



The Works Of Alexander Pope Esq.

In Nine Volumes Complete. With His Last Corrections, Additions, And Improvements; As they were delivered to the Editor a little before his Death

Containing His Satires &c.

Pope, Alexander

London, 1751

The First Book of the Epistles of Horace, Ep. I.

Nutzungsbedingungen

[urn:nbn:de:hbz:466:1-56609](https://nbn-resolving.org/urn:nbn:de:hbz:466:1-56609)

THE
FIRST EPISTLE
OF THE
FIRST BOOK
OF
HORACE.

VOL. IV.

* H 2

E P I S T O L A I.

P R I M A dicte mihi, summa dicende camena,
^b Spectatum satis, et donatum jam rude, quaeris,
 Maecenas, iterum antiquo me includere ludo.
 Non eadem est aetas, non mens. ^c Veianius, armis
^d Herculis ad postem fixis, latet abditus agro ;
 Ne populum ^e extrema toties exoret arena.
^f Est mihi purgatam crebro qui perfonet aurem ;
 Solve ^g senescentem mature sanus equum, ne
 Peccet ad extremum ridendus, et ilia ducat.

NOTES.

VER. 3. *Sabbath of my days?*] i. e. The 49th year, the age of the Author.

VER. 8. *Hang their old Trophies o'er the Garden gates,*] An

E P I S T L E I.

TO L. BOLINGBROKE.

S T. JOHN, whose love indulg'd my labours past,
Matures my present, and shall bound my last!
Why^b will you break the Sabbath of my days?
Now sick alike of Envy and of Praise.

Public too long, ah let me hide my Age! 5

See Modest^c Cibber now has left the Stage:

Our Gen'als now, ^d retir'd to their Estates,

Hang their old Trophies o'er the Garden gates,

In Life's cool Ev'ning fariate of Applause,

Nor^e fond of bleeding, ev'n in BRUNSWICK's cause.

^f A Voice there is, that whispers in my ear, 11

('Tis Reason's voice, which sometimes one can hear)

" Friend Pope! be prudent, let your^g Muse take

" breath,

" And never gallop Pegasus to death;

NOTES.

occasional stroke of Satire on ill-placed ornaments. He has more openly ridiculed them in his *Epistle on Taste*.

" Load some vain Church with old theatric state,

" Turn *Arcs of Triumph* to a garden gate.

VER. 10. *ev'n in Brunswick's cause.*] In the former Editions it was, *Britain's cause.* But the terms are synonymous.

Nunc itaque et ^h versus, et *caetera ludicra* pono :

Quid ⁱ verum atque *decens*, curo et rogo, et *omnis* in
hoc sum :

^k Condo, et compono, quae mox depromere possim.

Ac ne forte roges, ^l quo me *duce*, quo *Lare* tuter :

Nullius addictus jurare in verba magistri,

^m Quo me cunque rapit tempestas, deferor *hospes*.

Nunc *agilis* fio, et merfor ⁿ *civilibus undis*,

Virtutis verae custos, ^o *rigidusque satelles* :

NOTES.

VER. 16. *You limp, like Blackmore on a Lord Mayor's horse.*]
The fame of this heavy Poet, however problematical elsewhere,
was universally received in the City of London. His versifica-
tion is here exactly described : stiff, and not strong ; stately and
yet dull, like the sober and slow-paced Animal generally em-
ployed to mount the Lord Mayor : and therefore here humour-
ously opposed to Pegasus. P.

VER. 26. *And house with Montagne now, and now with
Locke,*] *i. e.* Chuse either an *active* or a *contemplative* life, as is

“ Left stiff, and stately, void of fire or force, 15
 “ You limp, like Blackmore on a Lord Mayor’s
 “ horse.”

Farewell then ^h Verse, and Love, and ev’ry Toy,
 The Rhymes and Rattles of the Man or Boy ;
 What ⁱ right, what true, what fit we justly call,
 Let this be all my care — for this is All: 20
 To lay this ^k harvest up, and hoard with haste
 What ev’ry day will want, and most, the last.

But ask not, to what ^l Doctors I apply ?
 Sworn to no Master, of no Sect am I :
 As drives the ^m storm, at any door I knock : 25
 And house with Montagne now, or now with Locke.
 Sometimes a ⁿ Patriot, active in debate,
 Mix with the World, and battle for the State,
 Free as young Lyttelton, her Cause pursue,
 Still true to Virtue, ^o and as warm as true : 30

NOTES.

most fitted to the season and circumstances.—For he regarded these Writers as the best Schools to form a man for the world ; or to give him a knowledge of himself : *Montagne* excelling in his observations on social and civil life ; and *Locke*, in developing the faculties, and explaining the operations of the human mind.

