

THE
CHRISTIANITY OF STOICISM :
OR,
SELECTIONS.
FROM
ARRIAN'S DISCOURSES
OF
EPICTETUS.

TRANSLATED BY MRS. CARTER, WITH HER NOTES:

TO WHICH ARE PREFIXED

The Contents of the Enchiridion; Chronological and Al-
phabetical Tables of ancient Philosophers, and a
Vindication of the Stoic Philosophy from
some common misrepresentations
of its principles.

BY THE BISHOP OF ST. DAVID'S.

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THE
GOLDEN VERSES
OF
THE PYTHAGOREANS.

ΤΑ ΤΩΝ ΠΤΘΑΓΟΡΕΙΩΝ

ΕΠΗ ΧΡΤΣΑ.

Αθανάτους μὲν πρῶτα Θεοὺς, νομφ ὡς διακτάται,
Τίμα· καὶ σεβοῦ Ὀρκόν· ἐπειθ' Ἡρώας ἀγαυοὺς·
Τοὺς τε καταχθονίους σεβε Δαιμόνας ἐννομα ρέζων.
Τοὺς τε γονὰς τίμα, τοὺς τ' ἀγχιστ' ἐκγεγαυτάς.
Τῶν δ' ἀλλῶν ἀρετῇ ποιεὺ Φίλον ὅστις ἀριστός. 5
Πράσει δ' ἀκε λόγοις, ἐργοῖσι τ' ἐπιφελίμοισι.

PARAPHRASE.

Let your great principle be, respect for the *religion* of your country, the religion by *law* established; and, therefore, in the first place, honour the immortal Gods, as it is ordained by law; and strictly observed thy oath. In the next place, honour the illustrious heroes and demi-gods; and, lastly, the spirits of good men deceased, doing as you are required by law.

4. Honour your parents and nearest relatives. But of others choose the best for your friend. Yield to mild words, and kind actions. And be not alienated

**THE GOLDEN VERSES OF THE
PYTHAGOREANS.**

TRANSLATED BY N. ROWE.

- 1 **FIRST** to the Gods thy humble homage pay ;
The greatest this, and first of laws, obey :
- 2 **Perform thy vows.** observe thy plighted troth,
And let Religion bind thee to thy oath.
The heroes next demand thy just regard,
Renown'd on earth, and to the stars preferr'd,
To light and endless life, their virtue's sure reward.
- 3 **Due rights perform** and honours to the dead,
To ev'ry wise, to ev'ry pious shade.
- 4 **With lowly duty** to thy parents bow,
And grace and favour to thy kindred show :
- 5 **For what concerns** the rest of human kind,
Choose out the man to virtue best inclined ;
Him to thy arms receive, him to thy bosom bind.
Possess of such a friend, preserve him still ;
Nor thwart his counsels with thy stubborn will ;

Μηδ' εχθαιρε Φιλον σου ἀμαρταδος εἰνεκα μικρης,
 Οφρα δυνα' δυναμις γαρ αναγκης εγγυθι ναια.
 Ταυτα μεν οὕτως ισθι· κραταν δ' αθιζοο τανδε·
 Γαστρος μεν πρωτιστα, και ὑπνου, λαγυνης τε, 10
 Και θυμου. Πρηξας δ' αισχροο ποτε μητε μετ' αλλου,
 Μητ' ιδιη' παντων δε μαλιστ' αισχυνοο σ' αυτον.
 Ειτα δικαιοσυνην ασκαν ερωψ τε, λογωψ τε.
 Μηδ' αλογιστως σ' αυτον εχων περι μηδεν εβιζε·
 Αλλα γυνθι μεν ὡς θαυεειν πεκρωται ἀπασι· 15
 Χρηματα δ' αλλοτε μεν κτασθαι Φιγα, αλλοτ' ολεσθαι.

 PARAPHRASE.

from your friend for a trifling fault, if possible; (and remember that) what is necessary, is almost always possible. These are the primary *active* duties.

9. The duties of *temperance* are these: to subdue the sensual appetite, and the irascible passions, by abstaining from gluttony, and restraining your sleep, and lust, and anger. Do nothing base either with others, or alone. But above all things reverence yourself.

