



UNIVERSITÄTS-
BIBLIOTHEK
PADERBORN

**Nicolai Cavssini Trecensis, E Societate Iesv, De Eloqventia
Sacra Et Hvmana Libri XVI**

Caussin, Nicolas

Coloniae Agrippinae, 1634

10. Octauus fons Inuentionis, Leges.

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culit. Cuius vestigia secuti syllogiste, nobis innumerabilem vim apophthegmatum pro-
diderunt. Non est semper in eo adeo antiquis
institutum, ut nostra tempora ingeniiorum,
dictorum, exemplorumque facunditate fa-
tis opulenta negligamus. Ideo orationum erit
nostrorum Regum, & illustrium viro-
rum admirare sententias, quales feruntur
HENRICI MAGNI, quarum telecas aliquas
inuenies in consolatione ad Mariam Augustam,
quam ex Gallico Patri Richemont, viri de-
eloquacia gallica per bene meritum latine red-
didi. Fuit profectus in admirabili rege illa
extemporaneorum dictorum insignis felicitas,
& Grayphoria hanc moratur, d' gna, que
memoriz commendetur monumentis.

Octauus fons inventionis, Leges.

CAPUT X.

Nonn.**Dion. 4.1.****Cic. 2. de****Eg.**

Legem Reginam Deorum, & hominum
appellat Pindarus apud Athenam, quem
secutus Nonnus in Dionysiacis cecinit.

Valib. 3.1

**Auctores
variorum
legum.**

Et est certe unicum quoddam, quod universum mundum regit, imperandi, prohibendi, sapientia. E quo magna sunt authoritatis leges, si modo ad aeternae veritatis normam componantur. Nam, ut ait D. Augu. *Omnium legum est manus conjura, si diuina legu imaginem gerat*. Ut corpora nostra siue mente, sic ciuitas sine legibus, suis partibus, ut nervis, ac sanguine, & membris non potest.

Aique, ut magna est legum excellentia, & maiestas, sic etiam iuri prudentia, quae calde tractandas suscepit, sapientia seminariu est, & omnis prudenter officina. Cum praeferimus conster leges, a prudentissimis suis mortalium inuentas, seculorum, ingeniorumque accessione ad immensum decus effloruisse. Cecrops Atheniensibus leges prescripsit, Argius Phoronius, Cretenius Minos, & Radamanthus, Lycurgus Lacedemonius, Babylonius Zoroastres, Romani postea ex sapientissimis quibusque duodecim tabulas compilantes, quas merito (vel Ciceronis te- limonio) multorum Philosophorum scriptis anteponas. Sed omnium ingenia, labores, & curas vicit Iustinianus Imperator in codice edendo, quem Iustinianum de suo nomine appellavit. Ad hoc curadum opus, Decem-

uiratus constitutus est ab eodem Imperatore, delectaque Ioannes Patritius vir consularis, & ex quaestor, Leontius magister militum ex P. Proctorio. Phocas magister militum, & Patricius, Basiliades Patricius ex prefecto praetorio Oriens, Thomas ex quaestor sacri palati Tribonianus Magister officiorum, Constantius comes sacratum lajitionum, Theophilus comes sacri Consistorij. Diocorus, & Prosternus togati Iudices facili Piatoriani. Illi ex tribus Codicibus Grecoiano, Hermogeniano, & Theodosiano, tertium elucubraverunt illum ipsum Iustiniannum. Ex his fontibus, iurisperitis maxime petenda est crudatio, que quam grauis sit, quam prudens, quam locuples, quis pro dignitate satis complecti possit: cum praeferimus Christiana veritatis face illustrata, ad summum generis humani bonum, tam salutares leges prodierint. Et quamvis ex gentilitatis malo priisci legislatores in variis inciderint errores, magna tamea sapientia vestigia in ijs plerumque est reperi, qualia sunt illa apud Persas.

Iustitiam ante omnia colunto, & ad Xenoph. eam pueri exercerunt, ex quo Xenophon lib. Cyropaedios apud Persas ad descendam iustitiam, Praecepta non fecis ac in ludum literarum Graeci & integrerent frequentes conueniebat memorat. *sas in multo per onus acies ratis axiatheniorum* *tis legibus regis* *dei* *per* *marathonorum* *magistrorum* *len*, *et* *an* *quorum* *gymnasie* *dei* *litterarum* *exercitio*, *exercitio* *parvum* *per* *per* *et* *ta* *pedem* *uata* *per* *litterarum*. *Herodotus* *lib*.

Item veritatem sectantur, dolum malum remouento.

Magistris parento.

Ingrati in indicium vocantur, & pro delicto puniuntur.

Adulatio, & leseignem aliis iniurias vindicant, &

Apud Aegyptios.
Singulis annis apud prouinciarum presides, *Accepit* omnes unde viuant demonstrant. Si quis fecis faxit, aut unde legitime viuat non demonstrauit, capitale esto.

Persarum capite multantur.

Apud Atheniensis.

Si quis in insculptum hominis cadaver incidat, omni parte id terra obruat, & sepeliat *ad* *os* *litterarum* *specans*. *Littera* *is* *Anag.*

Si quis pudicitiam proferat, aut expatriat, huic interdicator ius apud populum concionandi.