VER. 30. *Still true to Virtue*—with *Aristippus*, or *St. Paul*,] It was the Poet’s purpose in this place, to give us the picture of his own mind ; not that of Horace’s, who tells us, he sometimes went with *Zeno*, and sometimes with *Aristippus* ; the

Nunc in * Aristippi ^p *furtim* praecepta *relabor*,
Et mihi res, non me rebus, subjungere conor.

^q Ut nox longa, quibus mentitur amica ; diesque
Lenta videtur *opus debentibus* : ut piger annus
Pupillis, quos dura premit custodia matrum :
Sic mihi tarda^r fluunt *ingrataque* tempora, quae spem
Confiliumque *morantur* agendi gnaviter ^s id, quod
Aeque *pauperibus* prodest, *locupletibus* aeque,
Aeque neglectum *pueris, senibusque* nocebit.

* Omnis Aristippum decuit color, et status, et res. P.

NOTES.

extremes of whose different systems Tully thus justly censures :
“ Ut quoniam *Aristippus*, quasi animum nullum habeamus, cor-
“ pus solum tuetur ; *Zeno*, quasi corporis fimus expertes, ani-
“ mum solum complectitur.” But neither truth nor decency
would suffer our Poet to say, that, to suit himself to the times,
he went into either of these follies. To shew us, therefore, he
took no more from the Stoics than their sincerity and warmth
for the interests of Virtue, he compares himself to a friend, in
whom he observed that warmth. And by joining St. *Paul* with
Aristippus he would insinuate, that he took no more from the
Cyrenaic sect than a charitable compliance to occasions, for the
benefit of his neighbour. Thus in serving himself of his friend
to temper the rigidity of one sect of philosophy, while the Apo-
stle is employed to rectify the looseness of the other, he brings
Mr. *Lyttelton* and St. *Paul* acquainted ; for those who correct
opposite extremes must needs meet ; and so we see the *Patriot*

Sometimes with Aristippus, or St. Paul,
 Indulge my candor, and grow all to all;
 Back to my ^p native Moderation slide,
 And win my way by yielding to the tide.

^a Long, as to him who works for debt, the day,
 Long as the Night to her whose Love's away, 36
 Long as the Year's dull circle seems to run,
 When the brisk Minor pants for twenty-one:
 So flow th' ^r unprofitable moments roll,
 That lock up all the Functions of my soul; 40
 That keep me from myself; and still delay
 Life's instant business to a future day:
 That ^s task, which as we follow, or despise,
 The eldest is a fool, the youngest wife.

NOTES.

in a new point of view; which is, in a virtuous accommodation of himself to seasons and circumstances.

VER. 32. *Indulge my candor—Back to my native Moderation slide*] An honest and useful insinuation, that, tho' Parties in the State prosecute their ends on never so true principles, and with never so good intentions, yet opposition is apt to make the most scrupulous Leaders of them sometimes violate both *candor* and *moderation*. However, by the expression, of *indulging his candor*, he would insinuate too, that, when he allowed the least to it, he never violated Truth; and, by *sliding back to his native moderation*, that he always kept within the bounds of Reason.—But the general Sense of the whole passage is, that when he went with the Stoics, who advise a *public* life, the character of his *civil* virtue was *rigid*; when he went with the Cyrenaics, who encourage a *private*, that of his *social* was *indulgent*.

^t *Restat, ut his ego me ipse regam* ^v *solerque ele-*
mentis :

^w Non possis oculo quantum contendere Lynceus ;

Non tamen idcirco contemnas lippus inungi :

Nec, quia desperes invicti membra Glyconis,

Nodosa corpus nolis prohibere cheragra.

Est quadam prodire ^x *tenus, si non datur ultra.*

^y *Fervet Avaritia, miseroque cupidine pectus ?*

Sunt verba et voces, quibus hunc lenire dolorem

Possis, et ^z *magnam morbi deponere partem.*

Laudis amore tumes ? sunt ^a *certa piacula, quae te*

Ter pure lecto poterunt recreare libello.

NOTES.

VER. 45. *can no wants endure,*] *i. e.* Can want nothing. Badly expressed.