13. In the next place, exercise *justice* in deed and word; and accustom yourself to do nothing *inconsiderately*. Learn *fortitude* by reflecting, that all men are doomed to die; and that riches are very precarious,

- 6 Pliant to all his admonitions prove,
And yield to all his offices of love :
- 7 Him from thy heart, so true, so justly dear,
Let no rash word nor light offences tear ;
- 8 Bear all thou canst, still with his feeling strive,
And to the utmost still, and still forgive ;
For strong necessity alone explores
The secret vigour of our latent pow'rs,
Rouses and urges on the lazy heart.
Force, to itself unknown before, t'exert.
9. By use thy stronger appetites assuage,
- 10 Thy gluttony, thy sloth, thy lust, thy rage :
- 11 From each dishonest act of shame forbear ;
Of others, and thyself, alike beware.
- 12 Let rev'rence of thyself thy thought control,
And guard the sacred temple of thy soul.
- 13 Let justice o'er thy word and deed preside,
- 14 And reason ev'n thy meanest actions guide :
- 15 For know that Death is man's appointed doom,
Know that the day of great account will come,
When thy past life shall strictly be survey'd,
Each word, each deed, be in the balance laid,
And all the good and all the ill most justly be repaid.
- 16 For wealth, the perishing, uncertain good,
Ebbing and flowing like the fickle flood,
That knows no sure, no fix'd abiding place,
But wand'ring loves from hand to hand to pass ;
Revolves the getter's joy and loser's pain,
And thing if it be worth thy while to gain.

Οσα τε δαιμονιοσι τυχαις βροτοι αλγε' εχουσι,
 Ων αν μοιραν εχης, κραως Φερε, μηδ' αγνηκνικτα.
 Ιαθαι δε κρεκα καθοσον δυνα· Ωδε δε Φρικτευ'
 Ου πανυ τοις αγαθοις τούτων κυλυ μοιρα διδωσι. 20
 Πολλοι δ' ανθρωποισι λογοι θαλοι τε και εσθλοι
 Προσκιπτουσ', ων μητ' εκπλησσει, μητ' αρ' εασης
 Ειργεοθαι σ' αυτον· Ψευδος δ' ην περ τι λεγεται,
 Πραως αχ'. Ο δε τοι ερεω, επι παντι τελασθω'
 Μηδας μητε λογωσε κραιπη, μητε τι εργω 25
 Πρηξαι, μηδ' ακαν, ο, τι τοι μη βελτερον εστι.

 PARAPHRASE.

sometimes possessed and sometimes lost. Whatever evils happen to you by divine appointment, bear your lot meekly and patiently; but remedy them, as far as you can, and consider thus with yourself: "Fate does not send many misfortunes to persons eminently good."

21. In your intercourse with men, you will hear much discourse that is good, and much that is bad. But you must not on this account be disturbed or disgusted with society. And even the falsehoods and calumnies, that you may hear, you must learn to bear with temper. But what I am now going to advise, observe on all occasions.

25. Let no man seduce you, either by word or deed, to do or say what is not right. And before you under-

- 17 Of all those sorrows that attend mankind,
 18 With patience bear the lot to thee assign'd;
 Nor think it chance, nor murmur at the load;
 For know what man calls fortune is from God.
 19 In what thou may'st from wisdom seek relief,
 And let her healing hand assuage the grief,
 Yet still whate'er the righteous doom ordains,
 What cause soever multiplies thy pains,
 Let not those pains as ills be understood;
 20 For God delights not to afflict the good.
- 21 The reas'ning art to various ends apply'd,
 Is oft a sure, but oft an erring guide.
 22 Thy judgement therefore sound and cool preserve,
 Nor lightly from thy resolution swerve,
 The dazzling pomp of words does oft deceive,
 And sweet persuasion wins the easy to believe.
- 23 When fools and liars labour to persuade,
 Be dumb, and let the babblers vainly plead.
- 24 This above all, this precept chiefly learn,
 This nearly does, and first, thyself concern;
 25 Let not example, let no soothing tongue,
 Prevail upon thee with a Siren's song,
 26 To do thy soul's immortal essence wrong.
 Of good and ill by words or deeds express,
 Choose forthyself, and always choose the best.

