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ERASMUS'S PARABOLAE SIVE SIMILIA:
AN ENGLISH TRANSLATION WITH A CRITICAL INTRODUCTION

DISSERTATION
Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By
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1972

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I

The Parabolae in the Work of Erasmus

Parabolae Sive Similia is one of Erasmus's educational treatises written between 1500 and 1514 in which he demonstrates his interest not only in style, that is, in the best Latin style, but also in the philosophical content of the material presented to the student in the process of his acquisition of a good style. His English admirers imbibed this interest freely and developed it in their own way, thereby paying highest tribute to the greatest Renaissance humanist to grace their shores.

In his own early educational experience Erasmus had been brought into contact with early streams of humanism that provided him with positive and negative examples of how to learn and teach Latin. A few years after his birth in Rotterdam,¹

he was sent to the famous St. Lebuin's school at Deventer where some of his teachers were Brethren of the Common Life, a lay order founded in the late fourteenth century by Gerard Groote of Deventer and dedicated to the ideals of poverty and simple piety. The order boasts a famous brother, Thomas à Kempis whose *Imitation of Christ* is probably the fullest expression of its ethical teachings. Erasmus attended school at Deventer when the headmaster was Alexander Hegius and his assistant was John Sintheim, a scholar whose reputation as a teacher survived for almost fifty years in northern Germany. Woodward described Hegius and Sintheim as "men of true humanist instincts" who represented "the wider educational aims and more intelligent methods which the Italian masters had set forth in the famous schools of Mantua and Ferrara." Erasmus also saw the great scholar Rudolphus Agricola who did some teaching at Deventer on his return from Italy. In later years Erasmus complained bitterly about this period of his education; looking back, he wrote: "Deventer was a school still in the age of barbarism. We had the *Pater meus* (joint declension of noun and adjective) and the tenses dictated to us for learning by heart; the accidence of Ebrardus Graecista and the ridiculous verses of John Garland were read aloud. From Hegius and Sintheim the school drew some savour of true

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Letters, and so by contact with boys in Sintheim’s class I got glimpses of higher things.” From this last statement one can observe that he admitted that at Deventer he acquired a taste for learning.

After spending nine years at Deventer, he lost both parents in an outbreak of the plague, and then was sent to a Brethren school at Bois-le-Duc for two years. As a school it was worthless; probably it had declined from the high standards of piety and intellectual discipline that were characteristic of the other schools of the Brethren. Later, at the insistence of his guardian, he entered the priory of Augustinian regulars at Steyn near Gouda to become a monk. In 1542 he was ordained although he had no "true vocation for the monastic life"; however, he found some attraction in the monastery’s good library that afforded unlimited opportunity for scholarly reading. As Bainton succinctly expresses it, "Luther entered the monastery to save his soul by good works, Erasmus to enlighten his mind by good books."

The appointment of Erasmus as Latin Secretary to the Bishop of Cambrai in 1493 gave him an opportunity to gain a dispensation from residence in the monastery and above all to enter the University of Paris as a theology student. There

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3Ibid., p. 3; EE, I, p. 48. In Adagia, 339. (Quid cani et balneo?) Erasmus mentioned Hegius as his teacher and said that he learned the elements of Greek at Deventer. See also EE, I, App. VI, p. 592

4Bainton, p. 12.
he devoted himself chiefly to the study of the classics and began the serious study of Greek. It was at this point that his relations with the English and with England began when during his residence at the university he was compelled to supplement his resources by tutoring. This necessity proved in the long run advantageous to Erasmus; not only was he led to propound his educational theories in manuals, but also his circle of friends widened considerably. His first pupils were two German boys from Lübeck, Christian and Henry Northoff. Then followed three young Englishmen, Thomas Grey, Robert Fisher, and William Blount, Lord Montjoy. For the Northoff boys he began the Colloquies which circulated in manuscript form until published without his consent in 1518. To Robert Fisher he dedicated the tract De Conscrribendis Epistolis which, when finally published in 1521, became the standard manual for epistolary style for English schoolboys. To this period also belonged the first collection of Adages dedicated to William Blount in 1500. It was Blount's personal invitation that took Erasmus in 1499 on a visit to England, a visit that laid the foundation for his future relations with the scholars of English humanism. He met Sir Thomas More; he was introduced to the children of the royal family, to Prince Henry, later to become King Henry VIII, and to the princesses Mary and Margaret. He went to Oxford and met Colet who encouraged him in his study of Greek. He paid tribute to the scholars in England in a letter addressed to Robert Fisher from London on December 5, 1499: "When I hear my Colet speak,
I seem to be listening to Plato himself. In Grocin who does not marvel at such a perfect round of learning? What can be more accurate, profound and delicate than the judgment of Linacre? What has nature ever created more gentle, more sweet, more happy than the genius of More? I need not go through the list. It is marvellous how general and abundant is the harvest of ancient learning in this country, to which you ought all the sooner to return." 5

It was during his third visit to England (1509-1514) that Erasmus, in addition to his work of lecturer in Greek at Cambridge as Lady Margaret Reader in Divinity, produced several books intended for use in schools. His interest in education had been stimulated by Colet's commitment to the founding of St. Paul's School, and his contributions to this English grammar school were made directly for Colet's benefit. He had begun the De Ratione Studii, a treatise on the right method of instruction, during his days as tutor in Paris, and in September 1511 he sent it to Colet from Cambridge. It was published in Paris in 1512. Another product of the Cambridge years, the De Copia, also had its beginnings in Paris when as a Latin tutor Erasmus began to collect materials for it. After Erasmus's return from Paris in 1509, Colet urged him to dedicate the book to St. Paul's School, and he even included it as a text for study in the statutes of the school. The De Copia was published 1512, and throughout the sixteenth

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5 Nichols, I, 226.
century it became the leading text book in the schools both of England and of Europe for instruction in the amplification of Latin themes and orations.

Both Erasmus and Colet were deeply concerned with the right methods of instructing children in the rudiments of Latin; so in 1513 Erasmus, in compliance with the request of William Lily, High Master of St. Paul's School, revised the little Latin grammar that had been prepared a year or two before by Lily. A few years after the death of Erasmus, this grammar was authorized by royal proclamation for use in English grammar schools.6

Closely associated with the Adages, De Ratione Studii, and De Copia is the collection of similes, Parabolae Sive Similia, published in October 1514 shortly after Erasmus's return to the continent from England. As will be shown in the following section, Erasmus had given hints and promises of such a collection to Blount in his prefatory letter to the first book of Adages (1500). He was undoubtedly working on it during his years at Cambridge, for among the authors he was reading at that time were Plutarch and Seneca, two of the chief sources of the Parabolae.7 It seems fitting that these educational treatises that were to have so great an influence

6Woodward, pp. 21, 107.

on sixteenth century English literature should be so closely connected with English soil.

At the end of his stay at Cambridge, Erasmus was already at the height of his career as a scholar-teacher, as yet unruffled by the Lutheran conflict that was soon to swirl around him. However, he never lost his interest in education and style, for in his twilight years, as he saw his world crumble, he published the *Apophthegmata* (1531), a collection of maxims deriving primarily from the one that Plutarch made for the young emperor Trajan, and the *Ecclesiastae* (1535), a treatise dedicated to raising the standard of pulpit oratory. Both of these books were also used in England during the sixteenth century.

Before discussing the origin and nature of *Parabolae Sive Similia* it will be necessary to define *parabolae* and *similia*. These terms are the plural forms of *parabola* and *simile*, figures of speech based on comparison. The OED, a convenient reference for the twentieth century reader, defines *parabola* and records a sixteenth century definition:

**Parabola**

A comparison, a metaphor (in the widest sense); spec. a simile drawn from the present

The Greekes call it *Parabola*, which terme is also by custome accepted of us; nevertheless we may call him in English the resemblance misticall.

It defines simile and also records a sixteenth century definition:
Simile:

A comparison of one thing with another, especially as an ornament in poetry or rhetoric.

Simile is used interchangeably with similitude which the OED defines as "a comparison drawn between two things or facts; a simile." A sixteenth century definition of similitude is recorded as follows:

1553, Wilson, Rhetoric.
A similitude is a likeness when two thynges, or more then two, are so compared and resembled together, that the bothe in some one propertie seme like.

These definitions of parabola and simile (similitude) derive ultimately from the Greek and Latin rhetorics as interpreted by the sixteenth century Latin rhetoricians and as reflected in the work of stylists like Erasmus and Susenbrotus. At least two passages from Erasmus's educational treatises listed above define parabola. The first passage, taken from the De Copia, explains parabola by comparing it with exemplum:

Now indeed, even if those who like to split hairs make this distinction between the parable and the exemplum, that the exemplum pertains to the deeds of particular men, while the parable is a similitudo derived from things that are done by nature or chance or in some way related to them, for example Regulus returning to the enemy is an exemplum, that the obligations of religion and promises should be fulfilled, but trimming the sails of one's ship is a parable teaching that the wise man should conform to circumstances and adapt to his surroundings, the method of amplification by parable is the same as explained for exemplum.

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In his prefatory letter to Peter Giles, to whom he dedicated the *Parabolae*, Erasmus defined *parabola* briefly: "For parable, which Cicero calls *collatio*, is nothing but extended metaphor." Then he proceeded to comment on the quality of metaphor and its use in discourse to persuade, teach, and delight by means of the adornment it effects.

The sixteenth century schoolboy in England most likely derived his understanding of the intricacies of *similitude* from the *Epitome Troporum ac Schematum* of Joannes Susenbrotus, whose text in the latter part of the century replaced the *Tabulae de Schematibus et Tropis* of Petrus Mosellanus as the standard book for a study of the figures. Susenbrotus systematized and classified similitude by adapting Quintilian's description (Bk. 5, chap. 11). Quintilian used *exemplum* as the general term for all forms of similitude, namely for *parabola*, *analogia*, and *imago*. Susenbrotus used *similitude* instead of *exemplum* as the general term, including under it *parabola*, *imago*, and *exemplum*, but omitting *analogia*. At the beginning of the Epitome, he acknowledged Erasmus as one of his sources among several others, including Cicero, Quintilian, Melanchthon, and Donatus. In fact, Susenbrotus

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quoted somewhat extensively Erasmus's discussion of similitudo in Book 3 of the *Ecclesiastae* after he had defined similitudo as a "scheme," "when something similar (from a different context) is applied to some situation, or when one thing is compared to another in respect of similarity." Like Erasmus, Susenbrotus advised that "care should be taken that the similitude correspond with that to which it is compared; it should not be sordid nor obscene, nor should it be derived from things unfamiliar to the people to whom we speak unless the nature of the subject is so outstanding that it is worth saying. The comparison should not be harsh or affected."  

The English rhetorics of the period sought to apply the principles of classical rhetoric to discourse in the vernacular, and they also provided definitions of parabola and simile based on contemporary European interpretations of the ancient classics. Erasmus's *Parabolae* focused attention on similitude and, as will be shown in succeeding sections, it provided a significant educational tool for the sixteenth century English schoolboy.

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The Parabolae: 
Its Genesis, Sources, and Content

The place at which to begin a study of the genesis of the Parabolae is the prefatory letter to Peter Giles of Antwerp dated October 15, 1513, in which Erasmus described the conception of the collection: "When I was recently reading over Aristotle, Pliny and Plutarch for the purpose of enriching my chiliads of Adages, and was purging Annaeus Seneca of the errors by which he was almost extinguished, I noted in passing these similes, which I thought might be no ungrateful present for you." These words indicate that the Parabolae was a by-product of the Adages, and an examination of Erasmus's previous correspondence regarding the Adages shows that, like the collection of proverbs, the Parabolae grew over the years with the author. In the prefatory letter to William Blount, Lord Mountjoy, his faithful friend and patron, to whom he dedicated the Adagiorum Collectanea in 1500, Erasmus promised a collection of metaphors: "If you have good hopes of it, we

14 EE, 312; Partially translated in Nichols, II 165. Erasmus's friend, Thomas More, also dedicated his Utopia to Peter Giles in 1516, and it was at his house in Antwerp that More met Raphael Hythloday. For a character sketch of Giles see Book I of Utopia.
shall submit what you see here to the file, and make no small additions to it. Afterwards we shall add another book, composed as they say, nostro Marte. (Fye, you will say, what a crowd of adages!) These will not be adages, but something like them, which I know will delight you more." Erasmus wrote more explicitly in September 1509 in the dedication of the Venice edition of the *Adagiorum Chiliades* to the same patron that he had intended to append a collection of remarkable metaphors, graceful allusions, and poetical allegories, and to add the allegories of sacred literature from the ancient theologians; "but," he concluded, "when I saw the almost infinite magnitude of the task, I changed my mind." Erasmus said nothing further about his similitudes until April 1514 near the end of his third visit to England. Then, in a letter from London to William Gonell, probably a schoolmaster in Landbeach not far from Cambridge, he wrote that he had expanded his former collection of similes with a large number taken from Pliny, which he thought would be of great use to Gonell and his pupils. He had one difficulty, however, for he could find no one in London to copy them, as he added

15EE, 126; Nichols, Vol. I.

16EE, 211; Nichols, I, 443.

17See EE, 274 for note on Gonell who later became a tutor in the family of Thomas More; see also Nichols, II, 132.
in one of his observations concerning the British: "Such is their dislike of work, such is the love of ease among the Britons, that they are not aroused even by the gleam of an insidious coin." Erasmus then appealed to Gonell to come to London in spite of "sparks of the plague" so that he could put the Parabolae and all the rest at his disposal. Finally, by September 1514, shortly after his return to the continent, he reported to Ulrich Zasius, the German jurist, that his book on similes was to be published; by October it was in the hands of Matthias Schurer, his publisher. The book was dedicated, not to Blount to whom he had long given promise of the collection, but to Peter Giles.

From his correspondence one is aware of the birth and gradual growth of the Parabolae from 1500 to 1515, a period of tremendous literary activity for Erasmus. His letter to Zasius, referred to in the preceding paragraph, gives only a glimpse of the scholar's achievements during the latter part of this period:

My book of Adages is being so enriched, that it may be thought another work. Jerome is in hand and is soon to be printed with our annotations. The New Testament is being prepared, and corrected, and illustrated with our scholia. A revised edition of

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18EE, 307; Nichols, II, 161-163.

19EE, 311; Nichols, II, 165. The Bibliotheca Erasmiana records the first edition as being published in 1513, but no copies of it have been found. See also Heinrich Ch. Matthes, "Umarbeitungen und Einwirkungen der Gleichnissammlung des Erasmus." ASNS, 181, (1942) 97e année, nos 1-2, pp. 1-13.
the Copia is being brought out . . . my translations from Plutarch are already printed, and I am preparing with great pains an emended edition of Seneca Annaeus. When you consider that any one of these tasks is enough to require a whole man, and that not an Erasmus, but a man of adamant, you may guess how completely I am without a vacant moment.

What seems most important for this study is that nearly all this work, especially the completion of the Parabolae, is closely associated with the English soil, having been done during Erasmus's years at Cambridge. Now a mature scholar, he is making a specific contribution to the grammar schools of England, where at the turn of the century he first met such humanists as More, Colet, and Linacre, and was stimulated by them. Although it may appear at first sight as if there were no connection between the Adages and the Parabolae, the work involved in reading classical authors and in collecting proverbs and striking similes is in keeping with Erasmus's theory of education as he had already outlined it in the De Ratione Studiorum and the De Copia. This will be discussed in detail in the next section, but now attention must be turned to an examination of the principal sources of the Parabolae as referred to by Erasmus in his prefatory letter.

The text of the Parabolae is arranged in four sections of greatly varying lengths, each section representing the contribution of one or several particular authors. Although Erasmus stated in the prefatory letter that his sources were Aristotle, Pliny, Plutarch, and Seneca, by the time the Parabolae was published this list was augmented by the
following names: Lucian, Xenophon, Demosthenes and Theophrastus. Near the end of the letter Erasmus explained that he had taken the greater number of the similitudes from Plutarch, "partly because he is a Greek author, and partly because he excels in this type of figure." He also said that he had taken only a few from Seneca, for at that time he was occupied with other matters, probably with the restoration of the badly corrupt text of that Latin writer. The first section of similitudes, "Ex Plutarchi Moralibus," occupies fifteen and one-half two-column pages in the Leiden edition of the Collected Works, while those from Seneca occupy two and one-half pages. Only seven similitudes altogether are in the section entitled "Ex Luciano, Xenophonte, Ac Demosthene." The remaining fourteen pages are filled with the similitudes deriving from Aristotle, Pliny, and Theophrastus, Pliny being the most often used to these authors. Since most of the similitudes are taken from Plutarch, Seneca, and Pliny, comments in this section will be confined to these sources.

Plutarch (c. 46 A.D. - c. 120 A.D.), the Greek moral philosopher and historian, left among his many writings a collection of eighty-three treatises now called Moralia.

expressing his ethical, religious, political, and literary views. It was from this collection that Erasmus selected the similitudes appearing in the first section of the *Parabolae*. Erasmus was an ardent admirer of Plutarch to whom he paid tribute on several occasions. One of the best tributes occurs in the colloquy, "The Godly Feast," where the host presents a copy of Plutarch's *Moralia* to one of his guests, a young Hellenist, Uranus, with this comment: "So much piety do I find in them that I think it marvellous such Christian-like notions could have come into a pagan mind." Erasmus also included the *Moralia* in his reading list for the Christian prince. Again, in the letter to Botzheim, Erasmus praised Plutarch's piety as well as his skill in language. In his instructions in this letter for the arrangement of his works, he placed the *Moralia* in the fourth tome; "quartus detur his quae faciunt ad morum insitutionem," thus emphasizing the moral tone of that writer.

It was during his years at Cambridge that Erasmus worked on his translation of some of Plutarch's *Moralia*. In July 1513 he had ready for publication his Latin translation of the


23 EE, I, 8, 17.
essay on health, "De Tuenda Valetudine." This was published by Richard Pynson in London, and was the only book of Erasmus to be first printed in England. At the same time, Erasmus wrote to Thomas More that he was translating a book by Plutarch on how to distinguish between a flatterer and a friend, "Quomodo sit dignoscendus adulator ab amico." He called it "rather long," and commented, "but I like it best of all."24 This book he dedicated to King Henry VIII of England, who had ascended the throne only four years before; he highly recommended Plutarch as "undoubtedly the most learned of Greek writers."25 Six years later, May 18, 1519, the king's Chancellor, Thomas Wolsey, was to receive a similar dedication from Erasmus, the gift being this time his translation into Latin of Plutarch's treatise on how to profit by one's enemies, "De Utilitate Capienda ex Inimicis."26 The "De Tuenda Valetudine" and the "De Utilitate Capienda ex Inimicis" were translated into English during the sixteenth century, and the first of these saw two editions during Erasmus's lifetime.27

24Thomson and Porter, Erasmus and Cambridge, p. 50. Erasmus selected 62 similes from this treatise.

25EE, 272. Translated in Hillerbrand, Erasmus and his Age, pp. 63-65.

26EE, 967.

The publication of Erasmus's _Opuscula Plutarchi_ by Pfügben at Basle in 1514 represents one stage of his work with that author. The translator's aim, in addition to courting the patronage of the great, is also to make available to the educated elite the precepts of a Greek author of such high moral value, and the fact that Erasmus dedicated the first-fruits of his Plutarch translations to a king and his chancellors emphasized his anxiety that, in an age of emerging nations, heads of state especially should be carefully trained in moral precepts so that they would become good rulers.

The second and much wider phase of Erasmus's work with Plutarch is represented by the _Parabolae_. The metaphors are selected not only from the eight treatises comprising the _Opuscula_, but also from some thirty-five _Moralia_, and as I will point out later, these metaphors presented to the schoolboy both in England and on the continent much of the wisdom and piety of many of Plutarch's little essays. Moreover the collection provides excellent models of comparisons taken from a Greek author whom Erasmus regarded as first in that field of rhetoric.

28 The following are the titles of the _Moralia_ translated by Erasmus and published in the _Opuscula_: _Quomodo sit dignoscendus adulator ab amico_; _Quo pacto fieri possit ut utilitatem capias ex inimico_; _De tuenda valetudine_; _Quod cum principibus maxime versari debet philosophus_; _Quod in principe requitatum eruditio_; _Utrum graviros sint animi morbi an corpis_; _Num recte dictum sit, _λάθε_ _βλέπεις_; _De cupiditate divitiarum_.

A glance at the titles of the Moralia listed in Appendix A will indicate the wide range of the subject matter of the similitudes taken from Plutarch. The essays include comments on many facets of life for the private individual and especially for the man in public life. "The Advice to Bride and Groom," "Coniugalia Praecepta," emphasizes the harmony that should exist between married couples, the modesty of woman, and the important position of the husband as paterfamilias. The education of children was a favourite theme in the sixteenth century Renaissance, and Plutarch's essay on the subject was frequently translated into Latin at that time; in addition, it was translated into English and the major European vernaculars. Some of the similitudes from the essay represent the teacher as a skilled husbandman carefully tilling the soil of the young child's mind, well aware that just as the rough and unproductive land can be made to yield fruit, so the natural inclinations can be cultivated by instruction in such a way as to yield the fruit of the good life. One could comment at length on these similitudes, dealing with such subjects as man's conduct in respect of brotherly love, or talkativeness, or friendship, or exile, or getting into debt, but one topic in particular captures attention and

29 Appendix A, p. 333.
30 Erasmus, Opera Omnia, I, 573 F-575 A.
31 Ibid., 572 F-573 E.
necessitates brief illustration. Many similitudes are derived from essays dealing with public life and include instructions for princes and magistrates: the good prince is the image of God, and just as God placed the sun in the skies to symbolize his power and glory, so the prince is God's representative on earth. He should be an example to his people, should be the first to learn control, to live a virtuous life, to rid himself of imperfections of character, since just as a mole or a wart is more offensive on a person's face than those scars that appear on other parts of his body, so small defects seem great in a prince especially since his life is in full public view. The education of the prince is an important matter as it is designed to make him a suitable ruler. One similitude stands out conspicuously in this group, and Erasmus uses it at least twice after this in The Education of a Christian Prince:

Ut gravius puniendus, qui letiferum venenum non in unum calicem, sed in fontem, unde bibunt omnes, injicit; Sic magis peccant, qui Principis corrumpunt ingenium, quam qui privati hominis. 585 D.

(Just as the man should be more severely punished who put deadly poison not in one cup but in a public drinking fountain from which everyone drinks, in the same way those who corrupt the character of a prince err more than those who corrupt the character of a private citizen.)

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32 Ibid., 567 C
33 Ibid., 561 C
It is interesting to note that an adaptation of this similitude can also be found in Susenbrotus's treatise on schemes and tropes.\footnote{Susenbrotus, p. 87. This is the adaptation of his simile: \textit{Ut gravissime peccant, qui fontem publicum, unde hauriunt omnes, veneno inficiunt; ita pessime merentur de re- spublica, qui principis animum perniciosis consiliis depra- vant.} Susenbrotus apparently adapted at least one other simile from the \textit{Parabola}. Quemadmodum, qui juxta Hesiodi concilium crebro parva parvis addunt, tandem evadunt divites; ita qui in virtutibus semper ad meliora proficit, tandem perfectus evadit. Cf. \textit{Parabola}, 581 E (2).}

The first section of similitudes, like the rest of the collection, lives up to Erasmus's description of the \textit{Parabola} as a gift of gems for his friend Peter Giles; these are not just little pebbles scattered about on the seashore, he said, but stones of exquisite beauty selected from the treasure-houses of the Muses.\footnote{See prefatory letter p. 95.} In his admiration for Plutarch and his use of his works, Erasmus assumed the typical humanist posture which sought to reconcile with Christianity the best ethical teaching of the pagan classics in an attempt to find a formula by which men might live. He found a kindred spirit in Plutarch. Woodward perceptively described the common ground shared by both men: "The tolerance towards others, the calm and reasonable judgment of ourselves, the hopeful estimate of humanity, which he found in Plutarch, were pecu- liarly characteristic of his objective way of regarding human nature . . . . The practical wisdom of the Roman states-
man-moralist is that which is most congenial to his tempera-
ment, and coincides most nearly with his outlook upon life."37

If Erasmus was enthusiastic about the piety of Plutarch, he was even more so about the moral value of the Stoic phil-
osopher Lucius Annaeus Seneca the Younger (c. 4 B. C.-65 A.
D.), tutor to the Emperor Nero and voluminous writer on a
variety of subjects. In his prefatory letter to Peter Giles, Erasmus seemed to regret that he had taken only a few simili-
tudes from Seneca because of the corrupt condition of the text.
His praise of the philosopher's moral value looms large in
the dedication of the Lucubrations to Thomas Ruthall,
Secretary to King Henry VIII:

Jerome..., considered Seneca the only non-Christian worthy of being read by Christians. Seneca's advice is remarkably sound. With so much feeling does he encourage virtuous living that it is quite obvious that he practices what he preached. He turns the mind to heavenly things and arouses in it a contempt of the commonplace; he implants in the mind a loathing for moral baseness and fires it to a love of virtue. In brief, anyone who picks up the work of Seneca with the desire to be-
come a better person, departs a better person.

There is such a high degree of moral goodness in him that, even if he were absolutely lacking in eloquence, he would still deserve to be read by all men who desire to live a good life. 38

In Erasmus's reading list for the early education of the
Christian prince, Seneca comes immediately after Plutarch.
Seneca's writings, he says, "are wonderfully stimulating and

37Woodward, p. 37.

38EE, 325; translated in Hillerbrand, pp. 77, 78.
excite one to enthusiasm for a life of moral integrity, raise
the mind of the reader from sordid cares, and especially de-
cry tyranny everywhere." 39 About one hundred years after the
publication of the Parabolae, when Thomas Lodge's translation
of Seneca made available to seventeenth century English read-
ners the moral precepts of that Stoic philosopher, he seemed
to echo the praise of Erasmus for Seneca. In his preface to
the courteous reader, Lodge wrote: "Would God Christians
would endeavour to practise his good precepts, to reforme
their owne in seeing his errours; and perceiving so great a
light of learning from a Pagan's pen ayme a light at the
true light of devotion and pitie, which becometh Christians." 40

Erasmus was constantly complaining about the serious
textual corruptions of Seneca's manuscripts. His correspond­
ence during the Cambridge period shows him at work with this
problem, assisted by young Richard Aldrich of King's College.
In preparing his text, Erasmus consulted Senecan manuscripts
in the libraries at King's College and at Peterhouse. These
contained the Epistulae Morales, 124 letters on several as-
pects of life addressed by Seneca to his young friend
Lucilius, as well as the moral essay De Beata Vita and some


40 Henry B. Lathrop, Translations from the Classics in-
to English from Caxton to Chapman 1477-1620, University of
Wisconsin Studies in Lang. and Lit., No. 35 (Madison: Uni-
aphorisms attributed to Seneca.\textsuperscript{41}

The 107 similitudes taken from the \textit{Epistulae Morales} contain miscellaneous instructions for man both in living and in dying. The emphasis is not so much on a long life, but on the good life; as with a story, so it is with life; it matters not how long you live but how well.\textsuperscript{42} The good life will not be one of tranquil ease, for the life of perpetual calm is nothing but a Dead Sea.\textsuperscript{43} Adverse circumstances will come in life, but none of these will move the wise man; he will become inured to adversity like the beasts of burden whose hoofs are hardened by rough paths. Philosophy is the remedy that helps one to endure adversity, if, of course, its precepts fall on good ground.\textsuperscript{44} The similitudes include warnings against rashness in speech, and making false judgments based on externals as well as advice about the choice and testing of friends.\textsuperscript{45} Those concerning death have a characteristic Stoic ring. We should remember that we are sojourners and tenants in this life, and when the time comes for us to give up this house of flesh, we will do so willingly, not hanging on to the last gasp as some old men do. That man is rather fortunate who is snatched away by a quick death from the evils of this life.\textsuperscript{47}

\begin{thebibliography}{99}

\bibitem{41} Thomson and Porter, p. 52; see also pp. 206-211.
\bibitem{42} Erasmus, \textit{Opera Omnia}, 594 A. \bibitem{43} Ibid., 592 B. \bibitem{44} Ibid., 593 E. \bibitem{45} Ibid., 594 A, 592 F. \bibitem{46} Ibid., 591 E. \bibitem{47} Ibid., 592 A.
\end{thebibliography}
Gaius Plinius Secundus (23/24 A.D. - 79 A.D.) is the author whom Erasmus used most frequently as a source in the final section of the Parabolae. He is best remembered as the writer of the monumental Naturalis Historia in thirty-seven books, a vast storehouse of assorted information on many subjects including geography, physiology, zoology, botany, and a history of art. In the De Ratione Studii Erasmus had recommended a study of Pliny especially for teachers. He wrote: "If anyone, however, lacks either leisure or a supply of books, Pliny alone will supply most things . . . . " From Pliny the instructors can learn geography "which is useful in narratives of past events as in the poets, and must be firmly grasped." Erasmus insisted that teachers should have a knowledge of trees, herbs, living things, tools, clothes, gems; in fact, "the force of all things must be learned, for the reason that they (poets) are all accustomed to borrow similes, epithets, and other schemes of this type." Again, in treating of exempla in De Consribendis Epistolis, Erasmus emphasized the value of such general knowledge as can be drawn from Pliny. The well prepared teachers will have ready at hand "all the varied mass of material which the curiosity of antiquity has handed down to us . . . . I refer to rivers, springs, oceans, mountains, precious stones, trees, plants, flowers: concern-

ing all of which comparisons should be derived and stored away in memory for prompt use in description or argument." In making these recommendations, Erasmus, like other Renaissance humanists, drew upon Quintilian's portrait of the learned orator who is conversant with a wide range of subjects.50

Whereas Erasmus recommended Plutarch and Seneca for their moral value, he recommended Pliny for the wide and general information he affords to help student and teacher to understand the schemes of the poets. Yet, an examination of his treatment of his sources will show how in the final analysis all the similitudes of the collection are moral in content and intent, and educative, too, pace Bolgar, who suggests that in his prefatory letter Erasmus made no reference to the educative value of his collection and that their purpose did not go beyond the limits of rhetoric.51 In his letter to Peter Giles, Erasmus explained that he had no intention of taking credit for himself where none was due; those similitudes under the title "From Pliny, Aristotle and Theophrastus were his "invention," "in his mea est collatio-is inventio," but in those from Plutarch and Seneca he claim-

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49 Erasmus, *Opera Omnia*, I, 389 C-D. See also Woodward, p. 143.


ed nothing for himself, "in his nihil mihi vindico," except the task of collecting and interpreting them. He dealt with the extracts from these two writers in various ways. I will illustrate just two of these ways. Most often he gives an almost literal rendering of the original similitude, for example:

Templum Ephesiae Dianae tutos reddebat obaeratos a creditoribus; At multo magis frugalitas et parsimonia praebet asylum, 571 E.

(The temple of Diane at Ephesus offered debtors a haven from their creditors; but frugality and thrift furnish a better asylum by far.)

This simile is a fairly close rendition of the Greek original, the translation of which is as follows:

The goddess Artemis at Ephesus grants to debtors when they take refuge in her sanctuary protection from their debts, but the protecting and inviolable sanctuary of Frugality is everywhere wide open to sensible men, offering them a joyous and honourable expanse of plentiful leisure. 52

One might observe how Erasmus puts together two passages from Seneca's Epistles to form one similitude:

Quereris incidisse te in hominem ingratum. Si hoc nunc primum, age aut fortunae aut diligentiae tuae gratias. Se nihil facere hoc loco diligentia potest nisi te malignum. Nam si hos periculum vitare volueris, non dabis beneficia; ita ne apud alium pereant, apud te peribunt. Non respondeant potius quam non dentur, Et post malam segetem serendum est; saepe quicquid perierat adsidua infelici soli sterilitate, unius anni restituit ubertas. Est tanti, ut gratum invenias, experiri et ingratos. Nemo habet tam certam in beneficiis manum ut non saepe fallatur; aberrent, ut aliquando haereant. Post naufragium

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52 Plutarch, Moralia, trans. F. C. Babbitt (London: Heinemann, 1949), 828 D.
You complain that you have met with an ungrateful person. If this is your first experience of that sort, you should offer thanks either to your good luck or to your caution. In this case, however caution can effect nothing but to make you ungenerous. For if you wish to avoid such a danger you will not confer benefits; and so, that benefits may not be lost with another man, they will be lost to yourself.

It is better, however, to get no return than to confer no benefits. Even after a poor crop one should sow again; for often losses due to continued barrenness of an unproductive soil have been made good by one year's fertility. In order to discover one grateful person, it is worthwhile to make trial of many ungrateful ones. No man has so unerring a hand when he confers benefits that he is not frequently deceived; it is well for the traveller to wander, that he may again cleave to the path. After a shipwreck, sailors try the sea again. The banker is not frightened away from the forum by the swindler.

The following similitude derives from these passages:

Ut post malam etiam segetem serendum, ut post naufragium tentantur maria, ut foeneratorem a foro non fugat coactor: Ita beneficium denuo collocandum etiam si semel incideris in hominem ingratum.

(Just as after a disaster one should plant crops again and after a shipwreck one should sail the seas again, and just as the collector does not force the moneylender to flee from the marketplace, so a person should do some good again even if at one time he encountered an ungrateful man.)

Quite often, however, Erasmus perhaps using only one short phrase in the original and thereafter disregarding the context of the passage, creates a whole new similitude that is uniquely his. The following is an example of this kind of

\[53\]

adaptation:

Ut in scena ἐπὶ τὸν θρόνον tantum ostenditur,
 nec loquens quicquam nec agens: Sic princeps, qui
vestitu, et titulo tantum Principem agit, nihil
autem curat eorum, quae vere sunt Principum officia.
564 A.

(Just as the bodyguard on the stage is only shown
and does not speak or do anything, so is the prince
who acts as a prince only in dress and name, but
cares nothing for those things which are in fact
the duties of princes.)

The original passage from Plutarch is translated thus:

For there are many sickly young men and vigorous
old men, so that the proper course is to dissuade,
not the aged, but the disabled, and to summon into
service, not the young, but those who are competent
to serve. Aridaeus, for example, was young and
Antigonus an old man, but the latter gained posses­sion
of almost all of Asia, whereas the former,
like a mute guardsman on the stage, was the mere
name and figure of a king, exposed to the wanton
insults of those who happened to have real power.54

These examples show how Erasmus adapted the passages from
Plutarch and Seneca to formulate similitudes that are both
excellent rhetorical models as well as parables designed to
instill ethical values.

As stated above, Erasmus claimed credit for the inven­tion
in the similitudes deriving from Pliny; he took some of
the bare facts presented in the Naturalis Historia and trans­formed them into parables that both delight and teach. This
is the more creative and probably, in some respects, the more
interesting part of the Parabolae. At least, one sixteenth
century reader thought so and recorded his opinion in the

54 Moralia, 791 E.
margins of his copy of the *Parabola*. On pages 101 and 102 of this book Gabriel Harvey wrote this:


These notes suggest that the initial terms, or *protases*, of the similitudes in the last section of the collection are even more remarkable than those of Plutarch and Seneca, that the principal terms, or *apodoses*, are added as seems good to Erasmus. In these similitudes, perhaps more clearly than elsewhere in the book, one can read the thought of Erasmus. Of course, many of his *apodoses* are reiterations of the wisdom embodied in the similitudes taken from Seneca, especially those expressing the high ideals for the prince; he should be like God, the best and wisest in the state; 56 like the king bee, lacking a sting, he should be full of clemency; 57 he should be a blessing, not a curse, to his subjects. In addition, there are general admonitions to pursue wisdom and *virtue*. 58 Closely interwoven with the *parabolae* in this

55 Erasmus, *Parabola* Sive Similia (Basle, 1565), Gabriel Harvey's copy owned by the Folger Shakespeare Library, Washington D. C. Unpubl. marginalia, pp. 101, 102. "The apodoses of Erasmus himself are skilful and physical; the protases are much more fitted to learned and profound characters. The protases are almost more remarkable than those of Plutarch and Seneca; the apodoses (are added) as seem good to Erasmus." (my translation)

56 Erasmus, *Opera Omnia*, I, 607 F.

section, is a series of similes scattered here and there that represents Erasmus's own contribution of the *philosophia Christi* to the collection. His explicit statements about the Christian life cannot be ignored, and this is one of the features that make the *Parabolae* not just a rhetoric book. What he expresses in these short items is merely "writ large" in the *Encomium Moriae* or in the *Enchiridion*.

The series begins on the very first page of the last section of the book. Just as Alexander the Great permitted none but the best artists, like Apelles the painter, Lysippus the artist in bronze, and Pyrogoteles the sculptor, to make representations of him, so it is not fitting for Christ to be preached, or goodness to be praised by just anybody.\(^{59}\) Love of money is contrary to Christian piety and diverts the Christian from his allegiance to Christ.\(^{60}\) The Christian life should be one of constant growth, for just as Apelles used to complain that any day was lost in which he did not draw a line, so the Christian will grieve if on any day he does not improve himself with respect to piety.\(^{61}\) There should be some distinction between the Christian and the pagan, Erasmus says in the next similitude. The indications of perception in sponges are so slight that many people doubt whether they are animals or not; the same thing happens with some people; their mentality, their speech, their very

\(^{59}\text{Ibid.}, 597\)  \(^{60}\text{Ibid.}, 598\)  \(^{61}\text{Ibid.}, 601\)
way of life is such that one wonders whether they are Christians or pagan. St. Paul's warning about partaking of the sacraments unworthily seems to be echoed in the next similitude; just as the best remedies are especially dangerous if they are not administered properly, so the sacraments of Christ are wholesome to those partaking of them worthily, but deadly to those who partake unworthily. Just as the herb panace alone is a remedy against every disease, so only the death of Christ is efficacious against all sinful desires. The next similitude is a typical Renaissance-humanist blend of the Christian and the pagan; although the fountain of Jupiter at Dodona is cold and extinguishes torches dipped in it, it rekindles them if they are brought close to it when they have been put out; in the same way if Christ touches a person who is on fire with vehement desires, He cools and soothes him, but a person who is weak and dejected He strengthens and revitalizes. In another similitude Erasmus specifically cites St. Paul as definite evidence of the efficacy of divine grace in conversion. The moral tone, so pervasive in the collection, achieves a high point in this series of similitudes which the author undoubtedly included to emphasize his intention not

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62 Ibid., 602 F.  
63 Ibid., 604 E.  
64 Ibid., 606 C.  
65 Ibid., 609 E.  
66 Ibid., 610 A.
only to teach his students how to write good Latin, but also how to live good lives.

Not all the similitudes in this section are pitched in such a high key; Erasmus could tune his instrument to a lower key, and does so in some items in which he satirizes certain individuals and groups of people. He satirizes women in the following similitude, women traditionally regarded as talkative and changeable: a silent cricket, according to Pliny, is a wonder, because the species itself is noisy, yet some silent ones can be found near Rheginus; we are more astonished to find perseverance and silence in a woman because that species of humans is fickle and loquacious. 67 He aims at three groups in the next example: just as Rhodope, the harlot, built with her earnings from prostitution a pyramid more splendid than that of the Egyptian kings, so we are more surprised if those people from whom we expect no such thing do something right, for example, if one sees a skilled horseman who is a Hollander, or a frugal Englishman, or an eloquent theologian. 68 Near the end of the collection he again attacks the theologians for their lack of eloquence; water is praised for its purity when it has neither taste nor smell; we seek eloquence, he says, from certain people, but the theologians are praised for this very reason that they lack eloquence and are strangers to the Muses. Erasmus descends to a much lower

67Ibid., 616 D. 68Ibid., 599 D. 69Ibid., 618 B.
key as he satirizes Scotists and Sophists; just as stinking food does not seem so to those who are eating it, so the filthy learning of the Scotists and Sophists, although it greatly offends ad nauseam others endowed with better education, it does not offend those who drink up worthless things of this kind; indeed, they seem charming and elegant to them.

Although at least on two occasions, when Erasmus was defending himself against his critics' attacks on the Encomium Moriae, he emphatically stated that he censured no person by name, it is interesting to note that in one of his last similitudes he satirizes the pope and calls him by name: just as the winds usually blow most fiercely when they are about to cease, so men puff themselves up most when they are nearest to destruction, like Pope Julius. This is a bold stroke, but Erasmus probably felt that he was safe since Julius had died the year before.

It was probably as a result of Erasmus's uncomplimentary remarks in the Parabolae about theologians, Scotists, and Pope Julius II that the book was banned at Paris, together with the Colloquia and the Encomium Moriae, in 1527. But this did not detract from the popularity of the work which was published thirty-three times during Erasmus's lifetime and as many times after his death. Erasmus must have been

70Ibid., 622 C.  71Ibid., 622 F.
72EE. Vol. XI, p. 96.
encouraged to read a letter from Angelus Odonus written in 1535 stating that the Parabolae, together with the Proverbia, Colloquia, Apophthegmata and the De Conscribendis Epistolis were used in the Italian schools and were highly commended by the instructors. The collection continued to be popular, and the followers of Erasmus were quick to systematize and enlarge it. Others began to collect similitudes, as did Alardus of Amsterdam who in prefatory letter to his collection, Selectae (1539), cited the example of Erasmus who collected his from "profane" sources. Alardus had no qualms, therefore, for presenting a collection of similitudes from the scriptures and the "gardens" of orthodox writers.

Students of English literature of the sixteenth century and those particularly interested in the influence of the Parabolae will find illuminating the assessment Gabriel Harvey made of the collection in his marginalia (see Appendix B). In the first statement written at the beginning of the book, Harvey suggested that since Plutarch and Pliny are not always valuable, the student should use his powers of selection in

73EE, 1784.

74Alardus of Amsterdam, Selectae aliquot similitudes sive collationes, tum ex Bibliis sacris, tum ex veterum Orthodoxorum commentarius per Alardum Aemstelredamum tomis accuratius coronimatae, plurimum adlaturae verbi Dei concionatoribus, iuxta ac scriptu res sacrae tractatoribus (Coloniae, 1539).
much the same way that Caesar trusted "selected soldiers." At the end of his book, however, Harvey wrote a long note of unrestrained praise. He called it "an excellent, and most necessarie Storehowse, for all Discourses, written or spoken. Multa paucis: et Cornu Copiae, ad Omnes Theses. et hypotheses. Nemo, quem sciam, haec paucissima habet in promptu; omnium Causarum praegnantissima Instrumenta. Vix unius diei opus; ad tot usus dicendi, agendique conspicuous, et egregios. . . . Unde facillimum, purchas, et splendidas comparationes adornare; etiam supra ipsum Homerum, aut divinum Eunapium. Principium, dimidium Totius: et verbum sapienti sat." 76


76Ibid., p. 140. "Many things in few words and a cornu copia for all theses and hypotheses. No one I may know has even a very few of these ready at hand. A very full stock of all causes. Scarcely the work of one day; outstanding and remarkable for so many uses in speaking and disputing . . . whence it is very easy for one to adorn beautiful and splendid comparisons -- even beyond the scope of Homer himself or the divine Eunapius. The beginning and middle of everything; A word to the wise is sufficient" (my translation).
III

The Parabolae: Its Relationship to the
Sixteenth Century Commonplace Book

In 1599 Thomas Nashe wrote in Lenten Stuff, "of my note­books and all books else here in the country I am bereaved . . . a workman is nothing without his tooles; had I my topickes by me . . . I might haps marshall my termes in better aray." Nashe was referring to the commonplace book that he and all other sixteenth century writers depended on to provide them with materials for their compositions. As a result of the adoption of humanist methods of education in England, the custom of keeping a commonplace book, sometimes called a note book or a paper book, for recording the fruits of their reading of classical authors became universal among students. This section will summarize briefly the previous scholarship on the commonplace book and its relationship to the "commonplaces" in order to study more closely the rhetorical importance of Erasmus's Parabolae Sive Similia for sixteenth century English literature.

It is necessary, first of all, to emphasize that the

modern associations of "commonplace" with that which is ordinary, trite, and platitudinous do not reflect the basic origins of the word nor its significant connection with the rhetorical and dialectical traditions of ancient Greece and Rome, the Middle Ages, and the Renaissance. For hundreds of years the study of rhetoric and dialectic was dependent on the traditions of the commonplaces, and the schools and universities were concerned with them since they were fundamental to the processes of writing, speaking, and thinking.

In her study of the commonplaces, Sister Marie Lechner recognized three general concepts, each of which is related to a particular approach to the process of invention, the first of the five divisions of rhetoric which was concerned with finding the matter or arguments for discourse.78 The


These other works indicate the role of the commonplaces in logic, rhetoric, and poetic:

first of these concepts is that of commonplace as lines of arguments with which speakers furnished their minds and relied upon as guidelines in developing discourse. This concept derives from Aristotle's views of commonplace (topos koinos in Greek, Locus communis in Latin) which Lane Cooper summarized in his expanded translation of the Rhetoric: "A topic is a 'head' under which are grouped arguments, or lines of arguments; in a topos ('place,' locus, 'region'), the speaker has a stock of arguments to which he may turn for a particular need." Every skilled speaker will know the topos, lines of argument, and where to find what he wants for a special case. Although Aristotle listed about 360 commonplaces in his Topica, he named only four in his Rhetoric; these are the topics of more and less, of magnifying and minifying, of past and future, and of possible and impossible, the four commonplaces in the strict sense. Aristotle also listed special topics to which one would look for arguments pertaining to special science, such as ethics and politics, which are concerned with the conduct of man as individuals and in groups. Cooper's commentary continues with a striking metaphor: "In


these special regions the orator hunts for arguments as a hunter pursues game. Knowing where a particular kind of game (or argument) is to be found, he will hunt for it there, and not in some other place or places . . . no knowledge comes amiss to the speaker. His head must be filled with knowledge, and the knowledge must be well ordered so that he may know where to look for a particular kind of argument. The topics or places, then, may be indifferently thought of as in the science that is concerned or in the mind of the speaker." 80 This concept of commonplace is based on the notion of topoi as places in the mind, and the speaker or writer is only successful if these places are readily available in the memory.

According to Lechner, the second concept of the commonplaces can be connected with the definition that Cicero gave of them as storehouses, that is, pigeonholes in which to keep arguments available and ready for use. 81 She associated this concept with concrete subject matter and verbal forms of discourse. As a result, the term is applied both to the mental storehouse and also to the individual items being stored. Although these storehouses are mental ones and are associated with the intensive memory drills to which students

80 Ibid.
of rhetoric were subjected, the concrete nature of the materials collected easily suggested the concept of the places as external physical storehouses, as commonplace books. In the *Topica*, in which he outlined the *topos koinos*, Aristotle even made allowances for physical commonplace books in addition to mental storehouses: "We ought to select from written disquisitions and make up descriptions of each class of subject, putting them in separate lists, for example, about 'the good' (or about 'animal life'), dealing with every kind of good, beginning with the essence. We ought also to note in passing the opinion of individuals, for example, that Empedocles said that the elements of bodies are four in number; for one may accept the statement of some thinker of repute."\(^{82}\) Collections like those suggested by Aristotle, together with glossaries and dictionaries, assumed importance as ancillaries in rhetorical training early in the rhetorical tradition. Add to these the medieval *florilegia*, and we have named the ancestors of the printed Renaissance commonplace books.

When the topics as outlined by Aristotle and Cicero were adapted to instruction in writing and speaking, they gave rise to a special set of exercises called *progymnasmata*, which were used repeatedly until late in the Byzantine period and systematized in the second century in text books by such

\(^{82}\text{Quoted in Lechner, p. 164.}\)
Greek teachers as Theon and Hermogenes, and in the late fourth and early fifth centuries by Aphthonius. Latin translations of the Greek *progymnasmata* were available in the west from the sixth century on, and Aphthonius' text became especially popular in the schools for theme writing because it contained a brief model theme to illustrate each of the fourteen heads or exercises it included. One of these exercises was called "The Commonplace," a speech amplifying the things connected with anyone; the model theme illustrating it was entitled "A Commonplace against a Despot." Like the other themes in the collection, this commonplace was developed according to a specific pattern of places. This kind of commonplace was "once part of judicial oratory and served as the last argument before the conclusion of the oration to convince the judges of either the guilt or innocence of the accused. It consequently gave special impetus to the use of virtue and vice as basic rhetorical themes, and it also gave the rhetorical tradition an orientation towards praise and blame. Its influence was probably extensive, for by the Renaissance it had been adapted to all forms of oratory, especially to the epideictic oration, and its subject matter had been extended beyond virtue and vice to include subjects of general humanistic interest." Lechner regards this "speech within a

84 Nolde, p. 11.
speech" as the third concept of the commonplaces which, together with the other two, provides the background for one's understanding of their nature and of their relationship to the commonplace books of the Renaissance.

