboro*: “hellebore,” a plant used to treat insanity.
- perinde . . . clames*: “just as if it does not matter when you shout.”
- Folly chooses to see this as a characteristic of insanity.
- contentione*: < *contentio*, “vigor (in speaking), raising (of the voice)” (*OLD*, 2b).
- spiritu defectos*: “out of breath, winded.”
- 54.27 *feri mentionem*: indirect statement.
- eoque*: “and therefore.”
- ὦ φίλη Ἀφροδίτη: “O dear Aphrodite.”
- ὄνον πρὸς τὴν λύραν: See on 25.1.
- mordent*: “bite,” i.e., criticize.
- titillent*: “tickle.”
- παρησιάζεσθαι*: “to speak freely.”
- 54.28 *actio*: “delivery.”
- qui . . . putant*: object of *inueniunt*.
- 54.29 *Quod*: connecting relative; = *et hoc*.
- quod . . . soleant*: causal clause; the subjunctive expresses a supposed or suggested reason (*OLD* s.v. *quod*, 11b).

illi: sc. *mercatores*.

male partis: “ill-gotten”; *partis* is ablative with *rebus*.

cum: correlative with *tum*.

effundere: here, “vent (their feelings).”

in: “against.”

stomachantur: < *stomachor*, “be indignant,” + internal accusative.

54.30 cum . . . exerceant: *cum* causal clause.

quandam: “as it were.”

Paulos atque Antonios: hermit saints.

55.1 iuuat: sc. *me*.

aulicis: < *aulicus*, “(of the) court.”

simplicissime = aperte (Lijster).

color: < *colo*, “worship, revere.”

ingenuis: < *ingenuus*, “generous, frank”; modifies *regibus* and *principibus*.

nonnihil attingere: “to touch upon not a little,” depends on *iuuat*.

semunciam: small coin; translate, “two cents’ worth.”

uita: ablative of comparison.

55.2 parandum [sc. esse] imperium: indirect statement.

quisquis . . . perpenderit: subject of *existimabit*.

quam . . . sustineat: indirect question.

qui . . . uelit: subject of *sustineat*.

agere: “act, play the part of.”

Eum . . . gerere: indirect statement after understood *secum perpenderit*; and so throughout this passage.

discedere: sc. *oportere*.

nec latum digitum: accusative of extent, “not even a finger wide,” i.e., not even to the least extent. “The saying is proverbial” (Lijster).

55.3 praestandam esse: < *praesto*, “vouch for” (OLD, 14).

salutare: “salutary, wholesome.”

innocentia: ablative.

cometa: comets were thought to portend great ruin or destruction.

perinde: “in the same way.”

manare: here, “spread.”

55.4 principem: “prince.”

eo loco: “in such a place.”

grauis: modifies *pestis*.

protinus: adverb, “at once.”

quod . . . adferat: *quod* “the fact that” clause within indirect statement, in apposition to *hoc*.

quod genus: “for example” (OLD s.v. *genus*, 13b).

hoc: ablative, “because of this.”

enitendum [sc. *esse*]: impersonal: "it must be striven for," i.e., he must strive; *aduigilandum* is likewise impersonal.

necubi: "lest on any occasion."

cesset: < *cesso, cessare*, "be remiss."

55.5 capiti imminere: "hovers overhead."

sit: part of the present periphrastic subjunctive with *exacturus*, < *exigo*, "demand."

tanto seuerius: "the more strictly."

quanto praestantius: "the more prominently."

55.6 permittunt: "give (to another) to deal with as he wishes" (*OLD*,

3).

ipsi: sc. *principes*.

quid . . . sollicitudinis: "any care."

caballos: "riding horses."

conuerrant: < *conuerro*, "sweep up."

fiscum: < *fiscus*, "moneybag," esp. of a king.

id: "(they do) this."

titulis: < *titulus*, "ostensible motive, pretext" (*OLD*, 5b).

etiam si: sc. *hoc*.

55.7 data opera: "of set purpose."

quales: sc. *principes*.

osorem: "hater."

nihil minus quam: "nothing less than, least of all."

55.8 torquem: "necklace."

indicantem: "pointing to, indicating."

55.9 gestamina: < *gestamen*, "something worn or carried on the body."

puDESCat: sc. *eum*; < *puDESCO*, inceptive form of *puDEO*, "feel ashamed."

nasutus: "witty, satirical, sharp."

56.1 proceribus: < *proceres*, "leading men of a country or society."

aulicis: < *aulicus*, "of or pertaining to a court."

commemorem: deliberative subjunctive.

quibus: ablative of comparison.

addictius: "more bent on mischief."

modestissimi: sc. *sunt*.

quod . . . concedunt: in apposition to *hac . . . re*.

contenti . . . circumferre: adjective with epexegetical infinitive, "content to carry around," i.e., wear.