VER. 51. *I'll do what Mead—*] Mr. Pope highly esteemed and loved this worthy man, whose unaffected humanity and benevolence have stifled much of that envy which his eminence in his profession would otherwise have drawn out. Speaking of his obligations to this great Physician and others of the Faculty, in a Letter to Mr. Allen, about a month before his death, he says, "There is no end of my kind treatment from the Faculty. They are in general the most amiable compa-

Which done, the poorest can no wants endure; 45
 And which not done, the richest must be poor.

^t Late as it is, I put myself to school,
 And feel some ^v comfort, not to be a fool.

^w Weak tho' I am of limb, and short of sight,
 Far from a Lynx, and not a Giant quite; 50

I'll do what Mead and Chefelden advise,
 To keep these limbs, and to preserve these eyes.

Not to ^x go back, is somewhat to advance,
 And men must walk at least before they dance.

Say, does thy ^y blood rebel, thy bosom move 55
 With wretched Av'rice, or as wretched Love?

Know, there are Words, and Spells, which can con-
 troll

^z Between the Fits this Fever of the soul:

Know, there are Rhymes, which ^a fresh and fresh
 apply'd

Will cure the arrant'st Puppy of his Pride. 60

NOTES.

"nions, and the best friends, as well as the most learned Men
 "I know."

VER. 58. *Between the fits*—] The sense of
magnam morbi deponere partem

is here very happily expressed. And

Ter pure lecto etc.

in the following line, as happily varied. But the whole passage,
 which describes the use and efficacy of satire, is admirably imi-
 tated.

^b Invidus, iracundus, iners, vinosus, ^c amator,
Nemo ^d adeo *ferus* est, ut non mitescere possit,
Si modo culturae patientem commodet aurem.

^e Virtus est, vitium fugere; et sapientia prima,
Stultitia caruisse. vides, quae ^f maxima credis
Esse mala, exiguum censum, turpemque repulsam,
Quanto devites animi, capitisque labore.

Impiger extremos curris mercator ad Indos,
Per ^g mare *pauperiem* fugiens, per saxa, per ignes:

Ne cures ^h ea, quae *stulte* miraris et optas,

Discere, et audire, et meliori credere non vis?

Quis circum pagos et circum compita pugnam

Magna coronari contemnat Olympia, cui spes,

Cui fit conditio dulcis sine pulvere palmae?

“ ⁱ Vilius est auro argentum, virtutibus aurum.

NOTES.

VER. 70. Scar'd at the spectre of pale Poverty!] Tho' this has all the spirit, it has not all the imagery of the Original; where Horace makes Poverty pursue, and keep pace with the Miser in his flight.

Per mare Pauperiem fugiens, per saxa, per ignes.
But what follows,

Wilt thou do nothing, etc.
far surpasses the Original.

Be ^b furious, envious, slothful, mad, or drunk,
^c Slave to a Wife, or Vassal to a Punk,
 A Switz, a High-dutch, or a Low-dutch ^d Bear;
 All that we ask is but a patient Ear.

^e 'Tis the first Virtue, Vices to abhor; 65
 And the first Wisdom, to be Fool no more.
 But to the world no ^f bugbear is so great,
 As want of figure, and a small Estate.
 To either India see the Merchant fly,
 Scar'd at the spectre of pale Poverty! 70
 See him, with pains of body, pangs of soul,
 Burn through the Tropic, freeze beneath the Pole!
 Wilt thou do nothing for a nobler end,
 Nothing, to make Philosophy thy friend?
 To stop thy foolish views, thy long desires, 75
 And ^g ease thy heart of all that it admires?

Here, Wisdom calls: ⁱ "Seek Virtue first, be bold!
 "As Gold to Silver, Virtue is to Gold."

NOTES.

VER. 77. *Here Wisdom calls: etc.*] All from hence to v 110, is a pretty close translation: but in general done with so masterly a spirit, that the Original, tho' one of the most finished passages in Horace, looks only like the *imitation* of it.

VER. 78. *As Gold to Silver, Virtue is to Gold.*] This perhaps is the most faulty line in the whole collection. The Original is,
Vilius est auro argentum, virtutibus aurum.
 which only says, *that as Silver is of less value than Gold, so Gold*

“^k O cives, cives! quaerenda pecunia primum est;

Virtus post nummos : haec ^l *Janus summus* ab imo

Prodocet : haec recinunt juvenes dictata senesque,

^m Laevo suspenfi loculos tabulamque lacerto.