From this brief survey, it appears that the origins of the commonplace books can be traced back to antiquity, and that the sixteenth century Renaissance only provided a special environment in which they flourished at a phenomenal rate. Three circumstances combined to create this special environment: the availability and use of paper, the invention of printing, and the influence of the humanists. It is the last of these that especially concerns us here.

The educational program of the humanists, especially that inspired by Erasmus, had as its main object the training of students in correct Latin speaking and writing, and an important means to this end was the training of the students in collecting from the auctores words and subject matter to be ultimately committed to the "storehouse of the memory," but meanwhile to the pages of the commonplace book. Erasmus's Parabolae Sive Similia is such a book, compiled by the master himself in accordance with the explicit instructions he laid

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down for teachers in De Ratione Studii and for students in De Copia. To the teachers Erasmus wrote:

Whoever, therefore, wishes to ground anyone in learning will take the pains that he may at once teach the best. But, whoever would teach the best in the best way, must of necessity know all things; or if that is denied to the nature of man, yet certainly the principal things of every discipline. In this I will not be content with the usual ten or twelve authors, but will demand such a range of knowledge that he may be ignorant of nothing, even he who prepares to teach only the most elementary matters. He must wander, therefore, through every class of writers, in each case reading the best first, but leaving no one untasted, even if the author is inferior. And that he may do so with richer fruit, let him have at hand commonplaces, and certain categories and formulas prepared for this, so that whatever he may happen upon anywhere to be taken note of he may insert it in its proper order. But we have shown, in the second part of the De Copia by what method this is to be done. 86

The following quotation from the De Copia gives instructions concerning the collection of materials from the auctores:

Whoever has resolved to read through every type of writer (for he who wishes to be considered learned must do that thoroughly once in his life) will first collect as many topics as possible. He will take them partly from classes of vices and virtues, partly from those things that are especially important in human affairs, and that are accustomed


86Larkin, pp. 276-277.
to come up most often in persuasion; and it will be best to arrange these according to the principle of affinity and opposition. For those that are related to one another automatically suggest what should follow, and the same thing is true of opposites. But anyone may make an orderly list of virtues and vices for himself following his own judgment or if he prefers, he may seek it from Cicero or Valerius Maximus or from Aristotle or from St. Thomas.

After sufficient headings have been collected and appropriately arranged, the reader is to make note in the proper place of anything striking he encounters whether it be fable, exemplum, apologue, a strange occurrence, a *sententia*, an adage, a metaphor, a parable, or the like. Erasmus explained the advantages to be gained by the reader as he becomes proficient in this method of reading: "This method will have the effect of imprinting what you read more deeply on your mind, as well as accustoming you to utilize the riches of your reading. For there are those who hold a great many things stored up in the earth, although in speaking and writing they are wonderfully destitute and bare. Finally, whenever the occasion demands, the stuff of speech will be ready at hand as if safe nests had been built, whence you can take what you wish. Furthermore, no learning is so far removed from rhetoric that you may not enrich your classifications from it."

In another place in the *De Copia* Erasmus wrote directly
about the collection of similitudes and the rhetorical benefits to be derived therefrom: "Whoever wishes to be more fluent in speech should observe and collect from the best authors a great number of striking metaphors and for the same purpose add many similitudes. The best are in Cicero; there are a great many in Quintilian. But in these matters hardly any other is more productive than Plutarch. From the Adagia likewise not a few can be collected because many contain an allegory or some sort of metaphor. In collecting these we labored, I know not how successfully, but certainly with great vigilance." The subsequent history of both the Parabolae and the Adagia is enough to justify the "great vigilance" with which Erasmus executed the compilation of these two influential commonplace collections.

In describing the invention and storing of material for future use in constructing themes and orations, Erasmus made charming reference to an old but popular metaphor in Renaissance literature, that of the bee gathering nectar: "And so the student, like the industrious bee, will fly about through all the authors' gardens and light on every small flower of rhetoric, everywhere collecting some honey that he may carry off to his own hive. Since there is such a great abundance of subjects in these, a complete gleaning is not possible, and

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89 Ibid.

90 See Bibliotheca Erasmiana
he will be sure to collect the most important and adapt them to the pattern of his work. Here Erasmus is primarily concerned with three basic principles involved in the making and the use of commonplace collections, and ultimately in the theory of imitation. These three principles can also be illustrated by certain "bee metaphors" that Erasmus culled from the auctores and included in the Parabolae. The first basic principle is the wide range of reading expected of both student and teacher; they must light on every small flower of rhetoric. There is a great abundance of subjects available to the reader, and Erasmus "promised copiousness and eloquence in learning to the boys who imitated the bees' industry." The first similitude in the Parabolae to illustrate this is taken from the Moralia:

Ut apicula per omnia circumvolitans, id quod est utile, domum adducit: ita studiosus ex unoquoque quod ad mores confert, excerpt. 575 B (1)

(Just as a bee flitting around everywhere takes useful nectar back to its hive, in like manner a person devoted to learning chooses from each author what best suits his nature.)

The gathering and storing of materials from one's reading is an intensely active, not a passive operation, one that exercises the reader's judgment and selectivity and trains

91De Copia, p. 90.

92Probably the appearance of these similitudes in the Parabolae helped to further popularize the "bee-metaphor" in sixteenth century literature.

93Lechner, p. 141.
his taste; so the reader will be sure to select the best and most important.

In *De Ratione Studii*, Erasmus had advised the teacher to read the best authors first, and to leave not even the inferior ones untasted. This is illustrated by the next two similitudes, the first one being taken from Plutarch, the second from Pliny:

Ut apis ex amarissimis floribus, et asperrimis spinis mel suavissimum ac lenissimum colligit; Sic ex turpibus ac sceleratis fabulis utcunque decerpi potest aliquid utilitas. 581 B (2)

(Just as the bee collects the sweetest and mellowest honey from the bitterest flowers and sharpest thorns, so in some way one can glean something useful from base and profane fables.)

The second is one of Erasmus's "invented" similitudes, the protasis deriving from Pliny:

Ut apes non quidvis ex omnibus colligunt . . . Ita non omnia petenda ex eodem auctore, sed ex unoquoque sumendum, quod habet utillissimum: Ex Poetis et Oratoribus, verborum splendor: E Dialecticis, argutia differendi: E Philosophis cognito naturae: E Theologis, praecipita vivendi. 615 F (1)

(Just as bees do not collect just anything from all flowers . . . in the same way all things should not be sought from the same author, but what is most useful should be taken from each one, that is, from poets and orators, brilliance of expression; from logicians, subtlety in discussing a subject; from the philosophers, a knowledge of nature, and from the theologians, precepts for living.)

Again, this similitude emphasizes the orderliness and discriminating judgment that should characterize the reader who compiles a commonplace book. Most important is the adaptation of the collected materials "to the pattern of his work."
This principle is best illustrated by the following similitude taken from Seneca's moral epistle "On Gathering Ideas":

Apes e variis varios colligunt succos, sed eos suo spirito mutant ac digerunt, alioqui non facturae mel: Sic evolvendi sunt auctores omnes, sed quod legeris in tuos usus transformandum. 595 A (2)

(Bees collect various juices from different flowers, but by their own breath they change and separate them, otherwise they would not make honey; in the same way all the authors should be read, but what one reads should be transformed to one's own use.)

Here, more than in the other similitudes quoted, the emphasis is on the adaptation and transformation of selected materials as a basis for eloquence: "The pupil was expected to show active imitation in gaining control over the material of his reading and to register his observations in his notebooks and commonplace books so as to use the material from his own independent standpoint of free composition and fluent speech."94

This was the core of the humanist method of education which brought success to Erasmus, Melanchthon, Vives and other scholars of the period.

Erasmus compiled three commonplace collections in his lifetime: the Adagia, first published in 1500 and gradually enlarged until it contained over 4,000 proverbs before his death; the Parabolae (1514), consisting of about 1,000 similitudes; and the Apophthegmata (1531), a collection of wise sayings. He thus organized his commonplace materials

94 Foster Watson, pp. 7, 108.
into three separate "storehouses" but provided little further organization within each collection. In later editions of the Adagia, Erasmus provided indexes for easier use of the materials. Something of a limited kind of arrangement can be observed in the Parabolae as it came from the hands of Erasmus, particularly in the first section, which derives from Plutarch's Moralia. For the most part, the similitudes from each of the Moralia are copied in the order in which they appear in each of the essays, so that similitudes on the respective topics of brotherly love, superstition, the training of children, and marriage, for instance, are clustered in Erasmus's text. In his copy of the Parabolae, Gabriel Harvey made appropriate annotations at the beginning of several sections of similitudes, undoubtedly to facilitate his use of that commonplace collection. The arrangement of the similitudes deriving from Seneca, Pliny, Aristotle, and Theophrastus is by no means as orderly as that based on Plutarch, and the Renaissance student would be greatly assisted by an index of commonplace heads.

The first attempt to systematize the Parabolae was made during Erasmus's lifetime by Georgius Maior, rector for the

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95 e.g. At the top of p. 24 Harvey wrote "princeps," thus identifying the subject of the following similes. After similes on "usury" he wrote at the bottom of p. 33, "Against borrowinge," one of his rare annotations in English. Throughout the book, Harvey uses this method of annotation as a substitute for commonplace heads.
school in Magdeburg. Maior, who had a reputation as a compiler of indexes and epitomes, arranged a selection of the similes under commonplace heads in 1532. In 1544 John Artopaeus of Speyer added an index of commonplaces to his edition of the *Parabolaee*, the title page of which indicates the usefulness of such an index to the youth. In 1557 there appeared two arrangements of the *Parabolaee*, one by Petrus Apheridianus of Deventer and the other by Lycosthenes (Conradus Wolfhart) of Basle. The arrangement by Lycosthenes was popular in English schools until the seventeenth century. In the preface to his arrangement, Lycosthenes indicated that he had desired to append to his *Apolphthegmata* a collection of similes from the orthodox fathers and from approved pagan writers, but the difficulty of the task and his ill health prevented him from undertaking the project; instead, he

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96 Georjus Major, *Elegantiiores aliquot paraboleae ex Erasmi similibus selectae* (a J. Majore), Magdeburgi: M. Lottherus, 1532.


arranged in commonplace heads the Parabolae of Erasmus for whom he has these words of praise: "Erasmi nostri Roterodami, Germaniae phoenicis, Christianae pietatis atque politioris literaturae vindicis constantissimi." He also referred briefly to Georgius Maior's arrangement completed some 20 years before and added that it was his judgment that none of Erasmus's similes should be omitted. After 1574 the Apophthegmata, collected by Lycosthenes and frequently bound together with his arrangement of Erasmus's similitudes, was used in schools both in England and on the continent as a collection of commonplaces.99

The endorsement that sixteenth century educators gave to the making and use of commonplace books was repeated by John Brinsley100 and Charles Hoole,101 both of whom were teachers writing in the seventeenth century. Brinsley's comments on commonplace books are to be observed:

[Quotation]

99This arrangement was reprinted several times both on the continent and in England. The earliest surviving English edition of Lycosthenes was published in 1635.

100John Brinsley, Ludus Literarius, or The Grammar-School (London, 1612). Brinsley flourished about 1663. He was master of the public school at Ashly-de-la-Zouch in Leicestershire. Afterwards he taught school in London.

101Charles Hoole, A New Discovery of the Old Art of Teaching Schoole in Four Small Treatises (London, 1660; rpt. London, 1913).
I do account them a great help where scholars have leisure and judgment to gather them; I mean, to gleane out all the choyse sentences and matter in the best Authours. Or, because that that is over-great a toyle, and requires more judgement then can bee looked for in so young yeares; if they had but onle books of References, it would be exceeding profitable: to wit, such Common-place books as did but only containe the generall heads of matter, and then the Quotations of three or foure of the chiefe Authours: as Reusner, Erasmus Adages, Tullies Sentences, or some other; setting downe the booke and the page, where to turn of a sudden to any such matter in them. This would ease them of much search-ing, and make scholars to do such exercises much sooner, and with farre greater commendations: like as it is in Divinity, Law, Physick and whatsoever other Artes. Thus they may use the matter of the best Authours, going farre beyond the matter which the wit of any childe can conceive: sith that those booke have in them the choysest sayings of the very wisest of all ages: although they are stil to add whatsoever they can invent of their owne braine, so it be wittyly and pithily.

Such a book of References wel gathered, and made publicke, would much further young scholars herein.102

Three points should be noted in this statement. First, Brinsley acknowledges the method of Erasmus and other Renais­sance humanists of gleaning out the best matter from the best authors, but he admits that for young students this is a laborious task, requiring leisure and more judgment than one might expect in boys so young. Therefore—and this is the second point to be noted—he recommends the use of available ready-made collections and lists Reusner, Erasmus, and Tullies sentences.

It did not seem to have been Erasmus's intention that the students should have recourse to ready-made commonplace

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102Brinsley, p. 188.
books; in fact, in the prefatory letter to the Parabolae he acknowledged that he could have selected many more similitudes from the "ocean" at his disposal, but that it was his desire to whet the appetite of the youth, to urge them to use their talents in selecting similitudes from several sources. The sixteenth century, however, saw the proliferation of printed commonplace collections and especially simile collections based chiefly on the Parabolae, which was "Englished" and adapted in several ways. Brinsley's recommendation, then, seems to reflect what was actually sixteenth century practice in many English schools. James Larkin also mentions this adaptation of Erasmus's principles in the making and use of commonplace books: "And while Erasmus and the statutes assume that one is to collect his rhetorical flowers from the classics, and not from the handbooks as was actually to become the case, an open road lay ahead with the growth of printing, to the perpetuation of this more convenient type of copia. Still another principle of the De Ratione Studii thus germinates in the ground of the English educational system, though . . . it will bear strange fruit in English literary method." 103

103Larkin, p. 105. Hoole would also have his fifth form pupils on Tuesday and Thursday afternoons make entries in their large commonplace books, which "together with all that can be got of this nature, should be laid up in the schoole Library for scholars to pick what they can out of, besides what they read in their own Authours." pp. 181, 182.
Finally, Brinsley leaves some room for the student's inventive powers; he recommends that students should still be encouraged to add to their commonplace collections whatever witty or pithy sentences they can invent from their own brains. Thus he suggests that the making of a commonplace book is not a mechanical process but one that summons to action the initiative of the students themselves in imitating the auctores.

There is one dimension in the whole purpose and plan of note-taking that cannot be ignored, and that is the moral purpose. The Statutes and Charter of the Rivington School clearly describe this moral purpose:

But above all things both the Master and the Usher shall continually move their Scholars to godliness, both in manners and conditions, and prosper their studies, that they may serve God and the Commonwealth diligently, as becometh Christians, and faithful members of his church; teaching and noting unto them such wise and godly sentences out of the Scriptures, and other authors, as may stir them up more earnestly thereto, and will them to learn them by heart and oft to think upon them. . . . And the elder sort must be taught how to refer everything they read to some commonplace, as to virtue, vice, learning, patience, adversity, prosperity, war, peace, etc. for which purpose they must have paper books ready to write them in. 104

As Louis B. Wright pointed out in his discussion of the concern for learning in Elizabethan England, it is difficult for the twentieth century reader, to whom piety and godliness in modern education is no longer important or relevant, to real-

104 Quoted in T. W. Baldwin, I, 351 and Mohl, p. 17.
ize how "extremely fundamental" and practical was the moral instruction given to students in the grammar school.\textsuperscript{105} The notes made by the students were not merely to be used for ornamentation or copiousness, but above all for moral reasons, to store the mind with "godly sentences." I have already pointed out the moral intentions that Erasmus wove into the texture of the \textit{Parabolae}. This collection, then, falls clearly within the traditions of the sixteenth century commonplace book.

The Parabolae in Sixteenth Century Grammar Schools

There is some evidence that the Parabolae was used in sixteenth century English grammar schools and was also available in part in English translation. Erasmus was popular in England even during his lifetime and English schoolmasters capitalized on his name, using his books in their schools. Erasmus himself had recommended his collection of similes to the schoolmaster William Gonell and had solicited his aid in copying them.

Probably the first reference to the Parabolae in English schools is to be found in the Day-Book of John Dorne, a Dutch bookseller who kept a journal of his book sales near Oxford for the year 1520. He recorded that on January 19 of that year he sold "1 similia erasmi re (cep1) 1 gl." 106 John Dorne's journal also listed several of the popular books of Erasmus, 107 and the sale of one copy of the Parabolae is just another evidence of that scholar's popularity in the English

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107 Colloquia, De Constructione, De Copia, Enchiridion, Adagia.
schools. In commenting on the Erasmian titles in the Day-
Book, T. M. Lindsay remarks that the "sale of many copies
means the existence of circles of students, for in those
days, one book served many readers who were trying to per-
flect themselves in the humanities, who were looking to
Erasmus as their great teacher and who were taking pains to
fashion themselves after his example. It shows the spread of
the classical renascence among the students of England." \(^{108}\)

In *William Shakspere's Small Latine and Lesse Greek*,
T. W. Baldwin refers to a list of books in A. Nowell's note-
book, written about 1539 at Oxford; *Similia* appeared on that
list. It again appeared on the list of school texts publish-
ed in London in 1581. \(^{109}\) If the Parabolae was used at Oxford,
it must also have been used by the students at Cambridge,
where Erasmus had resided and taught for some time. In fact,
Gabriel Harvey's copy is extant, and the dates 1566, in-
scribed on the title page, and 1577 on the last indicate that
the book was in Harvey's possession from his first year at
Christ's College, Cambridge.

Although the grammar-school masters Brinsley and Hcole
did not mention the Parabolae directly in their lists of re-

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\(^{108}\) T. M. Lindsay in *The Cambridge History of English
Literature*, ed. A. W. Ward and A. R. Waller (Cambridge:

\(^{109}\) T. W. Baldwin, I, 173, 436.
commended books, they both included Lycosthenes' *Apophthegmata*. Since the *Parabolae*, arranged in commonplaces by Lycosthenes, was printed together with his *Apophthegmata* about nine times between 1574 and 1669, the grammar school boy could have had some contact with the Latin collection in this form.

The English grammar school boy must also have had some acquaintance with parts of the *Parabolae* in the vernacular. In their reading lists, Brinsley and Hoole recommended the use of certain English collections which consisted in part of translations from Erasmus's *Parabolae*. For the pupils in the fourth form, Hoole recommended that "On Tuesdays and Thursdays in the afternoons after other tasks have been completed, students should collect in their commonplace books witty sayings from *Moral Philosophy* and *Wits Commonwealth*.'

*A Treatise of Morall Phylosophye* (1547) is a collection of sentential material divided by the author, William Baldwin, into twelve chapters, the last chapter, "Of Proverbs and

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110 Brinsley, p. 183. Brinsley also specified the edition printed in London by G. Bishoppe, 1596, and warned that Lycosthenes of the 1603 edition "is dangerously corrupted with Popery, and rayling against K. Henry the eight, K. Edward, and our late blessed Queene; and therefore not to be permitted unto children."

111 See *Bibliotheca Erasmiana*.

112 Brinsley, p. 183; Hoole, pp. 181, 182.
Semblables", being a translation of a few of Erasmus's Parabolae. In his brief preface to the twelfth book, Baldwin pays direct tribute to Erasmus and states his purpose for including his similes in the Treatise: "... sith Erasmus, one of the best learned in our time, hath already stulded, and thereof compiled a book, drawn (as he saith himself) out from the purest of the Philosophers; I have herein Englished of his, such as to me seemed most meet for this purpose, adding them to others agreeable to this matter; omitting the rest, not because they agree not herewith; but because they be so many as will in English make a great volume-willing such as therein delight, to set forth the rest; and not to look for all things here; in which nothing less than perfection is pretended." 113 William Baldwin is assured that the similes he has translated are profitable in three ways: for clarifying a matter, for use in persuasion, and for instruction. To illustrate these, he referred to the statement about wine and hemlock that Erasmus used in his prefatory letter to Peter Giles to demonstrate the usefulness of the application of a similitude. Now, concerning the usefulness of parables to clarify a matter, Baldwin writes: "As for the profit and use of parables, I think it needless for to declare; seeing their own plainness declareth them so plainly

as no man may do it plainlier. As for example, like as Hemlock is poison to man: so is wine poison to Hemlock.

What declaration needeth this now, to be better understood? except a man physically should shew the properties of Wine and Hemlock." Next, Baldwin comments on the use of similitude in persuasion: "Now as for the use of this in persuasion, it may be thus applied. Like as Hemlock is poison to Man, and Wine poison to Hemlock; so is flattery poison to Friendship; and licence to be flattered poison unto Flattery. Lo here, the example that ERASMUS useth: wherein is contained great Counsel, great Wit, and great Learning. First, it teacheth that Hemlock is poison, and mortal when it is mixed with Wine: which being known, may the better be avoided." Finally, Baldwin shows how the similitude is used for instruction: "Then counselfeth he to beware of Flattery; and, in shewing what maketh Flattery deadly poison, he teacheth a remedy how to avoid Flattery. For if we regard not a Flatterer, and give him licence to flatter us; we shall never be hurt by Flattery. Such like commodity shall a man take by Parables, or as I call them, Semblables.\[114\]

Baldwin's Treatise was published independently twice, in 1547 and again in 1555; however, between those dates, Thomas Palfreyman published an augmented and altered version.

\[114\] Ibid., pp. 178, 179.
of Baldwin's collection which seemed to have become more popular than the Treatise itself, to the extent that 18 editions appeared by 1640, 14 of which were printed by the year 1600.

The other English collection recommended by Brinsley and Hoole was Politeuphulia or Wit's Commonwealth (1598), the compiler of which used as a model Thomas Palfreyman's arrangement of Baldwin's Treatise. Politeuphulia, consisting of more than 4,000 aphorisms, is arranged under some 150 commonplace headings, each beginning with a formal definition and ending with two or more Latin quotations, some of which are similitudes. This collection, like Baldwin's treatise, provided the schoolboy with some of Erasmus's Parabolae either concentrated under the commonplace head "Of Similitudes" or scattered here and there throughout the book, Hoole recommended that the fourth-form schoolboys translate four verses every night from Politeuphulia, but he also noted certain shortcomings of the book and made these plans to remedy them:

Whereas Wits Common-Wealth is generally imposed upon young Scholars to translate out of English into Latine, and I observe it very difficult to be done by reason of the many uncouth words and meere Anglicismes that are in it, concerning which they cannot any way help themselves by common Dictionaries or phrasebooks; I have thought good to frame an Alphabetical Index of every English word and phrase therein contained, with figures pointing to the Chapter and verse where it is used, and shewing what Latine or Greek expression is most proper to be made in that place. And this I would have annexed to that useful book, that by help thereof the scholars may of themselves be able to translate those pretty sentences out of English into Latine orderly composed, and afterwards
with the same ease out of Latine into Greek. If the Stationers do not accord, that they may be printed together, know, that the Index may be had single by itself, as well as the book, and he that buyeth one cannot well be without the other; they are both so necessary and nearly related to one another. 115

W. G. Crane suggests that the title *Wits Commonwealth* may have included both *Politeuphuia* and *Palladis Tamia* since this was the name of the combined edition that was published especially for use in schools in the seventeenth century. He also adds that as late as the eighteenth century (1722) *Politeuphuia* was printed with these words on the title page, "For the use of schools." 116 So then, the English schoolboy had at his disposal in the vernacular towards the end of the sixteenth century nearly all of Erasmus's similitudes, for *Palladis Tamia* or *Wits Treasury*, compiled by Francis Meres in 1598, is almost entirely an English translation of nearly all of the *Parabolae* as arranged by Lycosthenes. Meres is not systematic in his acknowledgement of his sources. Very often similitudes that derive directly from Erasmus are marked "Plutarch in Moralibus," "Similia," "Erasmus," "Pliny," "Seneca," and so on. The variety of these sources lends a misleading aura of erudition to the volume. With equal freedom Meres adapts some of the similitudes, adding here and there a detail of historical interest. In the

115 Hoole, pp. 163-165.
116 Crane, p. 46.
section entitled "A Wife," one can observe two striking adaptations:

The Moone when it is loyned with the Sunne, is obscured and hid, but when it is far from the sunne, then it shineth; so a froward and peevish wife, pouteth and puleth in the presence of her husbande, but in his absence is as merry as a Cricket, or Pope John. 117

Meres derives this from the following similitude in Erasmus:

Luna cum soli conjungitur, tum obscuratur, et occultatur; cum abest, lucet: Contra proba uxor præsente marito, maxime conspici debet; eodem absente, maxime condì ac latere. 574 B (3)

(When the moon comes near to the sun, it is dark and obscure, but when it is at a distance it shines clearly; on the contrary, the virtuous woman ought to be very conspicuous in the presence of her husband, but in his absence she should be inconspicuous and unobtrusive.)

In his adaptation of this simile, Meres has deliberately changed the whole apodosis, ironically reversing the point of the comparison. This adaptation illustrates the creativity that the translator brings to some of the Parabolae.

The other adaptation in this section reads thus:

As Cats wax woode being annointed, so some wives are mad, if their husbandes vs e oytmentes, either because they suppose they are not healthfull, or els that they affect other women. Plut.

117"Pope John" refers to the fabulous female pope Joan. See the OED for at least two references to her: 1590-Spenser E. Q. II, vi, 3. "Sometimes she laught, as merryas Pope Jone." 1597-Harington, Nœæ Aut (1779) II. 195. "Pope Julio . . . was a greate and wary player, . . . beying a good companyon, and as the phrase is, as mery as Pope Joane."
Erasmus's simile is this:

\[ Ut \aelurus\ uguentis\ efferatur,\ et\ in\ rabiem\ agitur; \]
\[ Ita\ quaedam\ uxo\ res\ isaniunt,\ si\ senserint\ in\ viris\ uguenta. \]

(Just as the cat is made wild by the smell of perfumes, and goes into a rage, in the same way some wives fly into a rage if they smell perfumes on their husbands.)

The Meres version of this similitude is less restrained than the Plutarch-Erasmus similitude, and it states explicitly what the latter only implies. A careful search through Meres's *Palladis Tamia* will reveal other adaptations that indicate the translator's occasional independence of the text.

As a commonplace book, the Parabolae played a significant role in the training of sixteenth century schoolboys in rhetoric, the second art of the trivium. Renaissance rhetoricians, like the ancients, did not treat the parts of rhetoric in strict sequence nor with equal emphasis. They gave the greatest share of attention to *inventio*, the "finding" of relevant materials for discourse in the commonplaces, materials that the student collected during his previous reading and stored either in his mind or in his paper note books, or gathered from printed collections like the *Parabolae*. *Dispositio*, arrangement or organization, received little attention both in the rhetoric books and in the classroom, and seemed to survive chiefly in the consideration of the parts of an oration, namely: *exordium* (introduction), *narratio* (the statement of the case under discussion),
divisio (the outline of the parts in the argument), confirmatio (the proof of the case), confutatio (the refutation of the opposing arguments), and finally peroratio (the conclusion). The third division of rhetoric, elocutio, usually meant "ornament." In order to achieve copiousness, writers of the period adorned their discourse with tropes, figures and schemes which formed the only contents of some of the contemporary rhetoric books. The last two parts of rhetoric, memoria (memory) and pronuntiatio (delivery), were given little attention; they were in fact chiefly relics of the more truly rhetorical age of antiquity, when expression had been more typically an oral performance and less concerned with writing than in post-Gutenberg Tudor England."

Although the Parabolae might be regarded as belonging to inventio, because its contents had been so carefully "searched out" from the best authors, it more appropriately belongs to elocutio. As was pointed out above, Erasmus had recommended in the De Copia that the student aiming at fluency in speech and writing should collect many striking metaphors and similitudes from the best authors, especially

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119Walter Ong, p. 46.
from Plutarch. Again, in the prefatory letter to Peter Giles, Erasmus had praised metaphor as the most versatile kind of ornament one could employ in his discourse:

I was also convinced that not only the polish but almost the whole dignity of style proceeds from metaphor. For parable, which Cicero calls "collatio," is nothing but extended metaphor. Each of the other ornaments brings to speech its own special and peculiar charm and suitability, but metaphor alone provides as a whole more abundantly than the other figures each separately. Do you wish speech to delight? No other ornament provides more enjoyment. Do you wish to teach? No other demonstrates more effectively or clearly. Are you preparing to persuade? No other adds more sharpness to your speech. Do you desire copiousness? You cannot find a richer source anywhere. Do you wish to effect laconic speech? No other ornament leaves more to reflection. Do you strive after sublimity? This ornament elevates the style of anything as much as you wish. Do you seek to disparage anything? No other ornament damages more effectively. Do you seek clarity and light? No ornament illuminates a subject better. By this figure Adages are seasoned; to this Apologues owe their charm; this commends Apophthegmata; by the addition of this figure the value of a sentence is doubled, so much so that Solomon, that inspired man, wished to commend his oracles by no other title than that of parables. Remove the richness of metaphor from the orators, and all their speeches will become insipid; remove parables from the writings of the prophets and evangelists, and you rid them of the great part of their charm.

Erasmus intended his collection, then, to provide ornament for discourse.

The Tudor grammar-school boy worked his way through at least three stages of prose composition. The first stage consisted of "the making of Latins" in which the pupil learned to construct a single sententia. As his ability increased, he added other sententiae on the same subject, the end result being called a theme. This, however, was the
simplest form of theme and could be accomplished by boys in the second form. Considerable preparation and thorough acquaintance with the rules of inventio, with the topics, and with schemes and tropes would take him through the second stage, writing epistles, to the final stage of theme writing as demonstrated in the popular treatise by Aphthonius. "All prose work," wrote T. W. Baldwin, "shaped up to the theme as the gateway to the formal oration." Such preparation, then, implied acquaintance with several classical texts including Cicero's Topica and Epistles, the Ad Herennium, and the more contemporary treatise on schemes and tropes by Susenbrotus, the De Copia, the De Conscribendis Epistolis and The Parabolae. The schoolboy, when given a theme assignment, gathered appropriate materials from his note books and printed collections, submitting his selection to the master who inspected it for its suitability. After assisting the pupil with the phrasing of his materials, the master then pointed out patterns in Aphthonius by which to "weave his materials together," and he showed him how to construct his theme part by part from exordium to conclusion. Finally, the theme was polished, memorized and declaimed. In Appendix C I have included

121 T. W. Baldwin, II, 289.
122 Ibid., pp. 289-354; Clarke, pp. 14ff.
a "contracted" Latin theme taken from John Clarke's *Formulae Oratoria* (1632), (4th. ed.). Here one can observe the development of the parts of the theme. Section 4 is a similitude used for ornament; it does not advance the argument but restates in metaphorical form what has already been said.

Among the texts mentioned by Brinsley as fit for furnishing students with "matter and substance" was the *Golden Grove* (1599). Written in English by William Vaughn, it consists of short chapters that can very well be called themes since some of them are constructed in accordance with the rhetorical principles taught in the grammar schools. Brinsley probably recommended it to provide theme models for school boys and their masters who were lacking in experience. W. G. Crane has observed that, like Green and Breton, Vaughan was fond of stating things in fours. Some of the themes consist almost entirely of commonplace book materials like proverbs, quotations from the ancient writers, similia and exempla. The book is complete with marginal notes that indicate the source of unfamiliar quotations. In his Preface to the Reader, Vaughan makes clear his purpose:

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123William Vaughan, *The Golden grove, moralized in three Fookes*: A Worke very necessary for all such, as would know how to governe themselves, their houses, or their country (London, 1608).

124Crane, pp. 151ff.
As for the subject of my discourse, it resembleth the hearbe Muscouy, in that it being ioyned to other flowers, doubleth the sweetnes of them; so these fruites of mine being now growne to a Grove, will augment each other savour, to the sense-pleasing comfort of the Reader but since that glorious Paradice for the first mans offence hath beene shut up from any entrance, I thought good to present thee with such fruits, as this earth afoords, a three leav'd bud, not only of incomparable sweetnes to him that hath it, but also of infinite admiration to him, that beholdeth it.

One cannot fail to recognize the similitude at the beginning as part of the rhetorical tools of the writer's trade. The following short chapter entitled "The Duty of a Prince" also provides an example in the vernacular of the place similitudes took in themes:

There are foure cheefe qualities necessary for a Prince to maintayne his reputation. The first is Clemencie, to forgive trespasses. For as the Sunne, when it is highest in the Zodiaka, moveth slowesti; so the higher a Prince is soared to greatness, the more gracious and meeke hee ought to bee towards his humble subjectts. The second, to imprint the lawes and ordinances of GOD in his minde, to levell all his actions to the glory of the King of Kings; as well as for the health of his owne soule, which hee ought to hold dearer then his whole kingdome, yea, then all the world; as for good ensample and imitation unto his subjectts. The third is liberalitie, to succour poore scholers and souldiours; for as there is nothing more common then the Sunne, that communicateth his light to all the celestiall bodies, and chiefly to the Moone; so a Prince ought to impart part of his revenewes to the distressed, and especially above all the rest, to students and souldiours. The fourth, to have the courage and vertue to tolerate abuses. For although his power and authority extend so farre, that the country of India quaketh at his commandment; and although the farthest Island in the sea doth serve and obey him; yet if he cannot bridle
his own affections, his power is not worthy to be esteemed. 125

The first similitude in this theme might very well be an adaptation of one of those in the Parabolae which Erasmus selected from Plutarch's Moralia (Ad principem ineruditum—"To an uneducated ruler"): 

Sol cum maxime tollitur in altum, arduus ad polum septentrionalem, tum minimum movetur: Ita quo major est potestas, hoc magis coercenda est animi temeritas. 567 E (1)

(When the sun rises aloft in the sky and reaches its greatest altitude climbing towards the North Pole, then it has the least movement; in like manner the greater the power one possesses, the more should the rashness of his spirit be restrained.)

In the Latin outline and in the English theme referred to above, the similitudes, while adding charm, dignity, clarity, and persuasiveness to the discourse, do not advance the argument; they constitute rather an exercise in copiousness. M. L. Clarke's comment on theme writing in the grammar schools is appropriate: "Latin prose-writing as taught in the grammar schools might be described as an exercise in variation, that is, in saying the same thing in a number of different ways. The aim was not to convey information or put forward original views, but to expand some moral commonplace by means of the various devices enumerated in rhetorical handbooks." 126

125 Vaughan, The Golden Grove, sig. S2r.
Finally, it must be pointed out that the making of themes was no mere rhetorical, academic exercise. John Brinsley is in no doubt as to the moral value of themes. In *Ludus Literarius* he explains the purpose of themes: "The principal end of making Theams, I take to be this, to furnish scholars with al store of the choisest matter that they may thereby learne to understand, speake or write of any ordinary Theame, Morall or Politicall, such as usually fall into discourse amongst men and in practice of life; and especially concerning vertue and hatred of the vice, and to be able with soundnesse of reason to draw others to their opinion."\(^{127}\) I have already pointed out the moral intention of Erasmus in his collection of similes and metaphors. This moral purpose articulates nicely with the moral purpose of themes and underscores the ethical and Christian basis of Tudor education.

\(^{127}\)Brinsley, pp. 174, 175.
The Parabolae in Sixteenth Century English Literature

Since the Parabolae was often used in the rhetorical training of the sixteenth-century schoolboy, it is not difficult to understand how in later years it remained one of the sources to which writers turned to find embellishment for their poems, plays, and essays. The scholarship regarding the influence of the Parabolae on sixteenth century English literature indicates to some degree the extent to which writers of the period used the collection.

R. B. McKerrow was perhaps one of the earliest scholars to indicate the influence of Erasmus's collection on English literature by pointing out that more than 20 passages in the works of Thomas Nashe derived from the Parabolae. In 1908 De Vocht traced many of the similes in John Lyly's Euphues to the Parabolae. Similar source hunting was done by R. Schoell, who in 1920 published a list of passages in the plays and poems of George Chapman deriving from Plutarch's Moralia by way of Erasmus's Parabolae. He sug-

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129 H. DeVocht, De Invloed Van Erasmus op de Engelsche Tooneelliteratuur (Gent, 1908).
gested that his findings were not exhaustive, and that a further search could yield other parallels from the similes translated from Seneca. In another discussion of Chapman in 1926, Schoell indicated the influence of Erasmus on the dignity of the metaphor.\(^{130}\)

The second quarter of this century showed some substantial advances in the scholarship on the *Parabolae*. In his study of the Elizabethan proverb, Morris Palmer Tilley listed those "proverbial" similes from Erasmus’s collection which may be regarded as sources of some of the similes in Lyly’s *Euphuies, The Anatomy of Wit, Euphuies and His England*, and George Pettie’s *Petite Pallace*.\(^ {131}\) Tilley thus linked Erasmus’s *Parabolae* with his *Adagia*. Louis E. Wright mentioned the work of Schoell and McKerrow in his discussion of the effect that collections of quotations, adages, and similes—sententious material in general—had on the education of the Renaissance middle class, and he implied that the *Parabolae* was the source of some of this material in the vernacular.\(^ {132}\)

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Palladis Tamia in 1933 and 1938 contributed to the scholarship on the influence of the Parabolae by showing that nearly all the comparisons in Meres's collection were translations and adaptations of Erasmus; in addition he placed the Parabolae in the tradition of the commonplace book.133

In 1936 the editors of Puttenham's The Arte of English Poesie were the first to show how the Parabolae and infilt rated an English rhetoric book in the poetic adaptations the author made of eight of the similes in the section on ornament.134 In Wit and Rhetoric in the Renaissance, W. G. Crane also established the connection between this collection of similes and commonplace books of the period, and traced briefly the particular influence of the Parabolae on some of


134 George Puttenham, The Arte of English Poesie, ed. Gladys Willcock and Alice Walker (Cambridge: University Press, 1936), pp. 240-243. I have not seen any reference to the fact that Thomas Wilson took similes from the Parabolae to illustrate the use of similitude in his Rule of Reason (1551). The following are some of his translations:

A. "For like as water by continuance weareth a stone, so there is nothing so hard, but by time it maie becompassed, or brought to passe." 573 A (1).
the popular vernaculars of the day. He further indicated that "a thorough study of the borrowings made by Elizabethans from this collection would probably require a volume in itself." In the 1940's T. W. Baldwin and J. F. Larkin summarized much of the work already done on this subject of the influence of the *Parabolae*. One directly relevant article written by Rolf Soellner in 1956 showed how Shakespeare adapted Erasmus's simile about a troubled fountain to formulate two of his own in *The Taming of the Shrew* and *Trollus and Cressida*. In an unpublished

B. "As spiders make their own copwebbes without any other helpe: so some good felowes can bring up newes and tel strang tales without any bearyng, when there is not one woorde true." 586 B (5).

C. "As the palme tree beyng overlaide with weightes, riseth higher, and budeth upward sretheley: so a noble stomake bered with muche adversitie is ever-more the stouter." 617 C (3).

D. "As a dogge standing at the tables side, eateth that up by and by whiche his maister hath cast at him, and ever loketh for more, and more: So some when they have received a liuying for which they hoped before, by and by they are ready, to take another, although they be full, yet still they are hungry." 593 F (2).


dissertation on Whitney's emblems (1964), Sis. M. Simon Nolde attempted to find emblem analogues of comparisons in the Parabolae since Hoskins in his Directions had defined the emblem as a similitude. She was not surprised at the absence of expected correspondences with Erasmus's similitudes which consist of "formal comparisons," for Whitney's emblems were based on myths and fables. Twentieth century scholarship on the influence of the Parabolae is small, but it indicates some directions that future studies can take. The emphasis so far has been on the influence of the collection on bellettristic English literature. For the most part, the findings are quantitative rather than qualitative; the influence of the Parabolae seems to have been assessed by the number of references source hunting produced, rather than by the ingenuity with which seminal material was adapted by writers. In this section I do not intend to deal with the general influence of the collection on sixteenth century English literature; I shall be concerned with two special uses that some writers of the period made of the collection Erasmus had designed for rhetorical-moral purposes.

I have mentioned in preceding sections that Gabriel Harvey's copy of the Parabolae is extant, and his prolific

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marginalia provide some insight into his attitude to the collection. Some examination of Harvey's work is relevant here, for the question naturally arises whether he used the Parabolae in his writing, and if he did, what effect he achieved by it.

Several scholars have ably reviewed the long career of this Cambridge educated professor of rhetoric, who was a friend of Edmund Spenser, a student of law and medicine, history, politics, and literature—to name only some of his accomplishments. Harvey has been described as arrogant, unsociable, over-critical, and unpopular with his fellows at college—characteristics like these are apparent in some of his writings, especially those connected with his scandalous literary quarrel with Thomas Nashe, beginning about 1592 and culminating in his scurrilous Trimming of Thomas Nashe in 1597.

A cursory examination of his collected works indicates that Harvey made use of his copy of the Parabolae to sharpen the teeth of his invective. A few parallels are apparent in

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each of the three volumes of his works, but those suggested below are taken from *Trimming of Thomas Nashe*:

1. Then presently I made choice of you that like an ass you might bear your burden, and patronize your owne scourge, as dooth the silly hedge-sparrow, that so long fostereth up the cuckow in her neast, till at length she bee devoured of her: or the Viper, that is destroyed of her owne whelps. 142

Coccycis pullus ubi adoleverit cum sit nothus, tamen legitimos devorat, unaque matrem ipsam: 614 A (2).

(When the chick of the cuckoo grows older, although it is illegitimate, it devours the legitimate chicks and the mother herself together with them.)

Coccyx ova subdit in nidis alienis: 614 A (1)

(The cuckoo lays its eggs in other birds' nests.)

Jaculos & viperas proprii rumpunt foetus: Sic garrulus vel cum sua pernicie premit arcana. 570 D (5).

(Pipe-fish and vipers burst asunder when they give birth; in like manner a chatterbox conceals secrets at his own peril.)

2. and as Telephus (beeing wounded, and destitute of a saving remedie at home) went even to his enemies and sworne foes, to get some sove/erraigne medicine, so if of my friends I could not learne temperance, I might learne of thee, by seeing the effectes of thy cankered convicous tongue, for by that thou art brought into contempt: 143

Quemadmodum Telephus, quoniam carebat amico, coactus est ab hoste petere remedium ac medelam vulneris: Ita qui non habent liberos amicos, a quibus ad-moneantur, saepenunro ab inimicis audiant sua vita, 584 A (1).

142 *Harvey, Works*, III, 10, 11.

(Just as Telephus, since he had no friend, was forced to seek a remedy and healing for his wound from an enemy, in the same way those who do not have generous friends by whom they may be advised very often learn about their faults from their enemies.)

3. from nothing issueth worse venome then from the tongue, and this tongue thou hast, and this tongue crosse with the barre of reason, lest thou seeme more foolish then those geese in Cilicia, which when the (y) flie in the night time by the hill Taurus, that is/possesst of Eagles, are sayde to gette stones into their mouthes, by which as by a bridle they raine in their cryinges, and so quietly passe the greedie talentes of the Eagles; but alas why invent I so against thy tongue? 144

Grues cum ex Cilicia devolant, lapillos in os sumunt, atque ita Taurum monem aquilis plenum tuto transvolant, idque noctu, ne vox prodat: Ita tutissimum ubique silentium. 570 E(4).

(When cranes fly down from Cilicia, they place pebbles in their mouths lest their voices betray them so flying at night, they safely cross the Taurus mountains which are full of eagles. So in every case, silence is safest.)

4. I must of necessitie find out another cause of thine infected speech; and now I have founde it out, fie on thee, I smell thee, thou hast a stinking breath; but a stinking breath (some say) commeth of foule teeth; and if it be so, wash thy teeth Tom, for if thou wouldst drawe foorth good and cleane wordes out of thy mouth, thou wouldest washe thy teethe, but it may bee the filth hath so eaten into thy teeth that washing cannot gette it away; then doe as that venome-bitinge beast, that Nile breede Crocodile, which to purge her teethe of those shivered reedes that are wreathed betwene, by feedinge in the water, commeth to the shoore, and there gapinge suffereth some friendly bird without/daunger to creepe into her mouth, and with her bill to pick away the troubling reedes: so come

144Ibid., p. 20.
you but to some shore, and Ile bee that Trochilus
Ile picke your teeth and make a cleane mouth, or
Ile pick out tongue and all, but of this stinking
breath I speake not. 145

Crocodilus patitur Trochilum aviculam carpere escam
e faucibus suis, non illius amore, sed sua ipsius
causa. Repurgat enim rostro suo os illius: 611
E (2).

(The crocodile permits the little bird Trochilus
to pick fragments of food from its mouth, not
because he loves the bird, but for its own benefit;
for the bird cleanses the crocodile's mouth with
its beak.

5. (God knowes) thou art as farre deceived as ever was
poore Ixion, that imbraced a cloude in steade of
Juno. 146

Ixion Junonem amans, in nubem incidit: 567 F (3)

(Ixion, in love with Juno, fell into a cloud and was
deceived;)

Ut Ixion Junonem persequens, in nubem incidit:
585 C (3).

6. For as the Camnell that (come hee into never so
cleare a Fountaine) cannot drinke of the water, till
he hath soiled and fowled it with his feete; so
whatsoever thy wit goeth about, it first defiles it,
and so brings destruction to thine owne bodie. 147

Camelus non gaudet potu, nisi prius obturbata
conculatione aqua: Ita quibusdam nihil placet in
literis, nisi barbaria conspurcatum. 611 C (2).

(The camel does not like to drink unless it has
first muddied the water by tramping in it, so no-
thing in literature pleases some people unless it
is defiled with barbarity.

145 Ibid., p. 21.
146 Ibid., p. 28.
147 Ibid., p. 34.
Harvey's use of the Parabolae, as demonstrated in the foregoing list (that is by no means exhaustive), is in direct contrast to the didactic and moral purpose of Erasmus. Harvey's bitter invective directed against Nashe can hardly be described as didactic and moral, and can only delight those who admire scurrility. Harvey, however, can be commended for the ingenuity with which he selected and used the similes for his particular purpose. In fact, the maliciously brilliant rhetoric that characterizes TheTrimming of Thomas Nashe is in keeping with the principles of epideictic discourse which taught orators of ancient Greece and Rome as well as sixteenth century English grammar schoolboys how to praise or censure someone.\textsuperscript{148} Harvey demonstrates his virtuosity in censure. Erasmus probably never intended his Parabolae to be used for invective, although it must be conceded that in a very few of his similitudes he inveighs against theologians, Scotists, and Sophists, even against Pope Julius himself. He, however, did not reach the depths of Harvey's personal invective against Nashe.