Βουλευου δε προ εργου, όπως μη μωρα κεληται·
 (Δαλου τοι κρησσεν τε λεγαν τ' ανοητα προς ανδρος)
 Αλλα ταδ' εκτελειειν, & σε μη μετεκατ' ανηση.
 Πρησσε δε μηδεν των μη πιστασαι, αλλα διδασκευ 30
 Οσσα χρεων, και τερκνοεατον βιον ωδε διαξας.
 Ουδ' υγιαιης της περι σωμ' αμολαιαν εχων χρεην·
 Αλλα ποτου τε μετρον, και σιτου, γυμνασιων τε
 Ποιασθαι μετρον δε λεγω τοδ' ο μη σ' ανησα.

PARAPHRASE.

take any thing consider it well, that you may not be
 guilty of any folly; (for he is a miserable man, who
 does or says senseless and inconsiderate things;) and
 let your actions be such, that you may not repent of
 them hereafter. Attempt nothing, of which you are
 ignorant; but learn whatever is necessary; and you
 will pass a happy life.

32 But while you thus attend to the cultivation of
 your mind, you must not neglect the health of your
 body; but be moderate in what you drink and eat, and
 in your exercise; I call that a moderate use of these
 things, which will do you no injury.

- 27 Let wary thought each enterprize forerun,
 And ponder on thy task before begun.
 Lest folly should the wretched work deface,
 And mock thy fruitless labours with disgrace.
- 28 Fools huddle on and always are in haste,
 Act without thought, and thoughtless words they
 waste.
- 29 But thou, in all thou dost, with early cares
 Strive to prevent at first a fate like their's ;
 That sorrow on the end may never wait,
 Nor sharp repentance make thee wise too late.
- 30 Beware thy meddling hand in ought to try,
 That does beyond thy reach of knowledge lie ;
 But seek to know, and bend thy serious thought
- 31 To search the profitable knowledge out.
 So joys on joys for ever shall increase,
 Wisdom shall crown thy labours, and shall bless
 Thy life with pleasure, and thy end with peace.
- 32 Nor let the body want its part, but share
 A just proportion of thy tender care :
 For health and welfare prudently provide,
 And let its lawful wants be all supplied.
- 33 Let sober draughts refresh, and wholesome fare
 Decaying Nature's wasted force repair ;
 And sprightly exercise the duller spirits cheer.
- 34 In all things still which to this care belong,
 Observe this rule, to guard thy soul from wroug.

Ειδίζου δε διαίταν εχσν καθαρον, αβρυκτον. 35
 Και κεΦυλαξο γε ταυτα ποιαν, όποσα Φθονον ιοχα.
 Μη δαπαναν παρα καιρον, όποια καλων αδαημων
 Μηδ ανελευθερος ισθι' μετρον δ' επι πασιν αριστον.
 Πρησσε δε τνωθ', α σε μη βλαψη' λογισαι δε προ εργου.
 Μηδ ύπνον μαλακοισιν επ' ομμασι προσδεξασθαι, 40
 Πριν των ήμερινων εργων λογισασθαι έκαστον
 Πη παρεβην ; τι δ' ερεξα ; τι μοι δεον ουκ ετελεσθη ;

 PARAPHRASE.

35 Accustom yourself to a neat, and not luxurious mode of life ; and be careful to avoid the extremes, which excite envy or censure. Be not guilty of unbecoming profusion, like one, who is ignorant of the value of things excellent ; nor be illiberally penurious.

39. Do nothing, of which you may repent ; and reflect before you act.

40. Let not sleep close your eyes, till you have thrice reviewed the actions of the past day. In what have I

- 35 By virtuous use thy life and manners frame,
Manly and simply pure, and free from blame.
- 36 Provoke not Envy's deadly rage, but fly
The glancing curse of her malicious eye.
- 37 Seek not in needless luxury to waste
Thy wealth and substance, with a spendthrift's
haste;
- 38 Yet flying these, be watchful, lest thy mind,
Prone to extremes, an equal danger find,
And be to sordid avarice inclined.
Distant alike from each, to neither lean,
But ever happy keep the GOLDEN MEAN.
- 39 Be careful still to guard thy soul from wrong,
And let thy thought prevent thy hand and tongue.
- 40 Let not the stealing God of Sleep surprise,
Nor creep in slumbers on thy weary eyes,
- 41 Ere every action of the former day
Strictly thou dost and righteously survey.
With reverence at thy own tribunal stand,
And answer justly to thy own demand.
- 42 Where have I been? In what have I transgress'd?
What good or ill has this day's life express'd?
Where have I fail'd in what I ought to do?
In what to God, to man, or to myself I owe?