56.2 Hoc: ablative of cause; translate, "the following."

salutare: sc. *eum*.

subinde inculcare: "constantly to drive home (a point)," i.e., to repeat incessantly.

perfricuerint: < *perfrico*, “rub all over”; idiom, *perfricare faciem*, “wipe the blushes from one’s face, abandon shame.”

56.3 Phaeacas . . . sponsos: *sponsos* is not in apposition to *Phaeacas*; Folly hurls two successive epithets at the courtiers — a double barrage of antonomasia: the Phaeacians of King Alcinous’s court (*Odyssey*, Bks. 6-7) lived quite luxuriously; to their ruin, the freeloading suitors of Penelope (*Odyssey*, *passim*) took advantage of the absent Odysseus’s hospitality till his vengeful homecoming.

sacrificulus: “priestling”; sc. *est*.

propemodum cubantibus adhuc: “(for them) just about still lying in bed.”

sacrum: “the Mass.”

56.4 ientaculum: “breakfast.”

sub id: “directly after that” (*OLD* s.v. *sub* 24).

laterunculi: “dominoes.”

scorta: “prostitutes.”

inficetiae: “stupid jokes.”

merenda: “afternoon snack.”

56.5 saginator: “rather fed up.”

μεγαλορρημιουοῦντας: accusative plural, “big-talkers, boasters.”

nymphas: “maids, women” (of the court).

hoc . . . propior . . . quo . . . longiorem: “the nearer, the longer.”

caudam: “tail, train (of a garment).”

cubito: ablative of means, “with his elbow.”

baiulat: < *baiulo*, “carry.”

57.1 institutum: “habuit”; accusative.

summi pontifices: “popes.”

gnauiter: “diligently.”

uitam: sc. *admonet*.

undiquaque: “from every point of view whatsoever.”

sibi uelit: “means.”

utrunque fastigium: “both tips” (of the bishop’s miter).

instrumenti = testamenti.

57.2 chirothecis: “gloves.”

pedum: “shepherd’s crook.”

crediti: “entrusted.”

praelata crux: “cross carried before” a bishop in procession (hence “prelate” as an alternative term for a bishop), as if a banner carried before the commander in battle.

57.3 episcopi: appositional genitive after *uocabulum*.

quid sonet: indirect question; *sonet*: “expresses, denotes.”

episcopi: < *episcopus*, etymologically, “one who watches over, an overseer.”

- episcopus agunt:** “play the overseers/bishops.”
- οὐδ’ ἄλοοσκοπιῆ:** “nor [is there] a careless watch.” See *Iliad* 10.515.
- 58.1 cultu:** “dress, clothing.”
- 58.2 purpura:** “purple robes.”
- sinuosa capacitate:** describing the outer garment, “capacity full of folds,” i.e., ample folds.
- reuerendissimi:** a title for cardinals of the Sacred College.
- mulam:** “she-mule,” a cardinal’s means of transportation.
- una = sola.**
- subueniendum:** < *subuenio*, “come to the aid of”; + dative.
- increpandum:** < *increpo*, “chide, rebuke.”
- nedum:** “not to speak of.”
- 58.3 quorsum:** here, “to what end? for what purpose?”
- opes:** sc. *sunt*.
- uicem gerentibus:** “performing the turn,” i.e., duty; dative of reference.
- ambirent:** < *ambio*, “canvass for.”
- certe:** “at least.”
- cuiusmodi:** “of which sort.”
- 59.1 Christi uices:** the popes were “vicars” of Christ on earth.
- in terris:** “in the world.”
- afflictius:** sc. *eis* (ablative of comparison).
- emptum:** “once it is bought.”
- tueatur:** sc. *quis*.
- 59.2 Quantum . . . commoditatum:** object; *commoditatum* (“conveniences, advantages”), partitive genitive.
- abstulerit:** sc. *sapientia*.
- mica:** “grain”; sc. *abstulerit*. See Matthew 5.13.
- tantum opum . . . tantum uoluptatum:** objects of understood *abstulerit*; *opum* and *uoluptatum* are partitive genitives.
- 59.3 nundinas:** < *nundinae*, “market, fair.”
- paucis:** sc. *uerbis*.
- inducet:** sc. *sapientia*.
- futurum [sc. esse] ut . . . adigentur [59.4]:** anacoluthon; so much intervenes that the expected subjunctive — *adigentur* — is replaced by a summarizing future indicative, *adigentur*.
- copistae:** “copyists.”
- promotores:** “prosecutors.”
- mulotribae:** “mule grooms.”
- equisones:** “horse grooms.”
- lenones:** “procurers.”
- mollius:** < *mollis*, “womanish, effeminate” (*OLD*, 15); Folly has almost mentioned pederasty (Lijster).