Two other sixteenth century writers adapted the Parabolae for quite different reasons. In 1595, three years before Meres published Palladis Tamia and Nicholas Ling Politeuphuia, Anthonie Fletcher published a little volume, the title page of which indicates clearly the utilitarian-

\footnote{W. J. Ong, "Tudor Writings on Rhetoric," 49, 50.}
devotional nature of the book:

/Certaine/Very Proper, And Most/Profitable/Similes,/ wherein sundrie, and very many, most foule vices,/and dangerous sinnes, of all sorts, are so plainly laid open,/and displayed in their kindes, and so pointed at with the finger of God, in his/sacred and holy Scriptures,/to signifie his wrath and indignation belonging unto them, that the Christian Reader, being seasoned with the spirit of grace, and having God before his eyes, will be very fearfull, even/in love that he beareth to God, to pollute and to defile, his heart,/his mouth or hands, with any such forbidden things, And also manie very notable vertues, with their due commendations, so lively and truly/expressed, according to the holy word, that the godly Reader, being of a/Christian inclination, will be mightily inflamed with a love unto them./ Collected by Anthonie Fletcher, minister of the word of God,/in unfained love in the Lord Jesus, to do the best, and all/that he can, to pleasure, and to profite all those,/that desire to know the Lords wayes,/and to walk in the same. 149

This devotional book was designed by a minister probably for members of his congregation. Some of the similes are short and many of them are based on the Bible; others are translations and adaptations of the Parabolae. A number of them are developed at some length into sermonettes as is the simile No. 159 on the subject of flatterers:

As a looking glasse doth imitate, whatsoever is set before it, and doth represent the likeness of them that looke in it, but by a contrarie way, for it sheweth the right side, to be the left, and if thou looke unto the east, it doth represent thee, looking toward the west: Even so a flatterer, in voice and ingesture will imitate thee. If thou laugh and be merry, he also will be pleasant and merry: if thou weepe, for companions; if thou wilt backbite and slander a man, he will take thy part, and will, with railings, obloquies, and slanders, even grievously wound the

149 Anthonie Fletcher, Certaine Very Proper and Most Profitable Similes (London, 1595).
same man. And if thou wilt praise thyselfe, he will help thee: or if thou lovest, to heare thyselfe praised of others, he will carrie thee, as it were upon the wings of praises and commendations, up to the cloudes, and loftie skies. Through his subtil sleights, and craftie devises, he turneth and bendeth himselfe everie way: When he will worke upon men, that be sad and heavie, he is presently translated into their humor; with men that are remisse, he dealeth merily; he handleth old men gravely, and young men courteously; with wicked men he is bold and impudent, and with libidinous and lecherous people, he is filthie and shamelesse. The flatterer hath alwaies at his fingers ends, and ready under his girdle, the gestures, voices, inclinations and dispositions of all persons, high and lowe, he leaves out more, that he may deceive all. He will praise thee in thy presence, scorn thee in thy absence: that old proverb, Out of one mouth commeth both heate and cold, serveth well for flatterers. Plinie reporteth that there is a fountaine in Dodona, which doth kindle firebrands, that are extinct, and extinguish them when they are kindled; so a flatterer is double tonged, he now extolleth thee, and doth set thee aloft with great praises, and by and by, he will cast thee downe, with injuries and wrongs. Against such the Lorde himself speaketh: My people, they that say thou art happier or blessed do deceive thee. And againe: Wo be to you, that call good evill, and evill good.

This expanded simile describing the qualities of a flatterer contains several sentiments deriving from Plutarch \textsuperscript{150} that must have become commonplace in the latter part of the sixteenth century, probably as a result of the use of the \textit{Parabolae} as a commonplace book in the schools. Two passages in Fletcher's simile can be traced to that collection:

As a looking glasse doth imitate whatever is set before it . . . Even so a flatterer, in voice and in gesture will imitate thee.

\textsuperscript{150} p. 17.
Compare this with:

Ut speculum quicquid objicitur imitatur: Sic adulator.
564 F (4).

(As a mirror reflects whatever is placed before it, so does a flatterer.)

The second passage seems to be an adaptation of a simile based on Pliny:

Plinie reporteth that there is a fountaine in Dodona, which doth kindle firebrands, that are extinct, and doth extinguish them when they are kindled; So a flatterer is double tonged.

Compare this with:

In Dodona Jovis fons cum sit gelidus, et immersas faces exstinguat, si admoveris extinctas, accendit: Ita Christus si cupiditatibus flagrantem attigerit, sedat ac refrigerat: si dejectum et examinatum, erigit et animosum reddit. 609 E (3).

(Although the fountain of Jupiter at Dodona is cold and extinguishes torches dipped in it, it rekindles them if they are brought close to it when they have been put out: in the same way if Christ touches a person who is on fire with vehement desires, He cools and soothes him; but a person who is weak and dejected, He strengthens and revitalizes.)

Fletcher uses the protasis of Erasmus's similitude and discards the apodosis as not appropriate; apparently he still uses the collection as a commonplace book, selecting from various parts of the book the quotations that suit his theme.

In 1600 there appeared a collection of similes entitled A Treasury or Storehouse of Similes, a large volume compiled by Robert Cawdrey, Vicar of Melton Mowbray. 151 Cawdrey is

151 Robert Cawdrey, A Treasury or Storehouse of Similes, Both Pleasant, Delightfull, and Profitable, for all Estates
remembered in the history of English linguistics as the one who produced the first English dictionary, *The Table Alphabetical*, in 1604. The *Treasury* is little known, yet it is important for an understanding of the workings of rhetoric in the sixteenth century. As a collection of similes, arranged in alphabetical order under commonplace heads, it is a commonplace book; like Fletcher's collection it is devotional in character, and like Fletcher's collection it owes much to Erasmus's *Parabolae*, since on almost every page there are translations and adaptations of those similes. Using familiar Renaissance rhetoric, Cawdrey referred to his book as a nosegay, a handful of flowers, chosen and gleaned out of his simple garden, and he dedicated it to Sir John Harington, Knight, and to the worshipful James Harington Esq., his brother, to whom he "wisheth in this life, the aboundant increase of all spirituall graces, and in the world to come life everlasting, through Christ Jesus our alone Saviour."

The purpose of the author can best be described by look-
ing closely at the prefatory material. Cawdrey was in no doubt about the usefulness of his collection; the godly reader, he said, "will be greatly inflamed with an earnest liking and love" for noble virtues; "For many times that thing, which cannot be perceived or understood of Readers of Bookes, and hearers of Sermons, by a simple precept, may yet by a similitude or plaine example, bee attained unto, So that if any be desirous to compare a thing from the lesse to the greater: Similitudes will helpe him greatly in this behalfe, etc." He intended his collection of similitudes to be useful to everyone: "For I know no estate of men for whome this Booke is not necessarie; for Princes it is prettie, for Preachers profitable, for sage Counsellours it is singular, meete for Magistrates, lawdable for Lawyers, a Jewell for Gentlemen, a staffe to lean on for students, good to further godlinesse, and therefore apt and profitable for all men." Cawdrey collected many similes from the Bible and pointed out in his Preface the example of the prophets, the evangelists, and the apostles who were "moved to fetch from plants, hearbes, and other naturall things, many right apt and fine Similitudes, and proper comparisons, to adorne their Sermons, & garnish their speeches withall, to make the same by such familiar means the easier to be conceived, and the readier to be believed." Therefore, the Scriptures contain a rich treasure of knowledge and wisdom "which affordeth unto the industrious and painfull Christian, store enough of
matter, both pleasurable and profitable, delightful, wholesome, and comfortable. Neither is it possible for a man to reap any the like benefit of plentiful knowledge and store of learning out of any workes written by Phylosophers, Oratours, or Poets, as he may out of the plentiful store-house, and aye lasting fountaine of Divinitie." After pointing out the example of Christ who taught the people always in parables and similitudes, Cawdrey listed the names of many churchmen who "did commonly beginne with a Similie agreeing to their argument." Finally, Cawdrey advised that the industrious reader might receive great "benefit and comfort from this worke, if, (after his returne home from the hearing of any godly Lecture or Sermon, where he hath either heard any principle of God his Religion, handled and spoken off: Or else any vertue commended, or vice condemned) he shall turne to that point, and first search it out in the Table, and so then Read all such Similies in the Booke, as he shall there find, touching the same point and matter."

Cawdrey, like Fletcher, extended his similes to form short essays or sermonettes. The following simile under the commonplace head entitled "Education of Children" illustrates this:

Like as fruitful fieldes for lacke of tillage waxe barren: Or as trees being neglected either bring forth no fruite, or else the same unsavorie, without the diligence of grafting and pruning: Or as dogges be unmeet to hunt the horse, and Oxen unapt to the plough, except mans diligence be put thereto: Even so Children
would become wilde and unprofitable, except by diligence in due time, they should be fashioned and brought in order by good bringing up.\textsuperscript{152}

The education of children was a popular theme in sixteenth century literature. I have already pointed out that Plutarch's essay on the subject, from which Erasmus took several of his similes, was frequently translated into Latin and the major vernaculars including English.\textsuperscript{153} In his extended simile, Cawdrey used commonplaces that might very well have derived from Plutarch via Erasmus's \textit{Parabolea} or Meres's \textit{Palladis Tamia}. The following parallels, although they might not be exact, show the pervasiveness of the influence of the \textit{Parabolea}:

\begin{quote}
Ut ager si non colatur, non solum infrugiferus manet, verum etiam multa sylvestria producit: Ita adolescens rationis capax, nisi praeceptis honestis exerceatur, non solum non evadet bonus, sed ad multa vitia deflectetur. \textsuperscript{577 F (3)}.  
\end{quote}

(Just as a field not only remains unfruitful but also produces many brambles and weeds if it is not cultivated, in like manner a youth capable of reason not only comes to no good but is also turned to the path of vice unless he is diligently trained in honorable precepts.)

\begin{quote}
Nulla fere est arbor, quae non steriliscat, ac tortuosa fiat, si cultura desit: Ita nullum tam felix ingenium quod non degeneret, citra rectam educationem. \textsuperscript{573 B (1)}.  
\end{quote}

(Almost any tree becomes barren and twisted if it lacks cultivation; in like manner, any talent, however outstanding it may be, degenerates unless it is properly trained.)

\textsuperscript{152}Cawdrey, p. 69.

\textsuperscript{153}Sec. 2., p. 19. See also Lathrop and Bolgar,
These are two of the collections of similes deriving in part from Erasmus and in turn providing materials for other writers. It should also be observed that what began in the sixteenth century English grammar schools as an academic pursuit with particular emphasis on correct and effective Latinity has now become non-academic, translated into the vernacular to touch the lives of "every estate of men." However, the didactic and moral purpose of Erasmus is ever present in these works; they reflect the attitudes of the foremost Christian humanist of the age.

The foregoing discussion illustrates the very different ways in which some sixteenth century English writers employed Erasmus's *Parabolae Sive Similia*. They used it as a seminal work for quotations from many authors, some of whom were not translated into English. They rifled its pages for items to include in their own commonplace vernacular collections of moral matter, as has been illustrated in the works of William Baldwin, Meres, Fletcher, and Cawdrey. Such materials constituted the bulk of the ordinary man's reading, as Louis B. Wright has shown in *Middle-Class Culture in Elizabethan England*.

In the seventeenth century the *Parabolae* contributed several similitudes to the huge *Panylthaea Nova*, a collection of quotations made in the sixteenth century by Mirabellius and afterwards edited and augmented by Joseph Lang. This is another means by which the *Parabolae* was kept before schoolboys and writers.
Since the Parabolae was used as an adjunct to rhetoric in Renaissance education, it furnished potential writers with sententious materials and thus contributed to the didactic quality of the literature of the period. Frequent use of similitude, moreover, led to allusiveness, exuberance, and copiousness in all the genres, drama, poetry, and prose, delighting the sensibilities of the hearer and the reader and enhancing the persuasiveness of the argument.

But some writers overdid this kind of imitation. A passage in Sidney's An Apology for Poetrie (1583) registered disapproval of the evident overabundant use of similitudes by some writers of the period; Sidney was probably directing his remarks against Lyly specifically:

Now for similitudes, in certaine printed discourses, I thinke all Herbarists, all stories of Beasts, Foules, and Fishes are rifled up, that they come in multitudes to waite upon any of our conceits; which certainly is as absurd a surfeit to the eares as is possible; for the force of a similitude not being to prove anything to a contrary Disputer but onely to expayne to a willing hearer, when that is done, the rest is a most tedious pratling, rather over-swaying the memory from the purpose whereto they were applyed then any whit informing the judgement, already eyther satisfied, or by similitudes not to be satisfied. 155

One can sense that even at this point reaction had begun against amplifications and digressions especially in prose, a reaction that was to lead eventually to the new prose of the following centuries predicated on the needs of the new science.

Translator's Preface

This translation of Parabolae Sive Similia was made from the Erasmi Opera Omnia of LeClerc published in 1706, the text available and conveniently arranged for reference, each page divided into sections A to F. This edition was checked for general reliability against the 1516 edition printed by Schürer. In a very few passages whose meaning was obscure, I consulted, with some illumination, Meres's sixteenth century translation and adaptation of the Parabolae. Although I have attempted a close translation of the Latin text, I have aimed at a readability that will make this sixteenth century collection appealing to a twentieth century audience not familiar with Latin or imperfectly familiar with it.
Desiderius Erasmus of Rotterdam to Peter Giles of Antwerp, a city most renowned in learning, by these little books, greetings:

That kind of friendship is indeed coarse and common, my honest friend Peter, the whole basis and intimacy of which rests on physical presence. If it ever happens that friends of this kind pass the time separated far from one another, they frequently exchange gold rings, little daggers, little caps, and other tokens of friendship. It is evident that they do this lest either their friendship languish because of the interruption of their customary relationship, or it should die completely because of the long intermission both of space and time. But since the whole basis of our friendship rests on the conjunction of our souls and the sharing of our studies, why do we not rather greet each other from time to time with little gifts of the mind and with literary tokens? Not because there is any danger that some coldness may creep in between us because of the interruption of our social intercourse, or because our physical separation, with such great distances between us, may dissolve the bonds and nexus of our souls; for souls are accustomed to be bound together more closely the greater the distances by which bodies are separated. But lest absence should seem to take
away anything from the enjoyment of our friendship, let us
make it up, not without interest, by literary tokens of this
kind. What is more, I do not send any ordinary gift to a
friend who is far from the ordinary, but rather many gems
encased in one little book. For why may I not call these
similitudes gems, selected as they are from the richest
treasures of the best authors? For recently while I was
reading over Aristotle, Pliny, and Plutarch for enriching my
Chiliads of Adages, and while I was purging Annaeus Seneca
of the errors by which he was not merely contaminated but al­
most extinguished, I noted in passing that these similes
would be by no means an unpleasing gift for you; for I guess­
ed so because I had observed that you have a natural bent for
elegant language. I was also convinced that not only the
polish but almost the whole dignity of style proceeds from
metaphor. For parable, which Cicero calls "collatio", is no­
thing but extended metaphor. Each of the other ornaments
brings to speech its own special and peculiar charm and suit­
ability, but only metaphor provides them more abundantly than
the other figures do separately. Do you wish speech to de­
light? No other ornament provides more enjoyment. Do you
wish to teach? No other demonstrates more effectively or
clearly. Are you preparing to persuade? No other adds more
sharpness to your speech. Do you desire copiousness? You
cannot find a richer source anywhere. Do you wish to effect
laconic speech? No other ornament leaves more to reflexion.
Do you strive after sublimity? This ornament elevates the style of anything as much as you wish. So you seek to disparage anything? No other ornament damages more effectively. Do you seek clarity and light? No ornament illuminates a subject better. By this figure adages are seasoned; to this apologues owe their charm; this commends apophthegmata; by the addition of this figure the value of a sentence is doubled, so much so that Solomon, that inspired man, wished to commend his oracles by no other title than that of parables. Remove the richness of metaphor from the orators, and all their speech will become insipid; remove parables from the writings of the prophets and evangelists, and you rid them of the great part of their charm. Perhaps someone will say: this man adorns his own role handsomely with words, as if, indeed, it were a task of great difficulty to collect similitudes ready at hand everywhere. But we do not employ those similitudes encountered everywhere, nor do we gather little pebbles scattered about on the seashore. On the contrary, we have selected some exquisite gems from the secret treasuries of the Muses. For these ornaments are not sought from barbershops or from sordid intercourse in the marketplace, places for which learned men would care nothing. These adornments of speech should be searched out from the intimate secrets of nature, from the innermost shrines of knowledge, from the learned stories of eloquent poets, and from the annals of noble historians. In this undertaking,
just as there is a double difficulty, there ought to be a double praise. First of all, it is something in itself to have searched out that which is distinguished. Nor is it less to adapt agreeably what one has found. Just as it is something praiseworthy, first of all, to find an outstanding gem, so some praise is also due if one skillfully sets what he has found into scepters or rings. Let me give you an example to make this somewhat clearer. Hemlock is poisonous to man, wine is poisonous to hemlock, but if you mix wine with hemlock, you make the poison much more potent and completely without antidote, because the strength and force of the wine carry the harmful poison more quickly to the vital organs. Now, is it not a part of erudition, neither inelegant nor unpleasant, to comprehend this example, an abstruse fact of nature? Come now, if someone should adapt it to this purpose so as to say that flattery is immediate poison to friendship, but on the other hand that frankness in admonishing (which the Greeks call "parrhesia") is poison to that poison of flattery; if, then, you corrupt frankness first and mix it with flattery in such a way that you flatter a friend most although you seem to censure him most, this now is an evil that cannot be remedied, -- will there seem to be no praise for this clever application? I think not a little praise is due. I do not wish, however, to seek credit where I deserve none. In the case of those similitudes bearing the title "From Aristotle, and from Pliny,"

the searching out of the comparisons is my own. But in those whose title declares that they were collected from Plutarch and Seneca I claim no credit for myself except the task of arranging and interpreting them, so if any praise is due, let it be for their appropriate brevity. For it is not unknown to me what a great ocean of similitudes can be gathered from all natural things, from so many disciplines, poets, historians, and orators. What madness it would be to wish to pursue something that is infinite! I wish to give only a taste so as to arouse the young to exert their talents to search out other similes similar to these. I have collected many from Plutarch, partly because he is a Greek author, and partly because he excels in this type in such a way that with him not even one of the most eloquent men can be compared. I have taken not so many from Seneca, since at that time I was occupied with other matters in that writer. It would not be out of place to add this little book as a supplement to the Adages, or if you prefer, to the De Copia Verborum ac Rerum, for it is closely connected with both these subjects and contributes especially to the latter. Your Epithalamium would have been completed and published, but my servant was at fault, for he left the copy at Louvain without my knowledge. Basle, October 15, 1514.
PARABLES OR SIMILES

From the *Moralia* of Plutarch

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A.

Those who exhort and inspire man to pursue philosophy but do not themselves teach or propagate it, do just as those who trim a lamp but do not pour oil in it.

Just as those who have no business at home generally occupy themselves and walk up and down in the market place, so certain people, because they have no private business to transact, devote themselves to administering public affairs.

As he who boards a ship for pleasure, so that he may examine it or walk up and down upon it, becomes nauseous, vomits and looks forth in vain towards the shore when the ship is suddenly loosed and driven to the open sea, in the same way those who lightly, as if for sport, attach themselves to public affairs and cannot extricate themselves from the business once it is undertaken are tossed about by the waves of politics although they are unwilling.

B.

Just as an actor proceeds into the theatre wearing a mask, so does one who undertakes to administer public affairs not to benefit the citizens but to win glory for oneself.

Those who descend gradually and intentionally into a well are not hurt; but those who fall in by accident are
greatly shaken, in like manner those who assume public office with deliberate plans act with restraint, but those who hurl themselves in rashly, are sorry afterwards.

Just as wine at first serves and obeys the drinker, but gradually, flowing through the veins, takes possession of him and forces him to adopt its character, so he who administers the state at first accommodates himself to the customs of the people, but afterwards he gradually forces them over to his own ways.

He who hunts for birds imitates their voices so as to entice them into the traps; so in order to lead the people over to your opinion, you should be attentive to and gratify their temperament.

C.

A mole or wart on the face offends more than large blemishes or scars on the rest of the body; in the same way small faults seem great in a prince whose life is in public view.

As women suffering with the craving for strange food, or nauseated, eat bad foods and a little afterwards vomit, so the people, through folly or lack of better men, elect some sorts of men to public office and a little afterwards cast them aside.

Just as the best wine loses its value if it is poured into a foul and dirty vessel, in the same way good policy loses its efficacy if it proceeds from a bad man, or learning if it falls on an evil man.
As a tiller or a bridle is not enough unless there is someone present to guide it by his art, in the same way eloquence is not enough to guide people unless reason, the moderator of speech, is present.

D.

Those who pilot ships use others to give orders, but those who pilot the ship of state should have wisdom in themselves so that there is no need of another man's voice.

Just as a rider who tries to break in a horse with a blunt bit is thrown off since the horse spurns the bit, in the same way one who tries to subdue a people without being sufficiently provided with power is thrown out of command.

Those who rule the plebeians with games, banquets, and largesses are like those who feed or hunt brute beasts. Musicians charm with a light touch of the strings, not with a heavy thump. In the same way calm speech moves people more quickly than rough words.

Just as in a journey the longer but safer road should be taken rather than the shorter but more dangerous one, so in one's quest for wealth and glory that one reaches the goal later in safety, rather than quickly with danger.

Just as fire does not give off smoke if it bursts aflame at once, so glory is not subject to envy if it shines forth without delay; but envy follows those who grow great gradually.

E.

Just as the ivy, clinging to the branches of trees,
climbs aloft by help of others, so obscure men grow great by intimacy with the powerful; then they suffocate those by whom they were raised up high.

Certain bodies by their own brilliance increase and make more brilliant the light they receive from the sun; so certain men, honoured by the favour of others, in turn bring honour to them by virtue of their own accomplishments.

Not every tree allows a vine to grow around it, but some suffocate and destroy the vine; so certain ambitious men on account of envy suppress the youth lest they should emerge.

A pilot seeks for the best soldiers, a masterbuilder for the most skilled assistants; in the same way a prince will choose as friends those who are most suitable for administering public affairs.

The musician does not immediately discard and reject dissonant strings, but by slow degrees, tightening and loosening them, he achieves harmony; so the prince ought to correct wrong-doers gently and not destroy them immediately.

If a javelin strikes something solid, it is sometimes hurled back on the sender; so an insult hurled upon a strong and resolute man returns upon the one doing the insult.

Just as the king of the world, according to Euripides, pays attention to great matters, leaving small affairs to fortune, so a prince will not be occupied but by grave and difficult business.
Alexander was accustomed to provide that Bucephalus, now an old horse, be carried by other horses until they reached the enemy, so that he might enter the battle fresh; in the same way old magistrates should be cared for so that as much work as possible might be taken from them and their employment be reserved for necessity.

A pilot does some things with his own hands and other things through his assistants, and sometimes sending others, to the helm, he himself goes to the prow of the ship; so in the state one man ought not to occupy all positions of responsibility, but give place in turn to others. For those things are better done which are accomplished by the hands of many.

An actor will add expression and character on his own in interpreting a play in such a way, however, as not to violate the text and the verse; so the one who performs the work of a magistrate should so administer his office that he may not exceed the bounds set by the prince.

The hand is not weaker because it is divided into fingers, but is more nimble for working; in the same way business shared by many in the state is completed more fully.

C.

As those who are accustomed neither to eat nor bathe unless according to a doctor's prescription do not enjoy good health, so those who refer all things to the judgement of princes make those princes more their masters than political
order requires, with the result that not nothing can be properly done without the decision of the prince.

Physicians call into the open, to the surface of the body, those diseases that they are unable to eradicate completely; a magistrate will act in the same way, if he cannot heal the vices of a state secretly, so that there will be as little need as possible for "doctors" and "drugs", that is, for punishments.

After the doctor has drained much corrupt blood from the patient, he administers a little harmless food; so the prince, after removing many evil and harmful things from the state, will mitigate that irritation with gentle graciousness and humanity.

Just as the sailor who has navigated his vessel safely past quicksands but wrecks it near port has accomplished nothing great, so he who successfully fulfills his first and second public offices but makes shipwreck of the highest.

Just as the Colossi or statues badly balanced are quite often overturned, so excessive honour through envy causes the ruin of many.

D.

From the noise and tumult of the bee hive one judges that the bees are thriving properly; the state, on the contrary, from peace.

Sometimes a whole city is set on fire from a burning straw or a lamp left neglected at home; so disorder in a state is kindled by private malice and dissension.
If the air which is in the ears is not peaceful and lacking in its own voice, but full of tumult and noise, it will not receive exactly those words which are spoken; so if that faculty of judgement, called philosophy, is disturbed deeply within and full of clamour, it will not judge rightly what is received from without.

Diseases are detected by the pulse and colour of the skin; fever and exhaustion indicate their onset; but many people do not recognize diseases of the mind as diseases.

Just as an awareness of sickness is the beginning of health, so the beginning of correction is the recognition of one's faults.

Just as those who lack any sense of sickness, like the lethargic and the mad, grow well with very great difficulty, so those who do not recognize their faults are with great difficulty restored to a healthy mind.

Just as the storm which does not permit the sailor to reach the port is more dangerous than the one which prevents him from sailing, so those passions of the mind are more dangerous which do not permit a man to rest, but having confused his reason, hurl him headlong into storms of madness.

Those who are physically ill give themselves up to quiet; they seek the services of a physician and are abstinent; but those who are mentally ill, the more grievously sick they are, the more do they abhor quiet and a physician.

Just as the world was made of fire and earth as if of
necessary elements, according to Plato, the earth giving solidity, the fire giving heat and form so great empires do not arise unless courage is mixed with fortune and the one is a help to the other.

A.

Just as the world was not a world from when the smaller atoms were scattered hither and thither slipping from place to place and the denser atoms were fighting among themselves and all things were full of conflict, wandering and tumult, until the earth, receiving its bulk from these atoms, shaped herself and provided a stable abode in herself for the other elements, in like manner great empires were full of tumult until their power increased and they provided stability for their neighbours, as the earth did for the other elements circling around.

As a ship is constructed by many strokes, nails and bolts, and is then exposed for some time to the weather until the nails and joints cohere, then it sails over the seas safely, in like manner the state is built with great exertion until, strengthened by time, it then provides a safe and tranquil life for its citizens.

B.

Those who hunt wild animals wear the hides of stags; those who snare birds wear tunics covered with feathers, and men take care not to appear before bulls in purple or scarlet clothes, or before elephants in white because these animals
are provoked by these colours; in like manner the ruler who wishes to tame or subdue an uncivilized nation must adapt himself to it for a time in manners and dress.

Just as the balance of the atmosphere surrounding the earth enhances is fertility, but on the other hand harsh and severe weather hinders and destroys it, so the goodwill and generosity of a prince excite his subjects to honourable pursuits, but his stinginess and offensive conduct destroy the arts.

Just as large horns are of no use to a stag, since it lacks courage, so it is not enough for one to be strong in arms unless he possesses courage as well.

Just as the blind Cyclops groped about indiscriminately with his hands aimed at no certain goal, so a great king who lacks wisdom undertakes everything with a great flurry of activity but without judgement.

Just as unskilled artisans who place small statues on large bases emphasize their small size, so fortune, if she endows a puny mind with an ample gift, discloses and makes clearer its insignificance.

Just as iron becomes rusty if it is not used, so the mind loses its vigor if it is not exercised in carrying out affairs.
D.

The man who handles the business of the state and at the same time employs sedentary art is just like one who would keep a well-born and beautiful woman in a workshop,
after he had taken away her cloak and given her an apron.

Just as it was not fitting for Hercules to have taken off his lion's skin and to assume the dress of a Milesian while he served Omphale, so it is not fitting for a man holding public office to lay aside his position and give himself over to a private life of sensual pleasures.

Once a fire has been kindled it is easily kept burning, but once it is extinguished it is not easily rekindled. So it is with one's reputation; it is easy to preserve it, but once it is destroyed, it is not easily restored.

As long as the Delian ship was repeatedly repaired and reconditioned, it was to last for an indefinitely long time; in the same way something should always be added to one's reputation so that it will not collapse.

E.

According to Heraclitus, a dog barks at strangers but is gentler towards those familiar to him. In like manner envy attacks most strongly "new men" to the political scene and those recently advanced, but is gentler with those already well known.

Great billows of smoke accompany a flame flickering forth for the first time. The smoke begins to decrease, however, as soon as the flame grows strong and extends itself. In like manner great envy oppresses one undertaking important tasks for the first time, until his increased glory disperses the smoke of envy, for envy is the smoke of glory.

Just as he is a foolish man who sails through adverse
winds and stormy seas but seeks port when the calm arises, in the same way he who abandons his undertakings at the time when he has struggled long with envy and is finally able to live above it.

Just as it is most difficult and dangerous to uproot from their place and transplant elsewhere old trees that have already spread their roots far and wide, in the same way one cannot, without causing great upheaval, change to another way of life a state that has been rooted for a long time in its own traditions.

P.

Just as iron or bronze gleams bright with use, so the vigor of the mind shines forth as a result of its exercise in affairs.

Just as slaves who escape from furious masters rejoice, in the same way old men should rejoice that they by the gift of age are not disturbed by passionate desires.

They say that the ibis, when it grew old and expelled whatever in it had been foul, smelled more sweet; in like manner the glory of old men is more tranquil and their plans more composed.

Just as water mixed with wine causes the wine to be more temperate and the sober nymphs restrain the intoxicated god, in like manner the presence of old men in a state, because of the respect due to them, renders the rashness and ambition of the young men more moderate.
A.

Just as the bodyguard on the stage is only shown and does not speak or do anything, so is the prince who acts as a prince only in dress and name, but cares nothing for those things which are in fact the duties of princes.

Just as a bow breaks when it is too tightly stretched, so a mind decays when it is inactive.

Just as an old singer does not give up his art nor discard his lyre, but seeks easier harmonies and avoids exerting his voice, which is more fitting for young men to do, so also in old age one ought not to retire completely from public life, but he should choose some light activities in keeping with his years.

B.

Athletes abstain from necessary labours so that they may excell in those things that are not necessary. We should do the opposite.

Those who break in horses caress them first and handle them gently to make them accustomed to the bridle; likewise the people should be subdued by gentleness.

The career of the Vestal virgins was appointed thus: first, a time to learn, second, a time to practice what they had learned, third, a time to teach. The same program was followed among the priests of Diana at Ephesus. The same program should also be followed by those who manage the affairs of state.
Old and envious trees overwhelm with their shade those smaller trees springing up underneath and prevent them from flourishing; older magistrates should not do this, but rather should encourage and assist young men.

C.

Medicines hurt and offend at first, but afterwards they bring health and happiness; likewise wholesome admonitions are at first somewhat bitter, but afterwards are most pleasant to the one corrected.

Extravagance in rearing horses does not go after (providing them with) lentils but from fields of wheat; so flattery does not harass poor and humble men, but is the downfall and plague of great families and fortunes.

Lice desert lifeless bodies since the blood by which they are nourished ceases to flow; so likewise flatterers are present in prosperous and flourishing circumstances, but are absent from the dry and sterile ones.

Just as you test money to see whether it is counterfeit before it is needed, in like manner a friend should be tested and proved before there is need of him.

Just as those who by tasting deadly poison destroy themselves, so likewise he who admits a friend before he knows him learns to his own destruction what sort of person he is.

D.

Just as fire is the sweetest of all condiments, accord-
ing to Euenus, so friendship, if mixed with one's life, sweetens its entire span.

Just as counterfeit gold only imitates the splendour and brilliance of real gold, so the flatterer imitates the agreeableness, complaisance, and gaiety of a friend.

Just as wild seeds that resemble wheat in size and shape are not easily separated from it, for they do not pass through a narrow sieve but at the same time pass through a coarser one, in like manner flattery which imitates friendship is not easily separated and cast away from friendship.

E.

Accomplished cooks mix something sour-tasting with their condiments, by which they remove the cloying effect of sweetness; in like manner flatterers mix a certain feigned freedom and severity so that they never flatter more than when they seem to rebuke and speak freely.

Just as it is difficult to detect those animals that can adapt their colour to that of their surroundings, so it is difficult to recognize those flatterers who adapt themselves to every habit and condition of life.

Those who rear a brute beast first accommodate themselves to its nature and take note of those things by which it is offended or pleased, until it becomes tame and tractable; in like manner a flatterer adapts himself to all the desires and feelings of a friend.
Just as running water has no colour of its own but always transmits the colour of the soil lying below it, so a flatterer has no character of his own, but adapts himself to the prevailing conditions.

An ape is often captured while he tries to imitate man; but a flatterer, doing the same thing, captures and entices others.

Just as men were suddenly transformed into wild beasts by Circe's magic potions, in like manner the passions suddenly turn a man into someone else.

As a mirror reflects whatever is placed before it, so does a flatterer.

Just as your shadow is present and responds to whatever you do, so likewise a flatterer follows you wherever you turn.

The chameleon imitates every colour except white; in like manner the flatterer imitates everything base, but is unable to imitate only that which is honourable.

Just as unskilled artists, since they cannot attain to the beautiful, portray likenesses with wrinkles and warts, in like manner the flatterer (reflects) the excessive behaviour and anger of a friend.

Both perfume and medicine smell good; but the former is good for nothing else but pleasure, while the latter has
A greater use beside fragrance. In like manner a flatterer only gives pleasure, but a friend is both useful and necessary.

A picture has pleasant colors and medicines are also of pleasing hues; in the same way a friend pleases in order that he may benefit; a flatterer only pleases.

B. If the occasion warrants it, a doctor sometimes prescribes saffron and nard, and bathes the patient gently and feeds him generously; in the same way a friend is sometimes indulgent.

Certain men allow gadflies to alight on (the hides of) bulls and ticks to enter the ears of dogs; so likewise once a flatterer is admitted to one's ear, he is not easily removed but leads him around whither he wishes.

Painters emphasize light by opposing it to dark and obscure shadows. In the same way the flatterer, praising different faults in others, nourishes and cherishes those that are present in a friend.

Just as orators sometimes quote the words of another person speaking, either to appear trustworthy or to escape envy, in like manner the flatterer narrates what he has heard from others about his friend, even if he has not heard it.

C. Wrestlers lower their bodies in order to throw others down; in like manner certain people disparage themselves so that they may seem to admire their friends.
Just as painting is silent poetry, even so by silence one both praises and flatters, namely by expression, by nods, and by compliance.

Just as hunters more easily deceive wild animals if they make it appear that they are doing something other than hunting, like travelling or planting crops, in like manner the flatterer praises most when he does not seem to praise.

If a field were made more fertile by praise it should be praised no less than plowed or manured. Likewise if a friend is made better by praise, it is advantageous to praise him sometimes, but if not, to what end does useless flattery avail?

D.

Just as Patroclus, about to go into battle, donned all the armour of Achilles except his spear since he could not manage that heavy and powerful weapon, in like manner the flatterer assumes all the symbols of a true friend with the only exception of frankness in admonishing him.

In a comedy of Menander the sham Hercules is led in carrying a club, not a strong one but a light and hollow one; in like manner the frankness of a flatterer is light and caressing.

Just as the cushions of women, although they seem to support and resist their heads, however yield and accommodate themselves to them, in the same way a flatterer's frankness is puffed up but accommodates itself to the person leaning upon it.
Just as honey both causes sores to sting and purges them but otherwise it is sweet and useful, in like manner the frankness of a friend does not sting unless there is something defective that should be corrected.

E.

He who reproves his friend for insignificant trifles but remains silent in the face of serious defects is just like the master of a wrestling school who permits an athlete to become drunk and profligate while he is difficult and stern about the oil-flask.

The flatterer is like the teacher who reproves his pupil concerning his pen and writing tablets but ignores his errors in speech and grammar.

The flatterer is also like an inadequate orator who does not reply to the point of the argument but finds fault with his opponent's voice or with documents carelessly copied.

Just as if someone should cut with a doctor's knife the hair and nails of a person suffering from boils and abscesses, so the flatterer uses his frankness in those matters which do not need it.

F.

Just as when someone mixes hemlock with undiluted wine, which is an antidote against that poison, he makes the mixture poisonous beyond remedy, because the force of the poison is carried directly to the heart by the heat, so the flatterer, knowing that frankness is a remedy against flattery, mixes frankness itself with flattery so that it becomes
more harmful.

Just as a doctor does his best to protect and increase his patient’s health, so does a friend, but a flatterer titillates the ulcerous parts.

There are some foods that provide benefit to neither blood nor breath nor nerves nor marrow; they only stimulate sexual passions, inflate the belly and make the body turgid; such is the speech of a flatterer; it only augments and irritates defects that would otherwise have been harmless.

566
A.

When the body is inflated with harmful humours, boils break out there; in like manner when a friend is angry, loves or hates, the flatterer takes advantage of it.

Just as actors of tragedies need a chorus, friends singing along with them, and an audience applauding in the theatre, in like manner those who rejoice in flatterers do nothing unless they have an audience to applaud them.

B.

Just as, according to mathematicians, surfaces and lines do not bend or extend or move of themselves since they are intelligibles, but they bend and extend and change their position along with the bodies themselves (of which they are the boundaries), in like manner the flatterer is not moved by his own feelings but is angry when his friend is angry and smiles when he is happy.
A living being has its own special strength deeply embedded within it; even so a friend shows nothing, but he conceals most when he helps most of all.

Just as a doctor cures his patient without his patient's knowledge, just so a friend helps his friend without his friend's knowledge.

Just as a badly executed painting represents its subject with torn clothes, wrinkles and every sordid detail, in like manner a flatterer pretends to be a friend by much sweating and shouts of applause, but he displays no sincerity.

Since an ape can neither be a watchdog at home, nor a beast of burden like a horse, since it cannot plow the fields like oxen, it merely is a parasite and provokes laughter. In like manner although the flatterer does not know how to be of service in grave and serious matters, he serves as an instrument of pleasure.

C.

A certain man who had painted some cocks badly ordered his boy to drive real cocks far away from the picture lest he should be exposed by the comparison; in like manner a flatterer to the best of his ability drives away true friends lest the false friend be exposed by comparison with them.

A drug not applied at the right place causes pain without profit; in like manner a reproof not directed as it ought does the same thing; a friend accomplishes with misdirection the same thing that a flatterer does with pleasure, for they both cause harm.
Those who on account of ignorance do not know how to make a bent piece of wood straight twist it in the opposite direction; in like manner some people who try to escape one fault fall into another.

D.

Just as the hand of the surgeon retains a certain elegance and harmony of style when he is operating, but is lacking in the flourish and gesticulation, in like manner when gravity is preserved, frankness allows elegance. The flatterer sweetens his candour with ridicule and scurrilous jokes just as with bad condiments.

Lazy dogs are daring at the dinner table, but show least spirit in the hunt; in like manner it is ignoble for one not to speak freely when he is sober but to do so over the wine cups.

Water flows downward wherever it finds hollow and sloping ground; in like manner the flatterer bears down very hard if his friend has slipped in any respect.

Just as decay collected gradually appears to a very great degree and conquers when nature is conquered, even so certain friends do not dare to admonish powerful men unless they slip, but as soon as they are brought low by the changing wind of fortune, then they scold them.

E.

A healthy man endures it if one should reproach him for his intemperance, lust and debauchery, but sick he would not endure those same reproofs; in like manner a friend should
be admonished when he ceases to be angry or to love.

Nurses do not scold and punish boys who have slipped and fallen, but, running to them, they raise them up then punish them. In like manner when a friend falls, he should be helped and raised up, then afterwards advised and reprimanded because he fell into that misfortune by his own fault.

Just as fractures and sprains are only set in motion when the body is seized by some disease, in like manner insincere friends flatter the happy but scold those who have fallen and enjoy their misfortune.

F.

Light should not be directed upon one with an inflamed eye, nor does a mind struggling with passion give heed to serious counsel; but praise should be mixed with counsel and thus healing should be effected.

The one who scolds his friend bitterly over trifling matters does just as the doctor who indiscriminately prescribes sharp and bitter drugs, and expensive ones at that, for trifling illnesses.

Just as the man acts foolishly who, suffering from a disease of the liver, shows the doctor his infected fingers, in like manner he is foolish who, afflicted with grievous ills, consults his friend about trifles.

Iron that has been loosened and softened by heat afterwards becomes hard and solid when plunged into cold water. In like manner a friend who has first been caressed by praise will then be advised freely.
Just as a good doctor prefers to heal disease with sleep and diet rather than with scammony or other purgatives, in like manner a friend, a father and a teacher take pains to correct more by praise than by blame if possible.

567

A.

Just as when a surgeon makes an incision he does not immediately neglect the wound, but annoints and soothes it, in like manner the one who scolds another bitterly ought to soothe the pain by the rest of his behavior.

Just as sculptors first chip the stone with strokes, then polish and smooth it, in like manner a friend mitigates censure with mildness.

Just as how a young man's guardian remains close beside him, warns and admonishes him lest he do any wrong, in like manner reason, constant guardian of the soul, never permits it to slip or err.

B.

Just as unskilled sculptors think a statue beautiful which was made of the greatest mass, in the same way some kings think that they seem to be outstanding princes by reason of their arrogance and severity.

Just as great statues, outstanding on the outside, represent some god — though within they are full of mud, spikes and dirt — in like manner is a king who, fond of a display of purple, horses, gold and attendants has nothing in his mind but sordid passions and ignorance.
Statues are kept in place and firmly stabilized by their own size and mass, but foolish kings are overthrown.

A rule should first of all be straight, then it should correct those things which are applied to it; in like manner a prince should himself be first lacking in faults, then he can prescribe laws for others.

Just as one error cannot correct another, even so an evil and foolish prince cannot correct the people.

C.

Just as God placed the sun in the heavens as the most beautiful and pleasant reflection of himself, in like manner he placed the prince in the state to represent him in wisdom, justice, and kindness towards all men.

Just as God is angry with those who imitate his lightning and thunder and casts them into hell, as he did with Salmoneus, in like manner he is indignant with the proud and haughty who strive to attain greatness but do not show goodness.

Just as dogs, the guardians of sheep, keep watch over them not fearing for themselves but for the sheep, even so should a king fear, not so much for himself, as for his subjects.

The sun is most pleasant to those who can see it; in the same way a prince is most pleasant to those who love justice.

D.

Just as in a great storm a ship needs a very strong rudder, an excellent pilot and many props, even so the one
administering the affairs of state in times of great turbulence needs very great wisdom.

Just as in bad dreams some illness disturbs the mind but does nothing else, in like manner evil but powerless men do not quite cause injury.

Just as the lightning flashes before the thunder is heard because the sound is picked up by the ears while sight meets the light, and just as blood appears before the wound is seen, in like manner a prince sometimes condemns before the accuser is disproved.

A ship cannot hold its station in huge billows unless the weight of the anchor firmly fixed at the bottom of the sea keeps it steady; in like manner the mind ought to be restrained by highest reason in times of great stress lest it be carried away by the passions.

E.

When the sun rises aloft in the sky and reaches its greatest altitude climbing towards the north pole, then it has the least movement; in like manner the greater the power one possesses, the more should the rashness of his spirit be restrained.

Those who suffer from epilepsy are identified by cold, for immediately they experience dizziness; but if fortune elevates the unlearned even a little, she shows immediately what sort of people they are.

Just as one cannot know if a vessel is sound or not unless he pours liquid in it, even so one cannot judge the
integrity of a man unless he is entrusted with a command.

F.

Just as a physician more willingly heals the eye which sees for many, and which guards many, even so a philosopher will more willingly instruct the mind of the prince who is solicitous for his many subjects.

The man who has a spring or knows where one is does not dig a well. In like manner he who has learned philosophy for himself does not seek any counsel from any other source.

Ixion, in love with Juno, fell into a cloud and was deceived; in like manner certain men, while seeking true friendship, embrace a false and vulgar one.

There is so much hatred among the titmice and goldfinches that if their blood was mingled by force it would separate into two distinct streams immediately; in like manner a natural hatred exists continually between patrician and plebeian, even though at some time they are joined together for practical considerations.

568

A.

Just as beetles breed especially in fertile wheat and in blooming roses, even so envy especially accompanies those who are blooming with virtue.

Just as the sun, if it shines directly overhead, either removes shadow or makes it very little, in like manner great glory extinguishes envy.
Where there is no light there is no shadow; so where there is no happiness there is no envy.

B.

Those who envy the happiness of their friends, are unwilling for them to be straightway overthrown yet are annoyed by their excellence; just so are those who are not willing for the house of a neighbour to be completely demolished but are satisfied if the part that obscures their view of others standing close by is pulled down.

Just as perfume not only delights the smell but is also a remedy against foul odor, in like manner the memory of prosperity is indeed consoling in the midst of adversity.

Just as you cannot easily expel someone admitted as a guest, just so you cannot, when you wish, expel the grief you admitted of your own free will.

Those who have sore eyes or any other eye ailment do not permit others to touch them with their hands; but those who mourn let themselves be touched by anyone so that the "disease" from which they suffer is further irritated.

Just as it is profitable for those who are dejected to remove themselves from the darkness into the light, in like manner it is profitable for mourners to transfer their minds from sad to happy thoughts.

C.

Some people pick out the truncated and incomplete verses of Homer and pass over so many whole and beautiful passages; they do the same who complain about the little ills of life
but leave unnoticed so many of its blessings.

Although greedy men collect many things, they do not enjoy their present acquisitions and they mourn for those which are gone; in like manner those who mourn for the dead do not enjoy the living.

Just as if a bird is reared in confinement for a long time, it desires to return to its cage even if it is released, in the same way the soul occupying this body for a long time is not easily separated from it. But the souls of children fly away freely.

D.

Just as if an extinguished torch is immediately applied to the fire it is rekindled at once, in like manner if the soul is immediately removed from the body it easily returns to its own nature.

Just as clothes seem to make a person warm but do not actually do so since they themselves are cold, but they trap the warmth that is in his body, in the same way wealth seems to give happiness in this life although happiness is the product of the spirit and comes not from external things.

Just as those who are afflicted with fever experience opposite reactions in different circumstances, that is, they feel cold when it is hot and they feel hot when it is cold, in like manner riches bring trouble to the foolish, but poverty brings joy to the wise.

Just as water is not lacking in a spring but always gushes forth from it, in the same way an upright man always
has happiness even if his external circumstances are changed.

E.

Just as a house is more honourable if its fire shines brightly (according to Homer), even so the favours of fortune shine splendid and pleasant if they are adorned with a joyful spirit.

Just as perfumes make coarse and ragged garments fragrant, but a linen garment wet with sweat gives off a foul smell, in the same way every mode of life is pleasant if attended by virtue, but even those which seem splendid are made grievous and intolerable by vice.

Certain men seem happy away from home but at home they are tormented by the habits of their wives; in like manner rich men seem happy on the outside, but within they are wracked both night and day by wickedness.

One can easily divorce a depraved wife, but wickedness creeps into the inward parts and one cannot obtain a divorce from it.

Just as those people dream of sad things whom sleep has overcome while they are grieving, in the same way do they dream who are afflicted with envy, superstition, and greed.

F.

Just as an evil wife out of shame behaves more modestly away from home, but is indeed herself at home, in like manner evil forces itself upon some people, revealing itself in sleep. For then a man commits incest with his mother or with his sister, or removes a friend by poison.
Just as the body is not capable of feeling sensual pleasures unless it is well controlled, in like manner the mind does not comprehend true pleasures unless it is free from fear and other passions.

Just as a farmer applies his axe or fire to woods and roots them up from the ground, but he trims the vines and olive plants cautiously and carefully lest while he prunes superfluous growth he injures healthy shoots; in like manner philosophy roots out thoroughly from the minds of youth deep-seated sensuality, greed and envy; but it will cautiously correct excessive modesty lest at the time it root out all sense of shame.

569
A.

Quite often nurses while scrubbing the dirt from the bodies of little boys bruise their skin; in the same way we cause injury while we too anxiously attempt to correct certain vices.

Just as those who demolish buildings that are in the vicinity of temples permit the contiguous structures to remain lest they demolish also any sacred property, in the same way certain vices which are closely connected with virtues should be cautiously corrected.

Just as soft and sloping ground can neither expel nor cause to rebound any object that falls on it, in like manner a mind vitiated by corrupted modesty is susceptible to no-
thing but base passions.

B.

Just as those who do not endure the light of a lamp might much less endure that of the sun, in the same way those who are greatly disturbed by ordinary business are much more amazed in the face of great undertakings.

Just as pitchers are easily carried around by their "ears," in the same way certain people are driven hither and thither by any speech.

The traveler who stumbles over a stone once, or the pilot who strikes the rocks not only fears the same objects but also those objects like them. In like manner the man who recognizes a fault in himself will also beware of those similar to this.

Just as the hand is divided into various fingers, in the same way the love of many people makes them as one though they are separate.

Just as the best disposition in human beings is the result of the proper proportion of moist, cold, hot and dry, in like manner a race flourishes especially as a result of harmony among brothers.

C.

Just as disease in a body not taking that which is appropriate engenders a desire for a multitude of noxious and absurd things, in the same way deceit and suspicion towards relatives and members of one's household lead to evil and harmful relationships with others.
He who rejects his own relatives and embraces strangers as friends is just as the man who amputates his leg from his own flesh and then adds one made of wood.

Just as he would be insane who venerates the statue of his brother but strikes and beats his brother's body, in like manner it would be foolish for one to love his adopted brother and renounce or hate his true brother.

Just as objects glued together are easily reglued if they are loosened one from the other, but if an object is broken it is not easily reassembled, in the same way when friendship between some people is broken it is easily patched up, but once the friendship between brothers is disrupted, reconciliation is either impossible, or if it is effected, it is covered with scars.

When arms and implements have been destroyed, one can provide others, but one cannot furnish another body; in like manner one can find other friends, but not other brothers.