Αρξάμενος δ' ἀπο πρώτου ἐπιξίθι· καὶ μετεπέστη
 Δάνα μὲν ἐκπρήξας ἐπικλησθεῖ· χρήστα δέ, τέρπει.
 Ταῦτα πονα' ταυτ' ἐμμελετα' τούτων χρεῖ εἶραν σε· 45
 Ταῦτα σε τῆς θεῆς ἀρετῆς ἀς ἰχνα θῆσα,
 Ναι μὰ τον ἀμετέρα ψυχὰ παραδόντα τετρακτύν,
 Πάσαν ἀενάου Φύσεως. Ἄλλ' ἐρχεῖ ἐπ' ἔργον
 Θεοῖσιν ἐπευξάμενος τελεσθαι. Τούτων δέ πρατήσας
 Γνωσεῖαι ἀθανάτων τε Θεῶν θνητῶν τ' ἀνθρώπων 50
 Συστάσῃ, ἢ τε ἕκαστα διερχεται, ἢ τε κρατάσαι.

 PARAPHRASE.

transgressed? What have I done? What duty have I left undone? If you have done any wrong, take blame to yourself; in any good, rejoice.

45. Let these principles of exercise be your study; meditate on these things; on these set your affections; these will conduct you in the path of divine virtue; of this you may be assured on his authority, * who first instructed us in the knowledge of the mysterious Four, the fountain of eternal nature.

48. But let your endeavours be accompanied with prayer to the gods to perfect you in duty and knowledge. If you succeed in your endeavours, you shall know the constitution of the universe, the relation in which gods and men stand to each other; the extent

* Αυτός εἶμι.

- 43 Inquire severe whate'er from first to last,
From morning's dawn 'till ev'ning's gloom has
past.
- 44 If evil were thy deeds, repenting mourn,
And let thy soul with strong remorse be torn.
If good, the good with peace of mind repay,
And to thy secret self with pleasure say,
Rejoice, my heart, for all went well to-day.
- 45 These thoughts and chiefly these thy mind should
move,
Employ thy study, and engage thy love.
- 46 These are the rules which will to virtue lead,
And teach thy feet her heavenly paths to tread.
- 47 This by his name I swear, whose sacred lore
First to mankind explain'd the mystic FOUR,
Source of eternal nature and Almighty pow'r.
- 48 In all thou dost first let thy prayers ascend,
And to the Gods thy labours first commend,
From them implore success, and hope a prosp'rous
end.
- 49 So shall thy abler mind be taught to soar,
And wisdom in her secret ways explore ;
- 50 To range through heav'n above and earth below,
Immortal Gods, and mortal men to know.
- 51 So shalt thou learn what power does all control,
What bounds the parts, and what unites the whole :

Γνωσὴ δ' ἢ θεμὶς ἐστὶ, Φύσιν περὶ πάντος ὁμοῖον,
 Ὡστε σε μῆτε κελπτ' ἐλπίζαν, μῆτε τι λήθαν.
 Γνωσὴ δ' ἀνθρώπους αὐθαιρέτα κῆματ' ἐχόντας
 Τλημόνας, οἱ τ' ἀγαθῶν πέλας οὐτῶν οὐτ' ἐσθρῶσιν,
 Θυτε κλυουσι' λυσὶν δὲ κακῶν παυροὶ συνίσασι. 56
 Τοιῆ μοῖρα βροτῶν βλαπτα Φρένας' ὡς δὲ κυλῖνδροι
 Ἄλλοτ' ἐκ' ἄλλα φέρονται ἀπερονα κῆματ' ἐχόντες·
 Λυγρὴ γὰρ συνοκαδὸς ἐρὶς βλαπτοῦσα λελήθε
 Συμφυτὸς ἦν οὐ δα προσαγαν, ἀκοντα δὲ φευγαν' 60

 PARAPHRASE.

and boundaries of all things; and shall perceive the regularity and analogy, which pervade the whole: so that you shall not ignorantly place your affections on things hopeless and unattainable.