59.4 adigentur: Plural because of the collective impact of all the plural nouns earlier, though in strict grammar the subject is the singular *turba*.

sedem: “seat”; here, “see,” an official seat of a bishop. Folly has just described the Curia Romana, i.e., the Vatican administration.

famem: “starvation.”

ipsos . . . reuocari: accusative and infinitive in apposition with *facinus*.

peram: “knapsack.”

59.5 Petro et Paulo: Peter, the head of the Apostles and traditionally regarded as the first pope; Paul, the Apostle to the Gentiles. Because of their guidance and hard work the Church took root in the first century A.D.

satisfactum [sc. esse]: impersonal; “that sufficient attention has been given,” + dative.

59.6 Priscum et obsoletum: “archaic and out-of-date.”

temporum: predicate genitive of characteristic.

edere: sc. *est*, and so throughout this section.

egere: infinitive.

oscula: governed by preposition *ad*.

59.7 Restant: < *resto*, “remain.”

ac: explanatory.

dulces: sarcastic.

harum . . . benigni: “generous with these” (benedictions); for *benignus* with the genitive, see *OLD*, 1b.

Paulus: Epistle to the Romans, 16.18. Paul advises avoiding dissenters, “for people of this sort do not serve . . . Christ but their own belly, and through sweet talk and blessings lead astray the hearts of the innocent.”

aggrauationes: i.e., of excommunication (Latham).

ultrices picturae: “avenging pictures,” portraits displayed at Rome of those excommunicated from the Church, showing them already suffering the tortures of the damned (Lijster).

Quod: connecting relative; antecedent, *fulmen*.

59.8 Cuius . . . uox: “this saying of his” (i.e., of Peter). See Mat. 19.27.

portitoria: “import/export taxes.”

accensi: sc. *sunt*.

profligatis: < *profligo*, “defeat decisively.”

59.9 abolescere: here, “to be forgotten, to be wiped out (from memory).”

quaestuariis: “venal.”

alligant . . . adulterant . . . iugulant: sc. *Christum*.

59.10 Cunque . . . sit: *cum* concessive clause.

- immitti:** sc. *bellum*; indirect statement.
morum luem: “corruption of morals.”
59.11 nihil: “not at all.”
cohaereat: < *cohaereo*, “be connected.”
omissis: < *omitto*, “leave undone.”
tantum: “only.”
quicquam: adverbial accusative, “in any respect, at all.”
59.12 excogitata uia: ablative absolute.
stringat: “draw.”
manente . . . caritate: ablative absolute.
nihilominus: “none the less, just the same.”
proximo: “neighbor.”
60.1 adhuc: “still.”
cultu: i.e., religious garb.
satrapas: “Persian provincial governors,” and so, secular rulers.
60.2 ducens: “considering.”
praesulum: “presiders, leaders.”
sanctimonia: sarcastic.
decimis: “tithes.”
quo . . . territent: relative purpose clause.
plus . . . deberi: indirect statement.
legantur: < *lego*, “read.”
60.3 Nec saltem: “nor even.”
uertex rasmus: “shaven top of the head,” i.e., tonsure.
suo officio: ablative after *perfunctos*.
perstrepunt: “shout, yell.”
60.4 ut . . . uigilent: in apposition to *hoc*.
quid: sc. *est*.
sarcinae: partitive genitive; “burden.”
aliis . . . tradunt: sc. *quid sarcinae*; *aliis* is dative, indirect object.
Siquidem: “indeed.”
quemadmodum: correlative with *ita*.
modestiae causa: sarcastic.
60.5 commercii: genitive with *nihil*.
saeculares: the regular term for clergy not belonging to a specific religious order (*regulares*).
arctiores: “stricter.”
60.6 Carthusienses: the Carthusians. “He has attributed much to this order, hinting nevertheless that among them there is more of ceremonies than of true piety. This indeed even they admit who among them are the more sensible” (Lijster).
adeo: “to such an extent.”
nimum: “too, excessively.”

60.7 **instituti**: “course of action, program,” i.e., Folly’s declamation; predicate genitive of characteristic.

excutere: here, “scrutinize.”

ne . . . uidear . . . neue . . . existimet: negative purpose clauses.

quo . . . fieret: relative purpose clause.

palam fieret: “be made clear that.”

61.1 **quo pacto**: “how.”

Rhamnusia: i.e., Nemesis.

fortunatrix: “dispenser of fortune.”

contra: “on the other hand.”

61.2 **Timotheum**: “Timotheus,” Athenian general, nicknamed the Lucky.

ἡ εὐδοντος κύρτος αἴρει: “the trap of the sleeping [owner still] catches [fish].”

γλαῦξ ἕπττατα: “the owl is flying,” said when luck is on one’s side.

illa: i.e., the following three proverbial phrases.

ἐν τετράδι γεννηθέντες: “born on the fourth,” bad luck.

equum . . . Scianum: “the Sejanian horse,” bad luck.

aurum Tolosanum: “gold of Toulouse,” bad luck.