Est ⁿ animus tibi, sunt mores, est lingua, fidesque:

Sed quadringentis sex septem millia defint,

^p *Plebs* eris. ^p at pueri ludentes, *Rex* eris, aiunt,

NOTES.

is of less value than Virtue : in which *simple inferiority*, and not the *proportion* of it, is implied. For it was as contrary to the Author's purpose, as it is to common sense, to suppose, that Virtue was but just as much better than gold, as gold is better than silver. Yet Mr. Pope, too attentive to his constant object, *conciseness*, has, before he was aware, fallen into this meaning. However this, and many other inaccuracies in his works, had been corrected had he lived ; as many, that now first appear in this Edition, were actually corrected a little before his death.

And here I cannot but do justice to one of his many good qualities, a very rare one indeed, and what none but a truly great genius can attend to indulge ; I mean his extreme readiness, and unfeigned pleasure, in acknowledging his mistakes : this, with an impatience to reform them, he possessed in a greater degree, and with less affectation than any Man I ever knew.

There, London's voice :^k "Get Money, Money still!
"And then let Virtue follow, if she will." 80

This, this the saving doctrine, preach'd to all,
From^l low St. James's up to high St. Paul;
From him whose^m quills stand quiver'd at his ear,
To him who notches sticks at Westminster.

Barnard inⁿ spirit, sense, and truth abounds; 85
"Pray then, what wants he?" Fourscore thousand
pounds;

A Pension, or such Harnefs for a slave
As Bug now has, and Dorimant would have.
Barnard, thou art a^o Cit, with all thy worth;
But Bug and D * 1, Their *Honours*, and so forth. 90
Yet ev'ry^p child another song will sing,
"Virtue, brave boys! 'tis Virtue makes a King."

NOTES.

VER. 82. *From low St. James's up to high St. Paul,*] i. e. This is a doctrine in which both Whigs and Tories agree.

VER. 83. *From him whose quills stand quiver'd at his ear,*] They who do not take the delicacy of this satire, may think the figure of *standing quiver'd*, extremely hard and quaint; but it has an exquisite beauty, insinuating that the pen of a Scrivener is as ready as the quill of a porcupine, and as fatal as the shafts of a Parthian.—*Quiver'd at his ear*, which describes the position it is usually found in, alludes to the custom of the American canibals, who make use of their hair (tied in a knot on the top of their heads) for a quiver for their *poison'd* arrows.

VER. 84. *notches sticks*] Exchequer Tallies.

VER. 85. *Barnard in spirit, sense, and truth abounds,*] Sir John Barnard. It was the Poet's purpose to say, that this great man (who does so much honour to his Country) had a fine ge-

Si recte facies. Hic ^a *murus abeneus esto,*

Nil *conscire* sibi, nulla pallefcere culpa.

^r Roscia, dic sodes, melior lex, an puerorum est

Naenia, quae regnum recte facientibus offert,

Et *maribus* ^s *Curiiis* et decantata *Camillis*?

^t Isne tibi melius suadet, qui, “ Rem facias ; rem,

“ Si possis, recte ; si non, quocunque modo rem.”

Ut ^v propius spectes lacrymosa poemata Pupi !

An, ^w qui fortunae te responsare superbae

Liberum et erectum, ^x *praesens* hortatur et aptat ?

NOTES.

nus, improved and put in use by a true understanding ; and both, under the guidance of an integrity superior to all the temptations of interest, honours, or any meaner passion. Many events, since the paying this tribute to his virtue, have shewn how much, and how particularly it was due to him.

VER. 95. *Be this thy Screen, and this thy Wall of Brass ;]*

Hic murus abeneus esto.

Dacier laughs at an able Critic, who was scandalized, that the antient Scholiasts had not explained what Horace meant by a *wall of brass* ; for, says Dacier, “ Chacun se fait des difficultez

True, conscious Honour is to feel no sin,
 He's arm'd without that's innocent within;
 Be this thy ^a Screen, and this thy Wall of Brass; 95
 Compar'd to this, a Minister's an Ass.

^r And say, to which shall our applause belong,
 This new Court jargon, or the good old song?
 The modern language of corrupted Peers,
 Or what was spoke at ^s CRESSY and POITIERS?