54. You shall know too, that men are involved in evils of their own choice. Unhappy mortals! who neither see nor know the blessings, with which they are surrounded. And few are they who are able to deliver themselves from the evils, which beset them. (57.) Such is the fate that oppresses them. They are carried on from one thing to another, without rule or direction, like Fortune on her cylinder, through an endless succession of calamities. For their minds are insensibly perverted by an inborn principle of contention, which it should be their concern not to excite, but to avoid.

- 52 And rightly judge, in all this wond'rous frame,
 How universal Nature is the same ;
- 53 So shalt thou ne'er thy vain affections place
 On hopes of what shall never come to pass.
- 54 Man, wretched man, thou shalt be taught to
 know,
 Who bears within himself the inborn cause of woe.
- 55 Unhappy race! that never yet could tell,
 How near their good and happiness they dwell.
 Deprived of sense, they neither hear nor see ;
- 56 Fetter'd in vice, they seek not to be free,
 But stupid, to their own sad fate agree :
- 57 Like pond'rous rolling-stones, oppress'd with ill,
 58 The weight that loads 'em makes 'em roll on still,
 Bereft of choice and freedom of the will.
- 59 For native strife in every bosom reigns,
 And secretly an impious war maintains :
- 60 Provoke not THIS, but let the passion cease,
 And every yielding passion sue for peace.

Ζεῦ πατερ. ἢ πολλῶν γε κακῶν λύσας ἄπικτας,
 Εἰ πᾶσιν δαξᾶις οἴῃ τῷ δαίμονι χρωταί.
 Ἄλλα σὺ θαρσαῖ ἐκαῖ θρον γενος ἐστὶ βροτοῖσιν,
 Οἷς ἱερά προΦερουσα Φυσις δακνυσὶν ἕκαστα.
 Ὡν αἰ σοὶ τι μετεστί, κρατήσας ὧν σε κέλευω, 65
 Ἐξακεσας ψυχὴν δε πονων ἀπο τῶνδε σαμσας.
 Ἄλλ' εἰργου βρωτῶν, ὧν εἰπομεν, ἐν τε καθαρμοῖς,
 Ἐν τε λύσει ψυχῆς κρινῶν· καὶ Φραζεῦ ἕκαστα,
 Ἡνιοχὸν γνωμὴν στησας καθυτερθεν ἀριστήν,
 Ἡν δ' ἀπολειψας σῶμα ἐς αἰθερ' ἐλευθερον ελθῆς, 70
 Ἐσσεαι ἀθάνατος, θεὸς ἀμβροτος, οὐκ ἐτι θνήστος.

 PARAPHRASE.

61. O! Father Jupiter! from innumerable evils thou wouldst free mankind, if thou wouldst teach them to know their own genius and nature.

63. But let this console you, that men are of divine origin, to whom nature readily imparts such knowledge as is sufficient, if you partake of it, to accomplish all that I enjoin you, and to deliver you from the troubles which commonly afflict mankind.

67. But remember to abstain from those meats which are prohibited in institutes relative to expiations, and to abstraction of the mind from the body. And deliberately weigh these things under the supreme direction of reason. And when you leave the body and take your flight to heaven, you shall be immortal, divine, and no longer subject to death.

61 Wouldst thou, great *Jove*, thou father of man-
kind,

62 Reveal the *Demon* for that task assign'd,
The wretched race an end of woes would find.

63 And yet be bold, O man, divine thou art,
And of the God's celestial essence part.

64 Nor sacred Nature is from thee conceal'd,
But to thy race her mystic rule's reveal'd.

65 These if to know thou happily attain,
Soon shalt thou perfect be in all that I ordain.

66 Thy wounded soul to health thou shalt restore,
And free from ev'ry pain she felt before.

67 Abstain, I warn, from meats unclean and foul
So keep thy body pure so free thy soul;

68 So rightly judge; thy reason so maintain;

69 Reason which heav'n did for thy guide ordain,
Let that best reason ever hold the rein.

70 Then if this mortal body thou forsake,
And thy glad flight to the pure æther take,

71 Among the Gods exalted thou shalt shine,
Immortal, incorruptible, divine:

The tyrant Death securely shalt thou brave,
And scorn the dark dominion of the Grave.