Primary elements from the same material are by nature very different and hostile among themselves; in the same way brothers very different in temperament are sometimes born from the same parents.

Take away the fuel and the fire will be extinguished; in like manner remove the opportunity and hatred or envy disappears.

Just as we more correctly redirect against enemies civil strife, in like manner we more rightly hate strangers rather
than brothers, even if it is the best thing not to hate at all.

E.

As in a balance one side rises while another falls, so a brother ought to yield to his brother who has been raised to higher office; he ought to be submissive and not oppose him.

As smaller numbers added to larger ones multiply them and in turn are themselves increased, in like manner a brother who is subservient to his brother who has been raised to high position both increases his brother's dignity and is himself adorned by his brother's splendour.

Just as those fingers which do not know how to write or play a musical instrument are directed by those that can, and obey them, even so it is fitting for brothers to be present to assist their brothers in administering public office.

As in the case of wild animals there is war between those which feed on the same things, but there is peace with others, in like manner envy and rivalry exist between professors of the same art; for there is agreement between the boxer and the runner.

F.

Just as there is harmony among lovers of different girl friends, but discord among those in love with the same girl, so they disagree who seek glory from the same source.

Those who travel different roads cannot benefit each other; but those who follow different ways of life avoid envy and are more advantageous to one another in turn.

Just as a spot should be washed out immediately so that it does not seep in and be removed with more difficulty,
so in like manner disagreement between brothers should be removed immediately lest it engender hatred.

Just as there is no danger if a fever accompanies a swelling, but if the fever persists even when the swelling has subsided, there seem to be deeper roots to the sickness, in the same way if the disagreement between brothers ceases when the contention is settled, the contention caused the disagreement, not the brothers themselves; but if it remains even when the matter is settled, it was merely a pretext, not a cause, and an embittered spirit was the cause.

570

A.

Just as water flowing into places gaping with holes and crevasses erodes the land more, in the same way certain people excite dissension between brothers.

Just as friends curse a stone or an attacking dog that disturbs them, in like manner they ought to call curses on those curs who by their evil speaking destroy close friends and mutual good-will.

Cassiteros, that is tin or white lead, cements together the two parts of a broken coin, holding the parts together because of the affinity it has with each; in like manner a friend ought to reconcile broken friendships and restore goodwill by accommodating himself to each side impartially.

B.

Just as that vessel will not be filled up which always
pours out and never receives, in like manner the one who al­
ways speaks and never listens will not learn wisdom.

There was a portico in Olympia which men called "Seven
voices" because it echoed many voices in return for one; in
like manner certain talkative people, set on by just one
word, reply with endless talk.

Empty vessels make the most noise; in the same way those
people with empty minds are most talkative.

Men say that seed that is ejaculated immediately is use­
less for procreation; in the same way the speech of talk­
ative people leads to no profit.

Just as there is no use in having a house without a door,
or a purse without ties, in like manner it is much more un­
profitable for one to have a mouth lacking restraints.
C.

Just as wheat shut up in a container is found to be in­
creased in size but spoiled, in the same way a garrulous man
always adds to what he hears and renders it larger but lack­
ing in truth.

He who drives men away from the girdle of Venus seems
to be himself a stranger to Venus; in like manner the one who
is annoying in speech and makes enemies is a stranger to the
Muses and does not know how to use their arts, for indeed
speech was developed in order to conciliate human beings.

Just as the monad does not go beyond its own boundary
but always remains as one, hence its name monad, but the
dyad is the beginning of infinite difference for it multi­
plies itself ad infinitum, so a story, as long as it remains with one person, is a hidden secret, but if it is passed to another person, it is scattered abroad as rumour.

Just as it is not an easy thing to recapture and confine a bird that has slipped from one's hand, so it is not easy to recall a word once it has been spoken, because it flies from one person to another.

Although an anchor can restrain a ship that has been snatched up by the waves, not so can a word be restrained once it has been launched from the harbour into the deep.

Just as we test a vessel by pouring water, not wine in it, so we should sometimes entrust our friends with some frivolous matter in order to test their trustworthiness, so that if they chatter, no harm is done.

Just as a boy is both unable to hold ice and unwilling to let it go, so a garrulous man can neither be silent about what he has heard, nor can he forget it.

Pipe-fish and vipers burst asunder when they give birth; in like manner a chatterbox conceals secrets at his own peril.

E.

On account of their hatred of bitter and evil-smelling medicines, sick people hate the very ladle used for measuring the dose; in like manner those who bring sad news are themselves considered hateful.

Just as the injured part of the body attracts corruption from neighbouring infected spots, so likewise the tongue of the chatter-box, always burning and inflamed, collects to
itself some secrets from every hand.

Just as a rock is thrown in a river to restrain its flow, in like manner reason should be used to bridle the tongue lest it run away too rashly.

When cranes fly down Cilicia, they place pebbles in their mouths lest their voices betray them; so flying at night, they safely cross the Taurus mountains which are full of eagles; so in every case silence is safest.

F.

Just as one skilled in hurling the javelin aims immediately at the target, in like manner he is a wise man who speaks briefly but to the point.

The Celtiberi temper and harden their iron in such a way that whatever is clay is removed and purged from the ore; so Laconic speech becomes more penetrating by the removal of anything superfluous.

Just as one can easily break single spears but not those joined together, in like manner people at variance are easily overcome, but not at all easily those who are united.

According to Sophocles, the end of a speech is not the same as the end of a race, for in the latter case he wins who reaches the goal first; in the former, he wins who speaks more to the point rather than more quickly; indeed, he often conquers who speaks later.

Those who themselves anticipate the reply when others have been questioned do just as those who seize and kiss
first one who wishes to be kissed by someone else.

A.

Just as we place a hand where we feel pain, in like manner we use our tongue when anything pleases us, that is, we make mention freely of the cause of happiness.

Just as dogs are more gentle towards people if they give vent to their anger on a stone or a rock, in like manner he who disgorges his bile on strangers is more pleasant towards his own family.

The man who ignores the many good qualities in human-kind and complains that nature engendered certain harmful characteristics in him is just like the man who attacks the Nile, which makes Egypt fruitful in other respects, because it is infested with the crocodile and the adder; nor is he afterwards willing to enjoy the produce of it but only complains of the poisons it supports. Or again, such a man is just like one who cavils at the very small errors an orator let slip during an eloquent speech which abounds with many excellent expressions.

B.

Plato forbids one to seek for water from a neighbour until he first digs from his home all the way down to a layer of potter's clay and finds that there is no hope of obtaining a supply of water. In like manner you ought to examine carefully how you may provide for yourself by thrift or some other
means before you seek a loan from the bankers.

The temple of Diana at Ephesus offered debtors a haven from their creditors; but frugality and thrift furnish a better asylum by far.

As soon as the hare gives birth and nourishes its young, it breeds again. So it is with a moneylender, for money lent, even before it has conceived, gives birth; for while they are giving they seek immediate returns and while they set money down they take it up again and lend at interest that which they receive as interest.

Just as fire gaining strength takes hold of one thing after another, in like manner interest paid for borrowed money devours one's resources.

C.

Just as a horse when he once submits to the bridle carries one rider after another, in like manner the man who once falls into debt is never freed from it.

The man who falls into the mud should either rise up or remain still, for if he wallows in it, he becomes even more soiled. So it is with one who does business with usurers.

Choleric persons who refuse to be purged in time but allow more and more bile to to accumulate everyday suffer great torment afterwards. Likewise those who allow debt to accumulate, when the time comes to pay, suffer great headaches.

Those who say, "I will do without a home; I will deprive myself of servants so as not to owe anything," do just as the dropisical patient who says to his doctor, "I will become
thin and dehydrated." For it does not matter how thin the patient may become, only that he gets well.

Just as we amputate a foot or a hand that putrefies, and even pay to have it done at that, even so we should dispose of house or servants so that we may be free from debt, that is, that we may become free men.

Just as our best and most reliable friends are a very present help in trouble, so are the best discourses.

Just as unskilled swimmers, while wishing to help those who are choking and drowning, are themselves overwhelmed together with them and do more harm than good, in like manner do friends who only weep with a comrade in distress.

Not as in a tragedy on the stage so in our calamities we do not need anyone to lament and weep together with us.

The body is often pressed down by the weight of its burdens, but the mind often adds its own weight to its problems.

Just as we add a pleasant taste to those things which are bitter by nature by mixing them with certain sweets, in like manner experiences, bitter in themselves, should be alleviated by reason.

Just as snails carry their houses around with them always, in like manner certain people dread foreign lands.

Just as when boys are terrified by masks, we place them in their hands and turn the masks over to show them that they are empty so that they will learn not to be afraid, so it will be fitting for us to scorn matters frightening in appearance once we have applied reason to them and see that
they are not what they appear to be.

Just as ants or bees wander about if it once happens that they are driven away from their hill or hive, in like manner certain people consider themselves as exiles once they leave their own country.

F.

Just as a ship whose anchor holds firmly can ride peacefully in any harbour, in the same way the man whose mind is anchored by right reason will live in tranquility anywhere in the world.

Those who think that people who travel over every land and sea are happy are just like those who think that moving stars are more fortunate than fixed ones, although each one has its own orbit in which to revolve and not even the sun is permitted to wander outside its own limits.

Just as those who present decrees to the people used to write "Good fortune," so that it might seem that they added nothing of their own, so certain people write trifles in other men's books which have no relevance to the subject matter.

The man who has sour and insipid wine can cause it to become neither wine nor vinegar; in the same way to Zeno the Stoic "things brought forward above the zero point of indifference" are neither good nor bad.

572

A.

Men first attacked harmful wild animals and after that sheep and cows, then finally they refrained from attacking
no kind of animal. At Athens first some criminal was rightly punished, but afterwards one after another was punished till finally not even good men were exempt. So likewise when legislation is passed against evildoers, care should be taken that it does not fall on the heads of the good.

Children aim at frogs with rocks in play; but the frogs, once they have been hit, die in earnest; in like manner we hunt for the sake of sport, but the hunted wild beasts die in earnest.

Just as crickets and hawks do not distinguish with their senses in the same way, and just as the eagle and the partridge do not fly in the same way, so likewise not everything endowed with reason is equally strong in sharpness of reasoning.

B.

Just as a bone is not cut in pieces by a spider's web unless it is first made soft by ashes and vinegar, and just as ivory cannot be bent unless it is first softened by wine made from barley, in like manner fortune cannot cause men to be wounded in spirit unless wickedness is present.

Just as the Median land retains seeds for a long time because it is rough and then they spring up late, in like manner the causes of diseases and pain often lie latent in man for a long time until pleasure breaks out into fever.

Just as a wise pilot expects a storm even in tranquil weather, in like manner even in prosperity the mind should be prepared for adversity.
Just as, according to Hippocrates, the greatest degree of bodily health is dangerous, in like manner a change of fortune ought to be feared especially in prosperity.

C.

Just as falling stars are suddenly extinguished, in like manner those whom fortune suddenly raises to power are often suddenly overthrown.

Just as beetles and vultures are offended by perfumes, and the Scythian swears that he prefers to hear the neighing of a horse to the voice of a singer accompanied by a cithara, in like manner the best things do not please everyone.

Just as mathematicians define a circle by the space around a centre, in like manner some people limit all pleasure around the belly.

Just as polyps do not extend their arms except for eating, even so some people measure all happiness by food and drink.

Just as the greater grief obscures the lesser, even so the delight of the soul obscures the pleasure of the body.

D.

Just as those who are afflicted with vehement pangs of hunger are forced to gnaw their own limbs if there is nothing else to eat, in like manner some people, greedy for glory, are forced to praise themselves if they can find no one to praise them.

Just as nothing good or bad is expected of fish from the Caspian Sea, in like manner the Epicureans desire that we be neither disturbed by the fear of the gods nor delighted
by their generosity.

If it is possible, we remove inflammation from the eyes, but if not, we do not pluck them out. In like manner if superstition cannot entirely be removed, one should not right away believe that there are no gods.

Just as we simultaneously fear and love a prince according as he is hostile to the evil and gentle to the good, in like manner we both fear and love God.

Not as we are uneasy and anxious in mind when we deal with a cruel tyrant, so we ought not to be uneasy and mistrustful in sacred mysteries.

E.

Although the sailor who wrecks his ship is sustained by the hope that it is possible for him by swimming to reach the shore, the man who falls out from wisdom perishes completely.

Just as athletes do not wear a crown unless they win an event, in like manner good men do not reap the rewards of happiness until the contest of this life is completed.

Just as harsh but necessary remedies relieve the sick but offend and injure the healthy, in the same way harsh criticism heals a fault but offends upright people.

The Stoics who say that they are invincible, truly free, and so on, because they endure all things indifferently, are like ships on which is inscribed, "a fair voyage, saving forethought, and careful attention," that is, splendid and magnificent titles; but those ships are none the less tossed about by the waves, threatened and swamped.
Beetles flee from perfumes but are delighted by bad odours; in like manner some people are pleased by the worst rather than by the best things.

Just as rather poor men occasionally give little gifts to richer men so that they may receive more from them, in like manner we sometimes call some men unlearned so that they in turn may give more learned replies.

No one carries a lighted lamp with disgust, but everyone grieves when the light goes out. In like manner birth is a pleasant occasion, but death an unpleasant one.

Just as richness of soil is not enough unless an experienced planter adds seeds to it, in like manner mental capacity is not enough unless an excellent teacher or instructor inculcates suitable precepts.

Just as a drop of water hollows out a rock by its constant dripping, and just as iron is worn by constant handling, in the same way even very difficult things are overcome by constant perseverance.

Just as the wheels of chariots or the stafs of actors can never be returned to their former shape once they have been twisted, in the same way the character of some men is so depraved by habit and faulty instruction that they cannot be corrected.
The better land is by nature, the more it deteriorates if it is neglected; in like manner the greater natural ability men have the more are they led into corruption unless they are carefully and correctly cultivated.

There is a certain kind of soil that is somewhat rough and difficult to work; however, it is forthwith made fertile by cultivation; in like manner character traits somewhat unfavourable by nature become mild by instruction.

B.

Almost any tree becomes barren and twisted if it lacks cultivation; in like manner, any talent, however outstanding it may be, degenerates unless it is properly trained.

No horse obeys its rider well unless it has been broken in by a skilled trainer; in like manner every character remains wild unless it is tamed by precept and education.

No beast is so wild that it cannot be tamed by care; in like manner no character is so rough that it cannot be polished by instruction.

Just as a seal is easily stamped on soft material but not so on hard one, in like manner the character of boys will easily respond to whatever discipline you please, but not so when they become hardened with age.

C.

Just as farmers place stakes around small trees so that they may grow straight, in like manner those who teach give their pupils in addition admonition and precepts conducive to the formation of wholesome character so that they may not
When those people who have been bound in chains for a long time are released, they are, however, somewhat lame and cannot walk; in the same way those people who have been accustomed to vices for a long time still retain certain traces of defects even when the flaws have been removed.

It is not enough to have a sound body; indeed, one's body ought to be of good appearance and robust; in the same way reason ought to be not only pure and free from defects, but also vigorous.

Just as it is an excellent thing to sail past several cities, but advantageous to inhabit the best one, even so one should learn as many things as possible, but he should follow and retain only the best.

Just as the suitors of Penelope ravished her maids when they could not take possession of the mistress herself, in like manner those who cannot comprehend philosophy defile themselves with other subjects.

Just as nurses take their erring boys back to their breasts again, in like manner a pupil offended by correction should be consoled again by praise lest he become discouraged.

Just as plants are nourished by moderate amounts of water but choked by excessive amounts, even so the mind is helped by a moderate amount of work but it is overwhelmed by too much.
Just as there is an alternation of sleep and wakefulness, night and day, storm and calm, war and peace, in like manner work should be relieved by leisure and play.

We relax the strings of a bow and a lyre so that they can be stretched better; in like manner the mind should be refreshed by leisure so that it may return to its work invigorated.

E.

Just as the Hierophantes, in so far as it is permitted, reveal their secret rites, in like manner one should make cautious and well-considered judgements about difficult matters.

Just as mysteries are looked upon in silence, in the same way certain things are better praised by silence than by speech.

Just as in a scale a weight is hung equally in both sides and neither side is weighed down, so it is with a mind that wavers in opinion.

Doctors mix something sweet with bitter drugs so as to entice their patients; in like manner parents ought to mitigate the severity of their reproofs by gentleness.

A charioteer does not always tighten the reins but sometimes slackens them; in like manner boys should be given some indulgence.

Just as the thorny asparagus bears a very sweet fruit, in like manner difficult beginnings bring forth great joy.
Those who do not endure the frolicking of young girls in its time do just like those who, being offended by wild vines, leave the mature grapes to others.

Wives who are immediately offended by the habits of their husbands and leave them do just as those who, when bitten by bees, leave the honey.

Vessels are at first broken by any cause, but when solidified and compacted by time they are scarcely broken by fire or by sword; in like manner the first intimacy of married people is broken by a slight impluse, but if the rift is mended, the marriage is by far the stronger.

Fire is easily kindly in chaff and heaps of trash, but it is soon extinguished if you add nothing to it; in like manner the quarrels of lovers or the recently married soon subside if no one else interferes.

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A.

He who fishes with poison kills fish easily, but they are unhealthy and corrupt; in like manner those women who capture husbands with love philtres get stupid and useless ones.

Just as Circe did not take pleasure in those whom she turned into pigs and lions but loved Ulysses who was sane more than all the others, even so those women who obtain their husbands by means of magic draughts live unhappy lives with them because of their madness.
Those women who prefer to have power over foolish husbands rather than to obey reasonable and prudent ones do just as those who prefer to lead a blind man on a journey rather than to follow one who can see and knows the way.

Just as Pasiphae preferred intercourse with a bull, although she was the wife of Minos, in like manner some married women are inclined towards the love of intemperate men, rejecting their moderate and stern husbands.

B.

Just as those who cannot mount a horse because of weakness teach it to bend its knees, in the same way certain men who have found generous and powerful wives do not take care to become better themselves but drag down their wives.

We adjust the bridles in accordance with the size of the horse; in the same way the act of controlling one's wife should be regulated in accordance with her dignity.

When the moon comes near to the sun it is dark and obscure, but when it is at a distance it shines clearly; on the contrary, the virtuous woman ought to be very conspicuous in the presence of her husband, but in his absence she should be inconspicuous and unobtrusive.

When two voices sing together, the harmony becomes more pleasing; in like manner whatever is done in a family is carried out according to the consensus of both husband and wife, but especially according to the judgment of the husband.

C.

When the north wind blows, it tries to tear a man's
clothes off by its force, but he draws his cloak more tightly about him. But when the sun caresses him with a warm breeze, of his own accord he throws aside his tunic. Thus the wife who tries to keep her husband away from extravagance by her violent reproaches only succeeds in irritating him more. However, if she endures and entreats him gently, she accomplishes more.

Just as a mirror adorned with gold and precious stones is useless unless it reflects a true image, even so useless is the wife, however wealthy she may be, who is merry when her husband is dejected and dejected when he is merry.

Just as teachers of geometry say that lines and surfaces do not move without a body but only in conjunction with bodies to which they are attached, in like manner a wife will accommodate herself to her husband's every mood, in serious and playful matters, in laughter, in happiness, and in sadness.

Just as those men who do not allow their wives to eat or drink with them are teaching them to gorge themselves in their husband's absence, in like manner those men who do not share games and sports with their wives are teaching them to seek these elsewhere at the expense of their husband's ignorance.

Just as the king who is fond of music makes several people musicians, or fond of learning makes others scholars, or fond of dice makes others dicers, or fond of money makes others greedy, in like manner the man who is fond of his
personal adornment makes his wife the same; a voluptuary makes his wife incontinent, a chaste and sober man makes his wife chaste and sober also.

Just as blows on the left side affect the right side also, in like manner a man ought to be affected by the fortunes and misfortunes of his wife and vice versa.

Just as chains are stronger if they are knotted together, so the stability of a family is strengthened by harmony between husband and wife.

E.

Just as the body is of no avail without the mind, nor can the mind function properly unless the body is unharmed, in like manner all things are common between husband and wife.

Just as wine is called by that name even if the greater part of the mixture is water, in like manner the estate will be called by the name of the husband even if the woman has contributed more to it.

Just as no one feels where the shoe hurts but the one who puts it on, so no one knows the disposition of a woman except he who marries her.

Just as fevers that arise from hidden causes and that increase by degrees are to be feared more than those that arise from evident and grievous causes, so in like manner suppressed and trifling daily offenses do more than anything else to destroy good will between married couples.

Those who perform the sacrifice to Juno, Patroness of Marriage, when the gall is removed from the animal, cast
it beside the altar, signifying that all bitterness should be far removed from marriage.

F. Just as wine is dry enough that it may be both useful and pleasant but not bitter like aloes, so should be the woman at the head of a household.

The woman who is afraid to smile in the presence of her husband lest she seem to be lascivious, or to do anything lest she seem bold, is just like the woman who does not use ointments lest she seem to paint her face, or to wash her face lest she seem to use rouge.

Just as an orator, disregarding deceit and theatrical adornment, moves his hearers more by the matter of his speech, in like manner a wife is commended to her husband not by the meretricious adornment of her body but by her character.

Just as a flute player produces sounds in a voice not his own, in like manner a certain kind of woman will not be annoyed to speak through her husband.

Just as philosophers paying their respects to a prince make themselves, not him, more noble, in like manner wives submitting to their husbands gain praise; those, however, who try to rule their husbands are spoken of worse than those who are submissive.

A. The power a husband has over his wife will not be the same kind as that of a master over his possession; it will
rather be like the power of the soul over the body.

Just as liquids are mixed together in all parts, in like manner all things ought to be common between married people.

Just as the cat is made wild by the smell of perfume, and goes into a rage, in the same way some wives fly into a rage if they smell perfume on their husbands.

Those who look after elephants do not wear white clothes, and those who have to do with bulls do not wear red, for these animals are enraged by these colours; tigers cannot endure the noise of drums; in like manner a wife ought to abstain from those things by which she perceives that her husband is greatly offended.

B.

Just as a bee flitting around everywhere takes back useful nectar, to its hive, in like manner a person devoted to learning chooses from each author what best suits his nature.

Just as there are serious defects of body that cause ulcers, so too certain defects of mind are more serious because they disturb it more violently, for it causes less anguish if one does not believe that the gods exist, than if he fears superstitiously that there are gods.

A comic actor in making a charming comment on those people who decorate their beds with gold and silver said that, since the gods have given us nothing free except sleep, why do they wish it to cost so much? But although the gods give us sleep as a balm for cares and toils, the
superstitious man makes it a time of torture for himself.

C.

Heraclitus said that those who are awake share one common world, but sleepers go each into his own world; but the superstitious man, not even while he is awake, enjoys the world that is shared by other people; he is always dreaming in thought.

The tyrant Polycrates was not formidable except at Samos, nor was Periander to be feared except at Corinth. The man who emigrated thence into a free state ceased to fear the tyrant; but a superstitious man has no place of escape from fear.

Slaves who have no hope of freedom can take refuge at the statue of a prince and demand to be put up for sale to change their master if they regard him as harder than they can bear. No such privilege is afforded to those enslaved by superstitious fear.

If it is a wretched thing to be a slave, it is very much more wretched to be enslaved by those from whom it is impossible for one to escape.

D.

Thieves or fugitives are safe if they seize an altar or a statue; but it is in just these places that a superstitious man trembles most.

Just as tigers are driven to madness by the beating of drums, in like manner those things which soothe sound minds
irritate and drive to madness the wild and savage ones.

Just as it is less of an evil for certain people not to see at all than to see incorrectly, as in the case of Hercules who, seeing his sons as enemies, killed them, in the same way it is a lesser evil for one not to believe in gods at all than to believe that they are destructive.

Bion says that just as a peg accepts and sustains whatever you hang on it, in the same way some people accept whatever you urge them to and endure whatever burdens you place on them.

E.

The pilot who sees the storm rising implores the help of the gods, but meanwhile he is by no means slow in regulating the helm and lowering the sails; but the superstitious man loses courage.

Just as the fingers of Arithmeticians are sometimes worth many thousands, and at other times nothing, so likewise the friends of kings sometimes have all possible influence, but on the other hand, when the king's favour changes to loathing, they have no influence at all.

Just as larger crowd gather at a theatre where some dole for attending is distributed, so likewise more people affect learning which brings them gain and convenience as well as pleasure and dignity.

F.

As the body is prepared in times of tranquility for imminent adversity, in like manner one should use, as the
doctors recommend, a light and sparing diet so that if he happens to attend a sumptuous banquet, he can escape the harm.

Just as at banquets we eat with moderation the food placed before us so that we may have room for those other courses we are expecting, in the same way we should be fortified by daily frugality.

Just as those who provide the sacrifice do not partake of it themselves, in the same way certain people provide banquets for others but they themselves abstain from the food.

Just as those who devote sacred money to the use of war translate delight into want, in the same way there are those who eat and drink for need only.

Some men despise their own beautiful and loving wives and have intercourse with harlots for a price, more because of glory than of pleasure. In the same way some people are delighted by certain foods because they are rare and expensive.

A.

Just as a tickling of the armpits causes laughter that is unpleasant and like a spasm, in like manner the sensations which the body receives when stimulated by the mind and not of its own accord are unpleasant.

We loathe those women who use poisons against us but embrace those who are masters in the arts of cooking.

Just as an itching limb always needs rubbing, in like
manner greed is never satisfied.

Just as the Athenians never consulted about peace unless they were mourning a defeat, according to Demades, in like manner we do not think of living more moderately unless we are burning with fever and drugs are prescribed for us.

B.

Lysimachus was forced because of thirst to surrender to the Scythians, and when he had drunk some cold water he said, "Good gods, what great happiness have I laid aside for the sake of such brief pleasure!" In like manner we should reason after that we can contract lingering diseases on account of our untimely drinking or love-making.

Just as a scar reminds us that we should beware of a wound, so the memory of past evils makes us more cautious.

Just as childish complaints are easily quieted, in the same way slight desires are easily soothed once the cause has been removed.

The fragrance of small flowers is too little effective of itself, but mixed with oil it has a stronger scent; so the causes of disease are more powerful if they light upon a body already abounding in collected humors.

C.

Those who court disease by a weakened body and their way of life are just like those who stir up dirt and filth.

Just as there are sailors who overload a ship then struggle to drain out the bilge water, in the same way there those who load their bodies with food and then empty them out with purgatives.
He who with difficulty drags his sick and weakened body to baths and pleasures is just like one who launches a rotten and broken ship on the ocean.

If drunken revellers break into a house that is full of grief and mourning, they not only bring no joy to it but rather will incite wailing; in the same way pleasures offend one who is sick in body.

Just as sailors slacken their sails sometimes in fair weather but take them in when they see a storm approaching, in like manner a body correctly nourished should be permitted some indulgences, but if one has any fear of disease, he should act with caution.

D.

Men who are fat only to the degree that they are robust and rugged, are like the columns of gymnasiuims, as Aristo said.

Just as the cargo should be removed from the ships that are full of bilge water, in the same way food and drink should be denied to overweight people.

Those who empty their bodies by means of purgatives so that they may fill them with strange and more harmful foods do just as one who has expelled the Greeks from the state but has brought in the Persians or Scythians.

Clothes that are washed in soda and other like substances are worn away more; in like manner vomiting induced by drugs is quite harmful.

Just as licentious women induce abortions so that they
may become pregnant again and take part in sensual pleasures, in the same way certain people evacuate the body itself with drugs and purgatives so that they may gorge themselves again.

E.

Those who do not dare to stray even one little jot from the prescribed rule of life live rather like an oyster or a tree.

Just as iron is destroyed by frequent immersions, so too the body is weakened by frequent changes, that is, if at one time it is strained by excessive work, at another time it is weakened and softened by enervating pleasures.

Sailors shamefully betake themselves from the work of navigating to sensual pleasures, and again return to navigating; in like manner some people with the greatest instability turn themselves from pleasure to work, and again from work to pleasures.

F.

He who adds wealth and glory to a bad man is like one who gives wine to one suffering from fever, or honey to one who is bilious, or vegetables to one suffering from colic; those are things that increase the disease of the mind, that is, its foolishness.

Just as those who are sick loathe and refuse the purest and most elegant food, if someone compels them to eat, and those same people when restored to good health willingly eat even cheese and onions, in the same way to the foolish magnificent fortune is unpleasant, but to the wise even slight and
humble fortune is sweet.

Those who go to a banquet merely for the sake of the food are like those who bring a vessel to be filled.

Those travellers who sail in the same ship, and those soldiers who live in the same tents ought to endure one another reciprocally; in the same way those who live in a state should practice forbearance. But the same thing is not necessary in banquets, for there the danger is common, but here it is not the same.

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A.

Those who ask what they would do if they do not eat or drink or use things of this kind do just as if the daughters of Danaus should be concerned about what they should do if the jar was filled up.

Those who are released from slavery do for themselves of their own volition and judgment those things which they are accustomed to do for their masters when they served them; in the same way with much effort the soul now nourishes the body; afterwards, set free, it nourishes itself with contemplation of the truth, nor can it be torn away from it.

As the body is the instrument of the soul, so the soul is the instrument of God.

Just as those defects of the body are more serious that break out in wounds and tumors, in like manner passions of the mind make life troublesome with heavy cares, for example,
it is a fault to believe that all things were born from atoms, but it does not distress the mind as greed does.

B.

The man who does not go on a voyage does not fear the sea; he who does not fight does not fear war; he who remains at home does not fear bandits; the poor man does not fear an intrigue; the private citizen does not fear envy, nor is the inhabitant of Galatia afraid of earthquakes, nor the man in Ethiopia of the lightning. But the superstitious man fears everything, land, sea, air, sky, darkness, light, noise, silence, sleep.

When slaves are asleep they do not fear heroes; although bound they forget their shackles in sleep; ulcers, cancers and even the most gruelling tortures cease to terrify them; superstition alone harasses the sleeper.

A man can leave his country and escape a tyrant; but the man who is afraid of God has nowhere to flee since God is everywhere.

C.

Slaves can demand release and change of masters; the same is not permitted to the superstitious since they are afraid of all the gods.

If there are some wretched men who serve cruel masters, how much more unhappy are those who serve vices as their lords from which they cannot escape?

There are altars for slaves, statues and asylums for bandits to which they may flee and where they may be safe;
but the superstitious man fears in these places most of all.

Just as tigres are said to be driven to madness by the beating of drums to such an extent that they finally tear themselves apart, in like manner what gives some spirit, offends other people namely, music, eloquence, etc.

D.

When a sailor sees a storm threatening, he first implores the gods to permit him to reach the port in safety; then he hauls in his sails and with no delay prepares all things that he might need. In like manner we ought to trust in divine aid, but in such a way that we also apply our own industry.

Just as the plowman is ordered by Hesiod to sacrifice to the gods first and then begin his work, in the same way the soldier first invokes divine aid, then arms himself.

Just as those who approach the lairs of bears or serpents tremble with fear, in like manner when superstitious people handle divine matters, they think that the gods are always ready to injure them.

Those who worship the gods only through fear of some evil do just as those who revere tyrants whom they hate in their hearts lest they injure them.

E.

While certain men in their folly flee from bandits or wild beasts, they fall into dangerous places, into an abyss or over precipices; in like manner some people try to avoid superstition in such a precipitous way that they fall into
Impiety, because piety lies between the two extremes of superstition and impiety.

Just as those who are released from chains wander about more freely than those who were never imprisoned, in like manner boyhood wanders freely when it is released from the direction of the teacher.

Those who are dismissed by their teachers and are left to their own judgment do not abandon authority; they change their leader, for they now obey reason instead of a teacher.

Aliens who have been enrolled as citizens of a state are annoyed with and condemn many of its institutions; but those who have been educated in the state from childhood and who are accustomed to its principles approve of them. In like manner do those who have imbibed philosophy from their youth.

F.

Just as athletes are given ear-pads as protection against blows, so there is more need to protect boys with throat-cloths against harmful speech.

Just as those who call a man irascible and dangerous feel worse about him than those who say that he is not alive, so those who deny the existence of the gods feel less badly about them than those who say, like the superstitious, that they are capricious, harmful and irritable.

Just as a field not only remains unfruitful but also produces many brambles and weeds if it is not cultivated, in like manner a youth capable of reason not only comes to no good but is also turned to the path of vice unless he is
diligently trained in honourable precepts.

In the case of people playing ball, they learn to throw and catch at the same time; but in the case of learning, it is better to receive before we give, just as conception takes place before birth.

A.

Just as birds bring forth wind eggs, in the same way when a useless speech is heard it does not stick in the mind but straightway is dispersed into the air.

Vessels accommodate and incline themselves to receiving what is poured into them. In like manner he who learns ought to adapt himself in such a way that he spill none of the good points.

The handles of worthless and stinking vessels are filled with anything rather than with necessary things. So certain men immediately learn the most foolish things.

Those who train horses correctly teach them to submit to the bit; the man who wishes to train boys should first accustom them to listen to what is said.

B.

If you wish to pour something good into skins, you should first remove the wind and air; in like manner you must remove pride and arrogance from the mind of him whom you wish to teach.

A bad advisor at one's side perverts everything; in the
same way envy condemns nothing more than those good points in a speech.

As with a light so with a speech; neither of these is beneficial to anyone except those willing to receive it.

Just as both friends and foes can be useful to those managing an estate, according to Xenophon, in like manner an alert and prudent listener becomes more polished not only because of words well spoken but also because of the errors of others.

Just as we see the very image of ourselves in the eyes of others, in like manner we should carefully consider in the speech of others what may be becoming or unbecoming for us.

One should go to a lecture with a kindly spirit of goodwill just as if he is going to a sacred banquet, so that he may clearly approve of the parts of the discourse, or if the speaker errs badly, the listener should silently observe in what respect he erred and at least approve of his effort.

It is easy to demolish what another has built, but it is very difficult to rebuild it or to construct something better. In like manner it is easy for one to censure the speech of others, but it is not as easy for him to speak in the same way or better.

Just as the follies of war are many, according to the proverb, so the follies to be observed in a lecture are many, namely, arrogance, applause and acclamation, and other things of that nature.

As in those songs which are sung to the accompaniment of
the flute many errors evade and escape the notice of the listener, so in an elaborate speech many inept phrases escape the notice of the listener on account of the ornamentation and flamboyance of the speech.

D. Those who weave garlands seek out the most beautiful blossoms, not the most useful ones; but bees perch even on the very bitter thyme and collect from it ingredients for making honey, in the same way a listener should not seek out for the sake of pleasure the little flowers that ornament speech, but he should strive to find the essence and usefulness of the sentiments expressed.

We should not go to a lecture with the same attitude that we take to a show, namely, only to be entertained, but that we ourselves will become better.

Just as in a barber's shop you do not rise from the chair and examine yourself in a mirror to see if the barber has done a good job, so as you leave a lecture it is not fitting that you consider whether you are better or worse for having attended it.

E. Just as there is no advantage in a bath that does not cleanse, in the same way there is no advantage in a speech that does not improve its hearers.

One should not go to a lecture as if he wishes to be sprinkled and anointed with perfume so that he may become more elegant, but he should be grateful if, as a beehive is
cleared by acrid smoke, his mind which is full of forgetfulness and dullness has been cleansed by some pungent speech.

Those who drink when they have already ceased to feel thirsty carefully examine the sculpture of the cup; in the same way in a lecture one should first of all carefully consider how advantageous may be what is spoken, then if there is time let him consider what may be elegant and polished about it.

He who immediately seeks out the embellishments of a speech is just like the man who is unwilling to drink an antidote unless the vessel was made in the workshop of Attic Venus; he is just like the man who refuses to wear a coat in winter unless it is made of the wool of Attic sheep.

F.

Just as the man who goes to a banquet enjoys the food that is set before him and asks for nothing else, so one ought to hear a speaker through in silence until he delivers his oration from beginning to end; then, if he wishes, let him pose some useful questions.

Just as in Homer's Odyssey Ulysses was ridiculed by the suitors because he asked for bread not for sword or brazen vessels, in the same way those who ask trivial and frivolous questions of a speaker should be ridiculed the more.

Just as he who wishes to cut wood with a key and to open a door with an axe deprives himself of the use of both, in the same way those who disturb a speaker with frivolous and irrelevant little questions not only derive no benefit from
the lecture but also incur the notoriety and hostility due to bad men.

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A. Just as sickness should not be concealed but brought out into the open so that it can be healed, as Heraclitus says, so ignorance should not be concealed. As a tragedy in the theatre, so a philosopher in the schools; both must be heard even to the very end.

He who gives away money bestows on another person as much as he takes away from himself; however, it is not the same with praise. Nevertheless certain malicious people imagine this and impart praise more sparingly than money.

Just as those who give to others maliciously seem to have little themselves, in like manner those who praise others sparingly and maliciously still seem to hunger and thirst for their own praises.

B. A judge not giving in to partiality in a case considers the matter only and pronounces judgment in accordance with it, but in the lectures of the philosophers many errors should be candidly regarded with favor. For this reason the ancients were accustomed to place close beside the statue of Mercury those of the Graces.

Just as violets and little flowers sometimes grow beside rough and rugged roads, in like manner worthy sentiments
and figures which may be praised sometimes occur in a speech lacking in eloquence.

Just as the ivy finds some support outside of itself to which it may cling, so love is captivated even by those things which do offend one who is not a lover.

Just as lovers clearly explain certain faults, in the same way listeners ought to interpret the flaws of speakers.

C.

A good guest does not think that his only obligation is to receive courteously at the expense and effort of his host, but he ought to show himself in turn to be an agreeable guest. In like manner an auditor not only listens keenly while the speaker exerts care, but should also assist him with his expression, his eyes, his applause and his goodwill.

Just as in a game of ball it is right for one to throw the ball skillfully and for the other to catch it skillfully, in like manner in a lecture it is fitting that each participant should perform his duty, both the one who discusses a subject and the one who listens to him.

The person who commends a sober and philosophical speech with meretricious and sophistic praises is just like those who crown an athlete with lilies or roses instead of with laurel or wild olive.

Just as not any kind of wreath becomes any kind of winner, in the same way any kind of honor does not become any sort of man.

Just as that singer is ridiculous who expresses a grave
theme using Lydian modes, in the same way that man is ridiculous who, while discoursing about the gods or the right way to live, plays the wanton with rhetorical ornaments.

D.

Just as a parasite is not influenced by the insults of those who feed him, but smiles and is not disturbed, in like manner when one is reproved by a philosopher, he should be affected, but he should neither be offended nor foolishly negligent.

Just as one with a hard and calloused skin does not feel the sting of blows, so likewise the mind accustomed to wrong doing is not affected albeit by sharp rebukes.

The man who has been corrected and immediately runs away hating the one who admonishes him is just like one who, having been operated on, immediately takes flight from his doctor, greatly offended but not waiting for his wound to be bandaged, anointed, and soothed. For he, already having undergone something painful, is not willing to try something profitable.

E.

Just as the wound of Telephus was healed by the same spear that inflicted it, in the same way the wound of criticism will be healed by the same person who inflicted it.

Just as those who are initiated in the rites of secret mysteries endure those first insults with the hope of the sweetness and joy to come, in the same way they ought to behave who are reproved by a philosopher.

Just as many things in a man offend us before we have
become accustomed to them, but after that they even seem pleasant to us, so in the study of literature and philosophy those first wearisome efforts must be endured until they become easier and more pleasant by use.

F.

Just as vessels with narrow mouths receive liquids with more difficulty, but retain them more surely, so those natures which learn more slowly, remember more tenaciously.

Just as unfledged nestlings always gaping depend on getting their food from the mouth of another, so certain people are a source of trouble to a teacher because it is necessary to hand feed them while they themselves do nothing for themselves.

Just as some people make a short road long by frequent little detours, so some people, interrupting a teacher with frequent little questions that have no bearing on the subject, impede the flow of the lecture.

Just as lazy dogs, greedy for food, bite the skin of wild animals at home and tear at the fur, but in a hunt they never touch the animals themselves, in like manner certain perversely studious people discuss mere trifles and never touch the core of a subject.

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A.

The mind does not require filling like a vessel, but it only requires kindling as fire takes hold of wood, so that
the spark of discovery and the desire for truth might be
aroused.

Just as someone who seeks fire from a neighbor's house,
and having found a splendid hearth sits down and remains
there, so some people always sit at the feet of a teacher,
but they never kindle the fire of their own genius so that
they may enjoy their own fire at home.

Just as, according to Philoxenes, meat is sweetest when
it is not meat and fish is most pleasing to the taste when
it is not just fish, so a mixture of philosophy and poetry or
poetry and philosophy offers greatest delights.

Just as in dining we seek not only for good taste but
also for good health, likewise we look for good taste and
wholesomeness in listening to and reading authors.

B.

The gates of a city are closed in vain if any one remains
open through which the enemy may make inroads, in the same
way it is not enough to be temperate in other matters if
hearing lies open to pernicious speeches.

Just as the gate which leads to the king's palace should
be more carefully guarded, in like manner the hearing should
be more carefully protected because it is especially connect-
ed with the rational part of the mind and whatever it admits
through its gate can especially help or injure a person.

Certain people put an amethyst into their drinking cups
to protect them from drunkenness; precepts should be much
more adopted in hearing and reading of poets lest anything
evil should infect the mind.

Just as many herbs efficacious as medicines spring up in those very places where many deadly plants flourish, in the same way in poetry there are many excellent as well as injurious statements.

C.

Just as Simonides said that the people of Thessaly were too stupid to be deceived by him, likewise those who possess a more fertile genius are more quickly corrupted by the poets.

Just as Ulysses stopped his ears with wax and sailed past the peril of the sirens, in like manner we should sail by if we come upon anything temptingly filthy in authors.

If many people become drunk with wine, the vine ought not to be cut down on that account, as Lycurgus did, but wells and fountains should be brought closer to them; in the same way if many people misuse poetry it should not immediately be abandoned, but caution should be exercised so that it may become wholesome.

Just as mandrake growing close to vines causes the wine to be milder, likewise the reason of philosophy added to poetry makes the learning of it more moderate.

D.

Just as in pictures colour stimulates one more than line because it represents more closely the form of man and creates more of an illusion, so falsehood mixed with the probability of truth entices and effects one more than a
simple speech that has no ornament.

One can find sacrifices without flutes or a chorus, but not in the same way does one find poetry without falsehood.

Just as poison mixed with food, so is harmful sentiment mixed with useful and pleasant matters.

Just as we are delighted by abominable creatures skillfully depicted, so it is with poetry; because it is a vivid imitation of things, those vices faithfully depicted delight the reader.

E.

Just as in the painting of parricide or of incest we praise only the art of the one who depicted the scenes but detest the thing itself, so in poets we will imitate delivery but detest the subject matter.

Some things not beautiful in themselves are good for some people on the grounds that they are appropriate. Likewise some things in poetry are praised because they are suited to one person even though they are offensive in other respects. Demonides, a cripple, used to pray that his sandals which were stolen would fit the feet of the thief.

Just as a boat is in peril if everybody leans towards the same side, but it maintains its equilibrium if some go in one direction and others in another, so sedition and dissension among orators render a state more stable; likewise disagreement among poets causes them to prejudice the opinion of the reader less.
Just as physicians use as a medicine the feet and other parts of the beetle which is a deadly poison, so one should take away from that same poetry something he may use to heal its poison; for poets always mingle in their works something by which they indicate that they themselves condemn what they are narrating.

There are those who are anxious to imitate everything; they unwisely imitate many deformities just as those who used to copy Aristotle's stutter and Plato's hunched shoulders.

In religious rites we regard all things with awe and revere them; one should not in like manner revere all things written by authors, but he should apply his own judgment bodily to approve of some things and disapprove of others.

One should not obey poets and philosophers as boys obey their teachers, but as the boy Cato used to obey his teacher's order; he used to asked him why he should obey his orders; in like manner one should have confidence in authors if they give a suitable reason.

A.

Just as the fruit on a vine are often hidden by luxuriant foliage and branches, in the same way in poetry luxuriant with many figures and fables, sentiments useful to know escape the notice of a young man.

Just as a bee seeks flowers in the same pastures where the
goat looks for shrubs, the swine for roots, the cattle for grass, likewise in poetry some seek one thing, others seek other things; one man fixes his attention on the story, another on the ornaments of speech, another looks for proofs, and yet another for precepts for the good life.

B.

Just as we do not put a bridle on horses during the race itself but before, so those who are inclined toward anger or lust should be restrained by reason and admonition before they come to peril.

Just as a bee collects the sweetest and mellowest honey from the bitterest flowers and sharpest thorns, so in some way one can glean something useful from base and profane fables.

Just as a horse is turned around by a bit and a ship by a helm, in the same way men are swayed by speech.

Just as doctors adapt to all like and similar illnesses a drug found useful for one disease, in the same way it is fitting to adapt the words of an authority to various uses.

C.

Just as those who beat clothes do not touch the body, in the same way those who reprove blemishes in one's birth or poverty do not touch a man personally but attack only externals.

Just as one who is suddenly led out of thick darkness into the light is greatly disturbed unless he is gradually accustomed to the light, in the same way in reading the poets
the opinions of the philosophers should be sprinkled into the minds of boys so that afterwards they may not be disturbed by the many different doctrines.

In vain is cork attached to nets to keep them floating if lead connected with them drags them downwards and submerges them; in the same way it is in vain that we are instructed in the precepts of living well if evil that is joined with the precepts does not permit us to emerge from folly.

Just as in a cure the alleviation of sickness is not felt unless a genuine condition of health is induced, in like manner there is no advance in philosophy unless there is a gradual departure from folly until one has progressed into another condition of mind.

D.

Not as suddenly as Caeneus was made man from woman merely by wishing, but so suddenly does a man become righteous after being unrighteous, as one who has gone to bed foolish arises a wise man.

Just as the building-stone should be adjusted to the plumbline, not the line to the stone, in the same way our lives ought to be corrected in accordance with the teachings of philosophy, and those teachings not be adapted to our habits.

Just as we feel that we are more in the light as the shade gradually recedes, in the same way as folly gradually diminishes we advance in wisdom.

Just as those who are sailing in mid-ocean guess that
they have moved from the very force of the winds and the time of the journey even if a harbour does not yet appear, in no case do they stand still until they reach the harbour, in like manner one should not rest still in Philosophy until he has reached that perfect condition of wisdom.

E.

Just as one who adds little to little and does it frequently ultimately accumulates a large store, in the same way constant application is of great importance in the making of a sound mind.

The man who continually stops on a journey makes little progress towards his destination; but in philosophy we even slip back into wickedness once we abandon the road to virtue, like a ship driven back by the tide.

According to the mathematicians, when the planets cease to advance, they become fixed; but in philosophy one is not permitted to stand still; there must be continuous progress.

Just as a balance cannot stand still but inclines toward this side or that; in like manner in philosophy the man who does not advance toward soundness of mind is turned back toward wickedness.

F.

Just as in war there is never any relaxation of the guard, in the same way we must always fight against vice.

Just as a stalk of grain first rises into the air by force then is divided by several joints and finally struggles, buffeted by the wind, in the same way certain people at
first burn with passion, then afterwards they suddenly stand still and are blocked, finally, worn out with fatigue, they give up.

Those people who love lightly are indeed happy when their beloved is present, but they easily forget him when he is absent; but those who love deeply do not permit the object of their affection out of their sight; in the same way some people are easily lured by business from the study of philosophy; but those who are truly in love with it forget everything else because of it, and nothing can be sweet to them without it.

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A.

We enjoy the presence of perfumes but are not uneasy in their absence; that is not how it behoves us to feel towards philosophy.

Just as the man who is suffering from the pangs of hunger or thirst cannot be diverted by any means until his appetite has been assuaged, in the same way the man who is thirsty for wisdom must have less esteem for everything else.

Just as it is a grave undertaking for those embarking on a sea voyage when the ship leaves the coast that they know, and the land to which they are sailing is not yet visible, in the same way it is at first annoying to students of philosophy to abandon the conveniences they are accustomed to enjoy since they do not see the happiness to which philosophy will lead them.
B.

In the study of philosophy some people, as if by a certain metamorphosis, become like birds and betake themselves to the contemplation of nature; others, like little dogs, devote themselves to quarrelling and snapping at each other over sophistries and petty questions.

Just as Anacharsis said that the Athenians used money for nothing else but for counting it, in the same way certain people use the precepts of philosophy only for display.