^t Who counsels best? who whispers, "Be but great,
 "With Praise or Infamy leave that to fate; 102

"Get Place and Wealth, if possible, with grace;

"If not, by any means get Wealth and Place.

For what? to have a ^t Box where Eunuchs sing,
 And foremost in the Circle eye a King. 106

Or ^u he, who bids thee face with stiddy view
 Proud Fortune, and look shallow Greatness thro':
 And, ^w while he bids thee, sets th' Example too?

NOTES.

"à la mode, & demande des remarques proportionnées à son
 "goût:" he then sets himself in good earnest about this im-
 portant inquiry; and, by a passage in Vegetius, luckily disco-
 vers, that it signified an *old veteran* armed cap-a-pie in *brass*,
 and PLACED TO COVER HIS FELLOW. Our Poet has hap-
 pily served himself of this impertinence to convey a very fine
 stroke of satire.

VER. 97. *And say, etc.*] These four lines greatly superior
 to any thing in the Original.

^y Quod si me Populus Romanus forte roget, cur
 Non, ut ^z porticibus, sic judiciis fruar iisdem,
 Nec sequar aut fugiam, quae diligit ipse vel odit;
 Olim quod ^a vulpes aegrotō cauta leoni
 Respondit, referam: Quia me vestigia terrent
 Omnia te adversum spectantia, nulla retrorsum.

^b *Bellua multorum es capitum.* nam quid sequar,
 aut quem?

Pars hominum gestit ^c conducere *publica*: sunt qui

NOTES.

VER. 117. *Full many a Beast goes in,*] This expression is used for the joke's sake; but it hurts his *moral*; which is, that *they come out beasts*. He should here have stuck to the terms of his Original, *vestigia omnia te adversum spectantia*.

VER. 118. *Adieu to Virtue, etc.*] These two lines are intended for the application or moral of a fable, which needs no explaining; and, consequently, they impair the *grace* of it, which at best is inferior to his Original. For Horace speaks of the common people, *Populus Romanus*, to whom one of Æsop's Fables was properly addressed: too simple a method of conveying truth to *the well-drest Rabble of St. James's*.

If^y such a Doctrine, in St. James's air, 110
 Shou'd chance to make the well-drest Rabble stare;
 If honest S*^z take scandal at a Spark,
 That less admires the^z Palace than the Park:
 Faith I shall give the answer^a Reynard gave:
 "I cannot like, dread Sir, your Royal Cave: 115
 "Because I see, by all the tracks about,
 "Full many a Beast goes in, but none come out."
 Adieu to Virtue, if you're once a Slave:
 Send her to Court, you send her to her grave.

Well, if a King's a Lion, at the least 120
 The^b People are a many-headed Beast:
 Can they direct what measures to pursue,
 Who know themselves so little what to do?
 Alike in nothing but one Lust of Gold,
 Just half the land would buy, and half be sold: 125
 Their^c Country's wealth our mightier Misers drain,
 Or cross, to plunder Provinces, the Main;

NOTES.

VER. 124. *Alike in nothing but one Lust of Gold, Just half the land would buy, and half be sold.*] Here the argument suffers a little for the sake of the satire. The reason why the People should not be followed is because

Bellua multorum est capitum. nam quid sequar, aut quem?
 they are so divers in their pursuits (says Horace) that one cannot follow this man without being condemned by that. The imitator says, they all go on one common principle, *the lust of gold*. This inaccuracy, tho' Horace has a little of it, yet he has however artfully disguised it, by speaking of the various ob-

^d *Crustis et pomis* viduas venentur avaras,

Excipiantque senes, quos in vivaria mittant :

^e *Multis* occulto crescit res fenore. ^f verum

Esto, aliis alios rebus studiisque teneri :

Iidem eadem possunt horam durare probantes ?

^g Nullus in orbe finus *Baiis* praelucet amoenis,

Si dixit *dives* ; ^h lacus et mare *sentit* amorem

Festinantis heri : cui si ⁱ vitiosa *libido*

Fecerit auspiciam ; cras ferramenta *Teatrum*

NOTES.

jects of this one Passion, *avarice*, as of so many various passions,
Pars hominum gestit conducere publica : sunt qui, etc.

Crustis et pomis

Multis occulto, etc.

but his imitator has unwarily drawn them to a point, by the introductory addition of the two lines above,

Alike in nothing, etc.

VER. 126. *Their Country's wealth our mightier Misers drain,]*
The undertakers for advancing Loans to the Public on the Funds.