AUREA PYTHAGOREORUM CARMINA.

LATINE REDDITA.*

IMMORTALES primum Deos, sicuti lege dispositi sunt,
Honora: et cola Jusjurandum; deinde Heroes illus-
tres;

Cole etiam terrenos Dæmonas legitima faciens.

Honore etiam Parentes prosequere, et eos qui proximè
cognati sunt.

Ex aliis verò pro ratione virtutis amicum facias, quis-
quis sit optimus. 5

Lenibus verbis obtemperes, atque utilibus factis.

Neque oderis amicum tuum propter leve peccatum,

Quantum possibile; potestas enim prope necessitatem
habitat.

Ista quidem ita scias: sed his semper imperes;

Ventri primum, et somno, dein libidini 10

Iraque. Nihil vero turpe unquam committe, neque
alio presente,

Neque privatim: sed maximè omnium teipsum varere.

* Ex Editione Londinensi, 1742.

Deinde justitiam exerce factis atque verbis.

Nec ulla in re te sine ratione gerere assuescas :

Sed nôris esse in fatis omnes morituros ; 15

Divitias autem aliquando quidem possideri solere, aliquando perire.

Quibuscumque porro infortuniis divinitus anguntur homines,

Sortem tuam patienter et sine indignatione feras.

Remedium vero decet afferre, quantum possis; et tecum reputes ;

Fatum non immittere, bonis plurima infortunia. 20

Multi vero inter homines tam mali quam boni sermones

Incidunt, quibus nec percellaris, nec ab iis sinas.

Telpsum excludi : si quid autem falsi dicatur,

Leviter cede. Quod verò tibi nunc dicam, semper observetur ;

Nemo te aut verbis aut factis adducat, ut quicquam

Facias aut dicas, quod tibi non sit commodum. 26

Consilium verò adhibe priusquam res geratur, ne stulta fiant ;

(Homini enim miseri est ea facere et dicere quae stulta sunt)

Atque ea tantum agas, quae tibi postea non sint molesta.

Nihil facias eorum, quae nescis, sed discito 30

Quaecumque officium postulat ; atque ita vitam transiges jucundissimam.

Neque cura valetudinalis est negligenda ;

Sed modus in potu, cibo, et exercitiis

Adhibendus : modum autem voce hunc, qui tibi dolere non pariet.

Mundo verò virtuti uti assuescas, non delicato. 35

Et cave facias ea, quæ invidia sunt obnoxia.

Nec sumptus importune effundas, ut qui honesti ignarus est ;

Neque sis illiberalis : modus enim in omnibus erit optimus.

Fac ea, quæ tibi non noceant ; et delibera priusquam facias.

Nec molles oculi somnum prius admittant, 40

Quàm singula diurna opera recensueris :

Quæ sum transgressus ? quid feci ? quid omisi quod fieri debuit ?

A primo incipiens singula per curras ; et postea,

Malis admissis, te ipsum coargue ; bonis autem, lætare.

In his tibi elaborandum est ; hæc meditare ; hæc amanda sunt : 45

Hæc te in divinæ virtutis viâ sistent.

Per eum certè qui nobis quaternarium tradidit,

Fonstem perennis naturæ. Sed operi te accinge

Faustum a Diis precatus exitum. Si verum ista teneas,

Cognosces et immortalium Deorum et hominum mortalium

Constitutionem, quatenus singula differant, et quatenus
conveniunt.

Cognosces etiam, quatenus fas est, naturam in universo
similem ;

Ut nec speres quæ speranda non sunt, nec te quicquam
lateat.