Just as the bee collects the nectar for honey from the little flowers when people are delighted only by their color and smell, in like manner the student of philosophy finds even in the poets principles profitable for living the good life when others are only charmed by the pleasure that poetry affords.

C.

In the case of those who look for nothing but the purity of Attic speech in Plato and Demosthenes, what else do they do than those who like nothing in medicines but their fragrance and brilliant color and neglect their power of purging and preserving one's health?

Just as those who only sell medicines do not heal, in the same way those people are not philosophers who take some precept from philosophy and demonstrate it merely for show.

Just as a bird takes whatever food it finds straight to its young while it gets no benefit for itself, in the same way certain people learn so that they may teach at once, but
they themselves turn out no better for it.

Just as true love for a woman does not seek a witness but is satisfied even if it consummates its desires secretly, in the same way a wise man is content with the knowledge of right, but those who love falsely are showy and boastful.

Just as farmers are more happy when they see the heads of plants bending low rather than standing erect, for they know that the former are laden with fruit while the others are empty, in like manner before young men embark upon the study of philosophy they are puffed up with pride, but when they begin to accumulate the fruit of its teaching they humble themselves.

D.

Just as the air is expelled from vessels when they are filled with liquid, so too those who have advanced in philosophy are filled with true goodness and they glory less in beards and cloaks; they are less severe towards others and are harder on themselves.

Just as people are initiated with noise and tumult, then when the holy rites begin they listen quietly and reverently, in like manner the beginnings of philosophy are full of tumult but its inner truths are full of peace.

Just as sailors in a storm are encouraged when they see the sign of Castor and Pollux appear, in the same way after that first despair in philosophy, the light of truth arises and dispells doubt.
Mendemus used to say that many people who came to Athens at first in order to be wise soon become philosophers, that is, lovers of wisdom; later they became rhetoricians and finally ordinary men. In the same way the more one advances in philosophy, the less swollen will he be with pride.

Those who suffer from toothache go straight to the dentist and explain their problem, while those who are sick with fever summon a physician; but a mad man does not call a doctor, nor does he admit him, because of the violence of his disease. In the same way for those who conceal their faults and do not listen to one giving advice, there is no hope of help.

Just as those who are sick are not anxious to be considered ulcerous, but are more willing to be than to seem sick, so one should not strive to seem bad, but should be more afraid to be such than to seem.

Diogenes, seeing a certain young man in a cook-shop whither he had taken refuge because of shame, said to him, "The further in you go, the more you will be in the cook-shop." In like manner the more corrupt people hide themselves within themselves, the more they are what they are; they should come outside if they wish to escape from themselves.

Just as poor people suffer their poverty the more sharply the more they conceal it, in the same way those people who are full of faults and conceal them because of pride and arro-
gance, are worse for it.

Just as horses, once they have been broken in, even if the driver does not use reins, yet they go the right way of their own accord, in the same way once a man's passions have been tamed and subdued by reason, neither in sleep nor in sickness, while reason sleeps, does he contemplate anything wicked.

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A.

Just as one's body can be trained so that the eyes do not blink or water or the heart beat through fear, so much more can the mind be trained not to be moved by phantasies.

Just as when disease is transferred into those parts of the body not its own it is a sign that sickness is about to abate, so when we are offended by those things that used to delight us, it is an indication that we are becoming healthy.

Just as there is no true love without jealousy, in the same way there is no true love of goodness unless one burns with a desire to emulate the good deeds of others.

Just as a swift horse runs freely of its own accord, so the one who burns with the love of goodness has no need for someone to admonish him.

B.

Just as a lover is pleased with every detail of his beloved, so we gladly imitate the very gesture, gait and appearance of the person whose goodness we admire.
Just as those people who are truly in love take pleasure even in the stuttering or the pallor of their beloved, in the same way a lover of goodness is not terrified at the exile of Aristides nor of the poverty of Socrates nor of the condemnation of Phocion.

Just as those who adorn themselves use a mirror, in like manner the person who is about to engage in some business sets before himself the examples of praiseworthy men.

In the past people used to learn the names of the fingers thoroughly and used them like charms as a remedy against terrors, counting them slowly one by one; in the same way certain examples of excellent men should be held ready at hand as a remedy against perturbations of the mind.

C.

Just as the man who has given up hope of becoming rich spends more freely, but the one who is still in the expectation of wealth, does not despise a little gain and is frugal in the least detail, in the same way the man who believes that he will be good is eager to correct his smallest faults, and neglects nothing that in any way is conducive to a good mind.

Just as those people who are building a barrier or a mound gather any kind of material, wood, stone or a column fallen from a sepulchre, but the man who is building a palace does not collect his material casually, so the good man does not leave any part of his life unregulated.

One can find a place where there are no poisons, as men
assert to be true of Crete; but one cannot find a state which
does not nourish envy and strife.

Just as primitive men were satisfied if they were not
injured by wild animals, but their posterity began to use
these animals for their own convenience, taking their hides
for clothing, eating their flesh and using their gall for
medicine, in the same way we should see to it that not only
we are not harmed but even helped by our enemies.

D.

Not every tree can be domesticated, and not every wild
beast can be tamed, so people use these in whatever ways they
can for their own advantage; in the same way we use to our
advantage the hatred of those whom we cannot make our friends.

Sea water is useless for drinking, yet it nourishes fish
and serves the purposes of navigation; so one should use what­
ever advantage there is in every single thing.

As soon as Prometheus saw that the Satyr wished to grasp
the fire, he warned him that fire burns whoever touches it,
but provides light for the eyes and warmth for the body and
is useful in the arts; so each thing, according to how you use
it, is dangerous or useful.

E.

Some people derive some advantage from bodily sickness
in that they are relieved of the business by which they are
distraught, and the trials that have befallen some people
have made them strong; in the same way exile, poverty, and
shipwreck provide some people with occasions for philosophiz-
ing.

Just as those who have strong stomachs, the healthiest beings, digest rocks, iron, even serpents and scorpions and convert them into nourishment, but those people who are sick are troubled even by bread and wine, in the same way foolish people destroy friendships, but wise men know how to use even enmity properly.

A lynx sees through an oak, and an enemy sees even through a servant or a friend whatever you are doing.

Just as vultures are directed by the smell to decayed corpses but they do not detect healthy bodies, in the same way if you err in any respect, an enemy immediately sniffs it out and pounces upon it, but is slow to detect one's good deeds.

F. Just as an enemy always threatening the walls of a city causes the state to be watchful and sober, in the same way an enemy observing whatever you do causes you to do or say nothing rashly.

The devotees of Dionysus often perform carefully in the theatre when they are by themselves, but when there is a contest, they do everything much more carefully; in the same way the man who knows that his life is under the close scrutiny of his enemy transacts his business more carefully.

People think that it is foolish to reproach someone of a bodily defect from which they themselves may not be immune; but it is much more ridiculous to impute a flaw of mind to another which can recoil on you yourself.
A.

Just as Telephus, since he had no friend, was forced to seek a remedy and healing for his wound from an enemy, in the same way those who do not have generous friends by whom they may be advised very often learn about their faults from their enemies.

Just as Telephus did not consider that the spear was an enemy's but only that it brought him healing, even so one should not be offended by the reproach of an enemy, but if the admonition is true he should use it to correct the faults of his life.

Just as the one who wished to kill Thessalian Prometheus cut with his sword the tumour Prometheus had and thus saved his life, in like manner very often the reproach spoken in anger by an enemy heals the defect of mind that is either unknown to us or neglected by us.

B.

Just as wrestlers do not rub off the dust from their bodies but contaminate others as they fall over one another, so when certain people receive a reproof they do not purge themselves of the fault but see what reproaches they in turn can hurl back upon their accusers.

Just as if an enemy shows you mud sticking on your clothes you do not throw it back on him but brush it off, in the same way if someone shows you a defect in your life, you should not retort but cleanse yourself of the stain.
Just as an old habit is not easily given up even if it causes harm, in the same way rivalry leaves a trace of envy in the mind and jealousy perpetuates the memory of evil.

Just as, beginning with cruelty to wild animals, we learn to destroy men, so being accustomed to doing our enemies harm (because we think it just) we learn gradually to do the same thing to anyone else, unless we are careful.

Just as the lark is not without a crest, so human nature is not without envy.

C. Just as we wish that sewers should be located as far as possible from our houses, so it is advantageous to throw the filth of vices back upon our enemies.

Just as Onomademus was unwilling that all those who differed from his party should be liquidated lest, as he said, "when all our enemies are removed we begin to fight with our friends," so when we have exhausted feelings of this kind upon our enemies, we are more companionable toward our friends.

Just as farmers plant roses close to garlic and onions because whatever bad odor is in the latter is transferred to the former, so an enemy makes us more pleasant to our friends, since if we have any malice in our hearts he receives and consumes it all on himself.

D. Just as if a maimed or blind man should fear that he will become hundred-handed Briareus or hundred-eyed Argus, so certain people fear that they will have too many friends when
up to now they do not have one true friend.

Just as a lewd woman who associates indiscriminately with many lovers has no particular lover, so it is with the person who eagerly desires the friendship of many people.

Just as a girl picking flower after flower in a meadow is always captivated by new and fresh ones and abandons the first, so those who make many friends are soon satiated and seek others.

Just as a river divided into many rivulets flows feebly and languidly, so also kindness distributed among many languishes and vanishes away.

Just as living creatures giving birth to one offspring love it more vehemently, so kindness bestowed on one person is more ardent.

E. Just as flies do not linger in kitchens where there is no smell of food cooking, so the vulgar friends of rich men do not continue their attentions if there is no present advantage.

Just as it is with a person who has counterfeit money, so it is with the one who has a friend that has not been tested; when the friend proves false, he is happy when he gets rid of him, but when he remains he prays for some escape.

Just as one cannot retain bad food without injury to the body, nor can he regurgitate it without discomfort, in like manner if someone has a bad friend, if he keeps him as a friend, he injures him, but he cannot cast him aside, however, without enmity and confusion, just as he cannot cast off
bile without discomfort.

Just as we shake off brambles and briers that embrace us and pass on to the vine and olive, so we ought not to admit to our friendship just any one we meet; instead, we should seek out as friends those people who are suitable, rejecting all others.

F.

Just as Zeuxis used to paint slowly because, as he said, his work would last for a long time, so a person who would remain a friend for a long time should also be tested for a long time.

Just as a ship which will be a protection in time of storm is carefully put together and a mound is placed as a protection against various disasters, in the same way a friend should be carefully tested so that he may prove useful in all circumstances.

Just as milk curdles with rennet, so men are joined together and become one in friendship.

Just as the winds are favourable to some people but disadvantageous to others, in the same way fortune favours some but is adverse toward others.

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A.

Just as Briareus feeding 50 bellies with 100 hands by no means seems happier to us who handle one stomach with two hands, in the same way we get just as great an advantage from
the friendship of a few people as from many; for many friends are burdensome; if a few are devoted to you, you need devote yourself only to a few.

Just as Creon did not help his daughter but, embracing her, died with her in the fire, so likewise some people do not share their friends' good fortune but perish with them in their misfortune.

Just as brute beasts if they are forced to mate with others not of their kind depart indignant and full of resentment, in the same way friendship among peers unites and coheres easily.

Music achieves harmony from dissonances, for example, high and low notes are arranged with respect to each other by method; but friendship rests upon similarities between individuals.

B. Not as the polypus changes its color in accordance with its environment ought we to accommodate ourselves to the habits of just anyone.

A polypus changes only on the surface and in color, but a friend ought to be truly like his friends in their habits, feelings and pursuits.

Just as Proteus used to change himself by tricks into all forms and had no fixed shape of his own, so it is not fitting for one to have no fixed mode of life but to read books with the studious, to soil himself in the dust with wrestlers, to
hunt with zealous sportsmen, to become drunk with wine-bibbers and to canvass around for office with the ambitious.

Just as the person who does not have his own home wanders through many houses, in the same way he who does not have a certain fixed way of life goes from one set of customs to another.

C.

Just as primary matter varies with any and every form since it does not have any of its own, so it is with the soul that is subject to the friendship of many.

If you place the herb eryngium in the mouth of one goat, when it stops then all the others in the herd stop until the shepherd removes the herb; in the same way the character of a prince is transferred to his subjects with wonderful force.

Just as Ixion pursuing Juno fell into a cloud, so many people fall into counterfeit and coarse friendship.

Just as a lamp benefits more those who see than those who are seen, so glory is more profitable to those who perceive it than to those whom it touches.

D.

Just as the man should be more severely punished who put deadly poison not in one cup but in a public drinking fountain from which everyone drinks, in the same way those who corrupt the character of a prince err more than those who corrupt the character of a private citizen.

Just as the state takes honour in sacrifices because they seek from the gods the common good of all, in the same
way the good teacher of a prince should be honoured much more since he moulds a character that will be beneficial to all.

Just as a craftsman would more willingly make the lyre with which he knew by the art of Amphion the city of Thebes would be founded, than that with which Thales put an end to sedition among the Lacedaemonians, so a philosopher will more gladly fashion the character of a prince for the benefit of the whole world.

Just as a blemish which has become hardened and clings for a rather long time is removed with difficulty, in the same way vices of long standing are not easily corrected.

Just as a book which is erased and written over again is not easily made clean because it has deeply absorbed the stain, so the mind often relapses into the same vices.

Just as if a blind person should stumble upon someone and call him blind who did not avoid him, in the same way we make that fortune blind into which we ourselves in our blindness have fallen.

Just as if there was no sun we would spend our lives in darkness, for all the remaining stars, in the same way as far as our other senses are concerned we would not differ from brute beasts if we did not have reason.

Just as that painter captured by chance the frothy appearance of horses' foam which he could not depict by art, but by throwing down his sponge full of various pigments on the horses' mouth, so accident achieves certain things which
providence and careful attention could not accomplish.

P.

Just as one ought not to take up the lyre who has no skill in singing, in the same way one ought not to assume a command who is not endowed with wisdom.

Just as in a vehement flow of phlegm doctors do not immediately prescribe drugs but move the patient outdoors which in time breaks up the humours and then they cure the patient, in the same way one should be silent in recent grief until, softened by time, the bereaved person admits of consolation.

As in a democracy when power falls to one's lot by chance, he ought to rule; but when it is not one's turn to rule, he ought to bear it with equanimity; in the same way in the life of man one should look for what is good in whatever chance gives.

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A.

Just as the fruit of the ground is sometimes copious, at other times sparing, and animals are sometimes fecund and at other times barren, and just as at sea there are periods of storm and calm, so in one's life there are various changes of fortune.

Just as every tree bears its own fruit, so sorrow has no other fruit but tears.

Just as no one wonders that that which is dissolved can flow, or that which is cut can be cut, or that which is burned
can be burned, in the same way one should not wonder that man who is mortal can die.

Just as living creatures were fashioned from the same clay, which being mixed again is used for one after another, in the same way nature fashioned our ancestors from the same material, and they becoming extinct, she fashioned us and then others and still others.

B.

Just as borrowed money should be returned with resignation, so the gift of life which we received as a loan from the gods should be returned without complaint.

Just as that man is not praised who has sung much or made the most speeches or piloted the most ships, but rather he who has done all these things very well, in the same way he is not praised who has lived long but who has lived well.

Just as in a game of draughts whatever falls out should be handled with skill and reason as much as possible, in like manner whatever happens in life should be turned to the best advantage.

Just as bankers return without resentment pledges that were deposited, since they accepted them for that very purpose so that they might restore them, so what we receive from the gods we should willingly return.

C.

Just as spiders weave their webs from their own bodies, so certain people invent from within themselves fables and lies since no truth lies in them.
Just as the rainbow is nothing else but the sunlight reflected in the clouds, in the same way a certain fable is a representation of the truth.

Smoke having been great in the beginning, easily disappears, so also does glory that arises from falsehood.

Just as those fugitives who are torn from altars and temples have no other sanctuary than the sepulchres of the dead, so those who have no true glory of their own pride themselves in the effigies of their ancestors.

We do not drink turbid water unless it stands still; much less should one use a disturbed mind before it returns to itself and is settled; so says Socrates.

D. The unskilled farmer immediately dislikes any land he finds filled with forests, wild plants, and much mud; but the skilled farmer recognizes from these very conditions that the land is soft and fertile, and he takes greater pains to clear it. In the same way great vices are wont to be born in great minds which it is not fitting to remove at once, but rather to heal them. One should await the age when that mind can be brought to fruition.

Just as the Egyptians were commanded by the law to wait until a pregnant woman, if taken ill, had given birth, so hope should not easily be abandoned in the errors of man.

Just as the gall of the hyena, the rennet of the seal and other base parts of wild beasts have an efficacious remedy against diseases, so God sometimes uses the basest tyrants
for the correction of men's faults.

E. Just as a farmer does not cut down the thorn before he has taken the asparagus from it, and the Lybians do not burn the faggots till they have collected the incense, so God does not destroy the pestilential race of kings before some benefit has been derived from them.

Beetles and scorpions carry around in their bodies the antidote of their own poisons, but in the wrongdoer himself lies his own torture and punishment.

Just as some boys wonder at and judge happy worthless rascals who, all dressed in golden robes dance on stage, in the same way foolish people regard as happy those laden with riches.

Just as those who are consumed with lingering disease do not escape death but die slowly, so those who are not punished at once do not escape punishment but are harassed by protracted torture.

P. Just as those who are shut up in prison and cannot escape sometimes play at dice, in the same way there are those who give themselves up to pleasures although they are evil men.

Just as certain rivers suddenly vanish beneath the ground yet they reach the place towards which they were flowing, in the same way the wrath of the gods, although it flows in secret, at some time carries away the guilty into utter ruin.

Just as those who are burning with fever are equally hot
whether you cover them with one or several garments, however, they experience some comfort when the abundance of clothing is removed, so one should tend even those things which cannot be healed.

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A.

Just as doctors burn the thumb of a person suffering from gout in the hip, and when the patient feels pain in one part of the body, they apply the remedy to another part, so God sometimes chastizes sons so that he may heal their fathers.

Just as a scorpion is not only thought to have a sting when it strikes, but one should also be on guard against it, in the same way those born from wicked parents have the poison of vice in them even if they do not err.

Just as physicians attack some diseases before they occur, so God punishes some evils lest they arise.

The athlete who wins a contest employs a herald to announce his victory; much more true goodness ought to be praised by another's mouth and not by one's own.

Certain people tormented by hunger basely gnaw their own limbs when they have nothing to eat; in the same way some men, thirsty for glory, praise themselves not without dishonour when they have no one else to praise them.

B.

Just as those who when they walk raise themselves to
their full height and puff themselves out are called haughty, but those who do the same thing in a boxing match or a contest are applauded as brave and invincible, so those who raise their spirits in adversity are considered to be brave and unconquerable.

Those who take shelter under a tree in a storm are the ones who, as they leave, tear down its branches; in the same way in adversity we enjoy the protection of those very people whom in prosperity we persecute because of envy.

Those who take care not to develop sore eyes temper the light with some shade, in the same way certain people mix with their praise of themselves some error and vituperation that they may escape envy.

C.

Just as those are not envied who buy a house or estate at great expense, but those who acquire it at no cost, in the same way no one envies those who obtain glory for themselves at great price, but those who acquire it as a favor from fortune.

Just as we are ordered either to avoid completely an unhealthy place, or if we must be there to take great care, so one should avoid praising himself altogether, or do it cautiously and circumspectly.

Those who are hungry are more irritated if they see others eating; thus those who are greedy for fame are more stimulated to seek glory when they hear others being praised.

One should not tickle those who are by nature prone to laughter, in the same way one should not praise those who are
naturally desirous of glory.

D.

Painters put aside their work for a time, then after the interval they will judge it more correctly, for constant application is the reason why they judge less sensitively, in the same way we judge our friends more correctly if we see them after a period of absence; and since we are constantly with ourselves, we judge ourselves less correctly.

Those who set themselves on fire together with their own house fill everything within with confusion so that they are not able to see or discern what is useful; so it is with a mind excited by anger.

A ship deserted by her crew receives a pilot if anyone wishes to lead her back to the port; but a mind excited by anger does not admit the reasoning of another as its pilot unless from within himself reason takes hold of the helm.

E.

Just as those who expect a siege collect and put aside money and prepare all things before the arrival of the enemy, so the mind should be fortified and instructed by the teachings of philosophy in preparation for the assaults of anger.

Just as in a tumult we do not hear what is said to us, so when we are angry we do not listen to the advice of others unless reason which calms the tumult of the mind speaks to us within.

Just as deeply entrenched tyranny cannot be overthrown by outside forces but by those of the tyrant's own house-
hold, in the same way a mind excited with passion provides from within the means by which anger may be dissolved.

Just as a weak and fragile sword, if it is knocked again, is easily broken, in the same way a mind often disturbed by anger is offended by any and every cause.

F.

Just as a flame is extinguished with no great trouble if it is kindled in heaps of rubbish, trifles, or straw, but not so easily if it has taken hold of solid material, in the same way anger blazing up easily at first may be extinguished by a jest or a smile when we see it still smoking; but if it continues, it can scarcely be extinguished by any effort.

Just as sailors, perceiving a storm to be near, steady their ships with anchors, in like manner before a storm of anger falls upon a person, his mind should be strengthened by reason and he should struggle to turn it aside.

Love is lightened by song, garlands and kisses, but anger is irritated if you indulge it.

Just as the first solution for tyranny is to cry out against it and not to obey it, in the same way one should immediately cry out in disapproval against anger.

Just as, according to the opinion of Hippocrates, that disease is most dangerous in which the sick man suddenly changes the appearance of his face and becomes most unlike himself, in the same way no disease of the mind is more dangerous than anger which changes one's countenance, voice and gait in such a way that he seems to be another person.
A.

Those who have made themselves elegant are led to a mirror; the same thing should be applied much more to an angry man.

When a stormy sea casts up sea-weed and foam it is said to be purged, even if it pollutes the shore; but the man who is excited by anger pours out bitter and insulting words which first defile him by whom they are spoken and sprinkle infamy on his reputation.

As in a fever, so in anger; to have a light and tender tongue is a sign of good hope.

B.

In a fever a rough and filthy tongue is a sign, not a cause of sickness; in anger harshness of the tongue is the cause of the greatest ills.

Just as swelling arises especially from blows on the skin, so weak and feeble minds especially swell with anger, as happens in the case of women and old men.

Certain barbarians dip their swords in poison so that they may be twice as harmful; in the same way certain people incite violence with words.

Just as nurses tell boys, "Do not cry and you will get what you want," so one should tell a disturbed mind, "Do not shout, do not be frantic and you will get what you want all the more."

Just as a father seeing his son trying to cut something
seizes the knife and does it for him, so reason snatching up the rod of anger chastens a person usefully.

C.

Just as a boy wounds himself through inexperience when he attempts to injure someone with a weapon, so an angry man very often injures himself when he seeks to injure others.

The one who teaches us archery does not forbid us to shoot the arrows but forbids us to miss the target; so punishment is not forbidden but it should be done appropriately and at the right time.

As first messages are not believed immediately just as Phocion said to the Athenians when the death of Alexander was reported, "If he died today, he will be dead tomorrow and the day after," in the same way we should not immediately believe one who says in anger, "He did me an injury," but should test his reliability for several days.

Just as bodies seem larger through a cloud, so matters seen through a cloud of anger seem greater than they are.

D.

Lazy crewmen remain idly in port during fair weather, then they are forced to set sail with danger when the winds begin to blow; in the same way he who does not punish an offender when his mind is calm is sometimes forced to punish him when he is angry.

The man who is hungry uses food in accordance with nature, but he ought to inflict punishment who is neither
thirsty nor hungry for it.

Just as the body is agitated, shaken and irritated by a persistent cough, so frequent paroxysms of anger irritate the mind.

Just as debauchery can be detected in the song of the female fluteplayer and from the garlands cast aside after a banquet and from similar indications, in the same way one can detect the anger of masters on the branded faces of their slaves.

Just as those who walk on some place without foundation, the more they press down the greater they fall, so it is with those who, being lovers of themselves, put their confidence in themselves.

Just as physicians do not cure bile with bitter drugs, so it is not proper to cure anger with anger.

Just as minute letters hurt the eyes if a reader confines his attention to it, so he who angrily takes care of small details becomes more irascible in greater matters.

Just as Xenophon says in his *Oeconomics* that those vessels prepared for sacrifices have their own place as do those used for meals; those used in agriculture have a place apart from those used in war; so each one will find in his own mind vices that proceed from envy, jealousy, laziness and greed.

Just as fables tell us that lamias are able to see when they are out of doors, but at home they cannot see since
their eyes are hid in a vessel, in the same way certain people are sharp-sighted with regard to the business of others but blind as far as theirs is concerned.

F.

Just as those who have much evil at home are glad to occupy themselves abroad with others, so the soul that is badly conscious of evil in itself, shuddering at its own vices, concerns itself with other people's business and there feeds its own malice.

Just as a hen, although its food very often lies close by, scratches in a corner and raises the dust preferring to find one grain of barley in the filth, so busybodies pass over or interrupt harmless words, but if there is some hidden family secret, they sweep it out into the open.

Just as Cleon is reproved in comedies because he had his hand in one place and his mind in another, so the mind of a busybody is in many places and does not dwell at home.

Just as cupping-glasses attract that which is worst in the body, so the ears of the busybody hear most willingly whatever is most corrupt in the lives of men.

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A.

Cities have certain unholy gates through which the guilty are led to execution, through which filth is emptied but through which nothing pure or sacred is carried; so the ears of the busybody give passage to nothing but stories of
homicides and adulteries.

Just as no one would stand it if any doctor, even Aesculapius, should approach of his own accord and inquire about the sickness of others, asking whether a man has an abscess in his anus or a woman has a cancer on her genitalia, although such curiosity is salutary, because the doctor came unsummoned; so much the more should the busybody be ejected, for he does not seek to cure the diseases of others but rather only to expose them, and he is not even summoned to help.

B.

We are offended with custom-house officials because they examine other people's baggage although the law requires them to do it, and if they don't they pay the penalty; much more should we be angry with those people who leave off their own business and pry into other people's affairs.

Just as cooks desire an abundance of cattle and fishermen a supply of fish, so a busybody desires the arrival of novelties and evils so that he may have something to pursue.

Just as when a cat runs by, people remove food from the open, so when a busybody appears, people change the subject of their conversation until he passes by so that he will know less about a matter than other people.

C.

Just as some men, driven by abnormal desires, neglect the most beautiful women available and make their way to one kept closely confined and expensive, even ugly, in the same
way the busybody, despising so many fables and famous shows, examines the letters and houses of other people, sometimes not without danger to himself.

Just as Simonides always found his "box of thanks" empty but his "box of fees" full, so if a busybody opens his storehouse after a period of time, he will find it full of useless and unsavoury items.

Certain people pick the worst things from the poets, like the truncated verses from Homer, syllogisms from the tragic poets and lines obscenely spoken against women from Archilochus; in the same way the busybody selects the most offensive and unpleasant details from the life of each person.

Just as Phillipus founded a state from the worst men he could find and called it Roguesville, so an inquisitive busybody, having collected evils from every hand, builds in his own memory an unlovely and unpleasant treasury.

Just as some people neglect beautiful pictures and admire prodigious and monstrous images like three-eyed monsters, those without legs, or those with heads like dogs, so busybodies are delighted more by the evil deeds of others than by their honourable ones.

Just as hunters do not permit their dogs to smell or bite anything they please, but keep them fresh for the hunt, so one should not allow his ears and eyes to wander about at will but should reserve them for necessary things.
E.

Just as eagles and lions turn their claws inward when they walk so as not to wear them out and they preserve their sharpness for the prey, so it is not fitting to blunt the vigour of the mind by contemplating the harmful deeds of others, but to preserve it for the use of that which is necessary.

Just as it is a shameful thing to enter or look into another man's house, so it is more shameful to pry into what others do in their own homes.

Just as Socrates advises one to avoid those foods which entice him to eat when he is not hungry and to avoid drinking that which entices him to drink even when he is not thirsty, in the same way we should avoid those sights and sounds that entice us with a desire for them but to which no benefit is attached.

F.

Just as an ulcer bleeds when it is scratched, even so curiosity greatly desires to recognize its own evils and the desire for knowing causes pain.

Just as Xenophon advises that in prosperity we should especially remember to honour the gods so that if at any time the need arises, we can boldly call on them as if on kind friends, so sayings which can heal diseases of the mind should be prepared far in advance so that when the need arises they will easily come to one's aid being already familiar.
Just as fierce dogs are irritated by every voice, but are mild towards that voice alone that is known and familiar, so when the diseases of the mind are severe, they cannot be restrained unless known and familiar words are present that can arrest the turmoil.

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A.

Just as those who are nauseated on a voyage think that they would fare better if they left the small boat and sailed instead in a galley or a large ship, but they accomplish nothing by these changes since they carry around with them their fear and anger, in the same way those who carry around with them mental diseases change their way of life in vain.

To those who are afflicted with illness all things are irritating; they hate their food; they blame their physicians; they are angry with their friends, but when their health returns all things are pleasant again; in the same way to a person with a sick mind any way of life is unpleasant, but to one of sound mind no kind of life is unpleasant.

Just as the shoe adapts itself to the shape of the foot, not the foot to the shoe, so each man's way of life is determined by his disposition.

B.

Just as it is vain for one to draw water from a muddy fountain into a clean cup, in the same way one cannot be pleasing to others or adapt himself to the circumstances he
meets unless he purges his mind of base passions.

Plato compares the life of man to a game of draughts; what falls out as a result of the throwing of the dice does not rest with us, but it lies in our power to dispose rightly what falls to our lot; in the same way the issue of life does not lie with us, but whatever falls to our lot it is our duty to turn to our good.

Just as a sick body can bear neither heat nor cold, so a sick mind is equally troubled by prosperity and adversity.

Just as the bee collects the sweetest honey from very bitter thyme, so the wise man derives something useful from very bitter experiences.

Just as the man seeking to strike his dog with a stone but struck his step mother instead said, "Not so bad," in the same way whatever happens beyond one's expectation should be turned to one's good.

Just as the doctor treating his patients suffering from toothache is not so much grieved by the pain of others as he rejoices at his own good health, but he appears calm to them, in the same way the man who wishes to cure the anger of another should not be irritated himself but should handle the sick mind calmly.

Everything seems bitter to those suffering from fever, but when we see others not loathing those same things, we begin to accuse not the food but ourselves; in the same way
we will cease to blame our circumstances if we see others approaching those same events happily and cheerfully.

D.

The cupping-glasses attract (from the body) whatever is most poisonous; in the same way some people do not enjoy their good things but are tormented as they examine their evil circumstances.

Just as that Chian used to buy the best wine for others while he himself drank stale wine, so those people who deprave their own good things do not enjoy them. The servant of this man when asked what his master was doing said that although good was present, he was seeking evil.

If you take away one toy from children, they cast away everything else and complain; in the same way if some people experience any loss, they immediately become angry and all their other conveniences become unpleasant to them.

E.

Just as some people diligently examine the pictures, status and poems of others, leisurely inspecting each item and neglecting their own, so many people admire the fortunes of others more and hate their own.

Just as adulterers fall in love with other men’s wives and despise their own, in the same way some people are delighted by the good possessions of others, but disparage or even neglect their own.

Just as those people who are in prison consider fortu-
nate those who have been set free, and those envy men born
free, and freed men, citizens, and citizens in turn envy the
rich, the rich, the satraps, and satraps, kings and kings in
turn envy the gods even to the point of wishing to produce
thunder and lightning, so the one who always considers how
much he is inferior to others is never content with his own
lot.

In Olympia one cannot win a contest by choosing his
competitor, so in life one must wrestle with whatever fortune
presents.

P.

Just as a flowery curtain sometimes conceals many filthy
things, so splendour and clamour conceal the many calamities
of the powerful.

Just as some men are conspicuous and splendid out of
doors, in the senate or council, but at home a fretful wife
makes life miserable for them, in the same way in a kingdom
even the rich have many hidden troubles.

Just as one should use sails in accordance with the size
of a ship, in the same way one's desires should be regulated
in accordance with his abilities.

The man who hunts the hare with an ox, or shoots with a
plow and tries to capture stags with fishing nets cannot ac-
cuse fortune if he does not capture the prey, but he should
blame his own stupidity; in the same way he who tries to
accomplish something beyond his capabilities should not
blame fortune but his own folly.
A.

The ox should be used for ploughing, the horse for the chariot, the dog for hunting, as Pindar says; in the same way each one should eagerly strive to attain that way of life to which by nature he is best suited.

The man who desires to be a Plato in knowledge, to go to bed with a prosperous old woman as Euphorion did, to drink with Alexander as Medius did, to be rich as Ismenias, to excel in valour as Epaminondas and grieves that one man cannot be all these things is just like one who becomes annoyed because he is not a mountain lion and at the same time a little Maltese dog on the lap of a rich widow.

B.

Just as those who contend in a race do not grumble when they see the garlands of the athletes but are delighted with their own, in the same way one should not grumble at the happiness of another but rejoice in his own lot.

Just as there are more people who wish to bathe themselves rather than to be annointed, in the same way fewer people strive toward more difficult and more outstanding attainments.

Those who grieve because they do not excel in everything, even in different things, are just like those who are annoyed because the vine does not bear figs and the olive tree does not bear grapes.

Just as animals get their food from different sources,
in the same way each man has a different way of life; for example, one becomes a philosopher, another a soldier.

Just as flies slip on smooth surfaces like glass but perch on rough and hollow places, in like manner certain people, forgetting their good fortune, pursue and keep alive the memory of their bad fortune.

C. There is a place in Thrasian Olynthus where if a beetle alights it cannot fly away from, but twisting itself about it dies; in the same way certain people torture themselves to death over the memory of their bad fortune.

Just as in a picture those characteristics which are splendid should be brought to the attention of people, and if there are any flaws that cannot be removed they should be concealed, so in life the memory of adversity should be obscured by contemplating prosperity.

Just as in music low notes are so mixed with high ones as to effect harmony, so in life the good and the ill should be utilized in such a way that one's way of life is tempered with respect to both.

Just as the grammarian uses not only vowels but also consonants that are light, aspirants, harsh and long, so as to modulate speech, in like manner nothing in life is unmixed.

D. Just as musicians obscure somewhat harsh harmonies by modulating them with others, so in life if anything happens beyond the expectation of one's mind it should be obscured by
comparison with better things.

Just as a flame fanned by the wind is greater and burns more fiercely but is short-lived and unsteady, so also vehe-
ment desire gives uncertain pleasure because of its associ-
ation with fear.

Even if a pilot struggles hard he cannot calm the winds and the waves, but reason and one's disposition not only com-
poses the upheavals of the mind but often alleviates the
diseases of the body.

E.

Just as those who shiver and grow hot because of fever or nightmare are affected worse than those who suffer the same things when they are out of doors, in the same way the affairs of fortune, because they come from without, torment one less than those things which are of the mind.

Just as if a fountain is troubled whatever flows from it cannot be pure, in the same way if a mind is corrupt with evil passions, it vitiates everything that comes in contact with it, but the contrary happens if it is pure and tranquil. Just as those who pound incense retain the smell of it for a long time even if they bathe themselves, in the same way the mind long engaged in honourable pursuits will for a long time preserve pleasant memories, and relying on this, it will despise those people who complain that life is miserable.

F.

Just as many wild shrubs growing up in a field are bad in themselves, but are a sign of rich and fertile soil if
someone cultivates it carefully, in the same way the passions of the mind, evil in themselves, are indications of good character if correct training is available.
Just as those who remember that they are tenants and live in rented property both conduct themselves more within proper limits and leave with less difficulty, in the same way those who know that their house of flesh is lent to them by nature for a short time both live more temperately and die more willingly.

Just as the man whom a brisk wind carries quickly to port is happier than the one whom sluggish winds and a long calm tire out with lingering weariness, so he is more fortunate whom a swift death snatches immediately from the ills of this life.

Just as the shore with its cities recedes from the view of those sailing, in the same way in the very swift passage of time we lose sight first of childhood, then of youth, and finally of the best years of old age.

Just as the person who goes out later ought to travel in haste and redeem the time, so he who begins the pursuit of letters or the good life somewhat late ought to repair through diligence the loss caused by former idleness.

Some animals confuse the tracks around their lairs so
that they cannot be found, in the same way we should hide our treasure so that it may be safer.

B. Just as things placed in the open and exposed are neglected and passed over, but those things hidden are carefully searched out, in the same way men inquire into the life of the one who keeps well out of sight and removes himself from the crowd.

Demetrius called a life perpetual calm and one free from the hostile attacks of fortune the Dead Sea.

Just as the sun obscures the lesser lights, so virtue overshadows all other advantages of life. Just as it is of no great moment if a storm cloud breaks over the sea, in the same way the injuries of fortune do not move a wise man.

Some apples are bitter-sweet and the very bitterness in wine that is very old is pleasing to the taste; so the memory of deceased friends causes pain to the mind, but it is not without pleasure.

C. A man given over to immoderate drinking drains even the dregs of the sup; so that man is unduly greedy for life who is unwilling to die even in extreme old age.

Just as no one descends twice into the same river, so on account of the rapid course of life a man is different every single moment.

Just as there is a kind of bandit that the Egyptians call Philistae who embrace their victims and in this way strangle
them, so pleasures destroy while they caress us.

Beasts of burden whose hoofs are hardened on rough terrain can travel on any road whatever, but when over-fed in well-watered pasturage, they quickly are worn out; so a mind accustomed to endure difficult circumstances is less easily disturbed.

Just as one style of dress is more becoming than another to a wise man, although he dislikes none, so it is more suitable to live in this place or in that.

D.

When some remedies are administered, they are harsh, but they finally please after health is restored; philosophy is equally salutary and sweet.

One can straighten timber that is bent; heat can straighten warped beams and those things growing in one shape are fashioned to another to serve our purpose. How much more easily does the mind, being flexible, and yielding to every whim, receive its shape?

Just as he is a foolish man who, about to buy a horse, does not examine the horse itself but only its saddle and bridle, so he is most foolish who, in choosing a friend, judges him by his clothes and his wealth.

E.

Just as hailstones hurled against a roof break apart making a great noise but doing no harm, in the same way the onslaughts of fortune have no effect on a wise man.

Just as the tricks of jugglers deceive us and give us
pleasure, so it is ridiculous but not dangerous to be taken in by sophistic quibbling.

Just as those hurrying along in a labyrinth are confused by their very speed, so those people who earnestly seek after the conveniences of this life are more entangled by the disadvantages.

A ship is large in a river but small in the ocean; in the same way people seem mediocre in one set of circumstances but outstanding in others.

F.

A bird that is held by only one feather can escape with very little effort; so wealth should not keep us back from the pursuit of wisdom.

Even a poisonous serpent is handled safely while it is numb with cold, not because it is lacking in venom but because it cannot unwind itself; in the same way some people lack the resources to undertake extraordinary wickedness, but not the intention.

Just as the phoenix is not born except every 500 years, so the production of outstanding men is rare.

Golden bridle does not make a horse any better, nor do the trappings of fortune make a man better.

Although the rays of the sun touch the earth, yet they still remain at the point from which they are sent forth; so the soul of a wise man, although it is occupied here, still remains close to its origin.
A.

The man who rides along at too rapid a pace does not stop himself where he wants to, but is carried further away than he wishes; in the same way too much speech carries the speaker along rashly.

Just as too much fertility weighs the fruit of a tree down to the ground and breaks the branches of the tree, so much happiness destroys the soul.

A blazing fire cannot be extinguished or subdued; so the soul is directed towards honourable pursuits by its own in-born desire.

Granted that a seed may be small, yet once suitable ground has been found for it, it shows its strength and from that small size spreads to its greatest growth; the way to wisdom lies in few words, but wisdom increases as it performs its work.

Wine that pleases when it is in the cask cannot bear aging, but that which is, when new, harsh and sour, afterwards has a pleasant taste; so somewhat rough youth comes to maturity and reaches fruition.

B.

The man who is distraught by much business is like a pool of water to which many flock; they make it muddy while they drink from it.

One tree is not the object of admiration when a whole forest rises to the sky; so one opinion is not noticed when
everything is full of sentiments scattered here and there. But it is noticed if it rarely occurs.

A fire that lays hold of strong timber should be extinguished by water or sometimes by the destruction of the building; the fire that lacks fuel goes out of its own accord; so the death of old people is easy.

C.

When the most timid gladiator in the whole fight must die, he bravely presents his throat to his opponent and guides the misdirected sword to the spot, in the same way approaching death gives courage to the inexperienced, so that those who used to fear it when it was far off bear its coming bravely.

A skilful pilot navigates his ship even when its sail is torn, and if his ship is dismantled, he fits together those parts that remain and holds her to her course; in the same way even in a body that is unfortunate and failing, a strong mind keeps its nature.

In a ship that is drawing water, the first and second holes can be stopped, but when the ship begins to gape in several places, it cannot be mended. So in the failing body of an old man there is a point to which his weakness can be supported; but when he begins to collapse completely, nothing can be done to help him.

Just as props are not applied to a decayed building threatening to collapse, but one should look around anxiously for a way to escape from it, so once the body begins to fail, one must depart this life.
Just as when someone scatters various seeds, it is necessary that some bring forth fruit, in the same way for someone attempting everything some things succeed. Just as one cough does not make a cold but becomes so when it is habitual, so error does not immediately produce disease of the mind. Just as a sick man does not seek an eloquent physician but one skilled in healing, so we do not look for ornate speech from a philosopher. A philosopher who is also eloquent is like a good pilot who is also handsome. Just as in bodies disease is preceded by a feeling of sloth and lassitude, so before a feeble mind is overwhelmed with evils, it is shaken by pride.

Just as if good seeds fall on good ground they bring forth plants like themselves, but sterile and marshy ground kills those same seeds, so the same thing happens to the precepts of philosophy if they fall upon a good or a depraved mind. A pilot does not immediately become better because he has a more beautiful or a larger ship; in the same way a man is not better because he has a more handsome fortune.

In a distribution of money or meat, the less each person receives, the more people there are to whom something can be distributed; the same thing does not happen with the goods
of the mind; those which belong to each one individually are not lessened by imparting it to others.

F.

Just as more is owed to Neptune who has carried precious cargo, in the same way more is owed to a prince who uses the public tranquility and peace not for pleasures but for honourable pursuits.

A dog devours immediately whatever he receives, and always opens his mouth in expectation of more food; in the same way we consume without any pleasure whatever Fortune sends us as we wait on her, then immediately we stand waiting expectantly for something else to devour.

Just as books that are not opened stick from mouldiness, so one's memory grows dim unless he repeatedly refreshes it.

Wool immediately soaks up some colours but not others unless it is more often steeped and reboiled in them; in the same way when the character absorbs some disciplines, it immediately retains them; unless philosophy penetrates the character deeply and settles in for a long time, it will not colour the soul.

A.

Certain objects when submerged in water give the appearance of being curved and disconnected even though they are very straight; in the same way if we make false judgements in certain matters, the fault lies in us not in those matters.
Sometimes we look around for the very people who are standing close to us; in the same way some people do not know that they know certain things.

Just as the enemy is more dangerous to retreating soldiers, so misfortune is more damaging to the person who yields and retreats from it.

As in a play, so with life; it is of no importance how long you live, but how well you acted.

Just as a person receives more easily an anticipated blow, in the same way an evil that is anticipated causes less damage.

B.

Just as an actor is no happier because he seems like a king or a god when he is dressed for the stage, in the same way a man, endowed with the gifts of fortune, is nothing if he thinks they are of his own possessions.

Just as a dwarf is still small even if he stands on a mountain, and a giant is tall even if he stands in a well, in the same way a wise man stands tall through his own excellence whatever his fortune may be, but a foolish man is insignificant even in the greatest good fortune.

Just as an accused man is acquitted when the votes are equal, so a wise man is more mindful of the benefits he has received than of his injuries when they are equal.

The poison that serpents keep in their bodies without danger to themselves they pour into another’s body; but malice drinks the greatest part of its own poison itself.
C.

We pay a creditor in an extraordinary manner more than his capital, yet we think that the use of benefits is free of charge; but the debts increase with the delay in payment, and the later one is in paying, the more he has to pay.

Just as after a disaster one should plant crops again, and after a shipwreck one should sail the seas again, and just as the collector does not force the money-lender to flee from the market-place, so a person should do some good again even if at one time he encountered an ungrateful man.

A painted face does not deceive many people for a long time; in the same way pretense deceives a few people only for a time.

Just as our shadow accompanies us even though we do not want it to, in the same way glory follows goodness even when goodness tries to shun it.

D.

Just as a person's shadow sometimes precedes, sometimes follows him, so glory comes immediately to some people, but to others only after their death; finally, the further off the shadow of glory follows one, the greater it usually is.

Just as the earth, the sun, the moon, or the sea does not increase, so wise men are all equals.

Just as eyes made defective by protracted illness are irritated by any ray of sunlight, so vices contracted by excessive and constant drunkenness harden and are offended by sobriety.
Just as a cask is ruptured by effervescing wine, and what is at the bottom rushes to the top, in the same way drunkenness, though deeply concealed in one's heart, comes to the light.

Just as those people who are full of wine cannot keep down their food, so a person overflowing with wine cannot keep a secret.

E.

Just as the man who is embalmed and buried is just as dead as the one who is dragged about by the executioner's hook, so those people who indulge in pleasure are just as unhappy as those who are free from demanding cares.

Just as a skilled sculptor fashions a statue from any material, so a wise man will wisely manipulate any fortune whatever.

Just as the first symptoms of diseases, however slight, creep up on a person, so if once you admit even the smallest vice and passions, they grow and increase.

Just as some wild animals suddenly revert to their native savageness, even though they have been tamed, in the same way vices are never reliably subdued.

Just as no animal, whether tame or wild, obeys reason which is not in its nature, so passion does not obey reason.

F.

The man who seems good to himself in comparison to people who are worse is just like one who looks back at lame people and marvels at his own speed.
Just as a chorus consists of a diversity of voices, in the same way knowledge consists of a combination of various disciplines.

The writer who imitates authors will take pains to be like them in the same way that a son is like his father, not like a painted picture.

Just as the concept of unity consists of different numbers and includes in itself the sum of those, so learning is accumulated from different sources, now made one's own and no longer belonging to others.

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A.

Food floating in the stomach is a burden and not nourishment, but the same thing when digested becomes blood and strength for the body; in the same way if what one reads remains unchanged in the memory, it is still alien material; but if it is absorbed into the character, then it renders one more cultured.

Bees collect various juices from different flowers, but by their own breath they change and separate them, otherwise they would not make honey; in the same way all the authors should be read, but what one reads should be transformed to one's own use.

In the next world, careful attention is given not to what each person has, but to what he has that is his own. So one ought to judge a man by his own proper goods.
Just as a skilled workman is not an artist in one medium only, in the same way a wise man conducts himself well in any fortune whatever.

B.

Just as thieves change the handles on other people's jars so that they cannot be recognized, so some people make only a slight alteration in another's work and lay claim to it for themselves, and having taken away or added a few words, they think that what was someone else's work can seem to be theirs.

Just as the stars hold a course contrary to that of the earth, so a wise man acts contrary to the opinion of everyone.

Whenever men powerful through authority and strong by the consent of their subjects threaten to do injury, all their attacks being without a wise man, will fail, just as things hurled by a catapult into the heights, although they go out of sight, nevertheless fall back short of heaven.

C.

Observe further that those who, when falling asleep is difficult for them, toss about, turning this way and that, until they find rest in weariness, are no different than those who in continually reshaping the position of their lives, remain at last in that state in which they are held, not by dislike of change, but by old age that is unable to change.

Nothing should be more preferable than that we do not, like cattle, follow the herd that leads the way, proceeding, not to where one should go, but where they are leading.
Just as in a great slaughter one person drags another to destruction, in the same way in public error, one person involves another with himself in destruction.

Just as those who are engaged in gladiatorial games live and fight with the same men, so the crowds of humanity fight among themselves, and one man robs the other, even his dearest friend.

Just as wild animals live by tearing one another to shreds, so each man that is stronger becomes rich and increases by the evil fortune of the weaker.

D.

Just as it is necessary for those who walk on thorny ground to raise their feet high, in the same way the person who speaks of frivolous or troublesome subjects should pass over briefly to more fruitful and pleasant ones.

Just as the person who has thorns in his feet walks on thorns everywhere, so every subject is barren to a barren mind.