The rest, some farm the Poor-box, some the Pews;
 Some keep Assemblies, and would keep the Stews;
 Some^d with fat Bucks on childless Dotards fawn;
 Some win rich Widows by their Chine and Brawn;
 While with thè silent growth of ten per cent,
 In dirt and darkness, ^e hundreds stink content.

Of all these ways, if each^f pursues his own,
 Satire be kind, and let the wretch alone: 135
 But show me one who has it in his pow'r
 To act consistent with himself an hour.

Sir Job^g sail'd forth, the ev'ning bright and still,
 "No place on earth (he cry'd) like Greenwich hill!"

^h Up starts a Palace, lo, th' obedient base 140 }
 Slopes at its foot, the woods its sides embrace,
 The silver Thames reflects its marble face. }

Now let some whimsy, or thatⁱ Dev'l within
 Which guides all those who know not what they }
 mean, }

But give the Knight (or give his Lady) spleen;

NOTES.

They have been commonly accused of making it a job. But in so corrupt times, the fault is not always to be imputed to a Ministry: it having been found, on trial, that the wisest and most virtuous citizen of this or any other age, with every requisite knowledge in such matters, and supported by all the weight an honest Administration could afford him, was, they say, unable to abolish this inveterate mystery of iniquity.

VER. 143. *Now let some whimsy, etc.*] This is very spirited,

* I;

Tolletis, fabri. ^k lectus genialis in aula est ?

Nil ait esse prius, melius nil coelibe vita :

^l Si non est, jurat bene solis esse maritis.

^m Quo teneam vultus mutantem Protea nodo ?

Quid ⁿ pauper ? ride : mutat ^o coenacula, lectos,

Balnea, ^p tonsores ; conducto navigio aequae

Nauseat, ac locuples quem ducit priva triremis.

^q Si curatus *inaequali* tonsore capillos

Occurro ; rides. si forte subucula pexae

Trita subest tunicae, vel si toga *dissidet impar* ;

Rides. quid, ^r mea Cum pugnat *sententia* secum ;

Quod petiit, spernit ; repetit quod nuper omisit ;

NOTES.

but much inferior to the elegance of the original,

Cui si vitiosa Libido

Fecerit auspicium

which no modern imitation can reach.

VER. 155. *They change their weekly Barber, etc.*] These six

“ Away, away! take all your scaffolds down,
 “ For Snug’s the word: My dear! we’ll live in Town.”

At am’rous Flavio is the ^k stocken thrown?

That very night he longs to lie alone.

^l The Fool, whose Wife elopes some thrice a quarter,
 For matrimonial solace dies a martyr. 151

Did ever ^m Proteus, Merlin, any witch,
 Transform themselves so strangely as the Rich? }
 Well, but the ⁿ Poor--The Poor have the same itch; }
 They change their ^o weekly Barber, weekly News,
 Prefer a new Japanner, to their shoes, 156

Discharge their Garrets, move their beds, and run
 (They know not whither) in a Chaise and one;
 They ^p hire their sculler, and when once aboard,
 Grow sick, and damn the climate—like a Lord. 160

^q You laugh, half Beau, half Sloven if I stand,
 My wig all powder, and all snuff my band;
 You laugh, if coat and breeches strangely vary,
 White gloves, and linen worthy Lady Mary!
 But when ^r no Prelate’s Lawn with hair-shirt lin’d,
 Is half so incoherent as my Mind, 166

NOTES.

lines much more spirited than the original. In Horace, the
 People’s constancy of temper is satirized only in a simple expo-
 VOL. IV, * 14

^s Aestuât, et vitæ disconvenit ordine toto ;

^t Diruit, aedificat, mutat quadrata rotundis ?

^v Infanire putas solennia me, neque rides,

Nec ^w *medici* credis, nec *curatoris* egere

A *praetore* dati ; rerum ^x tutela mearum

Cum sis, et prave sectum stomacheris ob unguem,

De te *pendentis*, *te respicientis* amici.

Ad summam, *sapiens* uno ^y minor est *Jove*,
dives,

^z Liber, ^a honoratus, ^b pulcher, ^e rex denique regum ;

Praecipue sanus, ^e nisi cum pituita molesta est.

NOTES.

sure of the case. Here the ridicule on the folly is heightened by an humourous representation of each circumstance that is the object of it.

VER. 182. *when plunder'd*] *i. e.* By the Public ; which has