Cognosces autem homines malis ultro accersitis obrui
Miseros, qui bona cùm prope sint nec vident, 55
Nec audiunt : paucique nōrunt sese malis expedire.
Tale fatum lædit mortalium mentes ; illi vero cylin-
drorum instar

Huc illuc volvuntur, infinitis malis oppressi.
Gravis enim comes latentēr nocet contentio
Congenita ; quam provocare non decet, sed cedendo
evitare. 60

Jupiter Pater, multis certé malis omnes liberares,
So omnibus indicares quali Genio utantur.
Tu autem bono sis animo ; cùm divinum genus sit mor-
talibus,

Quibus Sacra Natura singula pandens ostendit.
Quorum si fueris particeps, mea tenebis jassa, 65
Remedioque adhibito istis ærumnis liberabis animum.
Abstine verò cibis iis, quos diximus, cùm in purgatio-
nibus,

Tum in solutione animi dijudicans : Et considera sin-
gula,

Ratione, optimo aurigâ superiori in loco constituta.
Quod si, relicto corpore, ad liberum æthera commi-
gres, 70
Eris immortalis Deus, incorruptibilis, nec amplius
morti obnoxius.

NOTE

TO THE GOLDEN VERSES, P. 104.

Ver. 1. νόμος διακείται] *Ut lege constitutum est.*
Religion was in all countries guarded by the *lex civitatis*. The charge alleged against Socrates, was that he did not observe this public law. Ἀδικῶς Σωκράτης, οἷς μὲν ἢ πόλις ΝΟΜΙΖΕΙ, νομομῶν (Xenoph. Mem. initio.) That this public law was the meaning of νόμος in the text, is evident, not only from the third verse, ἵππομα ρεζῶν, but from the general sense of antiquity, Πολλὴ ἀναγκὴ ΣΕΒΕΙΝ τοὺς ΠΑΤΡΙΟΥΣ Θεοὺς τοῖς οἰκοῦσι ΝΟΜΙΜΟΙΣ. (Dionysius Hal. 11, 19.) Τοῦ μὲν Θεοῦ κτήνη κτήνη αὐτοῦσι σέβου κατὰ τὰ ποτήρια καὶ τοὺς ἄλλους ἀναγκαζέ τιμαί. (Dio Cassius) Νῆμῳ δ' ἐπὶ τούτῳ τοῖς ἄντοῖς (Atdeniensibus) καὶ τιμῶρα κατὰ τῶν ζῶν ἐισαγομένη Θεῶν κριστεῖ θάνατος. (Josephus c. Apion. 11, 37.) Of the common reading, νόμῳ διακείται, there could have been no question, if Hierocles in his commentary on the passage had not read διακείται, instead of διακείται, and interpreted νόμος not of the public law, but of the law of the universe, the divine law by which the universe was constituted. The reason however of this deviation from the literal meaning of the passage is obvious. The *public law* of Pythagoras's time was not the public law of the fifth century, in which Hierocles lived. The worship of the ἈΘΑΝΑΤΟΙ ΘΕΟΙ, which was the law of the former period, was abolished in the latter. The old law of the Empire was extinct, and a new law was introduced, which Hierocles, as a *Heathen* Philosopher, did not acknowledge. He therefore gave this passage a mystical interpretation.

Καὸδας is a term very commonly applied to *positivæ* laws, as may be seen in the observations of Elsner, Raphaelius, Alberti, Wetstein, and others, on 1 Tim. i. 9, and Marcellius's note on our passage. The compound term *δικαιοκαὸδας* is used by Hesiod with a similar construction to our text. Ὀς γὰρ εἰδέντες, *Ita enim ipsi constitutum erat.* (Herculis Scut. ve. 20.)

NOTES

TO THE HYMN OF CLEANTHES, P. 186—188.

The poetical and moral excellencies of this celebrated Hymn are noticed by WEST in the first Note to his Translation; and are detailed more at large by LOWRY, in his Pœlections, (xxix, p. 338,) and by RHODE in his *Pœctarum veterum Sapientia Gnomica*, (p. 287—292. Havniæ, 1800.)