προρομιάζεσθαι: “to speak in proverbs.”

Erasmi mei: self-referential. His *Adages*, a book which he constantly expanded, discusses thousands of proverbs and common expressions.

suppilasse: < *suppilo*, “filch, pilfer, rifle.”

61.3 **cordatos**: “sensible.”

πᾶς ἐπιφθω κύβος: “let every die have been cast.”

timidulos: predicate; sc. *homines*.

sapientibus . . . cum paupertate . . . rem esse: idiom, *res est mihi cum*, “I am concerned with, have to deal with.”

neglectos . . . inuisos: sc. *sapientia reddit*.

admoueri: here, “promoted.”

61.4 **meos illos ac gemmeos deos**: *ac*, as a connective between adjectives, need not be translated, “those bejeweled gods of mine”; gods here = “bigshots.” “He means, if I am not mistaken, courtiers noted for their jewels” (Lijster).

lucris: genitive with *quid*.

negotiator: predicate, “as a businessman.”

uel tantuli: genitive of value, “even so little.”

faciet: here, “values.”

61.5 **bubalus**: “buffalo.”

puellae: “girl friends,” nominative.

61.6 **quoquo** [“no matter in what direction”] . . . **uertas**: relative protasis, future less vivid (*AG* 519).

praesentibus nummis: “by ready cash.”

uti: correlative with *ita*.

61.7 legulei: “legal eagles.”

me . . . allegare: indirect statement; *allegare:* here, “to plead, adduce in support of a plea.”

οὐδὲν πρὸς ἔπος: “nothing to the verse,” i.e., nothing pertaining to the argument.

62.1 illud omnibus . . . persuasum est: impersonal passive construction (with demonstrative as subject); translate, “everybody has been convinced of the following.”

prouerbio: ablative of means.

res: “reality, truth.”

simulationem esse: subject of understood *est*.

stultitiam . . . summa est: from the *Moral Distichs* of Cato (c. A.D. 290).

[*sc. in*] **loco:** “in (one’s proper) turn.”

bonum: substantive; predicate.

tantum laudis: “so much praise”; object of *meretur*.

62.2 Epicuri: genitive with *de grege*.

porcus: the poet Horace. See *Ep.* 1.4.16. Though in reality he was quite abstemious, Horace jokingly applied to himself this term of reproach often aimed at the Epicureans for their excesses. For this passage, see also *Odes* 4.12.27-28 and *Ep.* 2.2.126-28.

ringi: < *ringor*, “show one’s teeth (in annoyance),” i.e., like a cynical philosopher (*OLD*).

νήπιος: “foolish.”

62.3 Quid: *sc. est*.

Iliadis: appositional genitive.

bonum . . . esse: indirect statement.

laus illa Ciceronis: See *Epp. ad Fam.* 9.22.4.

quo . . . hoc: “the . . . the . . .”

63.1 horum: “of these” (preceding examples).

si uidetur: *sc. uobis*, “if it seems right to you, if you approve.”

siue: “or rather.”

ueniam . . . praefatae: idiom, *ueniam praefor*, “open with a request for indulgence”; *praefatae*, nominative plural perfect participle with virtual present force.

ut . . . uelint: substantive clause of result in apposition to *ueniam*.

63.2 magis conueniet optare ut: “it is more suitable to desire that”; + subjunctive.

ago: “play the part of.”

spinas: “thorns, prickles.”

Sorbona: the Sorbonne, a college of the University of Paris; founded in 1257, it was an important center for theological studies, quite conservative in its views.

quouis: “any (you like/at all).”

hystrice: “porcupine”; ablative of comparison.

erinaceo: “hedgehog.”

ἐς κόρακας: “to the crows,” i.e., to hell.

63.3 liceat: sc. *nobis*.

ornatus: “costume, outfit.”

ream agat: “consider guilty.”

clanculum: adverb, “stealthily.”

compilauerim: < *compilo*, “steal (from another writer).”

quae . . . teneam: relative causal clause.

diutina . . . consuetudine: ablative of means.

arctissima: “very close, very close-knit.”

63.4 subnotarit: < *subnoto*, “take special note of.” Lijster mentions an epigram in which Priapus is said to have learned a smattering of Homer poorly.

tenuerit: *teneo* is often used in such contexts to mean “remember.”

conuictu: < *conuictus*, “living together.”

sermonem: “speech, manner of communicating.”

calluerit: “learned (from experience).”

63.5 bonis auibus: “with good birds,” i.e., happily, auspiciously.

praedicat: < *praedico, praedicare*, “declare.”

quos . . . contigerit: “whom I do not at all know whether it has happened for anyone to see.”

ingenu: “frankly.”

63.6 superius: “higher,” i.e., previously.

ad Ecclesiasten: 1.2; 12.8.

Hunc . . . sensisse [“meant”]: indirect statement.