Just as those who live in another man's house are distressed by many inconveniences and are always complaining about some part of the house, so the soul complains at one time about the head, at other times about the feet or the stomach, or about one thing or another, thus signifying that it is not in its own dwelling but in one from which it must soon depart.

E.

Just as the height of mountains seems less to those looking at them from a distance, but if they approach them
It appears how high they are, so no one sees how elevated the mind of a philosopher is and how far above mundane affairs it stands unless he contemplates it more closely and comes near it through imitation.

Just as our breath gives a clearer sound when the trumpet draws it through its long narrow channel and pours it out finally from its open mouth, so the pressing necessity of poetry makes our perceptions clearer; the same things are heard more carelessly and strike us with less force as long as they are spoken in prose. It can be interpreted just as if someone maintains that the fame of virtue appears bright if, oppressed for a long time by adversity, it eventually comes to the light.

F.

Just as the person who walks in the sun is tanned, although he has not gone for this purpose, and just as those who go into perfume shops and remain there a little longer take away with them the smell of the place, so those who keep company with a wise man, even if they do not practice this, become better.

A storm threatens before it breaks, houses creak before they collapse, and smoke comes before the fire; but destruction from man is sudden, and the more diligently a person is protected, the closer it approaches.

Just as there lies hidden in the body the soul whence all things derive strength and force, and just as the mysteries, the best parts of the rites, are not revealed except to
initiates, so the precepts of philosophy are known to all, but that which is best in it remains hidden.

596

A. Just as a wife won by much wooing is a source of torment to some husbands, so some people obtain with great effort those things that will prove a great evil.

Just as the fingers of boys are held when they first learn to write, and they are guided through the shapes of letters by the hand of another, and afterwards they are ordered to imitate what is set before them, so at first the soul should be guided towards the precepts of philosophy until it begins of itself to philosophize.

Just as when some small animals bite they are not felt, but a swelling indicates the bite, no wound appearing in the swelling itself, so you do not perceive that the company of good men is profitable but that it has been so.

B. Just as bile which gives rise to insanity should first be purged and then the patient given advice; the man who would advise in any other way a mad person how he ought to proceed, or how to conduct himself in public, would be more insane than the mad person himself; so the mind should first be freed from false opinions then afterwards taught the precepts of philosophy.

Just as those who go into the shade from the bright sun-
shine have cloudy vision, so it is with those who go from the contemplation of divine matters to mundane affairs.

Just as physicians forbid remedies to be applied when disease is in its ascendency and rages, but they apply them when the sickness abates, so consolation or admonition should not be offered at the first outbursts of grief or anger, but when they begin to subside.

C.

Just as theatrical apparatus is returned immediately and without complaint because it was borrowed for use, so whatever honour comes in this life, is required again later or sooner by fortune, and we should return it with good will, if we use these things as something loaned to us.

Just as the man who is tossed hither and thither by different storms neither arrives at his destination nor has sailed far but is only shaken about a great deal, so the man who has lived for a long time but who has made no progress towards good habits has not lived for a long time but has merely existed long.

A noble horse will carry baggage better than a lazy beast of burden; however, no one puts baggage on it. So great talents are suitable for the performance of honourable duties, but it is the unworthy ones who are burdened with such sordid occupations.

D.

Just as if the stars of heaven halt or wander even a little from their course there is very great danger for
everyone, so a prince should not be negligent, because if he is, it is at a great peril to human affairs.
FROM LUCIAN, XENOPHON, AND DEMOSTHENES

Just as actors on the stage representing Hercules or Agamemnon, although they are masked, cloaked in gold, look fierce, and gape widely, they speak in a small thin voice; so some people represent Plato in dialogues, or other great men whose profundity they are not able to observe because of their character.

A good play is sometimes hissed from the stage because of the fault of the actor who plays his part badly; in the same way a good speech displeases if someone delivers it inappropriately.

E.

Just as Momus criticized God the creator of the bull because he did not place eyes in its horns where there was the greatest need, so those people act wrongly who place wreaths on their heads when it would be fitting that they should rather place them under their nostrils so that they can derive pleasure from their perfume.

Just as all those who hear the Phrygian flute do not become mad, but only those whom Rhea has seized, in the same way people are not moved by the praise of philosophy unless they are by nature inclined towards it.

The fact that flutes are ignorant of music is a help to
those people who do not know how to use them.

Just as those who learn music for the first time destroy and wear out several lyres, so the man who unskilled and inexperienced takes office administers the business of the state with great evil.

F.

Just as a balance inclines towards that part in which it receives more weight, so some people at one time favor one man, at another time another man, whoever gives most, not the one whose cause is best.
The curiosity of men collects signs of every kind of an impending storm; but it is much more fitting to use this diligence in deliberations so that people may conjecture from observed experience what evil results from each person who has been wrongly instructed.

Just as even in a serene sky some little cloud will give rise to a tempestuous storm, in the same way when all things in a state are completely peaceful, from the smallest dissension most serious revolutions suddenly arise.

Just as frogs croaking more than usual indicate an imminent storm, in the same way when good men remain silent, and the speech of evil counsellors prevails with princes, political disorder follows closely.

The sea-urchin, having a presentiment of bad weather, either secures itself to something or crams itself full of sand; in the same way when tumult of fortune threatens, the soul should be fortified by the precepts of philosophy.

Just as inexperienced farmers do not perceive a storm until too late and at their own peril, but in contrast wise
farmers foresee it and take precautions, in the same way the heedless crowd of men learns by its own disaster; a wise man, however, avoids the evil he sees even in the distance; as Democritus advised his brother who was reaping his crops in the burning heat to leave off the rest and take what he had cut down into the barn, then in a few hours a fierce rain-storm fulfilled his prophecy of rain.

B. Just as a sudden fierce storm often arises when the sky is especially clear, even so in especially great prosperity and joy a very serious upsetting of one's affairs frequently occurs.

When in summer it thunders more vehemently than it lightens, as Pliny says, this is a sign of storm; in the same way when someone bitterly inveighs against the faults of others and he himself is no shining example of integrity of character, it is an indication that his mind is swollen more with the wind of aspiration than with genuine devotion.

Just as dolphins playing about in a calm sea indicate that a wind will blow from that part from which they come, in the same way when unrighteous men exult and extoll themselves, they indicate that a storm of revolutions will follow closely.

C. Sun, moon, stars, sea, land, trees, herbs, brute beasts, bees, ants, shellfish, and finally lamps foretell stormy weather; man alone neither foresees his danger nor takes precaution.
It is a sign of bad weather when the irrational parts of nature abandon their customary habits, that is, when seas and ponds disappear and are submerged, when ants hide themselves or cover their eggs, when earthworms flee from the soil, these are all signs of a storm; in the same way when men full of shameful deeds become daring, and upright men are silent, when the common people become wise and princes fools, when priests struggle fiercely for worldly possessions—this is a sign of the ruin of human life.

D.

Just as the gem pyrites does not reveal its fiery nature unless you rub it, then it burns the finger, in the same way you do not perceive the wickedness of certain people unless you associate or do business with them; or you do not recognize the power of philosophy unless you practice it; in the same way amber gives off an odor and shows the power of attraction when it is rubbed.

Just as we do not fear a beetle, or a viper, or a spider fashioned in a precious stone and imitated from nature (for we see that done in some cases) but, delighted by the representation, we pick it up, in the same way we are delighted by the learned picture of wickedness in the writings of historians and poets.

Just as the stone chalazias or "hail-stone" retains its natural coldness even if it is put into fire, in the same way certain people are so cold towards letters and goodness that you cannot inspire them by any example or exhortations.
E.

Just as Alexander the Great commanded that no one else should paint his portrait but Apelles, that no one else should cast his statue in bronze but Lysippus, or that no one else should engrave his likeness on gems but Pyrgoteles—namely the most skilled artista—in the same way it is not fitting for Christ to be preached or goodness to be praised by just anybody.

Just as a gem is indeed a small thing but is preferred to large rocks, so it is with a man weak in stature but strong in character, or so it is with philosophy or goodness: it is very small in appearance but very great in value.

Just as Corinthian bronze was invented by chance and by chance those painters depicted the foaming of a horse or a dog, which art was unable to express, in the same way many things happen by chance which one could not bring about by any plan.

No one is so insane that he would prefer to drink poison from Nero's cup which Pliny values at 30 million sesterces rather than to drink harmless wine from a plain pottery vessel; in the same way the man who is wise prefers to receive salutary principles of living set forth in any form of speech rather than to imbibe harmful opinions from the most eloquent writer.

In a wonderful way glass copies crystal, that is a worthless object imitates one most expensive by far; in the same way flattery, a very bad thing, imitates friendship,
by far the best relationship.

Just as fragments of crystal can by no means be put together again, in the same way it is most difficult to reconcile those who go from closest friendship to mutual hatred.

A.

Just as nature has hidden gems in the deepest parts of the earth, but worthless stones are encountered everywhere on the surface, in the same way those things which are excellent are known to very few people, and they are dug up only by the greatest effort.

Just as amber attracts straws to itself, a magnet attracts iron, and borax gold, in the same way each person claims for himself what is suited to his character.

Just as the force of diamond (adamas) is invincible, whence the gem derives its name invincible, so that it neither burns in fire nor yields to iron; rather, it so repels blows that even iron and an anvil are broken up by it, in the same way the mind of a wise man is invincible against every attack of hostile fortune.

B.

Just as diamond, though invincible against all things, yet is broken by a mallet after it has been steeped in the fresh, warm blood of a goat, in the same way certain traits that one cannot conquer by any force should be softened by blandishments.
Diamond, otherwise invincible, becomes soft in one respect to the blows of a hammer; in the same way there is no character trait so strong that it cannot be overcome by some reason.

Just as if you place iron between diamond and a magnet it is attracted by a contrary force, now this way, now that, in the same way an irresolute mind is attracted at one time to honourable pursuits, at another time it is dragged by the passions in the opposite direction.

C.

Just as if diamond is placed close to a magnet it does not permit iron to be attracted, or if the magnet is moved closer and takes hold of the iron, the diamond from a different direction snatches it away and carries it off, in the same way love of money is inconsistent with Christian piety and diverts the mind in every way, nor does it permit one to cling to Christ.

Just as the emperor Nero used to watch the fights of gladiators through an emerald, so likewise certain people prefer to contemplate the images of the gods rather than to meditate upon the gods themselves.

Just as iron or steel conquers other things by its hardness and rigidity, but yet is overcome by diamond, in the same way love for one's children is a powerful emotion, but reverence for God conquers this also.

Just as diamond, if it happens to be broken up by hammers, falls apart into particles so very small that they
can scarcely be discerned by the eyes, in the same way, if the closest relationship ever happens to be destroyed, it is turned into the greatest enmity, and from closest alliances, if once they are broken, arise greatest disagreements; again gentleness, once it has been overcome, glows with heat beyond measure.

D.

Just as certain living creatures, like the beaver, amputate parts of their bodies on account of which they sense that they are endangered, in the same way it is characteristic of a wise man to consult the interests of his life sometimes with the loss of capabilities.

Just as in the opal the richness of many gems shines forth, namely the more gentle light of the carbuncle, the purple brilliance of the amethyst, the sea-green colour of the emerald, all these mixed together with unbelievable brightness, and thus the virtues of many shine forth in this one thing; so in sacred scripture there can also be found whatever can please in any of the pagan writers.

E.

Indians counterfeit the gem opal by an indistinguishable likeness that can only be tested in the sun; in the same way certain virtues imitate vices in such a way that it is very difficult to differentiate between them unless they are exposed to the strongest scrutiny.

Carbuncles have the name and appearance of fire although they do not experience the heat of fire, whence they are
called *apyroti* (without fire); in the same way certain people have the reputation and appearance of piety although they themselves are very far away from it.

The *anthracitis*, a kind of carbuncle, has one peculiarity; when cast into the fire, it goes out as if it is dead, but when submerged in water, it glows; in the same way contraries move certain people; if you exhort them, they become languid; if you dissuade them, they become the more inflamed; if you deserve well at their hands, they become your enemies, but if you deserve ill, they make much of you.

F.

The gem iris does not produce the colors of the rainbow unless in a dark place, and not in such a way that it has any color in itself, but it reflects it from the walls, and lacks color when it is in the sun; in the same way certain people exhibit varying appearances of goodness, but only in obscurity, and what they do not have in themselves, that they, as it were, present and engender in the minds of others.

Just as there is very great value in these gems which not only delight the eyes by their variety of color, and the nostrils by their smell, but also are efficacious as remedies, in like manner there is great value in these books which not only have the charms of language but which also free us by their salutary precepts from the defects of the mind.

Just as some people carry around with them certain gems against disease, against the "evil eye," drunkenness,
thunder, disasters, and other evils, in the same way certain principles of philosophy should always be kept at hand against maladies that stand ready to attack the soul, lust, wrath, desire for fame, greed, and passions of this nature.

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A.

Draconites, a kind of precious stone, generally elegant and translucent, cannot be polished nor does it allow artistry; in the same way divine scripture has its own glory, nor does it allow the artistry of philosophy or rhetoric.

Some gems glisten when steeped in vinegar, most when boiled in honey; in the same way sharp censure makes some people better, while gentler admonition improves others.

You will more easily engrave what you want on gems if the engraving tool is heated; in the same way an orator will persuade others more not only if he speaks strongly, but even is seething with passion loving what he praises and hating what he censures.

B.

In Chios the face of Diana is placed on the threshold of the temple, her countenance appearing sad to those entering but cheerful to those leaving; in the same way certain stingy men receive a friend sadly as he enters, fearing that he may ask for something, or that the guest may cause some expense; but they cheerfully bid him goodbye as he is leaving.

Just as huge obelisks are constructed and set in place
with great effort, indeed, on account of the great weight of
the stone, but once established, they last for infinite ages,
in the same way it is difficult to build a reputation for
goodness and wisdom, but once that is attained, it never dies.

Just as huge weights which cannot be lifted by any hu-
man strength are easily raised by machines, in the same way
what one cannot accomplish by force he may easily effect by
reason and art.

C.

Just as in the case of towering obelisks, almost as much
of them lies below the ground as appears above, so that they
may stand firmly, so the foundations of a reputation that will
endure ought to be large and firm.

The kings of Egypt foolishly consumed human resources
and wealth in building the pyramids which served no other pur-
pose than foolish and idle display, when the same effort
could be spent on useful pursuits; in the same way certain
people work hard on very difficult but fruitless endeavours,
thinking it an admirable thing that they are engaged in
laborious business.

D.

Just as the pyramid which Rhodope, a harlot, the fellow
slave of Aesop, built with the money she collected from the
sale of her body, was a greater and more famous spectacle
than the other pyramids of the kings, in the same way we
wonder more if those people from whom we expect no such
thing do something right, for example if one sees a skilled horseman who is a Hollander, or a frugal Englishman, or an eloquent theologian.

Just as you ought not to enter a labyrinth without a clew to guide you out again, so likewise you should not undertake any business unless you first contemplate a plan by which you can extricate yourself again.

E.

Just as in admirable but useless works the greater praise belongs to the artist by whose skill they were executed, rather than to the king whose expense it was, in the same way the glory of war for the most part belongs to the mercenary soldiers by whose industry the war is being waged; the least glory belongs to the kings who hire mercenaries even with borrowed money.

Just as the temple of Diana at Ephesus, built in 20 years at the expense of so many kings from all over Asia, and by the talents of so many workmen, was burned to the ground in one night by Herostratus, an obscure man, in the same way it is very easy for outstanding cities to be demolished by war, but it is very difficult to build them.

Just as houses built on marshy ground are not shaken by earthquakes nor swallowed when the earth opens, in like manner humble fortune is not subject to the greatest evils.

F.

Just as an echo sounds only when it returns the voice it had received, in like manner some people pass on to another
whatever is spoken against them, or they do not have anything to say unless they echo the words of others.

Just as the portico at Olympia echoed seven times the voice it received, because of which the townsfolk called it "seven-voiced", (hepta-phonon) in the same way if you touch some people with one insult, they return 600, or if you call on them to speak a few words, they do not make an end of chattering.

Just as a magnet attracts to itself not just anything but iron alone, since other things are much too light, so likewise the speech of certain people does not move everyone, but only those disposed to what they represent.

Just as certain magnets attract iron, but theamedes, which is found in Ethiopia, repels and rejects it, so likewise there is a kind of music that soothes the passions, and there is a kind that excites them.

600

A.

Just as a magnet attracts iron to itself by some hidden and unknown force, so likewise wisdom attracts the minds of men to itself by some secret force of reason.

Just as leanness in a horse is not imputed to the fault of the horse but to its owners, so likewise the bad morals of of a people are imputed to its bishops or princes.

Just as a magnet attracts every kind of iron, but the Ethiopian magnet also attracts another magnet to itself, so
likewise a king drives his subjects in whatever direction he wishes; but some powerful king exercises force even on other kings.

B.

Jet burns when put in water, but is extinguished in oil. So certain people, the more you entreat them, the colder they become; but if you neglect them, the more they desire to do of their own accord. Or there are some people whom you may provoke to love by neglect, strangers to duty as they are.

Just as stone from Scyrus floats when it is whole, but sinks in water when it is broken to pieces, so the commonwealth is ruined by discord, but is sustained by concord.

Siphnian stone hardens when it is boiled in oil, otherwise it is very soft; in the same way you make people worse by bestowing benefits on them.

Just as it is said concerning the Carthaginians that they use pitch for their roofs and lime for their wine, so likewise certain people do things in an absurd way; they are harsh with their friends and humbly entreat their enemies. The Carthaginians smear their walls with pitch although their vessels are usually covered with it, and they spice their new wine with lime. Author Pliny.

C.

Lime is set on fire by water; in like manner contraries
move certain people.

When plaster is wet it should be used immediately because it dries quickly; so likewise uncultivated youth should immediately be moulded in letters and morals before it hardens and resists the fashioning hand.

Even if plaster has become hard, it can, however, be pounded and reduced to powder; however, as soon as the character of youth has once become hardened by age and vices, it cannot be reshaped.

Just as glass conceals nothing because it is transparent, so likewise certain people do not know how to conceal or dissemble anything, and whatever is in their minds is immediately revealed to everyone.

D.

Just as to those who are blind any place is dark because they carry the darkness around with them in their eyes, so likewise to those who are not learned enough every book and style of writing is difficult and obscure.

Just as in all workshops fire is the instrument of all arts and works, in the same way nothing is done correctly without love.

Just as abundance of supply causes glass to be cheap, otherwise it would be inferior neither to gold nor to silver, so likewise because of their great number, priests become less valuable, but their value would increase if individual states each had a single priest, as in the past.
Just as a picture began first with shadows and lines, then a single colour was introduced, soon followed the use of light and shade with a variety of colours until it reached the fullest expression of artistry, in the same way goodness is not immediately born in us absolutely, but gradually by daily addition it reaches the highest point of development.

Just as that picture is not the best which by its material bears witness to the wealth of the patron or the skill of the artist, but that which bears closest resemblance to the model itself, in like manner that eloquence is best which does not show the skill of the speaker but explains the subject of the speech most aptly.

Just as when Zeuxis was about to paint a picture of Juno, he inspected all the young girls of Agrigentum and selected five very beautiful ones from each of whom he might imitate the best features, in the same way the best of many models should be placed before us as a paradigm of life or of speech, nor should everything in these be imitated, however, but only the best.

Just as every painter does not excel in every facet of art, but one is especially outstanding in portraying the gods, another in portrait painting, and yet another in sketches, another in the mixing of colours, and another in symmetry, in the same way among those people who display goodness, some excel in one endowment others in another;
similarly in eloquence or in letters.

Those who are warm from the bath grow much colder, and water which has been warmed first usually becomes colder; in the same way those people hate one another more vehemently who were once friends, and those become more wicked who change themselves from a virtuous life to an impious one.

Just as in mid-winter the kingfishers enjoy very great tranquility and share this with others also, in the same way when fortune frowns most severely, virtuous men enjoy greatest tranquility of mind and share this with others whom they can influence.

601
A.

Although the ass itself may be lacking in musical qualities, yet from its bones the best flutes are made, as Aesop says in Plutarch; in the same way, although some rich men are themselves unlearned, yet with their wealth they supply the resources for those desirous of learning.

Plutarch affirms that he saw ravens in Africa that piled little stones in water until the water rose to the level where it could be reached. He relates a similar story of a dog dropping stones in a jar of oil; in the same way what we lack in strength should be made up in genius.

B.

Ants gnaw at wheat in that part where it begins to sprout so that it may not be rendered useless to them; in the
same way powerful men employ their henchmen constantly and
urge them on in such a way that even if they become tired of
their service they will not leave the court.

Whenever Bucephalus, Alexander's horse, was unadorned, it
allowed anyone to ride it, but when it was arrayed in the
trappings of the king, it allowed no one but Alexander himself
on its back, treating all others with ferocity; so when some
people are poor they put up with anybody, but once they become
rich, they despise the common people.

Just as Timanthes who painted Iphigenia expressed the
sorrow of the faces of the others but concealed the counte­
nance of Agamemnon with a veil, in the same way it is better
to leave some things to be assessed by the judgement of each
individual rather than to be expressed in words.

C.

Just as Timanthes is praised for this trait, namely that
in all his works more is always implied than is portrayed, so
the best kind of speech is one in which many things are left
to the thoughts and few things are spoken, a speech in which
there is more sense than words.

The famous Protogenes, otherwise a most excellent painter,
did not know when to stop working on a picture; in the same
way some writers, in whose works nothing ever seems to be suf­
ciently emended, err in their immoderate diligence.

Just as the painter Protogenes recognized Apelles by a
single line he drew although he had never seen him, so that
man who has himself become wise can detect the character and
prudence of a person from just one reply of his.

D.

Just as Apelles the painter used to complain that that day was lost in which he did not draw a line, so the Christian will grieve if on any day he does not improve himself with respect to piety.

Just as statues made of clay are very expensive on account of the wonderful craftsmanship, so the talent of an orator sometimes commends humble and useless things.

Just as when plaster or white clay is damp it is fashioned into any form by the hand of the artist, in the same way uncultivated minds are capable of receiving the impress of any discipline.

Just as what you engrave with greater effort on steel or marble endures for a rather long time, so what we learn with great effort we never forget.

E.

Just as that work is most praiseworthy in which the art recommends the matter and at the same time the matter recommends the art, so that book is best in which the usefulness of the argument sets off the eloquence of the writer, and his eloquence graces the argument.

Although the poet Accius was somewhat short in stature, yet he placed a statue of great size in his honor in the temple of the Muses; so some people who are lowly and humble in circumstances inflate themselves by ambition and deceit.
Just as Perillus who presented a brazen bull to Phalaris perished in his own invention, in the same way an evil plan at times recoils on the head of the one contriving it.

Just as a philosopher who had cut out his tongue as a sacrifice, lost what was at the same time the best and the worst thing, so wealth is a very good thing if properly used, but if used otherwise, it is the worst thing.

F.

Just as not only a magnet itself attracts objects to itself but also a piece of iron that is rubbed by a magnet attracts another piece of iron, in the same way the power of goodness or the destructiveness of unrighteousness passes from one person to another.

Just as the softest wool and the hardest iron come from the Chinese, so opposite things originate from some people.

Just as charcoal gives off greater heat if it flares up again after it is burned out and extinguished, so hatred that has been lulled to sleep is more bitter if it flares up again.

Just as land which has veins of gold or silver is usually sterile in almost every other respect, so those people who are eager to accumulate gold, once they have taken the metal in their souls usually produce no good fruit.

602

A.

A vein of silver and gold is rarely found without one being close to the other; for this reason the Greeks have
given them the name "metals." In the same way no good trait is found in isolation, but one is connected with another.

Although silver is white, it draws black lines like lead; so the appearance of some people is one thing, but their deeds another thing.

Everything but gold swims in quick silver, for it attracts this one thing to itself; in the same way nothing enters the mind of a greedy man but thoughts of gain: learning, literature and probity float on top but do not penetrate his heart.

B. Just as different mirrors reflect the same object in different ways according to the shape of the mirrors, so different people interpret the same deed variously according to the variety of their minds; what is great to one is small to another; what is beautiful to one will be detestable to another.

Just as a mirror does not reflect an image unless you place beneath the glass a layer of stannum, bronze, gold or something like a solid that will not allow the image to flow through, in the same way only firm minds relying on true goodness can reflect the image of truth.

Just as there are certain springs which color black or white the skin of animals and even men who drink it, so there shine forth from the very countenance and brow of a man, as people say, those principles in which he is steeped and those authors from whom he imbibes his manner of life.
C.

If you drink moderately of the water of Gallus, a river of Phrygia, it cures the body of disease, but if you drink immoderately, it drives the mind crazy; in the same way if you devote yourself moderately to the literature of philosophy, it is profitable, but if you give yourself up totally to its study, it takes away the sanity of your mind and drives you headlong with a certain frenzy for empty glory.

In Boetia near to the shrine of the god Trophinus and adjacent to the river Orchomenon there are two springs of water, one of which causes remembrance, the other forgetfulness; in the same way the danger of great evil is close to almost any great good.

Just as wise people do not immediately drink from just any spring of water on the grounds that some promote health while others destroy it and even cause madness, in the same way it is not safe to read any book you please because from some you imbibe good emotions while from others you derive violent desire or the insanity of ambition.

D.

Those people who drink from the lake Clitorius develop a loathing for wine; in the same way those who have tasted poetry turn in abhorrence from the precepts of philosophy, or on the other hand, those who gorge themselves with worldly pleasures turn in disgust from those honourable and true delights.

Among the Troglodytae there is a lake which three times
during the day becomes bitter or salt and then sweet again, and as many times at night; because of this it is called "insane"; in the same way there are some people of uneven temperament; at one time they are bitter, at another time sweet and gentle; sometimes they are profuse, at other times mean; at one time they love excessively, at another time they hate beyond measure.

E.

There are some rather dangerous springs which attract the eyes with their limpid waters; however, they cause death. Less formidable are those which by their very appearance indicate that their waters should be avoided; so those evils which deceive a person with an appearance of good are avoided with more difficulty.

Just as land which conceals veins of water exhales a certain mist before sunrise to those looking at it from afar, so those people who are truly good and learned, even if they do not show it publicly, always reveal something in their characters from which an observer may detect the underlying power of their goodness.

In the district around Narnia the land becomes drier in the rainy season but damp in the dry season; for this reason Cicero jested that the rain brings the dust and the dryness the mud; in the same way admonition makes some people worse.

F.

When the fish garus is roasted and administered to the sick, it heals diseases if you do not, however, call it by
the name garus; in the same way some benefits are no benefit if you talk about them.

Land that brings forth salt produces nothing else; so talents strong in literature scarcely ever excel in other disciplines.

A spring that brings forth soda neither begets nor nourishes anything else; so zeal for wisdom appropriates to itself the whole soul of a man.

The indications of perception in sponges are so slight that many people doubt whether they are animals or not; in the same way the mentality, the speech, the very life of some people is such that you doubt whether they are Christians or pagans.

603
A.

Just as salt sprinkled moderately on food preserves it and gives it a pleasing flavour, in the same way if you mix with your speech a little jesting or a few references to ancient historians, you will make it more charming, but if you overdo this, nothing will be more unsavory.

Just as the echeneis or remora, a very small fish (it is however like a large limacus) suddenly halts even a large ship propelled by sails and oars, so several times a little mistress' being at times loved deeply, entangles and retards the great impulses of one's mind towards honourable pursuits.
The torpedo fish does not injure unless on contact, but it wonderfully transmits its poison even from the bronze hook, through the line and the spaces of the fishing pole to the hand of the fisherman; in the same way wicked and pestilential men do not injure you if you have no communication with them, but being contacted in any way, they breathe out the very poison of their character.

B.
The seahare is a most deadly poison to man and man in turn to it, to the extent that even a touch of the human finger is immediately fatal to it; in the same way enemies inflict and receive mutual destruction on both sides.

One falls into a trap easily but extricates himself from it with difficulty; so the road to vice slopes downhill, but the return to virtue is not as easy.

The fish murena cannot be killed by a club but is immediately destroyed by a fennel rod; so a slight misfortune, like an insult, stuns certain people who have endured the fiercest storms of fortune with an unbroken spirit.

C.
The murena has the seat of life in its tail, not in its head; so that which is most highly esteemed should not be kept where it may be immediately exposed to danger.

Just as fish are born and reared in the sea yet they do not taste of the salt, so some people are born and reared among barbarians but are themselves lacking in all barbarity.

Just as magicians with unintelligible words effect some
wonderful portents, so some priests, when they utter prayers that they do not understand with good faith, move and con­
ciliate God.

Just as Apion called up Homer from the dead and asked him only about his parentage, so some people call together a council of most dignified men only to consult them about mere trifles.

D.

Just as magicians promise certain prodigies and entice the credulous credulous crowd with these promises, so princes hold out hopes of great rewards in order to make their subjects attached to them.

As in the case of magic arts, the common people wonder at them more the less they comprehend the reason why these or those foolish rites are prescribed, so certain men admire a written composition or a poem the more because they do not understand it.

E.

As doctors, in order that they may seem more learned, mix together different kinds of drugs sought from different parts of the world, so certain showy orators believe that their speech does not seem learned enough unless they mix together the law of Caesar and the pope, poets, orators, philosophers and Sophists and patch it with more authorities and letters than they say constituted the Mithridatic orchestra; people say that it consisted of 54 different kinds of instruments.
Just as it is a dangerous thing to invoke the demons because, if the conjurer makes an error, he places himself in great danger, (people say that Tullus Hostilius was struck by lightning because as he was trying to call down Jove by the books of Numa he did certain things without due rites) so it is a dangerous thing to do business with princes or with capricious potentates, because when they are offended by some trifle or other they completely overthrow a man.

P.

Just as magicians, aware that what they promise is deceitful, yet by means of certain portents and prescribed rites, madden and terrify those who are weaker, so some priests (although) themselves far from true piety, yet they involve the ignorant in sacred rites so that they may keep the common people compliant to themselves.

As augury and divination have no influence except on those who seek and observe them, so the teachings of philosophy do not change people except those who desire to become better and approach its study with this intention.

The crocodile, an otherwise unconquered and dangerous animal, fears the Tentyrites to such an extent that it trembles even at the sound of their voice; so although tyrants despise everyone, they fear the writings of learned men.
A.

Just as the countenance of some men has a kind of fascination, so there are those whose whole habit of life taints the character.

Just as the Psylli are not only themselves immune to the poison of serpents but they also suck the venom from others, so, too, the true philosopher not only is untainted by vices but he also heals the diseases of others by his words and by his life.

Those who are once bitten by a scorpion are never afterwards bitten by wasps, crabs, or bees; so there is no inconvenience that does not have some convenience attached to it.

As those who are bitten by a rabid dog not only become mad themselves but also infect others with the contagion, so those who imbibe unhealthy opinions from somewhere or other infect others with their conversation.

B.

Just as the most efficacious remedies are derived from the severest diseases, so good laws originate from evil customs.

Just as from the viper, the crocodile and other noxious beasts doctors seek certain efficacious remedies against diseases and harmful poisons, so censure against the guilty either keeps many away from vice or calls them back from crimes. The crocodile is an amphibious animal; at one time
It lives on land, at another time in water; it lays its eggs on land, hunts for food and lies in wait for its prey in the water; in the same way some men are courtiers and ecclesiastics at the same time and are harmful in both these roles.

Because the chameleon is a timid creature, it changes its colour continually; so those people who are not strong must have recourse to various wiles.

C.

Lynxes see most clearly of all creatures, but they are strangely forgetful of objects removed from their sight; in the same way some people have keen minds but they are forgetful.

Some remedies are worse than the sickness itself, so that it may be better to meet death than to renew one's health with them - for example, to suck blood from the fresh wound of dying gladiators; so sometimes it is better to endure an injury than to avenge it with greater inconvenience; it is better to keep peace even if it is less convenient or fair than to undertake a war with great evils.

D.

The scorpion has a deadly poison; aconite is even more deadly; however, when it is administered in a drink it constitutes a remedy against the bite of the scorpion; so while one poison struggles with the other, the man's life is saved; in the same way the discord between two troublesome citizens is sometimes the safety of the state.

Aconite kills even on contact, so intercourse with some
people poisons one immediately, even if one undertakes the slightest business with them.

Long ago when chariots used to compete on the Capitol during the Latin holidays, the winning charioteer would drink wormwood; in the same way that which is wholesome should be sought rather than what is pleasant.

Service berries which are more charming in appearance are poisonous, so one should beware more of flattering friends than of those who are sad and rough.

E.

The closer the herb empetron (in Latin calcifraga) grows to the sea, the less salty it is, but the further away it grows the saltier it is; in the same way some people talk only of Germany when they are among Frenchmen and about France when they are in Germany, and the further away they are, the more they refer to the other race.

Just as the best remedies are especially dangerous if they are not administered properly, so the sacraments of Christ are wholesome to those taking them worthily, but deadly to those partaking unworthily.

Salutary herbs lose their power of healing by constant use; so if admonition is persistent, it does not correct one who is already accustomed to reproof.

F.

Just as those who take the antidote before the poison are not injured by the poison, so those who have strengthened their minds with wholesome beliefs and principles will not
be corrupted by the speech of wicked men, if by chance they happen to meet with them.

Just as poison became harmless to Mithridates because he was accustomed to take some everyday, so those evils to which we have become accustomed do not offend us.

Just as each man's sickness seems most severe to him, so each man's misfortune grieves him most.

Just as the herb moly is indeed uprooted with difficulty but is efficacious above all other herbs as a remedy, so outstanding deeds do not happen unless by great effort.

Just as poisonous herbs grow up among wholesome ones, so those sentiments that are wholesome should be gathered from the writings of authors.

Just as hellebore itself when it has stirred up everything within the body passes out with the first bowel movement, so a brave leader after he has exhorted his men, goes forth among the first ones to meet the enemy, as Herophilus says, on the authority of Pliny.

605

A.

Just as, if you take hellebore sparingly, it is more harmful because it settles in the intestines and poisons the body, but if taken copiously it is quickly discharged, so a friend should not be censured unless with a force which frees his heart from vice. For gentle expostulation makes friends gloomy without accomplishing results.
Just as physicians forbid hellebore to be administered to old men, children, or those who are weak, even though it is efficacious, so admonition should be tempered in such a way that the person you wish to correct is able to bear it, nor should you look at the fault alone but also at the nature of the one whose fault you are eager to correct.

B.

Just as the foolish crowd with great effort and expense seeks remedies from remote India and Ethiopia when there grow in our gardens herbs by which we can heal our diseases, so with great effort we seek from without what is needful for a happy life in the pursuit of empires, wealth and pleasures, when that is in the mind which would make us happy.

The herb *climenos* heals diseases in such a way that it even causes sterility in men; so certain people overcome one evil in such a way that they admit another of a different kind.

There is less power in the roots of wholesome herbs when the seed is maturing; so the strength of genius and nature becomes less when one's effort is spent on begetting children.

A dog eats the herb *canaria* in such a way that a man does not observe it before it is consumed; when he is bitten by a snake, he looks for another plant to feed on but does not pluck it while a man is watching; in the same way some people conceal the knowledge they have acquired so that they do not benefit others by it.
C.

The lotus, which the Latins call the Greek bean, has very bitter branches but very sweet fruit; in the same way the ascent to the highest virtue is difficult, but nothing is sweeter than the fruit.

Just as the vine avoids the cabbage, and the oak abhors the olive and much more the walnut tree (for although the vine twines itself around all things, it refrains from the cabbage alone; the oak dies if it is planted in a ditch with the olive, and becomes dry if placed close to the walnut); so between some nations there is a natural antipathy to the extent that they cannot agree peaceably by any means, but it is as if the ocean or the Alps separated them.

D.

Just as Damocrates the physician administered the milk of she-goats fed on the mastich-tree to a woman of Considia who refused every harsh cure, so certain pleasant stories but which have a flavor of philosophy should be related to those people who are completely averse to its stern precepts.

The herb fennel is pleasant fodder for asses alone; for other animals it is immediately poisonous; in the same way what often offends some people is a pleasure to others.

When taken in a drink ivy injures the nerves, but the same plant administered externally is efficacious; in the same way if you imbibe philosophy deeply, it injures piety; if you administer it lightly, as if externally, it contributes to one's culture.
When the root of a reed is pounded and applied, it draws out the stalk of a fern from the body; likewise the root of a fern draws out the stalk of a reed; in the same way in turn desire for money robs the mind of love of wisdom, and wisdom takes away the desire for money.

E.

The leaves of the oleander tree are poisonous to four-footed animals, but they serve as protection for man against the bite of serpents. So the divine scriptures furnish wholesome nourishment to the wise and prudent, but they furnish heresies and occasion for greater impiety to the foolish and the godless.

Just as what you cannot accomplish by any force can sometimes be done by the juice of a herb if only you apply it as you ought, in the same way you persuade some people more by appropriate words than by violent speech.

The nerves and eyes are helped by a little wine but they are injured by more copious drafts; in the same way one's life is improved by learning tasted moderately but is injured by the same if he exerts himself immoderately.

F.

Just as grapes and apples that are somewhat sour mellow with age and become sweet, so the insolence of youth is softened by the long experience of affairs.

The herb *chamaeleon* adapts the colors of its leaves according to the ground in which it grows; here the color is
black, there it is green; elsewhere it is white or yellow and it assumes yet other colors in other places; in the same way it is fitting for a person to adapt his manner of life to the place in which he lives.

Just as the herb heliotrope always turns towards that direction where the sun shines and closes its petals when the sun is obscured, so some people assent to every command of the king and follow in whatever direction they see him inclined.

Even if you besprinkle the herb adiantum or immerse it in water, it still appears to be dry; in the same way contumely or ignominy does not stick to a good man even if someone tries to defame him.

606

A.

Just as it is in the nature of things that those things which flower most spectacularly fade very quickly, just as do roses, lilies and violets, while other flowers bloom for a longer time, so in the life of men, those circumstances that are most favorable are most quickly reversed.

Just as the rose, the only flower that is by far the most pleasing, grows among thorns, so most pleasant benefits are obtained from harsh and adverse undertakings.

The crocus flourishes when stimulated and grows better under pressure; for this reason it grows more luxuriantly close to footpaths and springs; in the same way goodness
flourishes more luxuriantly when it is stimulated by adversity.

B.

Just as there is nothing more insidious than honey that is poisonous (for there are certain species of this kind), so nothing should be more avoided than a flattering enemy.

The nettle stings without a prickly point and wounds only with its down, and that only on contact; in the same way certain people do harm, not with open force, but secretly.

Just as the nettle stings if you touch it lightly and timidly, but if you press it with the whole hand, it does not sting; in the same way if you handle money cautiously and circumspectly, it will corrupt you, but if you handle it with contempt and disregard, it is harmless.

Just as the root that physicians call rhubarb in the vernacular, although it is bilious, yet with some peculiar force it rides the body of bile, so it sometimes happens that one love casts out another, one nail another, one anger another and one grief another.

Just as there is a certain contrary nature in poisons so that often one poison drives out another, so one fault is driven out by another and one evil opposed by another.

C.

Just as it is very safe to lie on trefoil because people say that serpents are not seen in this plant, so one should meditate on those books in which no poisonous ideas need be feared.
Just as the herb *panace* alone has the remedy against every disease, so only the death of Christ is efficacious against all harmful desires.

Just as the herb *nepentes*, of which Homer speaks, rids the banqueting guests of every care when it is added to their drinks, so a good mind implanted in us drives out every care of life.

Just as vinegar is indeed sour to the taste but a wonderful remedy against serpent bites, so the precepts of philosophy are indeed harsh and by no means pleasant, but they provide a present remedy against the harmful passions of the mind.

D.

Physicians forbid the use of *Helicabuse* although it is beneficial in strengthening the teeth if they are rinsed with its juice, because there is danger that if this is done for a rather long time, it causes delirium and causes more of an inconvenience than a convenience; so one should not employ that literature which perfects one's style in such a way that it corrupts the character; nor is it fitting to pursue that which increases one's possessions in such a way that it injures one's reputation.

Just as the herb cress makes one sluggish in matters of physical love, but sharpens the mind, in the same way zeal for philosophy modifies the care and vigor of the body so that by it a man becomes that much wiser in eternal things as he becomes the more insensitive to those gross and fleshly
passions.

E.

Just as among the upper classes of Lybia, since women are held in common, as Aristotle says in his *Politics*, they distribute their children according to the similarity of features, so when the identification of books is confused, one ought to look at the similarity of style and the phrasing of the language.

Just as those who attend comedies do not listen to the actors so that they themselves may become comic actors, but that they may derive pleasure from the performance, in the same way many people listen to a public address not that they may become better by imitation but in order that they be amused.

Just as apothecaries cover some remedies with a coat of gold leaf so that they may sell more, in the same way some people think a matter commendable by reason of the meretricious ornament of words that do not pertain to the subject itself.

F.

Just as one wave perpetually drives on another, so one day presses hard upon another.

Just as you possess from a running stream only as much as you draw up, in the same way you always receive from the passing years nothing but what you invest in things that will endure.

Once the moon has set it always rises again, and when it grows old it is renewed; but once a man dies he does not
rise again nor does an old man become young again.

After winter comes the spring, but after old age youth does not return.

After the sun has set it rises again; not so with man.

Just as it would be foolish to abandon springs and pursue little streams, in the same way it is foolish to abandon the Evangelists and to follow the dreams of poetry and things of a similar kind.

607

A.

Just as the most skilful physicians heal minor ailments best, so the most learned teachers teach the simpliest things best.

Just as vampires are blind when they are at home, but can see perfectly when they are out of doors, so certain people are overobservant of other people's affairs but pay too little attention to their own.

Just as he would be a very wicked man who conceals a bubbling fountain, or prevents the rays of the sun from shining through, or who refuses to light someone's lamp from his own, or who is unwilling to show the way to someone, so he would indeed be very inhuman who is unwilling to benefit someone without any advantage on his part.

Just as mares are driven to madness when they see their reflection in water, according to Columella, in the same way some people become arrogant even to the point of insanity
when they admire their own possessions too much.

B.

Just as its horns are only a useless burden to a bonasus for they are even bent backwards, so Sophists have logic but cannot subdue anyone by it, for it is all twisted.

Because of its odour, the leopard entices, attacks and destroys wild animals; in the same way certain people ensnare, deceive, and destroy others by their flattering speech. So the palaces of princes have some alluring enticement that beckons men to their destruction.

The one who snatches the cubs of a tiger thinks that he has done well if he carries off even one of them with impunity when the mother pursues him; in the same way the one who invades another's territory, even if he is forced to return it, makes some profit if he retains even some portion of it.

C.

In panthers that which ought to be most conspicuous must be concealed for it to be pleasing, since the rest of the body is painted with spots; so with some people all things are pleasing except their life which is the chief object of the whole undertaking.

Just as you cannot pierce the skin of the rein-deer with a sword, in the same way you cannot injure some people with words.

The hyena and the mongoose are at times male and at other times female; in the same way certain people are un-
like themselves; sometimes they speak boldly, at other times gently; sometimes they are philosophers, at other times spendthrifts; sometimes they are friends, at other times enemies.

Just as the aspalacus does not live except in Boetia where it is born, and if it is carried elsewhere it dies, so some people, not being instructed in any art, cannot live abroad.

Since the chameleon feeds on air and not on food, its mouth is always open; in the same way those who thrive on little evidences of glory and popular acclaim always grasp at something that will increase their fame.

The serpent amphibene has a head on each end and uses either part of his body as a tail; so certain people are two-headed; at one time they protect themselves in one way, at other times in a different way; when it is convenient, they take refuge in ecclesiastical liberty; when it seems right, they conduct their business under the guise of princes, forgetful that they are clerics.

The serpent porphyrius is poisonous, but since it is toothless, it keeps the poison in its own body; in the same way some people have bad thoughts, but since they lack the ability, they harm no one.

Just as the palm tree is indeed difficult to climb because its bark is like a small knife, but its fruit is very sweet, likewise learning and goodness have a difficult approach, but their fruit is very sweet.
E.

Just as the earth is round on all sides and it maintains its shape itself, so a wise man seeks nothing outside of himself but is content with himself.

Just as it is very foolish for us to seek other innumerable worlds beyond when we cannot understand the nature of this world in which we were born, in the same way it is absurd for us to neglect our domestic affairs and to be solicitous and curious about the affairs of others.

Just as God, although he sees everything, acts as one who sees nothing, so a prince ought to ignore nothing but dissemble about many things.

Just as God is very wise and knowing but speaks little, in the same way a wise man will not speak unnecessary words.

F.

Just as from contrary elements the earth is tempered with wonderful harmony, in the same way the state is stabilized by the diverse inclinations of its citizens.

Just as God, than whom nothing is better, is visible least of all, in the same way what is best in a man, namely a good mind, is especially hidden.

Just as one God who is best and wisest administers the universe, so a monarchy would be a wholesome thing if it is administered as God does.

Just as the striving of the heavenly bodies in different directions moderates the movements of them all, so the hesitation of old men tempers the zeal and precipitousness of
the young men in a state.

Just as the sun is not one thing to a poor man and another to a rich man, but the same to everyone, in the same way a prince ought not to respect the person but the matter (under consideration).

608

A.

Just as the same sun softens wax and hardens mud, so too the same speech makes some people better but others worse according to the variety of their characters.

Just as the closer the moon is to the sun the less light it has, so those who are furthest away from great princes have more advantages and dignity.

Just as an eclipse of the sun causes great destruction of men, so even a slight error of the king causes great disorder in human affairs.

B.

Just as Mercury wanders as little as possible from the sun, although it is permitted to roam and wander elsewhere, so it is not fitting for a wise man to wander too far from honesty.

Just as the appearance of a new comet portends either great good or great evil to man, in the same way a new prince is a blessing to his subjects, if he is a good man, but he is the greatest bane if he is an evil man.

Just as it is a prodigy if several suns appear in the
sky, so it is if several monarchs or emperors appear.

Just as the moon shines back upon the earth whatever light it receives from the sun, so a gift received from God should be used for the benefit of others.

Just as if the fiery meteors of Castor and Pollux appear separately they portend disaster, but if they appear together it is a good sign, in the same way power ought not to be separated from wisdom, otherwise it becomes deadly.

C.

Just as Saturn which holds the highest place of the seven wanderers revolves very slowly, in the same way those who occupy positions of highest power ought to act with as little rashness as possible.

Just as stars that rise suddenly likewise disappear or fade quickly, so also those who are suddenly raised to highest honors are usually ruined quickly.

Just as the dog star is pestilential to all, so the power of an evil prince injures everyone.

The moon especially influences lower bodies, not because it is more effective, but because it is closer; so proppinquity has great influence in settling matters.

Just as crashing thunderbolts strike the mountains with ineffective blows, so foolish power consumes its strength on something that is useless.

D.

Just as in Africa the south wind is gentle but the north is stormy beyond the nature of other regions, in the same
way some people change their habits and characters with the region they inhabit.

Just as neither the Egyptian, because of the heat, nor the Scythian, because of the cold, feels the lightning, so either great power or extreme humility of fortune makes one safe from contumely.

Just as there is more lightning in the spring or in the autumn than there is in the winter or in the summer, in the same way the height of moderate fortune is exposed to attacks.

Just as some thunderbolts melt brass and iron but do not even dissolve wax, in the same way divine force or kingly power injures those who resist but spares the pliant and yielding.

Just as it is not only foolish but also dangerous to invoke the lightning, in like manner it is madness to summon to us kings who are not aroused without being a great evil to us.

E.

Just as lightning kills any animal except a man on the spot, so the storms of fortune strike the ignorant and mentally dull, but not the wise man.

Those who are in deep caves are not struck by lightning, in the same way the humblest fortune is safest.

Just as it sometimes thunders without lightning and that causes terror but does no harm, so the threats of some people cause terror but do no harm.
F.

The Hypanis, the most important river of Scythia, pure and sweet in itself, is tainted by the bitter spring Exampleus in the neighbourhood of Callipodae and flows into the sea quite unlike itself, hence the maxim of Solon: "Those who know it at its source praise it; those who put it to the test at its end do not unreasonably curse it." In the same way some people are pleasant and friendly at first, but afterwards are found to be far different from themselves.