Ver. 3. Σε γὰρ καὶ κασι δαμῖς θητοῖσι προσώδω] Vulgo *κασι* without *καὶ*. Scaliger, to supply the metre, proposed to read *τατῖσσι*, which Brunck adopted. Mosheim edited *γὰρ καὶ τασι*. In the absence of all MS. authority, I should prefer *γὰρ τοι, τοι* being a common associate of *γὰρ* in *γὰρ τοι τοι γὰρ τοιγαυτοῦ, τοιγαυτοῦ*. Examples in the poets as well as prose writers may be seen in Hoogeveen's *Doctrina Particularum*.

Ver. 4. ἰης μῦθημα] Vulgo *ἦχου μῦθημα*, contrary to metre. Instead of *ἦχου* Scaliger conjectured *ἔχου* Brunck *ἰης*, which he inserted in the text; and so Heeren in his edition of the *Eclogæ Physica* of Stobæus. *ἰς* is an ancient term for *φωνή*, voice or speech. *ἦχου* is therefore a synonymn, and was, probably, a gloss of *ἰης*, and as such crept into the text. Hesychi.

us: *ης, φωνη, βοη.* Morrell in his *Thesaurus*: *Is. Syn. Πηχος, φωνη, βοη.* *Μουσις* in the next verse serves to determine both the sense and reading in this.

Ver. 5. *Μουσις*] So Heerin in his *Stobæus* from eod. V. and before him, the editor of *Daniel secundum Septuag. Romæ 1773*. Man *alone* possesses the faculty of articulate speech. Vulgo *μουσις*. And so it is translated by Duport, West, Bougainville. Pompei, the Italian Translator, follows both the new readings, *ης* and *μουσις*.

—————Solo wor, fra quanti

Vivon mortali e muevon su la terra,

Lo imatur de la voce abbiam sortito.

The reading of *ης* appears to be confirmed by the sixth verse. *Τη σι καθύμνησιν, και ου πρωτος και αιων :* "I will *therefore* [with *this* faculty] celebrate thee with *hymns* and will ever *sing* thy power."

Ver. 7. *Σω δη*] So corrected by Scaliger. Vulgo *δη*.

Ver. 9. *ει χειρις*] So Brunck Vulgo *εις*.

Ver. 11. *φουσις τα απαντ' ερηγη*] Vulgo *want' ερηγασιν*, a verb plural after a neuter noun. A critic in the *Monthly Review*, (Jan. 1798) conjectured *φουσις want' ερηγησι*. Another reading has occurred to me, which I have ventured to introduce into the text, as a slighter alteration of the text: *φουσις τα απαντ' ερηγη*—*ερηγη* in the preterite form, as in the common text, and without the elision of *τα* before *τα απαντ'*, like *τα ανεστη* in v. 19. and *τελειηται ανεστητα*. Ver. 10.

Ver. 13. *μεγαλοι μικροι τε φασσι* So Brunck] Vulgo *μεγαλων μικροισι φασσι*.

Ver. 13. Ὡς τῶσδε.] So Heeren from Codices V.A. Vulgo Ὡς τῶσδε. This verse should be separated from the following not by a colon, but a comma. Ὡς τῶσδε γιγνώσκει—“Being thus so mighty a sovereign over the universe, Οὐδὲ τι γιγνώσκει—Nothing happens upon earth without Thee, O God—Οὐδὲ τι is as οὐδὲ τίς or οὐδὲ τίς, nihil: the particle δὲ having not a copulative, but an intensive signification; nor is there any hiatus, as Brunck supposed.

Ver. 18. Ἀλλὰ οὐ καὶ τὰ περισσὰ πιστάσθαι ἀρτία δυνάμι.] This verse was first published from MS. by the editor of Daniel secundum sept. before mentioned.

V. 20. ἰσχυρῶς] So Brunck Vulgo παρρη.

V. 21. ἰσχυρῶς] So Brunck Vulgo ἰσχυρῶς.

V. 32. Ἀδελφῶν ἑσῶν] Frons is Brunck's correction. Vulgo ἑσῶν, claudicante metro. Scaliger proposed to read μὲν ἑσῶν: Dr. Butler δὲ ἑσῶν, which is a preferable reading.

Ver. 37. Ἀλλὰ τί] So Brunck Vulgo ἀλλοτε.