63.7 addentem: antecedent, *hunc*.

album . . . calculum: “white stone,” used in balloting in Roman elections to signify a “yes” vote.

cuius: “of whom,” i.e., Cicero.

illud: sc. *dictum*. See on 62.3.

Ecclesiasticus: author of one of the deuterocanonical books of the Old Testament; sometimes called Sirach, and not to be confused with Ecclesiastes, whose book is canonical.

innuit: subject is *Ecclesiasticus*.

mutatur: passive as reflexive.

competere: “belongs to, befits,” + dative.

interpretantur: sc. *theologi*.

63.8 astipulatur: < *astipulo*, “support in an argument,” + dative.

quod . . . negat: *quod* “the fact that” clause, subject of *astipulatur*.

Christus in euangelio: Mat. 19.17.

Salomon: Proverbs 15.21.

63.9 apponit: < *appono*, “supply, add (to).” This and the next two quotations are from Ecclesiastes (1.18, 7.4, 1.17).

An non = nonne.

contionator: “preacher.”

satis habuit: idiom, *satis habere*, “consider it sufficient, be content with” + infinitive (*OLD* s.v. *satis* 4); *habuit* = *habuisset* (Woodcock 200i).

mihi: “in me,” after *fidei*.

parum . . . fidei: “too little trust”; subject of *habetur*.

63.10 loco: “passage.”

illud: “the following.”

animaduertendum: sc. *est*.

pertinere quod . . . posuit: *quod* “the fact that” clause as subject accusative of *pertinere*; together, accusative + infinitive in apposition to *illud*.

posteriore: “later (in the sentence)”; here, “last.”

ordinem: here, “order of priority or preference.”

ut . . . obtineat: substantive clause of result in apposition to *hunc . . . ordinem*.

euangelici praecepti: Mat. 19.30.

63.11 stultitiam . . . esse: indirect statement after *testatur*.

et: adverbial.

liquido: adverb, “clearly.”

prius: take with *quam*.

εἰσαγωγή: “stating of the argument.”

63.12 τὴν ἐπὶ θύραις ὑδρίαν: “the water bucket at the doorway,” i.e., something inexpensive is left unguarded.

refert: “mentions.”

An: “can it be that . . .”

63.13 caenum: “mud”; here, “worthless stuff.”

in propatulo: “in the open part of the house” (i.e., that accessible from the street).

ipsius: sc. *Ecclesiastici* (20.33).

63.14 Quid quod: “what about the fact that . . . ?”

candorem: “kindness.”

cum ipse . . . sit: *cum* causal clause.

candoris: predicate genitive.

63.15 regem: i.e., Solomon.

Corinthiis: 2 Cor. 11.23.

stultitia: ablative of respect.

63.16 qui . . . ceu cornicum, oculos student configere: idiom, *cornicum oculos configere*, “to pierce the eyes of crows,” i.e., to catch them unawares (something quite difficult to do).

cuius gregis: connecting relative, “and of this flock.”

honoris causa: “with due respect.”

63.17 citationem: “quotation”; accusative of exclamation.

diuersa . . . quam: “different from,” i.e., other than.

mens: sc. *est*.

agit: historical present, = *egit*; < *ago*; here, “argue.”

ut . . . haberetur: in apposition to *hoc*.

iactabundus: “given to boasting.”

63.18 Id: subject accusative of *uideri*.

cum . . . uellet: *cum* concessive clause.

ut arrogantius: “as too arrogant.”

praemunūt: “strengthens (a case) in advance.”

minus: “not so very.”

ut . . . proloquantur: in apposition to *priuilegium*.

63.19 ipsis: sc. *Graeculis*.

ἢ τὸν Δία: “by Zeus.”

trilinguibus: “speaking three languages,” i.e., Hebrew, Greek, and

Latin.

pluris: genitive of value.

graculos: “grackles,” a type of blackbird, picked merely for the pun.

63.20 cum: introduces *cum* temporal clause; the verb is *facit* several lines down.

gloriosus: both “glorious” and “boastful” (Lijster).

theologus: Nicholas of Lyra, Biblical exegete (d. 1349). The quotation below is genuine.

continuo: “at once.”

Graecum . . . scomma: “Greek taunt or jest” (Latham).

ὄνος λύρος: See on 25.1.

magistraliter et theologaliter: “masterfully and theologerfully”; the second adverb is a neologism, making with the first a mocking jingle.

quod: “something which”; *quod . . . poterat* is in apposition to the idea contained in *nouam addit sectionem*.

63.21 idem: masculine.

alio delabitur: “slips into a different position.”

64.1 tueor: “protect from attack.”

ius . . . theologorum: predicate.

ceu pellem: “like a piece of leather.”

extendere: subject of *sit*. See St. Augustine, *Conf.* 13.15.16.

cum: “seeing that.”

pugnent: here, “clash, be contradictory.”