The wood cock, otherwise a singing bird, becomes silent when placed in captivity; in the same way slavery deprives some people of their voice who, when they were free, were capable of expression. Some people either speak or sing of their own accord, but if you force them, they become quiet.

Memory is like a net; it retains large things but lets the small things slip.

Just as a tree sprouts again if it is cut, but does not grow again if it is uprooted, so evil does not sprout again if it is completely uprooted.

Just as we clip the wings of birds to prevent them from flying away too far, in the same way we deprive some people of wealth and authority to prevent them from assuming a proud demeanor.

609

A.

Just as broken wings are mended in time, in the same way
power rises again if you do not constantly repress it.

Just as those who are terrified by the hand of the surgeon are treated by diet, in the same way those who cannot endure more unpleasant remedies should be corrected by gentler methods.

Just as if Apelles saw his Venus or Protogenes his Hialysum smeared with dirt he would be greatly grieved, in the same way if someone should see the person he trained in good habits become corrupted, or if he should see the man whom he had adorned with honors covered with ignominy, he would also be greatly grieved.

Just as women smell good because of the very fact that they have no odor, and a disregard of adornment is pleasing in some of them, in the same way a sermon seems more embellished for the very reason that it disregards ornaments.

B.

Just as the medicine which heals the sick parts of the body should be approved of more than that which dries them up, so he is a better magistrate who corrects wicked citizens rather than the one who removes them out of the way.

Just as among lawyers those too who cast false accusations are censured with the same disgrace, in the same way the man who encourages someone to do wrong should be censured just as much as the one who does wrong himself.

Those who are preparing to make a statue first fashion a rough likeness from a tree trunk; afterwards they work at it and polish it; the person who prepares to write a speech
or a book proceeds in the same way.

Just as a callous made by time deprives one of feeling, in the same way long-continued intimacy with evil makes us endure it somewhat lightly.

C.

Just as nature is not the same in all places with respect to winds, the sea, rainfall, flora and fauna, so a man should not be the same everywhere, but should vary his habits with the place and the time.

Just as the strait Euripus in Euboea flows forwards seven times a day and as often flows backward with marvellous speed, but on three days of each month it stands still, on the seventh, the eight, and the ninth days after the new moon, in the same way certain people of varying temperament are either too impetuous or too hesitant, going to extremes in each respect.

Just as weak bodies feel to a greater extent the tides of the sea and the waxing and waning of the moon, in the same way the mind that is less stable in itself and vitiated by the passions is more vehemently moved by varying circumstances.

D.

Just as shell fish increases as the moon waxes and decreases as the moon wanes, so the foolish man, depending on fortune, is now great, now small, now elated, now suppliant, whenever Rhamnusia changes herself.

Just as the water in the depths of the sea is sweeter
than that on the surface, so the deeper you penetrate into philosophy, the less bitterness it has.

Ancient physicists say that the sun feeds on bitter waters and the moon on sweet, so wise men seek for bitter but useful experiences, while foolish men follow only those that delight.

Certain rivers erupt in the midst of lakes in such a way that they are not mixed with them but after many miles they flow out again with the same volume of water with which they entered; in the same way if you happen to go to a wicked country you should use your sojourn for the time in such a way that you leave it the same person you were when you entered it. E.

Nothing can sink in the waters of the Dead Sea in Judaea and in the Artissa in Armenia Major; in the same way certain people cannot conceal anything, but they reveal whatever secrets you entrust to them.

Just as sea water is useless for drinking but supports a ship better than river water which is sweet and more palatable, so each thing has its own purpose if someone uses it for what it was intended.

Although the fountain of Jupiter at Dodona is cold and extinguishes torches dipped in it, it rekindles them if they are brought close to it when they have been put out; in the same way if Christ touches a person who is on fire with vehement desires, He cools and soothes him, but a person who
is weak and dejected He strengthens and revitalizes.

F.

The water of the fountain Lyncestis, which is called Acidula, makes people drunk just as wine does; in the same way both poverty and ignorance make some people fierce and evil, for the same vices arise from different causes; for example, arrogance arises from knowledge and ignorance alike.

Although the Tirrhenian stone is heavy, it floats, but when it is broken in pieces it sinks; in like manner we are sustained by concord but ruined by discord.

Just as oil poured on the sea makes it calm and adds light, so philosophy calms the passions of the mind and dispels the darkness of ignorance.

Just as fire because of its natural affinity catches hold of naphtha, that is a kind of bitumen, even if it is some distance away, so those who are born with the talent for learning take to it immediately.

People say that the fire of the mountain Chimera that burns continuously is kindled by water but extinguished by stubble; so the more you beseech some people, the less you move them; but if you dissuade them, they are willing to do the contrary.

A.

Just as salt water is sweeter than other waters after a shower, so those people whom the influence of divine grace
has converted usually become better, for example, St. Paul.

Just as wealthy and powerful women keep Maltese dogs especially among their luxuries, so several princes, effemi­nate with luxuries, support flatterers who both say and do those things that please them.

Just as there are certain rivers that are given differ­ent names in different places although they are the same rivers, so the same qualities in one man are called by differ­ent names in another; for example, in a prince pride is called splendor, but in a private person it is called arrogance.

B.

Just as the more directly the sun strikes us with its rays the smaller is our own shadow, but the more obliquely it shines the longer is the shadow, so the more each one strives after true wisdom the less worthy he thinks himself, but the further he is away from it the more puffed up he is with the most foolish belief in his own wisdom.

Just as among thousands of people none of the faces or voices are the same in every respect, so each person has his own character and habits.

Men say that in Albania people are born with keen grey eyes who, like owls, see better at night than in the day; in the same way some people are wise in criminal deeds rather than good and honorable ones, or in sordid deeds rather than in admirable ones.

C.

Just as the Psylli in Africa and the Marsi in Italy are
not only themselves immune from the poison of serpents but can also heal by touch or by saliva those in danger from snake bites, so, too, philosophers should not be content if they themselves are not corrupted by vicious habits, but they ought by their speech to rid others also of harmful passions.

Just as people always have a remedy against the poison of snakes, namely the saliva, from which snakes flee as if they had been touched and showered with boiling water; they even die if saliva penetrates their throats, so we always carry around with us a handy remedy against all human passions if only we knew how to use it, and that remedy ought to be sought from the soul.

Those who use witchcraft kill trees, crops, and children by praising them; so a flatterer destroys by praising.

D.

There are those who can bewitch a man by a look; so, too, an envious eye brings disaster to happy affairs, nor is the eye of kings safe enough if you have anything outstandingly beautiful.

Those who can cast a spell are said to have twin pupils in their eyes, so those who burn with envy at another's happiness do not look upon it with a guileless eye, but whatever they see, they interpret unfavourably.

There is in India a tribe called the Pandori whose hair is white in their youth but black in their old age; so some people are discreet and modest in their youth, but when they grow older they abandon themselves to foolish and trifling
pleasures as if they were growing young again.

E.

Just as women who give birth at too early an age grow old quickly, as in the Indian tribe called the Calingi where women give birth at the age of five but do not live longer than eight years, so premature talents die out quickly.

Just as the Androgyni imitate both sexes in such a way that they are neither male nor female, so while certain people wish to be both theologians and rhetoricians they are acknowledged by neither group.

Just as a woman pregnant with a male child labors less both in gestation and in giving birth, so if we conceive of an honorable matter we pursue it with less trouble than certain foolish delights, and those who seek the rewards of the world can with less trouble find for themselves that pearl, the Gospel.

F.

Those who are called "Agrippa" because they are born in reversed position, that is, with feet emerging first; are believed to enter life with evil omens and are a great disaster to the race of men; such are Marcus Agrippa and Nero; in the same way those who burst into the empire or the bishopric, as they say, through unlawful means and simony, bring great evil upon themselves and their people.

Just as some women do not conceive from certain men, but when mated with others they become fertile, so there are some people who are unteachable as far as certain instructors
are concerned, but when they are entrusted to the care of others, they make progress; because just as there may be relationships and disagreements of physical bodies, so there are of minds.

Just as you perceive that the shadow of the sundial has advanced but you do not see it advancing, and it is apparent that the shrubs and grass have grown although you do not see them grow, so the growth of abilities is felt after a while, seeing that it depends on small increases.

611
A.

Just as elephants, although they are not able to swim, are however eagerly delighted by streams and rejoice to wander around them, so it is with certain people; although they are ignorant of letters, they are happy to associate with the learned.

Serpents suck the blood of elephants and kill them and they themselves, drunk with the blood, are overwhelmed and die with them; so very often in war each side both destroys and is destroyed; each side causes and suffers loss.

Since the animal bonasus is not able to injure others with its horns which are entwined in useless fashion, it flees leaving a trail of dung, contact with which burns the pursuer like some kind of fire; in the same way since some people dare not confront a person face to face, they vilify him by scattering vile reproaches behind his back.
B.

Just as a lion attacks a man more quickly than a woman, and does not attack children unless it is driven by extreme hunger, and is sparing to suppliants and persons prostrated before it, so the strong ought to pardon the weak and test their strength on others whom it may be a glorious thing to conquer.

The playfulness of apes arouses the heat of a lion; in the same way the censure or contumely of an enemy sometimes spurs us on to shake off sloth and lethargy and pursue righteousness.

The cubs of a lion are born shapeless and hardly develop for six months and they are not aroused unless they are two months; so those things which will become outstanding appear late and are completed by slow degrees.

The lion, a formidable animal to all others, fears the crowing and the comb of a cock; so too, very great princes are sometimes driven to fear the censure of their lowest subjects.

C.

A lion is captured without any difficulty if a woolen cloth is placed on its eyes, otherwise it is unassailable; so it is very easy to tame even a most powerful man only if his character is known.

The camel does not like to drink unless it has first muddied the water by tramping in it; so nothing in literature pleases some people unless it is defiled with barbarity.
Just as the giraffe or nabis looks like a horse in its neck, like a bull in its feet and legs, like a camel in its head, like a tiger or a leopard with spots, so some people, variable in themselves, portray the different forms of men; you would think that a person is a saint if you look at the way in which he worships; if you listen to his speech, you would think a Satrap is speaking; if you examine his life, you would find him a good-for-nothing rascal, and if you examine his writings, you would think that he is a plowman.

The rhinoceros carries one horn in his nostrils; so the wit of some people is sharp and biting.

D.

The gnu and the basilisk kill only with a look especially if you should gaze right into their eyes; in the same way some tyrants drive some people to the noose by only a glance of their eyes, or a beautiful woman who is lewd destroys with a glance.

Just as the basilisk puts all serpents to flight by its hiss, in like manner some people are so troublesome that others compared to them seem good and yield of their own accord.

Even in hunger, forgetfulness of food creeps upon lynxes if only they look behind, and immediately they seek for something else; in the same way what some people had only begun to relate escapes their memory if you distract their minds to another matter by interposing a few words.
The asp, an evil pestilence, does not wander around without its mate, and she pursues his murderer most relentlessly. In the same way tyrants are usually accompanied by a son or another successor so that they would not lack an avenger if something should happen to them.

The crocodile permits the little bird trochilus to pick fragments of food from his mouth, not because he loves the bird, but for its own benefit; for the bird cleanses the crocodile's mouth with its beak; so even if tyrants make any concessions to someone, they always take their own interest into consideration.

The crocodile is terrible against those fleeing from it, but flees from those pursuing it; in the same way if you are afraid of certain people and yield to them, they become fierce, but if you despise and resist them vigorously, they give in at once.

There is no remedy against the bite of the asp except the amputation of the affected parts; so certain vices can be healed by death alone.

The asp would be an inescapable evil if nature had not given it a dull vision; so certain people would be very troublesome if the power of talent was added to their depraved desire, so that they would be able to devise a plan for doing injury.

Stags demonstrate the fact that the herb dittany draws
arrows from the body; so the reason of philosophy rids the
mind of the darts of fortune.

By eating the herb dittany stags shake off arrows stuck
in their bodies; by eating crabs they cure themselves of the
bite of the phalangium, a kind of spider. Lizards also heal
themselves of snake-bites by eating a certain herb. Swallows
heal their chicks' sore eyes of the herb celandine. The
tortoise renews its strength against snake bites by eating
cunila; the weasel strengthens itself with the herb rue for
the hunting of mice. In sickness the stork treats itself
with marjoram and the wild boars with ivy, likewise by a
diet of crabs. The snake sloughs its skin by using the
juice of fennel; the large snake cures its spring nausea with
the juice of wild lettuce. Panthers heal themselves of the
poison of aconite with human excrement. An elephant, having
eaten the herb chameleon (for it is like the color of the
living animal), and bears when they eat the fruit of the man­
drake, lick up ants. The stag seeks the wild artichoke as a
remedy against poisonous grass. Wood-pigeons, jack-daws,
blackbirds and partridges purge their annual loathing with
the leaf of the laurel. Doves, turtle-doves and chickens do
the same thing by feeding on a plant called helxine. Ducks,
geese and other waterfowl on the herb siderite, cranes and
those like them feed on the bulrushes from the marsh.

When a crow has killed a chameleon, which is even
poisonous to its conqueror, it counteracts the infectious
poison with the laurel. In short, there is no animal that
does not know its own remedies. Man alone does not know where he ought to seek remedies for his body or his soul.

612

B.

The hyena imitates the human voice and learns the name of some one whom he tears to pieces when he has called him out of his house; so, too, some people flatter others by their obsequiousness until they lure them to their destruction.

The panther is so greedy for human excrement that if some is hung in a vessel beyond its reach it wears itself out and dies with the fatigue of stretching its body; in the same way what is foulest is the sweetest thing for some people.

The beavers of Pontus amputate their genitals during a hunt because they understand that they are being hunted for those parts; in the same way it is characteristic of prudent men to abandon an enterprise sometimes on account of the hazards involved.

C.

When stags raise their ears their hearing is very keen, but when they lower them they are deaf; so if there is anything that pleases princes, they recognize it even from a distance, but if it is otherwise you may shout about it as much as you wish but they will not hear.

When stags are forced to abandon their horns, they conceal, them especially the ones on the right, so that the
power of the medicine they contain may not be useful to others. In the same way, some rich men although they cannot use their riches, they do not allow other people to use them.

Just as the chameleon does not feed on any other food but air, and because of this is always gaping wide, in the same way the breath of popular favor nourishes certain people, nor do they seize on anything but empty praise and glory.

D.

The chameleon changes its color from time to time and imitates every hue except red and white; so the flatterer imitates everything in his friend except those things which are honest.

The reindeer even with its hide imitates the color of all the trees and bushes in which it hides; in the same way it will be safer for the man who goes to live in another country to imitate its rites and customs.

The porcupine does not throw out its prickles unless it is provoked or irritated, but a jester hurls his words at anyone he pleases.

The bear brings forth unformed cubs and molds them into shape by licking them; in the same way it is fitting that the shapeless offspring of the mind should be molded with prolonged care.

Just as a dog in her hurry to give birth brings forth blind pups, so tasks undertaken rashly cannot be completed.
E.

Just as cowardly dogs bark at all unknown people, so barbarians condemn and carp at whatever they do not know.

Just as certain mute dogs bite before they bark, (there are some of this kind, for I myself have seen several) so some people do injury before they make a complaint.

Asses breed throughout their lifetime, but a human being ceases to give birth at an early age. In the same way the production of small things is somewhat easy and constant, but outstanding things happen rarely.

There is no animal that loves its young more intensely than the ass and the ape; so, too, unlearned men admire their own little commentaries more than others.

A mule, a cross between a horse and an ass, is neither horse nor ass; in the same way, while some people wish to be both courtiers and ecclesiastics, they are neither.

F.

The kicking of a mule is checked by frequent draughts of wine, but the petulance of a woman is provoked by wine.

The ape almost kills its cubs by hugging them, so some parents corrupt their children by their indulgence and immoderate affection towards them.

There is a place which has nothing poisonous, namely Crete, but there is no state or place that is lacking in envy.

Crete has nothing poisonous except the phalangium, that is, a species of spider; in the same way, there is no
monastery so sacred which is immune from the evil of disparagement and envy.

Snakes in Syria do not poison natives of that land, nor do they seek to attack them, although they kill foreigners with torture; so islanders are humane enough towards their own, but very hostile to strangers.

613

A.

Indian turtles, lured by the warmth of noon, float happily in tranquil water with their whole shells exposed until they forget themselves and their skin dries out so that they cannot dive again into the water, and they keep on swimming against their will, an opportune prey for hunters; in the same way certain people, enticed by the hope of great things, attach themselves to the courts of princes and are corrupted to such an extent by the luxuries of the court that they foolishly return to it repeatedly so that even if they want to they cannot bring themselves back to their own leisurely way of life.

If mullets hide their heads, they think that they are completely concealed; in the same way if certain people conceal their own faults themselves, they think that they are not observed by others; this is a habit with children.

B.

The fish called sargus always follows around the mud-mullet; for the sargus devours the food that is stirred up
by the other fish digging in the mud; in the same way there are some people who involve themselves with other peoples' business so that they themselves may derive some benefit from the labors of others.

The mackerel has a sulphur color when it is in water; outside the water it looks like other fish; in the same way rich men in their own kingdoms seem like gods and more outstanding by far than other people, but in death they are no different from others.

Just as the sucking fish, although it is small, delays a ship driven by sails, so a young girl sometimes recalls a soul that is in pursuit of honorable things, and attaching herself to it holds it back.

C.

Just as a polyp holds by suction and drags away anything its arms touch, so it is very difficult to tear from the hands of some people whatever they have gotten hold of.

Although the polyp is a stupid animal in other respects, yet in capturing shell-fish it uses incredible ingenuity. In the same way some people are wise only to their own profit, otherwise they are completely foolish.

As the polyp itself is often captured and held prisoner while it hunts for the flesh of the shell-fish, so quite often we put ourselves in danger while we strive to injure others.

As the sea-urchin always walks on thorns because it
carries thorns around with it, so for some people there is bitterness to be found in every undertaking because they carry bitterness with them in their minds even if the matter itself has no disadvantage in it.

Just as crabs walk backwards with equal speed when they are afraid, so when the circumstance demands it, one's habits should be changed to the opposite.

D.

Very small crabs called pea-crabs hide themselves in empty sea shells so that they may be safer, and when they increase in size they migrate to roomier ones; in the same way certain people make themselves secure in the titles of their ancestors since they mistrust their own abilities.

Just as pearls, although they are born in the sea, have more affinity with the sky whose appearance they reflect, so a pious and generous mind depends more on heaven from which it has its origin rather than on earth on which it lives.

Although the turbot, the skate, the rhaia, and the stingray are the slowest of fish, they are often found to have in their stomachs the mullet, the swiftest of all fish, capturing it with amazing ingenuity; so, too, certain people conquer by art those far more powerful in strength and wealth.

E.

The fish trochus enters into itself and conceives from itself; so certain people by the very felicity of their talent impregnate themselves with the seeds of learning; these the Greeks call "self-taught."
The ostrich is the largest but the most foolish of birds, for when it hides its head in the bushes, it thinks that it hides its entire body; so, too, some people, laden down with the huge weight of their bodies, have very little mental ability.

Just as there is only one phoenix, and people hardly believe that it exists, so the height of good fortune is rare.

The eagle, the most rapacious of birds, does not die from sickness or old age but from hunger; so the older a greedy man gets, the more is he tortured by the desire to acquire and the less able is he to use what he acquires.

When the feathers of eagles are mixed with the feathers of other birds, they eat them up; similarly the power of robbing the people is so deep-rooted in tyrants that when they are dead they may also take away something.

Vultures know three days beforehand where there will be dead bodies, and they fly to the spot; so certain legacy hunters watch for the death of rich men for many years.

Vultures themselves do not kill anything, but they seize upon what has been killed by others; so some people enjoy the labors of others.

The night-hawk fights to the death with the eagle to such an extent that they are very often captured locked together in each other's clutches; in the same way it often happens that while princes occupy themselves persistently
in mutual hatred and each one subverts the other, a third party steps in and seizes power.

614

A.

The cuckoo lays its eggs in other birds' nests, so, too, some people make mothers of other men's wives.

When the chick of the cuckoo grows older, although it is illegitimate, it devours the legitimate chicks and the mother herself together with them; so some people destroy those by whose great indulgence and foolish love they have been educated.

The peacock does not spread out its feathers unless they are praised; so some people think they do not have what they have unless there are those who may admire them.

Quite often cocks die together in a fight, so some people destroy themselves in mutual quarrels.

B.

The cock that wins a fight declares himself the victor by crowing on the spot; so certain men boast of their own accomplishments themselves, and are ridiculous pipers of their own praises.

As no one perceives that the storks are coming, only that they have come, and no one perceives that they are departing, only that they have departed, because they come and go secretly at night, so no one perceives that youth is passing, only that it has passed, and we do not sense that
old age is coming, only that it has come.

In Thessaly it is a capital crime to kill a stork for no other reason but that it kills snakes; in England people spare hawks for they purge the city of the entrails removed from cattle. In the same way honor should be given to certain people, not because they themselves are worthy of it, but because their work is useful to us.

C.

Although the stork migrates, when it returns it always looks for the same nest it had; so, too, we should not forget our friends because of an interruption in our social relationships, but we should always take their memory around with us.

Whenever the storks fly together to a plain which people call "Snakesdorf" (this is a place in Asia), the last one of them to arrive they tear with their claws, and when they have finished the castigation of all in that member, they depart. In the same way the crimes of the multitude should be cured or prevented by the signal punishment of one.

The poison seed is the most pleasant food to the quail; so some people are very much delighted by the evil speaking and malicious words of a spiteful man.

D.

Just as swallows build their nests under the roofs of men's houses, yet they do not trust human beings or become accustomed to them, so certain people always hold their friends suspect, especially islanders.
The swallow flies home in the summer but flies away at the onset of winter, so an unfaithful friend is present in prosperity, but when circumstances change, he is nowhere to be seen.

Syrian birds are never seen by the inhabitants of the Casius mountain unless when they are needed as a protection against the locusts that devastate the crops; no one knows whence they come or whither they go; so, too, certain people never appear unless at a time when they need our help, nor do they visit their friends unless some necessity compels them.

E.

Nightingales have such a great zeal for singing that they die in their struggle, their breath giving out earlier than their song; so some people lose their health by an immoderate love of learning, and while they are not willing to be outdone by anyone in erudition, they perish in the very attempt.

Just as kingfishers are responsible for making the sea calm even in midwinter not only for themselves but for others also, so, too, a wise man himself will not only preserve the tranquility of his own spirit in troublous times, but he will also compose and soothe the agitation of others.

Just as it is a very rare thing to see kingfishers, but as often as they appear they bring fair weather, so abbots and bishops should rarely enter the halls of princes, but in order to, by their authority, allay the upheavals and
The dove has agility in flying, but while it flaps its wings in the sky pleasing itself with the sound of its wings as they close, it is captured by the hawk lurking in some place or other; so some people, while, forgetful of their own safety, they show off rather than use their strength, become a prey to their enemies.

The little birds called apodes either hover in their flight or lie down because they have no feet; so some people, being excessive in both extremes, are either too perturbed by business or give themselves up totally to leisure; they know no middle ground.

Although the bull bird is so small, it imitates the bellow of a bull; in the same way although some people are insignificant, they speak like kings and satraps.

Mice gnaw the food of a man and live in the same house with him, yet they do not become accustomed to him; so it is with some insincere friends; they do not leave you because of the food and convenience you offer, but they neither love you nor trust you.

Just as the woodpecker uses remarkable zeal in imitating the words of a man to the extent that it sometimes even dies in the attempt, so it is a delight for some people to learn
prayers and psalms and to sing them from time to time although they do not understand them.

Just as full eggs sink while empty ones float, so, too, the man who is endowed with true goodness or learning shows himself off less than the man who is not.

B.

If among birds one hen leaps upon another, eggs are indeed produced, but nothing is born from them; so if you conceive a plan to which reason is not applied, it is frivolous and useless. The eggs thus produced people call *Hyponemia*, that is, "wind-egg"; they are also called "Zephyr's eggs" because they are conceived by the wind. So whatever is founded on imagination and not on a sure foundation of judgment passes away.

Those things that come forth later will live for a longer time, so the work that you wish to be read always should be in preparation for a long time.

The larger an animal, the less fertile it is; very small creatures have numerous offspring, as the tiny bird *Acanthus* which brings forth twelve chicks at a time. In the same way what prevails less in weight should be measured in number.

The salamander does not appear unless in heavy showers, but in fair weather it withdraws; so some people are not seen except at a time when the state is troubled by war or insurrection; these same people when peace has been restored die.
C.

The salamander is so cold that it puts out fire on contact as ice does; in the same way certain people lead a man to inactivity more quickly than they themselves are aroused to honorable pursuits.

Just as moles because they see little or nothing hear more clearly, so nature makes things equal; to those she has denied physical beauty she grants mental acuity.

Just as gnats do not fly to sweet things but seek out the bitter, so some people are keenly delighted by malicious and disagreeable talk.

Fish do not nibble at every bait; some morsels delight some kinds of fish while others entice another kind; so, clever fishermen catch the fish especially with that object that each kind of fish especially desires; in the same way the flatterer, having observed the character traits of a man, and thus knowing by what he is attracted and by what he is repelled, captures him the most by means of that which he knows is especially pleasing to him.

D.

Just as goats and roebucks grow fat on poisons, so some people are nourished by evil speaking and detractions.

Just as among certain species of living things there exists a deep-seated animosity although without any apparent reason, for example between spiders and serpents, ants and shrew-mice, wrens and eagles, and several other creatures, in the same way there are those who hate one people or
another although they do not know why. Some people hate rhetoric and Greek literature although they are ignorant of the very thing that they hate.

E. Just as the power of nature is no less to be admired in a gnat than in an elephant, so, too, one wise in important matters shows himself to be great as well in minor matters; also the force of his intelligence is clearly evident even in a humble and trivial subject.

Although the bee is a very small insect, it does laudable work and governs its state with remarkable reason. So in small bodies strength of character is sometimes great.

Bees make the exterior coverings of their hives from bitter juices, but they store what is sweetest deep inside; so theology covers its wisdom in certain tasteless layers of allegory in order to ward off the godless.

F. Just as bees do not collect just anything from all flowers, but from different sources they collect μετύν, πισσοκερόν, πρόπολις, and ρηθάκες to construct the different layers of their hives and they gather other materials for offspring and for honey, in the same way all things should not be sought from the same author, but what is most useful should be taken from each one, that is, from the poets and orators brilliance of expression, from logicians subtlety in discussing a subject, from the philosophers a knowledge of nature, and from theologians precepts for living.
Although bees fly to all flowers, they do not injure them; so goodness and learning are derived from others in such a way that the one who communicates them is by no means the worse off for it.

Bees avoid faded flowers; in the same way a book that has putrid sentiments should not be touched, in fact, nothing should be read which is not polished and vigorous.

A.

Bees use drones for work and for keeping the young ones warm, but when the honey begins to mature, then they expel and kill the drones. In the same way we should make use of our enemies if by any means they can be useful on occasion.

If you take away the wings from a drone and cast him into the hive, he also snatches the wings from the other drones; in the same way those who are trapped in the snare of monks, once they have lost the freedom of life, they also en­snare others whom they can, so that the condition of others may be no better than theirs.

Bees go about their work not on fixed days but as often as the weather permits; so each occasion should be seized in its own time.

B.

The king bee alone has no sting, or certainly does not use one; he is larger in body than other bees and more hand­some in appearance, but his wings are smaller than others; so
a prince ought to be most merciful and should not wander too
too far from his own state.

The king bee himself does not work but goes up and down and flies around the hive as if encouraging the others; in the same way a prince ought to benefit his subjects not by his works but by his counsel and commands.

Just as the drones themselves do not make honey but plunder the work of others, so there are those who write nothing themselves but furtively sell as their own the work produced by the labor of others.

Just as when the bee has lost its sting it is disarmed and can no longer do harm, nor can it benefit others by producing honey, so mortal men who know how to injure others also know how to do them good.

When the battle rages fiercely among the bees, the whole struggle can be resolved by throwing some dust on them or by using smoke; likewise the most serious quarrels among princes are brought to an end by a marriage or some similar trifle.

People think that a man is killed by twenty seven bites of hornets; in the same way a wrong which is not itself major, yet if it is repeated fairly often, it gives birth to serious enmity.

A silk garment or multitium is condemned because it is transparent and does not cover the body since clothes are acquired for this purpose. In the same way speech which does not explain but complicates a matter, should be ridicul-
ed, for man acquired speech for the purpose of explanation.

Just as ravens break the webs of spiders but flies are trapped in them, so laws harass the "small man" but they are violated with impunity by the powerful.

The scorpion carries poison in its tail and strikes from the side; in the same way some people pour out their poison in the end and, while pretending, injure others.

D.

A silent cricket is a wonder because the species itself is noisy; some crickets of this kind are to be found in the area around Rheginus. In the same way we are more astonished to find perseverance and silence in a woman because that species of humans is fickle and loquacious.

Flies and some other insects live by sucking and for that reason they have a pipe instead of a tongue; in the same way you see certain "wine-bibbers" who live by drinking and who abhor food.

Just as glowworms are not seen except at night or in the dark, in the same way some people are not brilliant unless they are among the humble and ignorant; however, they are obscured among the distinguished.

E.

The ant is an industrious animal, but it only works for itself; so, too, some people consult only their own interests and do only their own business.

Just as Indian ants only preserve the gold they have dug out of caverns and do not enjoy it, so a rich greedy
man does not enjoy his own wealth himself and he grudges others the use of theirs.

The leech and a certain species of lice are constantly eating because their appetite is insatiable, and swelling up with the sucking of blood, they finally burst. In the same way a greedy man is suffocated by his own abundance.

Just as moths flying of their own accord to lamps burn their wings, collapse and die, so some people are the cause of their own destruction.

F.

Just as snails move slowly and do not touch anything or move themselves anywhere unless they first test it out with their horns, so a wise man ought to hesitate and be by no means rash; he ought to proceed cautiously by tasting certain things before using them.

Just as among the Myconi it is not a disgrace to be bald-headed because everyone is born bald-headed there, so among the Italians (to name them as an example) it is not a base thing to desire wealth, for everyone there does that.

There are some people who do not see those things close to them, only those that are afar off; so some people are wiser with respect to the affairs of others than with respect to those things that concern themselves.

The larger an animal’s heart, the more timid the animal and especially dull; for the ass has the largest heart, and partridges in Paphlagonia have two hearts since it is the source and container of courage. So with some people the
more they abound with honors, the less of the real thing they have; just as if a scholar foolishly wears a very broad cap or hood.

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A.

Animals with long legs ought to have long necks; so it is necessary for those people who are eager to live with great ostentation to plunder widely in order to meet their expenses.

The chameleon has a very large lung and nothing else inside it; in the same way some people have nothing but ostentation and windy bragging.

Although an ape imitates a man, it is, however, the ugliest of all creatures; so if someone strives after that which is best, unless he reaches for it successfully, he descends into something that is worst.

B.

Just as some people are given surnames deriving from physical deformities, such as "Varus" from crooked legs, "Chilones" from big lips, and "Naso" from big nostrils, so some people win notoriety and renown for themselves by their evil deeds.

Infants who speak early begin to walk late; so one who is ready to speak is less prepared to carry out the action.

We recognize a man by his voice even though we have not seen his face, for each man has his own peculiar voice; so
also we can judge a man’s life by his speech.

Vultures flee from the smell of perfume but are attracted to the smell of dead bodies; in the same way some people abhor honest business but are attracted to dishonorable deeds.

C.

As with perfumes and wines, so it is with books; age increases their value.

Of the larger cedars those that flower do not bear fruit, and those that bear fruit do not flower; similarly sometimes those who have felicity of speech lack wisdom, and those who have at hand a knowledge of useful things lack the beauty of eloquence.

Just as the branch of a palm tree when weighted down does not bend to the earth as others do but resists the weight and rises against it of its own accord, so, too, the more the soul of a brave man is oppressed by business, the more savage fortune is to him, the more upright it becomes.

D.

In Campania the vine entwines itself around poplar trees and soars aloft to the top of the tree to such an extent that a vintager makes a contract for his funeral pyre and his tomb; so those who are occupied with lofty business ought to remember the danger.

Just as the vine although it is the noblest tree of all, nevertheless has need of reeds or stakes or barren trees for support, so powerful and learned men need the works of
lesser men.

Just as the plant used as a stake sometimes strangles with its own foliage the vine trained on it, so sometimes those who are adopted as supporters overturn and overwhelmed a powerful person.

If you do not prune a vine, it spreads itself far and wide embracing and entwining everything with its branches, so if an ambitious prince is not kept constantly in check, he always adds to his empire parts of the neighbouring territory.

As Amenian wine improves with age, so certain people, somewhat dissolute and rough in their youth, become gentler with age and experience.

On the other hand Apian wines and certain others are sweet at first but become harsh with time; so with time some people become more inhumane.

Just as Maronean wine of which Homer speaks, although mixed with twenty times as much water, still preserves its strength, so the wise man is not weakened by any pleasures.

Just as there is nothing more useful for strength of body than wine if it is used correctly, nor is anything more dangerous if used without moderation, so philosophy is a wholesome thing if moderately used, but very dangerous if, intoxicated by zeal for it, you become alienated from the duties of common life.

Just as lighter wines become insipid with age, so com-
mon talents lose their flavor, but outstanding ones endure even till the end of time.

Vines take their flavor not only from the ground but also from the neighbouring trees and shrubs; in the same way we represent not only those from whom we were born but also those whose habits we adopt.

Just as imitation wines which are made by some people from various plants attain, to a point, the strength of real wine because they intoxicate but do not however, restore the vigor of the heart, so some people copy some faults of poets, namely, their obscenity, but they cannot express their eloquence, charm, and erudition.

A. The olive springs up late but it bears a remarkable fruit; the willow tree grows up quickly but it is barren. The same is true of precocious talent.

People say that a poisonous animal does not die of hunger or thirst; so evil men keep at home that which they may feed on, and they are nourished by their own poison.

The peach tree is sold at greater value for the very reason that it lasts for only three days; so one should seize more eagerly that which passes away quickly, like youth.

B. The fruit of the wild fig tree never ripens but gives
forth little worms that are disseminated to the genuine fig tree, and piercing the rind of the figs, ripens them; so too, there are some people who are unable to do something outstanding themselves, but in some way they stimulate others to do it.

Just as water is good if it has no taste, for taste or flavor is a sign of impurity, in the same way we require eloquence in others, but the theologian is praised for this very things that he is devoid of eloquence and is a stranger to the Muses.

Generally one cannot satisfy both one's sense of smell and of taste; just as there is no odor in ordinary figs, than which nothing is sweeter, but Cretan figs have lots of aroma yet a sour taste; so you will scarcely find in the same man pleasing speech, liberality, and fidelity.

C. Just as the whole laurel tree is always green, so the fame of learning does not grow old or fade. The berries of the laurel are bitter indeed, but they contribute to one's wellbeing; similarly the teachings of philosophy are beneficial rather than attractive and pleasant.

Wince that is poured into vessels made of yew is deadly, so learning that is otherwise wholesome, if it lights upon an evil man, makes his character harmful.

Snakes abhor the ash-tree growing on an open plain to such an extent that they never stay in its shadow, neither in the morning nor in the evening no matter how far it ex-
tends; and if a fire is ringed by the leaves of this tree, a snake will sooner flee to the fire than to the ash-tree; so there is no harmony between vice and a desire for wisdom, but anyone who keeps himself in the shade of wisdom will be safe from the poisonous vices of this life.

D.

Although the lime tree has sweet bark and leaves, no animal touches its fruit; so the speech of some people, while it is pleasing and well composed, it is not the product of thoughtful opinion.

Just as the boxtree is evergreen but otherwise is unpleasant both in smell and that its seed is hateful to all living creatures, so some people produce nothing that should not be avoided except charm of speech.

The leaves of the rhododendrum are poisonous to beasts of burden, goats, and sheep, but are a remedy for men against the venom of snakes; in the same way the wise man turns to his own good that which brings disaster to foolish men, namely, adversity or learning.

E.

Just as some trees flourish on the mountains, some in valleys, some in dry places, and others in well-watered places, so not every kind of life is suitable for a man. There are some things that flourish in any place you wish, so there are some men of all seasons who accommodate themselves to every custom.

There are some trees that change their leaves after
summer solstice, trees such as the elm, the lime, the olive, the white poplar and the willow. So the herd of courtiers changes its countenance, habits, speech, and everything as soon as the prince changes his way of life.

P.

The sorb tree loses its leaves all at one time, although this happens to other trees gradually; so some people suddenly are stripped bare, or squander their means, or change their way of life, although this ought to be done gradually.

The fig tree does not blossom although it has very sweet fruit; so some people, promising nothing, do good deeds.

The mulberry is the last of all trees to blossom, yet it is among the first to bear fruit; so those people who wait for a suitable time to carry out an undertaking, finish it earlier, even though they began later.

Just as some trees flower beautifully but bear no fruit, so the talents of some children give promise of great fruit in life, but as soon as they grow older, they turn to foolish pleasures and deceive the expectation of everyone.

A.

The willow tree casts off its seed before maturity, for which reason Homer calls it "destructive of fruit." In the same way certain precocious talents leap ahead more quickly to teaching or writing than they ought.
The seeds of the cypress are so small that some of them cannot be seen with the eyes; and yet from this small seed the tree grows so large and tall; in the same way reason is very small and concealed, but it is very great if it shows itself and unfolds its own power.

Once the twigs have been trimmed away, a tree grows more quickly into maturity, the nourishment undoubtedly being concentrated into just one stalk; so, too, the mind that is relieved of superfluous business becomes more efficient in worthy pursuits, since the whole attention is bent on the same thing.

B.

Unless a vine is continually pruned, it grows thin as a result of its own fruitfulness and dies; so immoderate zeal in fertile talents should be restrained lest they be destroyed by excessive work.

In a vine, whatever material is removed by pruning is added to the fruit; in the same way, those who rid themselves of the superfluous cares of sordid matters will become stronger in serious and weighty undertakings. The less spoken, the more weighty the thoughts.

Just as if a reed is planted deeper in the soil it grows slower but endures stronger, likewise it is better that a matter be so undertaken that it will be more firm and permanent rather than show some profit for the time being.

C.

Although a tree may be barren itself, by grafting it
learns to bear fruit. In the same way small ability can be changed to good profit by instruction.

A tree by nature bears only one kind of fruit, yet by grafting that same tree bears a different kind of fruit. So, too, the man who follows his own nature is always the same, but he who is led by art is like himself.

Just as owls, birds of ill omen, groaning at night (for this is the nature of their cries), are envious of the quiet of mortals, in like manner a poisonous tongue always scatters abroad something that disturbs the harmony among people.

D.

Just as land that is fertile but which must be cultivated at great expense is not much of a delight to a farmer, so a man who is eager for gain but at the same time is extravagant does not lay aside much which will benefit his heir.

Just as in agricultural matters it is not enough to be a good farmer, but it is also to your advantage to have a neighbor of this same kind, so in life it is not enough if you yourself are a man of integrity, but it is of great concern for you to have intercourse also with men of integrity.

Just as those who are accustomed to an unhealthy place become innured to its dangers, so misfortunes do little injury to those who are accustomed to them.

Just as the healthiness of a place is detected in the complexion of its inhabitants, so the sanctity of an office is proved by the life of those who are engaged in carrying out its duties; similarly those who are involved in cere-
monies, when they live worthless lives, show that the ceremonies contribute nothing to piety.

E.

Just as nothing is less advantageous than to over-cultivate a field, so very often it is most useless to be too diligent in business.

Diligent farmers observe and test land first with certain little marks before they entrust a crop to it. So a friend should be tested before you entrust a secret to him.

Just as the bean and the lupine do not exhaust but enrich the ground in which they are nourished, in the same way a grateful person improves the fortune of the one by whose kindness he is helped, and he returns whatever he received.

F.

The worse Greek hay is handled the better it turns out; in the same way, the more you indulge some children the weaker they become, but neglected and harassed, they turn into men.

Just as the seed of the willow cast out before maturity is not only sterile in itself but is also a drug causing sterility in women, that is, it prevents conception, in the same way the speeches of those people who teach before they are truly wise, make them no better themselves and also corrupt their hearers and make them unteachable.

A young vine brings forth wine more copiously, but an older one gives a better quality; so young people speak more words, but the old speak more useful words.
A.

Those trees which are most fruitful grow old the more quickly; in the same way those who are endowed with outstanding genius are rarely long-lived, and the best things in life are the most fleeting.

Trees are accustomed to die if they are unusually fruitful; so fortune that is unusually flattering and favorable very often indicates imminent destruction.

There is in India a certain kind of herb of marvellous aroma that is filled with small serpents whose sting brings certain death; in the same way the palaces of certain princes have some enticement, but they conceal a deadly poison if one does not beware.

B.

Also in India there is a thorn, the juice of which when sprinkled in the eyes causes blindness to all living things; however, men are made more blind if you sprinkle some gold dust in their eyes.

Just as in the case of trees those parts facing the north wind are more sturdy than those facing the south or west wind so we are stronger and firmer in those things in which fortune has buffeted us with difficult circumstances.

If you anoint the cedar and the juniper with oil, they experience neither worms nor decay; so once the soul is imbued with the unction of the divine Spirit, it does not experience the corruption of this world.
Unfruitful trees are stronger than fruitful ones; so the bodies of those who make no contribution to learning are stronger than the bodies of those who exhaust themselves by their labors.

C. Just as the oak and certain other trees whose roots lie deep in the soil are stronger and more enduring, so those people who are long oppressed by adversity flourished for a longer time.

Horned snakes do not grow in the cypress on account of its bitterness nor in the box tree on account of its hardness; in the same way the pestilence of flattery flees from a grave and austere character, but seeks a yielding and facile one.

A walnut by its creaking announces beforehand that it is broken so that one can escape before he is overtaken by ruin; in the same way some people do not injure others unless they first show themselves to be hostile; others wound you before they give a warning.

D. A fir log sticks together with glue to such an extent that a solid piece may be split sooner than one cemented with glue; so friendship ought to be stronger after favor has been restored, and those people stick closer whom the cohesiveness of mutual goodwill rather than nature has joined together.

The ivy kills trees by its embrace; so good fortune strangles and destroys its victim even while it delights him.
Just as certain kinds of soil contain marl, that is a white marrow, by which they are fertilized and enriched, so, too, an upright character has within itself the ability to make itself better.

Nothing is more abhorred than the dung of living things, and yet it is especially useful in manuring the ground. In the same way nothing is so useless that it cannot be of some value if only you know how to use it.

The wild vetch, a kind of legume, is so pleasing to doves that once they taste it, people say that they never afterwards leave that place; likewise those who once taste the sweetness and honor of the court can never afterwards be torn away from it.

The orobanche, or choke-weed, is hostile to the chick-pea and the vetch just as wheat is killed by darnel and barley by a stalk called aegilops and lentils by a plant called the hatchet-vetch; these plants kill all those others by entwining themselves around them. In like manner the friendship of some people is more harmful than their enmity.

People say that in Asia and Greece when the managers of baths want to drive a crowd away, they throw darnel seeds on the coals because this causes dizziness; in the same way whenever philosophers want to drive the unlearned crowd from their books, they mix certain mathematical numbers and figures with their writings so that the ignorant become dizzy because of this and abandon the books.
Unless the plowman bends his back, he is violating his duty, as the ancients say; in the same way unless a soldier is impious, he is less of a soldier.

P.

Just as it is characteristic of a good farmer to know the land that he cultivates, in the same way a diligent teacher first of all takes care to recognize the bent and character of each of his pupils, for the same methods should not be applied to all.

Just as land is allowed to lie fallow on alternate years but compensates for this inactivity by an increased yield, so a little relaxation of the mental faculties causes us to accomplish more, when we return to our studies, with the vigor of our mind, albeit, in a shorter period of time.

A.

The Nile causes famine in Egypt if it overflows too little, that is, less than twelve cubits, or if it overflows too much, that is, more than eighteen cubits; so the extremes of fortune, whether it is too favorable or unfavorable, hinder a good mind, in the latter case harassing a person with poverty, in the former case enticing him away from honesty by its allurements.

Just as the heliotrope and the lupine turn themselves around with the sun, and in whatever direction it moves itself they turn their head in that same direction, in the
same way in whatever direction the character of a king turns, in that direction all the nobles of the court turn also.

Just as fecundity and luxuriant growth kill certain trees, in the same way immoderate success in their affairs destroys some people.

A field that is too heavily manured is scorched, but one that is not manured at all becomes cold. In the same way one's character will be nourished by moderate reading; for the mind is fed by reading just as the land is nourished by manure.

B.

Just as it is more beneficial for a field to be manured frequently rather than abundantly, so constant reading is more fruitful than avid reading.

Just as the pennyroyal blooms on the very first day of winter when all other flowers have faded, in the same way evil men exercise their authority in troublous times, but in times of peace none of them is esteemed.

Just as a change of food, drink, or climate troubles you even if you change to similar or better circumstances, in the same way it is better to endure a prince or former magistrates than to adopt new ones, because every change in leadership is always accompanied by confusion.

C.

Just as any slight change in circumstances whether it is the change of the moon, a strong wind, the ebb and flow of the sea, or something of this kind, kills a very sick man,
so any offence at all distrubs weak minds that have been corrupted by the passions, but those who have strong minds do not feel things of this sort.

Just as there is more danger to our bodies in the spring and autumn on account of the changes (of weather), so every change damages and injures the state.

Just as those surgeons who are compelled to operate prefer to cut with bronze rather than with iron instruments because the wound made by bronze instruments is more curable, in the same way a person who is compelled to reproach another will so temper his speech that it will have mixed with it some hidden healing agent.

D.

Just as cold as well as warm water heals kibes and burns, so certain errors can be corrected by opposite means, by severity and by gentleness, by removing goodwill or by adding kindness.

Just as cold both causes and relieves kibes and heat causes and relieves burns, in the same way the speech of a censuring friend heals by means of the same pain it caused.

Just as the scorpion takes back its poison to itself if it is applied to the wound after it has struck, so nothing is so harmful but it carries with it the remedy for its own evil, if someone only knew how to use it.

E.

Just as those people who drink diluted wine become intoxicated more quickly than those who drink undiluted wine,
in the same way those things which have some mixture of sobriety corrupt the soul more quickly than those which are frankly obscene; for the mind is repelled by what is exceedingly impure, but it is enticed by those things that have some appearance of purity.

Just as those whose vision is blurred by wine or otherwise by some disease of the eyes, believe that they see more objects when they are actually looking at only one, so those people who because of ignorance do not perceive the truth in authors, arrive at many and varied interpretations; for this reason the phrase "vel dic . . ." (or say) is repeated so often among badly trained lawyers.

Just as wine makes some people sluggish, some more alert, some speechless but others loquacious according to their disposition, so the same folly and ignorance of truth inflames some people with a desire for money and others with a desire for pleasures.

F.

Just as the sun hardens mud but melts wax, so the same words spoken by the same person will soften one man to bear the punishment of his errors, but will incite another to obstinacy.

Just as wine that is too diluted causes vomiting more than either plain water or diluted wine, so wickedness that is concealed under the pretense of piety is more intolerable than open and undisguised evil.

Just as liquid moistens the throat more and quenches
the thirst more if it is sipped gradually rather than if it is drunk in one draught, so people, from seeking more gifts that are given and distributed little by little, keep more than those given out all at once.

Just as it is more laborious to exercise an empty hand than one that is balanced with a stone or lead, so it is more troublesome to undertake a task of little consequence than to be occupied with difficult matters.

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A.

Just as those who walk on level ground are more fatigued than those who walk on sloping ground, in the same way it is more tiring to do the same or similar things again and again rather than to be occupied with varied undertakings.

Just as the one who does not know how long a journey is becomes tired more quickly, so he who learns beforehand the nature and method of his task performs it with less tedium.

Just as disease creeps upon one's neighbour by contact, but health does not come to a sick man in the same way, so the good are easily corrupted by contact with the wicked but not vice versa.

B.

Just as many people yawn because they see someone yawning and they urinate because they see some one urinating, so some people are moved to undertake business with no set conviction, but they imitate and reflect anything at all in
other people.

Just as the perfume of flowers and similar sweet smelling things seems more pleasing from a distance than close up (for sometimes perfumes which from far away delighted brought close to the nostrils are offensive), so there are some things that please you if you touch them lightly, but if you examine them carefully and scrutinize them closely, they lose their charm; examples of these are the fables of poets or the histories of the nations.