Apud Lacedemonios.

Omnis Dij, Deoque colantur armati, & id miro artificio, ad mollitatem de ciuitate abigendam, militarem disciplinam excolendam.

Votum omnia sit, ut Dij honesta ob bona actiones largiantur, nihilque amplius.

Maio unum imperium libenter omnes patrificantur.

In legibus Nume.

Plato de rebus.

Romanis.

Deos patrios colunto; extempas superstitiones, aut fabulas ne admiscentur.

Ne quid inaupicato publice gerunto.

Nocturna sacrificia, priuilegiaque amouentor.

Moenia sancta existimantur.

Dis ex amputata vite ne libanto.

Pellex aram Iunonis ne tangito, si tangit, Iunoni crinibus demissis agnum, feminam cedito.

Patronus, si clienti fraudem facit, sacer esto.

Hec exempli causa, in quibus partim religionem, partim prudenter clucere videoas, atque eō sententias, & apophthegmatis sunt grauiora, quod non vnius priuati, sed ciuitatum, & clarissimarum gentium sunt monumenta. Congessi olim in singularem libellum nōdum editum Aegyptiorum, Persarum, Atheniensium, Lacedemoniorum, Romanorum denique principias leges, & in ex quibus multa possunt ad eruditionem decerni. Verū cauendum est, ne ista, aut in causulis afferatur, aut loco incepto commemoretur, aut dum peregrina recensemus, quae ante pedes nostros sunt, prætermittamus.

Nonus fons Inventionis, Sacra lueria.

CAPVT XI.

August.
Lc. de do-
ctrina
Cyril.

VEREM ista omnia humanae sapientiae inventa, licet exquisitissima, quota portio sunt diuinae sapientiae? Praetare, ut cetera, hoc à D. Augustino dictum est.

Quantum autem minor est auri, argenti, vestimentis copia, quam de Aegypto secundum illi populus abstulit, in comparatione dimitiatur, quas postea Hierosolymæ consecutus est, quae maxime in Salomone rege ostenduntur, tanta sit cuncta scientia, que quidem est r-

tilis collecta de libris gentium, si diuinarnam scripturarum scientia comparetur. Nam quicquid homo extra didicerit, si noxiū est, ibi damnatur: si vtile est, si inuenitur. Et cum ibi quisque inuenierit omnia, quae vtiliter alibi didicit, multo abundantius ibi inueniet ea, quae nusquam omnino alibi, sed in illarum tantummodo scripturarum mirabili altitudine, & mirabili humilitate discuntur. Diuus vero Cyprianus lib. singulari de spectaculis scriptura miracula sic explicat, vbi Christianum à spectaculo auertens, ad scripturam aduocat, omni theatro praestabiliores.

Scripturis sacris incumbat Christianus fideli, ibi inueniet condigna fidei spectacula: videbit instituentem Deum mundum suum, & cum ceteris animalibus hominis illam admirabilem fabricam, melioremque faciem: spectabit mundum in delictis suis: iusta naufragia, piorum premia, impiorumq; supplicia: maria populo siccata; & de petra rufus populo maria potrecta: spectabit de cœlo descendentes messes, non ex areis, inspiciet flumina, transitus secos resstantis aquarum agminibus exhibentia. Videbit in quibusdam fidem cum igne luctantem, religione superatas feras, & in mansuetudinem conuersas, intuebitur, & animas ab ipsa morte reuocatas, & ead summum concludit scripturam esse theatrum miraculorum refertissimum, & exalat, quam hoc decorum spectaculū fratres, quam iucundum, quam necessarium. Nunquam finis esset dicendi, si de scripturæ excellencia, & auctoritate dicere vellem.

Annotabo tantum duos insignia Ethniciorum locos, qui cum in sacras literas incident, & biblia nostra euoluissent, non potuerunt eorum maiestatem disfateri. Primus est Amelij Apamenensis Philosophi Platonici, is cum Plotino præceptore, & Celsiano Romæ clari nominis fuit, quem Proclus in commentarijs ad Timæum Platonis, sape Amelius nominat. Is cum legisset apud Diuum Iohannem IN PRINCPIO ERAT VERBUM) miserrimus est, quod barbarus, ut in ipse, homo ita fuerit philosophatus. Koy in lib. 6 cap. 2. a. 1. et 2. ap. Cyril. ad. vng. tristete, & ardentia noscitur, ut p. 5. Sec. 1. 8. Sec. 2. Sec. 3. Sec. 4. Sec. 5. Sec. 6. Sec. 7. Sec. 8. Sec. 9. Sec. 10. Sec. 11. Sec. 12. Sec. 13. Sec. 14. Sec. 15. Sec. 16. Sec. 17. Sec. 18. Sec. 19. Sec. 20. Sec. 21. Sec. 22. Sec. 23. Sec. 24. Sec. 25. Sec. 26. Sec. 27. Sec. 28. Sec. 29. Sec. 30. Sec. 31. Sec. 32. Sec. 33. Sec. 34. Sec. 35. Sec. 36. Sec. 37. Sec. 38. Sec. 39. Sec. 40. Sec. 41. Sec. 42. Sec. 43. Sec. 44. Sec. 45. Sec. 46. Sec. 47. Sec. 48. 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