πενταγλώττω: “knowing five languages.”

Hieronymo: “Jerome,” the most learned late antique translator and interpreter of scripture.

cum Athenis: See Acts 17.22-31.

titulum: “inscription.”

torqueret: sc. *Paulus*.

64.2 causae: dative, “case, argument.”

fueraut offectura: “would have interfered with.”

decerperet: < *decerpo*, “pick off, cull”; subjunctive continues the subordination of the *cum* clause in the previous sentence by giving further circumstances.

nonnihil immutata: “somewhat transformed.”

siquidem: “inasmuch as.”

habebat: here, “be in (such and such) a way” (*OLD*, 21b).

diis ignotis: transformed by Paul into *ignoto deo*.

64.3 huius: i.e., Paul’s.

οἱ τῶν θεολόγων παῖδες: “the children of the theologians,” i.e., the theologians themselves (Lijster).

huic: dative of separation.

reuulsa: modifies *uerbula*, object of *accommodant*.

deprauata: “twisted, distorted.”

licet . . . faciant . . . reclamant: compound concessive clause.

ea: sc. *uerba*.

64.4 succedat: potential subjunctive < *succedo*, “turn out well,” + dative of advantage.

posteaquam . . . expresserit: perfect subjunctive where the perfect indicative is the norm.

magnus ille: Nicholaus of Lyra, again.

effutiueram: < *effutio*, “utter foolishly or irresponsibly.”

Lucae: Luke 22.35-36.

quam . . . conuenit: “as is suitable (for),” + dative (*igni*).

boni clientes . . . patronis: a Roman social practice; in return for the protection of a patron, clients would render loyal service, especially in time of crisis.

quanta . . . ope: “with as much effort as possible.”

συμμοχεῖν: “be an ally, fight side by side.”

64.5 percontatus est: < *percontor*, “ask (somebody something).”

non instructos: “unequipped.”

muniret: sc. *eos*.

ubi negassent: perfect indicative is expected, but the subjunctive continues the recounting of circumstances.

habet: sc. *gladium*.

64.6 perspicuum: “clear, evident.”

sit: potential subjunctive.

sentiat: sc. *Christus*.

exarmet: < *exarmo*, “disarm.”

64.7 parent: subjunctive, continuing the idea of purpose.

grassantur: “prowl.”

affectus: accusative.

cordi sit: idiom, *cordi esse alicui*, “be dear or pleasing to someone.”

64.8 commutata . . . sententia: ablative absolute.

quod: “because.”

oratores: “spokesmen.”

βασιλευσικῶς: “royally.”

superioris institutionis: “of his earlier teaching.”

64.9 fore: sc. *eos*.

cum . . . affligerentur: *cum* concessive clause.

diuendita: < *diuendo*, “sell off.”

emi: sc. *gladium*.

64.10 quemadmodum: correlative with *ita*.

nomine: “category.”

marsupii: appositional genitive, “pouch.”

ballistis: “crossbows.”

praedicationem: “preaching.”

64.11 Loculis . . . uidulis, et sarcinis: “strongboxes, satchels, and bundles.”

impransis: “without breakfast.”

quod . . . iubeat . . . quodque . . . sit auditum: in apposition to *illud*.

fando sit auditum: idiom, *fando audire*, “to learn of by hearsay, hear tell of.”

utique: “without doubt, for certain.”

hic: sc. *theologus*.

64.12 alius: The identity of this writer is not certain, but he may be a fourteenth-century theologian named Jordanus of Quedlinburg.

tentoriis: “tents.”

Habacuc: i.e., Habakkuk 3.7.

pelles: “skins” used to make tents.

Bartholomaei excoriati: “Bartholomew flayed”; one of the twelve Apostles; as a missionary to Armenia he aroused the resentment of native priests, who succeeded in having him flayed and decapitated (from the *Breuiarium Romanum*).

64.13 magno stomacho: “with great vexation,” i.e., in high dudgeon.

correptionem: “rebuke, censure.”

deuita: imperative < *deuito*, “avoid, shun.”

64.14 etiamnum: “still, as yet.”

successit: “went on.”

Τενέδιος . . . συνήγορος: “Tenedian lawyer,” one who expeditiously settles a case. “Drawn from the Ax of Tenedos [see on 53.3], which was accustomed to sundering a false charge immediately” (Lijster).

et: explanatory.

irrefragabilis: “indisputable” (Latham).

64.15 Mirari: historical infinitive.

pedibus . . . peronatis: “with booted feet, with feet in running shoes,” i.e., in a hurry.

טִישְׁפִּי: “mechashephim,” Hebrew for “magicians, wizards”; Folly’s point is that *malefici* is an incorrect translation.

65.1 nec Chrysippi nec Didymi: prodigious ancient writers: reputedly, Chrysippus the Stoic wrote hundreds and Didymus the grammarian thousands of books.