Just as incense is more fragrant when it is shaken up, crushed or broken, in the same way the fame of courage is spread further when it is tested by unfavorable circumstances. C.

Just as evil smelling food does not seem so to those who are eating it, so although the filthy learning of the Scotists and Sophists greatly offends others endowed with a better education and moves them ad nauseam, it does not offend those who drink up worthless things of this kind; indeed, they seem charming and elegant to them.

Just as the panther smells pleasant but only to beasts that it attracts to itself, and it does not smell sweet to human beings, so a Scotist is unwholesome to those people of good character, but is more pleasing to the stupid and ignorant than any incense.

Just as there are some goatish people who smell worse when they smear themselves with perfumes, so the fame of wickedness is more abominable if a reputation for learning makes such ill repute more noteworthy and brings it more
extensively into the stories of men.

D.

Just as the diameter or the measurement from one angle to another divides a figure in the middle leaving an equal space on both sides, so a judge ought to be more impartial in a dispute.

Just as the higher the sun rises in the sky, the less shadow it casts, but the closer it is to the earth, the greater are the shadows, namely, in the morning and evening, in the same way virtue is greater and more illustrious the less it desires to be seen and the less ostentatious it is; on the contrary the less qualified people are in a matter, the more they puff themselves up with ostentatious display.

Just as we hear with greater pleasure a song that is well known rather than one that is not known, even though it is better, in the same way ordinary people are more greatly delighted by the literature that they have learned.

E.

Just as there is so much harmony in the octave that it seems to be the same note, so true friends are of one soul; or a flatterer complies in all things with the words of a rich man in such a way that you may say that one person is speaking, not two.

Just as antiphonal singing is more pleasing than if the same voice is heard throughout, so one friend agreeing with another in such a way that he still disagrees in some respects is more pleasant than a flatterer who is subservient
in all things.

Just as vessels of equal size, one of which is full and
the other empty, make the harmony of an octave when they are
struck, so it is quite fitting for harmony to exist between
a generous rich man and a poor needy man.

F.

Just as those things which are famous scarcely grow
even with much cultivation, but the onion and the garlic, and
cheap things of this kind reproduce themselves whether plant-
ed or scattered, so those things that are outstanding are
not accomplished except by great labor; those things that
are evil are met with everywhere.

Just as people commonly say that the stormy north wind
arising at night never lasts till the third day, in the same
way disturbances which do not arise from serious causes but
from slight and sudden ones are quickly put down and come to
rest in a state.

Just as the winds usually blow most fiercely when they
are about to cease, so men puff themselves up most when they
are nearest to destruction, like Pope Julius.

Just as the north wind, stormy at first becomes gentler
as it ceases, but the south wind, gentler at first becomes
stormy as it ceases, so those who precipitously launch into
an enterprise with great energy grow cold in the process of
executing it, but the person who undertakes a task with deli-
beration grows more and more enthusiastic as it progresses.
A.

Just as those who desire to see more clearly close one eye, so a judge will recognize more clearly what is equitable if he is not diverted by respect of persons.

Just as dim sighted people cannot see unless objects are brought close to their eyes, but on the other hand old men do not see clearly unless objects are removed a little further away, in the same way some people suffer from diseases opposite in character. For one person neglects and disregards the affairs of his friends unless something especially pertains to his own business; on the other hand other people, neglecting their own affairs are knowledgeable only in the business of others.

Just as we make something warm or cold with the same breath, issued in different ways, so the passions will be aroused or allayed by the same speech spoken in a different way.

Just as the touch of another person tickles more vehemently than our own, and scratching by another is more pleasant than our own, so it is more delightful to be praised by those who are not related to us by blood or by friendship.

A.

Very foolish children are often born from very wise parents, but not in the same way do ignorant pupils come
from learned teachers, or wicked students from upright tutors; for the former condition is the product of physical relationships while the latter is the result of mental ones.

What oil is to flies, ants, and almost all other insects, adulation is to foolish princes. If the former are thoroughly anointed with oil, they die; the latter are dragged down to destruction by the adulation and obsequiousness of flatterers and they in turn drag the state down along with them.

Just as the sun colors a man black but makes a linen garment shining white, so the same deed will bring infamy to one man, but glory and praise to another.

Just as honey which is very sweet to others is bitter to those suffering from jaundice, so the teachings of wisdom are pleasant to the upright, but to those who are corrupted by depraved passions they are harsh.

The end of parables or similes of Desiderius Erasmus of Rotterdam from the *Moralia* of Plutarch, from Seneca, Lucian, Xenophon, Demosthenes, Aristotle, Pliny and Theophrastus.
Appendix A

In this Appendix I have listed those sources I have found for the similitudes from Plutarch and Seneca. For tracing these sources I used the Loeb Classical Library edition of Plutarch's Moralia and Seneca's Moral Epistles, texts that are readily available to both the scholar and the general reader. Erasmus very often adapted his sources to form similitudes uniquely his own, with the result that in some cases, especially in Seneca, whose text he worked hard to restore, it is difficult to pin-point exact sources. Consequently, the following list is incomplete. Each reference consists of two parts: the first gives the page, section, and number of the similitude in the Parabolae, e.g. 561 A(1), while the second gives the section and paragraph of the source, e.g. 789 B in the Moralia, LXXI, 4 in Moral Epistles.
Appendix A.

Erasmus Plutarch, *Moralia*

*Praecepta Gerendae Reipublicae*

(The Precepts of Statecraft)

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**Animine an corporis affectiones sint peiores**

(Whether the affections of the body are worse than those of the mind)

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**De Fortuna Romanorum**

(Concerning the fortune of the Romans)

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**De Alexandri magni fortuna aut virtute**

(Concerning the fortune or the virtue of Alexander)

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An seni respublica gerenda sit
(Whether an old man should engage in public affairs)

(p. 563) C(3) 788 B
(4) 785 D
D(1) 785 E
(2) 787 A
(3) 786 F
E(1) 787 C
(2) 787 C
(3) 787 E
F(1) 787 F
(2) 788 B
(3) 788 E
(4) 791 B
(5) 791 C

p. 564 A(1) 791 E
(2) 792 D
(3) 792 D
B(1) 793 F
(2) 795 C
(3) 795 E
(4) 796 B
C(1) 796 C

Quomodo adulator ab amico internoscatur
(How to tell a flatterer from a friend)

C(2) 49 C
(3) 49 D
(4) 49 E
564 D(1) 49 E
(2) 50 A
(3) 49 B
Ad principem ineruditum

(To an uneducated ruler)
Maxime cum principibus philosopho esse
disserendum (That a philosopher ought to
converse especially with men in power)

F(1) 776 D
(2) 776 E
(3) 778 E

De invidia et odio
(On envy and hate)

p. 567 F(4) 537 C
p. 568 A(1) 537 F
(2) 538 A
(3) 538 B
(4) 538 E

Consolatio ad uxorem
(Consolation to his wife)

B(1) 610 F
(2) 609 F
(3) 610 D
(4) 610 E
C(1) 611 B
(2) 611 C
(3) 611 E
D(1) 611 F
De virtute et vitio

(On vice and virtue)

(2) 100 B
(3) 100 B
(4) 100 C
E(1) 100 D
(2) 100 D
(3) 100 E
(4) 100 F
(5) 100 F
F(1) 101 A
(2) 101 B

De vitioso pudore

(On compliancy)

p. 569
A(1) 529 C
(2) 529 C
(3) 530 B
B(1) 531 B
(2) 536 B
(3) 536 D

De fraterno amore

(On brotherly love)

(4) 478 E
(5) 479 B
C(1) 479 B
(2) 479 B
(3) 479 D
(4) 481 C
D(1) 481 E
E(1) 485 E
(2) 485 F
(3) 485 F
(4) 486 B
F(1) 486 C
De garrulitate

(Concerning talkativeness)

De vitando aere alieno

(That we ought not to borrow)
De exilio

(On exile)

Non posse suaviter vivi secundum Epicurum

(A pleasant life is impossible according to Epicurus)

De liberis educandis

(On the education of children)
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**Conjugalia Praecepta**

*(Advice to bride and groom)*

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De superstitione

(On superstition)

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     (3)  166 B-C
   C(1)  166 C
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     (3)  166 D
     (4)  166 E
   D(1)  166 E
     (2)  167 C
     (3)  167 D
     (4)  168 D
   E(1)  169 B

De tuenda sanitate praecopta

(Advice about keeping well)

p. 575  E(3)  122 E
        F(1)  123 E
     (2)  124 A
     (3)  124 C
     (4)  124 E
     (5)  125 A
p. 576  A(1)  125 C
     (2)  126 A
     (3)  126 B
     (4)  126 E
   B(1)  126 F
     (2)  126 F
     (3)  127 A
     (4)  127 C
   C(1)  127 C
     (2)  127 C-D
     (3)  128 B
     (4)  128 D
     (5)  128 F
   D(2)  134 C
     (3)  134 D
     (4)  134 E
Septem sapientium convivium
(The dinner of the seven wise men)

p. 576  F(3)  147 F
       (4)  148 A
p. 577  A(1)  160 C
       (2)  160 C
       (3)  163 E
       (4)  164 F

(On superstition)

B(1)  165 D-E
     (2)  165 E
     (3)  166 D
C(1)  166 D
     (2)  166 E
     (3)  166 E
     (4)  167 C
     (5)  169 B
D(1)  169 C
     (2)  169 E
     (3)  170 E
E(1)  171 F

De recta ratione audiendi
(On listening to lectures)

p. 577  E(2)  37 D
       (3)  37 E
       (4)  37 F
F(1)  38 B
     (2)  170 A (Superstition)
     (3)  38 C
     (4)  38 E
p. 578  A(1)  38 F
       (2)  38 F
Quomodo adolescens poetas audire debeat

(How a young man should study poetry)
Quomodo quis suos in virtute sentiat profectus

(How a man may become aware of his progress in virtue)

De capienda ex inimicis utilitate

(How to profit from one's enemies)
De amicorum multitudine

(On having many friends)

Maximie cum principibus philosopho esse disserendum

(That a philosopher ought to converse especially with men in power)

De fortuna

(Chance)
Consolatio ad Apollonium

(A Letter of condolence to Apollonius)

De sera numinis vindicata

(On the delay of divine vengeance)
De se ipsum citra invidiam laudando

(On inoffensive self-praise)

A(3) 539 C
(4) 540 B
B(1) 540 D
 (2) 541 F
 (3) 543 F
C(1) 544 D
 (2) 546 C
 (3) 546 D
 (4) 547 B

De cohíbenda ira

(On the control of anger)

p. 587  D(1) 453 F
 (2) 453 F
 (3) 454 A
E(1) 454 A
 (4) 459 A
p. 587  B(1) 457 F
 (2) 457 B
 (3) 458 E
 (4) 459 B
 (5) 459 B
p. 587  C(1) 459 B
 (2) 459 B
 (3) 459 B
 (4) 459 F
 (5) 460 A
p. 588  D(1) 460 B
 (2) 460 B
 (3) 460 B
 (4) 463 A
 (5) 463 C
p. 588  E(1) 463 F
 (2) 464 B

De curiositate

(On being a busybody)

p. 588  E(3) 515 F
 (4) 515 F
F(1) 516 D
 (2) 516 D
 (3) 517 A
 (4) 518 A
p. 589  A(1) 518 B
 (2) 518 D
B(1) 518 E
 (2) 519 C
 (3) 519 C
 (4) 519 F
De tranquillitate animi

(On tranquility of mind)
Erasmus

P. 591  F(2)  LXX, 16-17  (3)  LXXV, 12
       (3)  LXX, 3  (4)  LXXV, 6
       p. 592  A(1)  LXX, 2  (5)  LXXV, 6
       (2)  LXVIII, 13  (6)  LXXIV, 12
       (3)  LXVIII, 4  E(1)  LXXIII, 16
       B(1)  LXVIII, 4  (2)  LXXII, 12
       (2)  LXVII, 14  (3)  LXXIII, 8
       (3)  LXVI, 20  F(1)  LXXIII, 5
       (4)  LXVI, 20  (2)  LXXII, 8
       (5)  LXIII, 5  (3)  LXXII, 1
       C(1)  LVIII, 33  (4)  LXI, 31
       (2)  LVIII, 23  p. 594  A(1)  LXXI, 24
       (4)  LI, 10  (2)  LXI, 4
       (5)  LI, 2  (3)  LXXVIII, 17
       D(1)  L, 9  (4)  LXXVIII, 20
       (2)  L, 6  A(5)  LXXVI, 34
       (3)  XLVII, 16  B(1)  LXXVI, 31
       E(1)  XLVI, 9  (2)  LXXVI, 31
       (2)  XLVI, 8  (3)  LXXVII, 26
       (3)  XLV, 7  (4)  LXXVII, 22
       (4)  XLIII, 2  C(1)  LXXIX, 18
       F(1)  XLII, 5  (2)  LXXIX, 31
       (2)  XLII, 4  B(1)  LXXIX, 31
       (3)  XLII, 1  (3)  LXXIX, 26
       (4)  XL, 6  D(1)  LXXIX, 13
       (5)  XL, 5  (2)  LXXIX, 9
       p. 593  A(1)  XL, 7  (3)  LXXIX, 11-12
       (2)  XXXIX, 14  (4)  LXXXIII, 16
       (3)  XXXIX, 4  (5)  LXXXIII, 16
       (4)  XXXVIII, 3  p. 595  A(1)  LXXXIV, 6
       (5)  XXXVI, 2  (2)  LXXXIV, 3
       E(1)  XXXI, 2  (4)  LXXXV, 40
       (2)  XXXI, 2  E(1)  CXI, 3
       (3)  XXX, 14  (2)  CVIII, 10
       C(1)  XXX, 8  F(1)  CVIII, 4
       (2)  XXX, 3  (2)  LXXI, 2
       (3)  XXX, 2  (3)  LXXI, 2
       D(1)  XXX, 2  596  A(2)  XCIV, 51
       (2)  XXIX, 2  B(1)  XCIV, 17

Seneca,
The Moral Epistles

Erasmus  Seneca
Appendix B

Unpublished Marginalia in Gabriel Harvey's copy of Erasmus's *Parabolae Sive Similia*

Appendix B is a transcription of Gabriel Harvey's unpublished marginalia in his copy of Erasmus's *Parabolae Sive Similia* now owned by the Folger Shakespeare Library in Washington, D. C. Early in this century George Moore Smith published a small selection of the marginalia, but the others, interesting and apparently illuminating, were not made available to students of the Renaissance. In this transcription I have omitted only a few of the annotations that are utterly illegible. In some instances I have preceded the notes with excerpts of the *Parabolae* to which they specifically refer. The pages referred to in this transcription are those of Harvey's copy. Harold Wilson's essay on Harvey's method of annotating his books should be read in connection with this transcription since, among other things, it describes in considerable detail the marks and symbols that Harvey used and that I have not reproduced here.
The Epistle
p. 3
(On "Petro Aegidio")
**Ecoe quartum ipse glorietur hoc opusculo.
(On " . . . in libello gemmas mitto")
**quod ubi gemmas nominat.

p. 4
**pars Rhetoricae, et delicatissima / Metaphora et splendidissima.
metaphora, praeinsignis laus.
**Salomon's parabolae
(On "Tolle parabolas e prophetis et evangelicis literis;")
**parabolae propheticae Evangelicae
de Christo. quicquid illis dixit, per parabolas dixit, et sine parabola locutus est nihil.

p. 5
**Apollinis singulare oraculum; E variis sumenda optima.
**conquisitissima similitudinum gemmae
**cicuta, venenum immedicabile vino admixta.
**Multa hic Arcana naturae; multa Secreta Artis; apta homini polytechno; digna viro serio.

p. 6
(On "E Plutarcho complura . . .")
**Plutarchus, singularis similitudinem artifex.
**Metaphorae in Quintiliano plurimae; in Cicerone lectissimae.**

**The Text**

p. 7

**Deest Homerus: Illustrium, et heroicarum comparationum summus artifex, et propè solus.**

**Et Plutarcho, plura Ethica, et politica; E plinio, plura physica, et magica. Omnium usus praegnantissimus, et excellentissimus suo loco.**

p. 8

**Sic currite, ut comprehendatis. Instanter, et constanter**

(On "Ut qui obtuso freno equum domare, excutitur, equo contemnente frenum;")

**Fortes causae, fortiter efficiunt.**

p. 9

(On "Ut ignis non reddit fumum, si statim emicet flamma: nec gloria est obnoxia invidiae, si protinus elucescat: sed eos qui paulatim cercaunt, sequitur invidia.")

**The Lord Cromwell.**

(On "Gubernator optimos quaerit nautas . . .")

**Curia Dominorum, probatoria meritorum.**

(On "Ita princeps leniter debet emendare peccantes . . .")

**Clementia principis."
p. 10
**Aliud sceptrum; aliud plectrum magnum magna decent.

p. 11
**Scitum esset, aptare similibus homogenea proverbia, et
(On "Ut qui praeternavigatis sirtibus, iuxta portum frangit
navem, nihil magni fecit . . .")
**Exitus acta probat.
(On "Ex festuca incensa, aut lucerna neglecta domi,
nonnumquam conflagrat urbs tota: . . .")
**Maximus ignis ex minima scintilla.

p. 12
**Virtute duce, comite fortuna
**Res dura, et regni novitas

p. 13
(On "Ut Cyclops exoculatus manus quoque versum porrigebat,
nullo certo scopo . . .")
**Huc turbidus, atque huc: ut Turnus in Aeneide.
(On "Qui simul et Rem publicam tractat, et artem exerceat
sedentarium . . .")
**Dedecet Ignavia virum; praesertim politicum.
(On "Ignis semel accensus facile servatur. . .")
**Vetus laus amittitur, quando nova non acquiritur.
(On "Deliacum navigium, dum subinde sarcitur, et
reconcinnatur . . .")
**Beatus, qui perseverat.**  
*p. 14*  

**Mutationes periculosae**  
*p. 15*  

(On "Vestalibus tempus erat praestitutum . . .")  

**Tempus discendi; docendi; Exercendi.**  

**De Amicis, et Adulatoribus.**  

**radix amara; fructus dulcis.**  
*p. 16*  

**Experimenta prius levia; tum gravia.**  

(On "Ut nummum exploras, num sit adulterinus, priusquam eo sit opus; Sic amicus probandus antequam eo sit opus.")  

**try, ere you trust**  

**Ars mundi, Adulatio**  

**Liberalis scientia, octava.**  
*p. 17*  

(On "Qui alunt belluam, primum accommodant se illius ingenio . . .")  

**Homo omnium horarum. Proteus.**  

**Utile dulci**  

**flos, et fructus amicorum**  

(On "Medicus so res postulet, aliquando crocum et nardum injicit, et lavat suaviter, et pascit humaniter . . .")  

**Humanitatis musae, dulcissimae**  
*p. 18*  

**like foiles**
**Miles gloriosae

**Lucianus, Herculem Gallicum non fortém facit, sed eloquentem.

p. 19

**Sophistae, Homerī et Demosthenis verba imitantur: non fulmina.

**obscena poemata, et vani discursus.

p. 20

**fucata pro veris

**In centro, virtus.

**purpurae iuxta se positae.

p. 21

**opportune, et scite omnia.

**ab extremo in extremum

**Civilis urbanitas, suavitasque, gratiosa.

**opportune, et dextri.

(On "Nutrices pueros lapsos non objurgant ac puniunt, sed accurrentes erigunt, deinde objurgant; Sic amicus cum affligitur adjuvandus est et erigendus, postea monendus, et objurgandus, duod suo vitio in eam calamitatem in inciderit.")

**He mai thank himself.

p. 22

**Quicquid lacerata animo dixeris, punientis est impetus, non charitas corrigitentis; dilige, et dic quicquid voles.
Augustinus scite, et profunde.
**Animus praesens, et invictus.
**Haec de Amico et Adulatorae.

p. 23
**Sic luceat lux vestra.
**in primus etiam fortitudine.

p. 24
**princeps
**vana est sine viribus ira.
**anchor-hold.
**Asperius nihil est humili, cum surgit in altum.
**Frustra fit per plura,

p. 25
**odium, invidia, Luctus
(On "Ut sol si immineat hominis vertici, aut prorsum tollit
umbram, aut minimam reddit: Sic ingens gloria exstinguit
invidiam.")
**Lord Cromwell.

p. 26
**Tristitia: Laetitia.
**Naevus articulo pueri, delectat Alcaeum.
**Dignitas est in personis, non in rebus. Sic voluptas
**Munera, Laetitiamque dei: divinum carmen.
••Euschemosyne solis splendentis
••somniorum periculosus sermo.
••Euthumia

P. 28
••Ansa tractabilis Epicteti
••Etiam magna, parva magna
••unitas politica
••Sui potius, quàm alieni.

P. 29
••Fratres.
••Adelphì: Menaechmi.
••Sublata causa, tollitur effectus,
••Summa foelicitas, invidere nemini. Gribaldus J. C.
••Medicus medico invidet: et mendicus mendico. Foelicitas
  summa, Nemini invidere. Gribaldus, et Fortius.

p. 30
••Fratres
••via media J. C.

p. 31
••Character viri, Oratio. Menander.
Lingua, hominis honor, aut pudor. Salomon.
(On "Vascula inania maxime tinniunt;")
••Jugurtha plurimum facere; minimum de se loqui.
**Non multa, sed multum insignia, et egregia.**

p. 32

**Sermo. Laconismus. Stilus Taciti, et Eunapii adamantinus.**

**Unicus mundi stilus**

**Materia, foraeregula.**

**Quanta res, tanta oratio.**

**nisi quod prudentioribus placet Timanthis pictura; nunquam desinens cum taedio, sed cum desiderio.**

**Unicus mundi stilus**

**Materia, foraeregula.**

**Quanta res, tanta oratio.**

p. 33

(On "Qui de natura queritur, quod quaedam, genuerit homini noxia, dissimulatis tot bonis . . .")

**Omnis commoditas, sua fert incommoda secum.**

**quaerere, virile; queri, foeminarum**

(On "Lepus simul parit, et aliud alit, et rursum superfoetat: Ita foenerator."")

**Usura foecunda, et ferilitates prodiga.**

**Against borrowinge**

p. 34

(On "Ut calamatatibus firmissimi, atque optimi amici adsunt utiliter:"")

**Poenus**

**Consolation**
p. 35
**Ditis proximus ille est, quem Ratio, non ira regit.
**Contemnenda vana mundi: etiam pomposa.
**in plantetis, alii foelicis, alii in fortunati: sic etiam
in fixis stellis
(On "Qui vinum habet acre et vapidum, nec ut vinum potest
reddere, nec ut acetum:"
**adiaphora.

p. 36
**J. C. parlement.
(On "Ut non aeque cernunt et accipitres . . .")
**Sua cuique Logicae
**circumferentia:
**pigri ventres

p. 37
(On "Qui navem fregit, tamen spe vehitur:"
**Omnis spes in virtute ponenda. Caesar.
**Corona, Constantiae merces.

p. 38
(On "Stoici qui se dicunt invictos, improhibitos, et
cateria . . .")
**Elenchi titulorum gloriosi.
p. 39
**praegnans paedia, et Assuetudo.
(On "ut plures urbes praeternavigasse . . .")
**pauca efficacissima
**honesta adulatio, et prudens.

p. 40
**omnium rerum vicissitudo
**radix amara:
**Hic Socrates, et Aristippus ingeniosi, patientissimi
durorum, propter dulcia.

p. 42
**Uxor. maritus
**Virtute
**prosunt quae ad rem.
**Regis ad exemplum.
**Uxor protea

p. 43
**Sic princeps severus
   Sic Dominus severus
**cultus comptissimae uxoris.

p. 44
**Dei nihil gratis dant, praeter Somnum.
p. 45
(On "Ita levius malum est, Deos omnino non credere, quam credere noxios.")
**Deus non auctor mali.
**Regij Aulici.

p. 46
**Ad mensam philosophicam.
**Columnae hominum.

p. 48
**At bonus titulus, Bonum omen: et animos a Alacritas, splendidum prognosticon victoriae.

p. 49
(On "Non timet mare qui non navigat, non bellum qui non bellat . . .")
**Dulce Bellum inexpertis: expertus metuit.

p. 50
**vasalli vitiorum, mancipia turpium.
**Sal etiam, et vinum, et mel; et utinam non Deus.
**Dij sua munera vendunt laboribus.

p. 51
**Affectus non cadunt in Deum. Quicquid est in Deo, est Deus.

p. 52
**0 quantum est in rebus inarcus
**Ars hominum.

p. 53
(On "Qui coronas nectunt, bellissima quae sunt, non utilissima:"
**Sola seria, et efficacia aedificant.
**Metenda e singulis utilitas.

p. 55
**Ingenua, et liberalis aliorum laus.
(On "... sed vultu, oculis, applausu, favore, juvare oportet dicentem.""
**Hoc age.
**At lilia, insignia Regis Galli.
**Ars Decor, Ars artium gratiosissima.

p. 56
**Oratio
(On "Ut Telephi vulnus eadem hasta sanatum est, quae vulnus inflixerat;"
**Scite, qui sunt a scorpionis icti,
**Radix amara;

p. 57
**Delicata, et singularis poetis
**Apagite parerga.
(On "Quemadmodum ignavi, cibique avidi canes, domi ferarum pelles mordent, ac villos vellunt . . .").

**Scele contra criticos

p. 59

**poetae

**prosopopoeia

**decorum: aptum

**disensio consiliariorum.

**Kakos ηλκα

p. 60

**Aristoteles suo medico: ne me cures, ut bubulcum, sed ut philosophum.

**Δρότη

**mysteria poetarum

**Quaerit quisque quod optat

**Suus cuique genus.

p. 61

**Ista parerga

**perfecta valent: imperfecta fatiscunt.

p. 62

**philosophia

**Qui non proficit, deficit.

**Poelix, qui perseverat.

**Verus Amor nulam novit habere modum
p. 63
(On "Ut qui vehementer esurit aut sitit . . . sapientiam.")
**Sic Studendum: sic Agendum pro viribus.
**rem ipsam agit, qui sapit.

p. 64
**res ipsa.

p. 65
(On "Quemadmodum cum morbus . . ." )
**Semeiotica
(On "Ut non est verus amor . . . ab aliis.")
**Vivida virtus, tota ignea, omnisque gloriae fervida aemula.

p. 66
**Historiarum usus.
**prudenter
(On "Licet invenire regionem, ubi venena non sint, quemadmodum affirmant de Creta . . ." )
**Ireland
**Utilitas ex inimicis, etiam dulce ex amaro. ut apes etiam lucrurum ex damno.

p. 67
**etiam abusus, quidam usus: etiam vitiorum quaedam virtus.
**ansa tractabilis, Epicteti.
**egregiè
**Sic utilitas capienda ex inimicis
Convitiorum usus.

P. 69

(On "Ut Onomademus noluit omneis tolli, qui diversarum fuissent partium, ne sublatis inimicis omnibus, cum amicis, inquit, incipiamus digladiari;")

**Sic excidium Carthaginis, fuit exitium Romae.

**politicè

(On "Ut mulier impudica cum multis se commiscens, nullum certum habet amatorem . . .")

**Non multa, sed multum.

(On "Ut fluvius in multos diductus rivos, fluit tenuis ac languidus;")

**Virtus unita, fortior; distracta, deilior

P. 70

**non prodest affectus, sed verum remedium

P. 71

**Unum necessarium

(On "Ut bruta si vi commisceantur diverso generi, discedunt indignantia, et graviter farentia . . .")

**Simile gaudet simili,

**Aliquid certum.

(On "Ut prima materia quibus libet formis variatur, cum propriam non habet:"
Certissima, utilissima.

At Paulus ipse, factus est omnibus omnia, ut aliquos lucrifaceret.

p. 73

Pictor in Agamemnonis luctu, obuduit caput

Ars pictoris extraordinaria.

Pictura, tacita poesis.

(On "Ut in Democratia, cui forte contigit, imperium, eum oportet imperare ...")

Quod sis, esse velis, nihilque malis.

Luctus, inutilis sterilis.

Cicero de Consolatione

p. 75

(On "Ut hyenae fel, et phocaes coagulum, atque aliae pessimarum ferarum partes adversus magnos morbos efficas habent remedium!"

Therapeutica mirabilis

Tyrannis usus divinus.

Utilitas ex inimicis.

p. 76

(On "Quidam fame coacti, cum deest quod edant, suis ipsorum artubus turpiter vescuntur;"

A brave man at a pinch

(On "Ut qui inambulantes attollunt sese ac dilatant,
statuosi vocantur:"

**In adversis animus maxime excitandus, attollendusque.

**Apparet virtus, arguiturque malis.

p. 77

**invidia

**astutè, et peritè

(On "Quemadmodum iubemur aut omnino cavere locum pestilentem, aut si in eo sis, circumspecte agere: Sic aut omnino vitandum ne luades teipsum, aut id cautim et circumspecte agendum.")

**Qui seipsum laudat, ab aliis reprehenditur. Laus proprio sordescit ab ore: nisi in casu indignissi abusus. aut apud familiaris amis, cupidus audiendi, quid egeris, dixeris.

(On "Qui se unà cum ipsis aedibus incendunt, omnis intus tumultu complent . . .")

**Irasci crede prophanum.

p. 78

**Ira

(On "Ut munita tyrannis ab alienis tolli non potest, a familiaribus potest:"

**Nota.

**Tyrannorum tollendorum expeditissa ratio.

**I 'adirato, et il pazzo, sono una cosa medesima
p. 81
**Curiosus

**At propria Sparta ornanda: tanquam solus mundi mundus.

p. 83

(On "Ut venatores non sinunt canes quidvis olfacere, aut mordere, sed integros eos servant ferae:"

**Certa, incertis: necessaria, non necessariis: erga parergis. Axioma utilissimum.

**Historia Aquilae, et Leonis in physicis quœst.

(On "Ut admonuit Socrates cavendum ab iis eduliiis, quae illicerent ad edendum etiam non esurientes . . .")

**Malorum occasiunculae, vitandae.

(On "Ut canes feroces ad omnem irritantur, ad solam notam, familiarem mansuescunt:"

**propriae mitigandi formulae.

p. 85

(On "Ut vinoti beatos judicant solutos, soluti liberos, liberi cives . . .")

**At Diogenes nolit esse Plato aut Demosthenes, aut etiam ipse Alexander.

p. 86 (incomplete)

**Quales causae; tales effectus. Stultum est, sperare magnos effectus sine praegnantibus causis.
**Ardello. Panurgus. Polypragmon. Omniscius**

(On "Qui dolent, quod non excellant in omnibus, etiam diversissimis:"")

**Unum necessarium: caetera obiter. Una profissio; multae recreationes**

(On "Ut est locus in Olyntho Thraciae, in quem si scarabeus inciderit, non possit exire, sed distorquens sese immortit:"")

**Stulte, et in cassum. pictoris ars perita.**

(On "Ut Grammaticus non solum vocalibus utitur, sed et consonantibus . . ."")

**Ut in oratione; sic in vita, usus est omnium partium**

---

**Haec Plutarchus, similium locupletissimus artifex, et Eunapij divinus historicus**

**Hinc nitida, et delicata theurgia**

**quaedam mala, bona signa**

**cito facta, gratiora**

---

**nullum temporis punctum perdendum; aut discendum; aut acquirendum; aut aliquid praeclari agendum.**
**Sero, sed seriò: praesertim in legibus, et armis: in duplici Speculo.
(On "Animalia quaedam circa cubilia confundunt vestigia, ne queant inveniri:")

**Strategma (secretum prodere noli)
p. 90

**Pestilens ironia

p. 91
(On "Serpens etiam pestifera dum frigore torpet, tute tractatur, non quod desit venenum, sed quod non possit explicare:"")

**Vana est sine viribus ira.

**Cyripaedia.

**Acta loquentur.

p. 92

**Animi fortitudo

**Virtus nihil intentatum relinquit.

**Quicquid erit, superanda omnis Fortuna ferendo est.

p. 95
(On "Ut post mala . . . ingratum")

**Chi là dura, la vince.

p. 97
(On "Ut sydera contrarium . . .")

**paradoxa Stoicorum.
(On "Nihil ergo magis praestandum est . . . ")
**ovilli Doctores

p. 98
(On "Ut montium proceritas minus apparat . . . ")
**Animus Diogenis, Zenonis, Aristippi;
(On "Tempestas minatur antequam surgat:")
**ex improviso
**Ironia politica.

p. 99
(On "Ut quosdam uxor . . . malo.")
**labores inutiles noxij.
(On "Ut primum est expurganda . . . ")
**insanus y m sanadus
**sublata causa, tollitur effectus: et contraria contrarijs curantur.
(On "Ut medici vetant . . . ")
**Consolatio tempestiva

Ex Luciano . . .

p. 100
**Scite Iphicrates in causa obrutus eloquentia advocati:
Adversarij melior est historio: sed mea fabula melior.
**Similia Demosthenis, et Ciceronis: addita Sententiis Ciceronis: ut hic etiam elucaet duorum excellentissimorum oratorum ornatus.

**Causa mortua est, sine argento vivo.

Ex Aristotele Plinio . . .

**Apodoses, ipsius Erasmi
**physicae, et artificiosae protases, ingenij doctis, et profundis tanto aptiores.

p. 102
protâses fere insigniores, quam Plutarchi, aut Senecae: Apodoses, ut visum Erasmo.

p. 103
**De Gemmis
(On "Sicut Alexander Magnus . . . ")
**Singulares Artifices.
(On "Ut gemma minuta . . . ")
**Non quantitas, sed qualitas.

p. 104
(On "Ut indomita vis adamantii . . . ")
**animus adamantinus.
**Cui laculum, iaculoque Animus praestantior omni.
p. 105

**adamas

(On "Adamas una re mollescit . . .")

**Quid non?

(On "Quemadmodum si ferrum . . .")

**proprio humore quisque capitur.

(On "Ut adamas si iuxta . . .")

**ferrum inter **adamantem **magnetem

(On "Quemadmodum in opalo . . .")

**polytechnus, et polymechanus Ulysses

p. 106

**pandora

(On "Opalum . . . experimentum in sole . . .")

**Aquilae probatio ad solem.

p. 107

**De Gemmis

(On "Ut quidem gemmas quasdam . . .")

**virtus, panacea.

**Mercurij fistula, et ensis.

(On "Facilius inscuples . . . ita magis movebit orator . . .")

**Sine vi ignea frigescunt omnia.

**fulmen Demosthenis, Homeri:

(On "Ut ingentes oblivisci . . . ita arduum est . . . virtutis . . .")
**ardua, praeclara**

(On "Ut ingentia pondera, quae nullis hominum viribus . . .")

**polymechanica Aristotelis, Cardani, Tartaleae**

p. 108

**qualis causa, talis effectus**

**Phusi Angli, frugales.**

**respice finem.**

aut nunquam tentes, aut perfice.

p. 109

**usura convitiorum.**

**magnetis occulta proprietas.**

**sympathia**

**antipathia.**

**prudentia, magnes animorum**

(On "At igsens aliquis rex etiam regibus . . .")

**Rex regum, Agamemnon**

**perversa natura.**

p. 110

**Concordia**

**perversae naturae**

(On "Gupso madid statim . . .")

**Cudendum ferrum, dum fervidum.**

**Mora trahit periculum.**

**ignis, anima officinarum, pyrotechnia."
p. 111

**pandora

**Ars et Virtus summa undè.

(On "Ut Zeusis picturus Junone . . .")

**Summum Apollinis Oraculum: E varijs, eligenda optima.

(On "Ut non quivis pictor . . .")

**Mnemosyna cuiusque

**Usus aureorum asinorum

p. 112

**Timanthes, peritus et politicus pictor, nunquam cum taedio desinens, sed cum desiderio.

**strategematum usus.

**techna tyrannica

**pictoris ars, in tegendo Agamemnonis luctu.

**gaudent brevitate moderni; sed acuta, pragma\tica, efficaci, et adamantina. Manum de tabula: manum ad taelum.

p. 113

(On "Quemadmodum Protogenes pictor Apellem . . .")

**poco, y bueno. Leonem ex uinge.

(On "Ut signa quaedam . . .")

**Materiam superabat opus.

(On "Ut quod maiore . . . ita quod maiore studio discimus, nunquam obliviscimus.")

**Absolvtè, et ad unguam: mea paedia.

(On "Accius poeta cum esset . . . ita quidam re viles, et
humiles, ambitione . . .")

**Quincti Ciceronis pictura.
Excellentissimi operis, excellentissimae materia.

p. 115
(On "Ut sunt quidam fontes. qui potu pecudum . . .")

**nota.

**Vultus, Artis, virtutisque Index.
(On "Gallus phrygiae fluvius, si modice . . .")

**ne quid nimi: sed ne quid parum.
**Caesar legit et selegit: cum iudicio omnia.

**imphilosophia poeticae: poetica philosophiae affinis maxime.

p. 116

**multa novit vulpes: sed Echinus unum magnum.

p. 117

**Eheu, quam brevibus pereunt ingentia causis. Ecc
cardanus de minimis.

Maximus e Minima scintilla nascitur ignis.

**parva res: magna vis

**miraculum contiguitatis

**parva omnia contemnenda magno animo: multa etiam magna.
(On "Murena non in capite, sed in cauda . . .")

**Ità voluptatis filij. Sic Germani ingenium, in digitis: Itali, in parva mente.
••fælicium verborum effectus.
Vide Pomponatius de Incantationibus

p. 118
••homo variis lectionis.
omniscius, polytechnus
••Contra eos, qui nimis curiosi sunt, in orationibus aut
concionibus nimia
literarum, et auctoritatum varietate refertiendis

p. 119
••Animalia
••Aretinus, principum flagellum: ab eo omnes Reges & Papae
metuerunt.
••Baconis, Paracelsi, aliorum arcana.

p. 121
••herbae
••Moly herba, a Mercurio Ulissi tradita, contra venena, mor-
bos.
(On "Ita dux fortis adhortatus . . .")
••primus ibi antè omnes

p. 122
••admonitio, oblurgatio
••raro, sed serio.
••absolute, et cum effectu
••perite
(On "... cum in animo sit, quod nos beatos efficiat.")
**Quod petis, intus habes.
**Meus cuiusqui, is est quicue.
Animus facit foelicem, aut miserum.
**Pythagorica continentia
(On "Herbam canarium . . .")
**Huc multa Emblemata in picta poesi
**cryptica mystagogorum.
**Dedecet ipsa Venus quemcumque, magis Seniorem. Mancinellus,
in Speculo de Moribus.

p. 123
**Scitè. Atticarum Musarum mel Hymettium
**suus cuique genius
**non culpa vini, sed bibentis

p. 125
(Harvey adds the foll. to "... ut amor pellat amorem,
ceu clavus clavum . . .")
**furor furorem.
**panacea
**nepenthes herba, tristitia expultrix.

p. 127
(On "At homo nec renascitur mortuus, nec repubescit senex."")
**Iam veniet tacito curva senecta pede.
(On "Ut lamiae . . .")
**Visus fit extramittendo, non intramittendo.**
(On "Ita vehementer sit in humanus . . .")

**humanitatis professio humana.**
(On "Ita quidam nimium admirantes sua . . .")

**Narcissus.**

p. 129

**Epicteti paedia**

**radix amara**
(On "Ita sapiens nihil extra se quaerit, seipso contentus")

**Cyrismus Antisthenis**
(On "Ita princeps nihil ignorare debet, multa dissimulare")

**Lud. Gall. XI. Qui nescit dissimulare, nescit regnare.**
(On "Sic ex contrarijs elementis mira . . .")

**Aristoteles. Civitas Resp. constat ex divitibus, pauperib. formosis, deformib. formosis, deformib. bonis, malis iuvenib. senib.**

p. 130

**Minuit praesentia fama**

**princeps**\(\{\text{bonus}\}\)

**Zelus, cum scientia**

p. 131

**fulmen**

**vana ostentatio**
(On "Ut quaedam . . . mollibus parcit et caedentibus.")
**Leo**

p. 132

**placet stilus sine cura accuratus**

p. 133

**Animus facit beatos**

p. 135

(On "Ita ingeniad litteris nata, statim eas arripiunt.")

**Ignea ingenia linguas, et Artes statim arripiunt.**

**Comede solem**

p. 136

(On "Ita philosophis non satis esse debet . . .")

**Sal terrae, et Lux mundi.**

(On "Ut homini semper adest remedium . . . nempe saliva.")

**Saliva, arcanum cabalisticum**

**Hermogenis natura**

p. 137

(On "Agrippae qui vocantur . . .")

**Ricardus noster**

**praepostera**

**Sympathia, et antipathia ingeniorum**

p. 139

**proteus. pandora**

(On "Camelopardasis . . ."
**Versipollos.**
(On "Rhinoceros cornu gerit in naribus . . .")

**Archiloci spiritus.**

**Hoc age, remedium**

**Nettles gently handilyd**

p. 140

**Singula animalia, sua novunt remedia**

arcanum anatomes physiognomicae.

p. 141

**Saliva, et urina, quaedam panacea.**

**Hyæna, vulpe callidior; egregia hypocrita.**
(On "Fibri Pontici genitalia . . .")

**falsum, ut Scalliger putat.**

**Volenti omnia aperta; nolenti clausa.**

**(At res ipsa aedificat maxime.)**

**Omnium horarum homo. Vertumnus.**

p. 142

(On "ita tutior erit, qui ad quamcumque gentem se contulerit . . .")

**Cum fueris Romae:**
(On "Ursus informes gignit catulos . . .")

**negat Scalliger.**

**profundus, et fatalis pragmaticus.**

**facinus inevitabile.**
(On "Ut est regio quae careat venenis, veluti Creta . . .")

**Ireland.

p. 143

(On "Anguis in Syria . . .")

**Inglish against French.

(On "Ita animum ad honesta properantem puella quaeepiam nonnunquam revocat . . .")

**saepe magnos, et summos heroes; Herculem, Agamenonem, Achillem, innumerabiles alios.

p. 144

**polypus

**piscium secreta.

**unio coelestis creatum

**stratagematum ingens vis.

p. 145

**Avium Emblemata

(On "Ut phoenix nunquam est nisi unica . . .")

**Unico Aretino

(On "Aquilarum pennae quoque aliarum avium pennis admixtae, eas devourant:")

**Plinius, Agrippa; Leonis pellis, aliorum animalium pellis.

(On "Vulturis trido futura cadavera praesentiunt, eosque advolant: Ita quidam . . .")

**Semper tibi pendeat hamus.
**Talis, regis ira. Talis Ulisses in Palamedem, in inimicos.**

p. 146
Vive memor, quam sis brevis

p. 147
**Avium axiozela Arcana.**
(On "Ita infidus amicus rebus laetis praesto est. commutata fortuna deserit amicum.")

**Nullus ad amissas ibit amicus opes.**

**Minuit praesentia famem; aliquo egregio usu.**
(On "Lusciniis tantum est canendi ... pereunt in ipso conatu.")

**French dialogs.**

*y* last owt of Plinie.

**Gascoignes philomene**

p. 149
**Multa Animalium Emblemata nobilissima**
(On "Ita adulator deprehenso hominis ingenio ... hoc potissimum eum captat")

**Suo quisque capitur homore/sua complexione**

**Sua cuique externa, internaque forma.**

**Occulta proprietas.**

**Sapiens etiam in minimis magnus; in magnis singularis.**

p. 150
**Apes**

**Optima, ex optimis autoribus dolibanda.**
**Ex Inimicis rapienda utilitatis

p. 151

**Apes

**Suo quodque tempore

**clementia principis

p. 152

**Ironia Aulica

(On "Industrium animal formica, sed non laborat, nisi sibi . . .")

**Formica, non laborat nisi sibi filij huius seculi

(On "Ut cochleae lente . . .")

**Witty and trusty discovery.

p. 153

(On "Veluti si doctor indoctus . . .")

**Facta loquantur

p. 154

**vitis

(On "Ita potentes et eruditi inferiorum egent opera.")

**Nec mihi, nec cuique mortalium, satis amicorum. Sylla.

**princeps crescens.
p. 155
**Vina
(On "Sicuti Maroneum vinum, . . .")
**Arcanum vini multiplicandi

p. 156
**Sua cuique gratia, nec oculos loquitur, nec lingua videt, nec manus ambulat, nec pes tractat.

p. 158
(On "Stolonibus amputatis, omnia . . .")
**contra supervacua studia.

p. 159
Natura, optima dux
(On "Ita qui naturam suam sequitur, semper idem est;")
**Ars, et virtus, Causae Causarum.
**Causa varietas in literatis.
**Certa prosunt: varia delectant.
(On "Ita incommoda parum laedunt assuetos.")
**Mithridatis habitur. Nihil, assuetis durum.
**Ne quid nimis.
**Cura secura.
**Pragmatica Expeditio, com Aulica gratia.

p. 160
(On "Ita fortiores ac firmiores sumus in his, in quibus nos duris casibus exercuit fortuna."
**Duros dura ferciunt: et assuetudini nihil difficile.

p. 161

**arbores.

(On "Ita semel imbutus spiritus succo animus . . ." )

**Christus, oleo laetitiae unctus,

(On "Ita ingenium probum secum habet, unde fiat malius."")

**Quod petis, intus.

**Usus est etiam pessimorum: abusus etiam optimorum.

prudentia, sibi serva reddit omnia. Menander.

p.162

**secretum pro Columbia.

**nec nimium, nec parum: Sed satis.

p. 163

**Lectio moderata. Novitas

**In populari statu, expedit esse popularem: in regio, regium.

**Il legere nutrica lo ingegno

**Omnis innovatio periculosa.

p. 165

**Seria, et efficacia, placent Romanis ingeniiis.

p. 166

**Huo in primis Alciati, et Jovii Emblemata. Similia etiam nobilissima
p. 167

**Huc Mancinelli Speculum de moribus: omnium Similium
Apodosis.
(On "Sicuti vulgo dicunt . . .")

**prides fall.
(On "Ita mortalis cum maxime efferunt sese, veluti Julius
pontifex, tum proximi exitio solent esse.")

**Caesar, cum judicio Acerrimus.

P. 169 (First page of Expositio)

**E'equorum illustriora splendidissimarum Similitudinum
fulmina, quam praestantissimorum oratorum, Ciceronis, et
Demosthenis; divinorum poetarum, Virgiliij, et Homeri?

Praesertim cum ipsis altissimis parabolis spiritus divini:
nihil tonuit, aut fulguravit coelestius.

**Sal terrae, et Lux mundi.

**Nihil similius his Similibus, quam Emblemata Alciati,
Iovij, Ruscelli, Icones Philostratus; Ori Apollinis
Hieroglyphica;
Appendix C

John Clarke, *Formulae Oratoriae*, pp. 170, 171

Secundum Thema Contractum

**Virescìt vulnere Virtus**

1. *Propositio*

   Animus vera virtute imbutus, nullis infortunii cumulis succumbit, sed eo semper insurgit alacrius, quanto deprimitur violentius.

2. *Ratio*

   Nam cum virtus Dei sit progenies, nihil plane juris in eam habent, nullum prorsus impetum aut vim exercunt haec inferiora.

3. *Confirmatio*

   Quippe quibus est a natura vis debilior, indita, quam quae, oriundam coelitus virtutem, etiam cum est pressa opprimat.

4. *Similitudo*

   Ut enim flamma ventilando dilatatur, non extinguitur; ita majores subinde vires, ex vulneribus acquirit suis virtus.

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5. Exemplum

Antaeus olim, uti narrant Poetae, in terram dejectus fortior assurrexit.

6. Exempli accommodatio

Neo quisquam animo vere forti ac virtuoso praeditus, unquam dubitet, quin ipse melior, longe ac virtuosior suis ex miseriis sit emersurus.

7. Testimonium

Adeo verum est quod praecclare Cicero, Virtus inquit, in tempestate saeva quieta est, et lucet in tenebris, et pulsa loco manet tamen, nec alienis un quam sordibus obsolescit.

8. Conclusio

Solius idcirco radiis videtur scriptum, nullis enervari, aut frangi fortunae casibus virtutem, sed ex ipsis vulneribus auctores post modo vires indipisci.

Quo respiciens Virgiliana illa Sibylla, Aeneam oborienteibus bellorum procellis extimescentem, sic hortata est--"Tu ne cede malis, sed contra audentior ito."
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