Illud: retained accusative; “the following.”

admonitos [esse]: “for [you] to have been reminded of.”

cum . . . licuerint: *cum* causal clause.

σκιώη θεολόγῳ: dative, “a figwood theologian”; figwood connotes effeminacy (Lijster).

minus: “not quite.”

ad Paulum: the quotations from Paul in this passage come from 2 Cor. 11.19, 11.16, 11.17; 1 Cor. 4.10, 3.15, 1.25, 1.18.

65.2 praeconia: < *praeconium*, “praise.”

ut: “as.”

oppido: adverb, “utterly, altogether.”

apud Lucam: See Luke 24.25.

65.3 uideatur: potential subjunctive in indirect question.

hominibus: ablative of comparison, “than humans,” i.e., than that of humans.

Origenes: Origen, a Greek Father of the Church (185-254).

obsistit: < *obsisto*, “impede”; + *quominus*, “block somebody from doing something.”

in psalmis mysticis . . . Christus: according to patristic and medieval tradition, much of the Psalter is interpreted as prophetic of Christ and, often, actually spoken as if by Christ. The underlying allegoresis is justified by the belief that the Psalms were all written by David, who is the Old Testament figure who most closely prefigures the messianic king. The psalm quoted here — Psalm 68(69).6 — is doubly messianic, since several verses are quoted in the New Testament, one at least by Jesus himself; the present quotation applies to Jesus Christ in that he took upon himself the fallible (i.e., foolish) nature of a human being.

65.4 neque . . . temere est quod: idiom, “it is not without reason that, not for nothing that.”

impense: “excessively, very much.”

Iulius Brutum et Cassium: “Yond Cassius has a lean and hungry look.”

nihil: adverb, “not at all.”

σοφούς: “wise men.”

nitentes: < *nitor*, “rely (on),” + dative.

65.5 Paulus: See 1 Cor. 27.21.

Quin: “indeed.”

prophetae: See Isaiah 29.14 (quoted in 1 Cor. 1.19).

agit: sc. *Christus*.

celasset: < *celo*, “hide,” + double accusative.

65.6 νηπίους: dative, “infants,” as well as “fools.”

σοφοῦς: “wise.”

incessit: < *incesso*, “assail.”

uulgus: sc. *sed*.

Vae uobis: See Mat. 23.13ff.

brutorum: < *brutus*, “brute, devoid of intelligence.”

65.7 cum . . . potuisset: *cum* concessive clause.

milui: < *miluus*, “kite,” a predatory bird.

hinulorum: < *hinulus*, “hinny,” offspring of a male horse and a female ass.

65.8 animante: ablative of comparison.

προβάτειον ἦθος: “character of sheep.”

quod . . . solere: indirect statement.

admonet: “he suggests.”

bardos: “stupid, dull.”

Quinetiam: “and furthermore.”

Ecce agnus Dei: See John 1.29.

65.9 quo . . . subueniret: relative purpose clause.

cum . . . esset: *cum* concessive clause.

habitu: < *habitus*, “lifestyle.” See Philippians 2.7.

peccatum: predicative. See 2 Cor. 5.21.

mederetur: < *medeor*, “heal,” + dative.

65.10 sinapis: genitive, “mustard seed.”

rerum . . . carentium . . . agentium: in apposition to *puerorum . . . passerculorum*.

qua essent . . . oratione usuri [sc. *sint*]: indirect question.

interdicit: “forbids,” + *ne* and the subjunctive.

sed: sc. *ut*, introducing a purpose clause.

65.11 interminatur: < *interminor*, “forbid (with threats).”

improbat: < *improbo*, “disapprove (of).”

Quem . . . secutus: “and following him.”

diuus Bernardus: St. Bernard of Clairvaux (1090-1153).

scientiae montem: predicate.

65.12 uideatur: potential subjunctive.

esse . . . stultitiam: indirect statement in apposition to *argumentum*.

quod: “because.”

sapienti: sc. *sed*.

- ignoscitur:** impersonal passive, “forgiveness is not given”; + dative.
- patrocinio:** here, “argument in defense, excuse, plea.”
- uxoris:** This should read *sororis*; *si satis commemorari* is ironic.
- Obsecro:** the first of three Old Testament quotations: Num. 12.11, 1 Sam. 26.21, 2 Sam. 24.10.
- deprecatur:** “averts by entreaty.”
- 65.13 impetraturus** [sc. *esset*]: “obtain by entreaty.”
- obtruderet:** < *obtrudo*, “shove in the way,” here, “make obvious.”
- quod . . . practexuit:** in apposition to *illud*.
- Pater:** See Luke 23.34.
- Paulus:** See 1 Tim. 1.13.
- incredulitate:** “unbelief.”
- 65.14 Pro nobis facit:** “does for us,” i.e., helps my case.
- Delicta:** See Psalm 24(25).7.
- numero multitudinis:** “in the number of the many,” i.e., in the plural.
- 66.1 pueros . . . gaudere . . . -que . . . esse proximos:** indirect statement in apposition to *illud*.
- 66.3 Quod:** connecting relative, “and this.”
- Quo = et eo,** “and therefore.”
- minus:** “not so very.”
- musto:** < *mustum*, “juice still in the process of fermenting into wine, new wine.”
- Paulus . . . Festo:** See Acts 26.24.
- 66.4 τὴν λεοντῆν:** “the lion’s skin”; to don the lion’s skin is to make a show of bravery.
- illud:** “the following” (+ indirect statement).
- Absit inuidia uerbis:** “may envy be far from my words,” i.e., if I may be forgiven for saying so.
- expendite:** “weigh, consider.”
- uinculis:** ablative of means.
- huius:** sc. *corporis*.
- praepediri:** sc. *animum*; < *praepedio*, “bind (the hands or feet)”; here introduces a clause of hindering: *quominus . . . possit*: “that it may not . . ., (preventing) it from being able . . .”
- sunt:** “exist.”
- 66.5 definit:** sc. *Plato*.
- meditationem:** < *meditatio*, “rehearsal, practice, planning.” See Plato, *Phaedo* 64a.
- quod:** “because.”
- ea:** i.e., philosophy.
- quod idem:** “which same thing,” i.e., and this same thing.
- quamdiu:** relative, “as long as.”
- in libertatem asserere sese:** “to assert one’s claim to freedom.”

quasi: “as it were.”

66.6 morbo uitioque: ablatives of cause.

id inde [“thereupon”] **accidere:** indirect statement.

quod . . . incipit: in apposition to *id*, “that.”

66.8 fugituo: dative after *accidere*.

illos . . . falli: in apposition to *quod*.

66.10 putamina: “egg shells.”

habent . . . possidentes: 1 Cor. 7. 29.30.

66.11 gradus: plural.

ut: “such as.”

ueluti: “for instance.”

66.12 obbrutescunt: “become dull or stupid.”

ut . . . biberint: in apposition to *quod*.

66.13 commercii: genitive with *plus*.

bellum: sc. *est*.

piis: dative of the possessor.

nonnihil: “not a little.”

66.14 nisi quatenus: “except to the extent to which.”

tanquam: “as.”

66.15 Velut: “for instance.”

tantum: “only.”

affectibus: dative of separation.

ceu minus iam: “as if no longer.”

enitatur: < *enitor*, “struggle up.”

66.16 synaxi: See on 53.4.

66.17 id uocabuli: “that of term,” i.e., such a term (e.g., *insane*).

67.3 hoc: ablative; “because of this.”

faciet: sc. *spiritus*.

ad: “for the purpose of.”

potentiore: agrees with *Mente*.

67.4 nisi quod: “save insofar as.”

patietur: < *patior*, “experience.”

tum demum . . . cum: “then only . . . when.”

contigit: < *contingo*, “come along as,” + predicate nominative (*OLD*, 8d).

contigit [present tense, completed aspect] . . . **donabuntur = contigerit** . . . **donabuntur**; the correlatives, *tum demum* . . . *cum*, cause the future to influence the perfect.

uelut: “as it were.”

umbra: here, “foreshadowing.”

67.5 stillula: “little drop of liquid.”

ad: “at.”

praestant: “surpass, are superior to.”

propheta: possibly, *two* prophets, Isaiah 64.3 and Jeremiah 3.16; Paul freely combines these two sources at 1 Cor. 2.9, where the context is the “hidden wisdom of God.”

sc: indirect reflexive, “Him.”

commutatione: “change”; ablative of means.

67.6 Hoc: object of *sentire*.

quibus: antecedent, *ii*.

humano more: ablative of description.

dant: “utter, produce” (*OLD* s.v. *do*, 26).

67.7 tanquam: “as if.”

plorant: “grieve, are distressed”; with accusative and infinitive.

hoc . . . genus: internal accusative with *insanire*.

68.1 ὑπὲρ τὰ ἔσκεμμένα πηδῶ: “I am leaping beyond the things planned.”

petulantius: “more saucily.”

dictum: *sc. esse*.

memineritis: jussive subjunctive.

πολλάκι τοι καὶ μωρὸς ἀνὴρ κατὰ καιρίον εἶπεν: “often, you know, even the foolish man (= adult male) speaks in season.”

68.2 etiamdum: “still.”

farraginem: < *farrago*, “hodgepodge.”

uetus illud: “there’s that old saying.”

μισῶ μνάμονα συμπόταν: “I hate a drinking buddy with a memory.”

μισῶ μνάμονα ἀκροατήν: “I hate a listener with a memory.”

uiuite, bibite: fitting pun.

mystae: “initiates, votaries.”

