

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

Caussin, Nicolas

Coloniae Agrippinae, 1634

11. Nonus fons Inventionis, sacræ literæ.

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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 patrificuantur.

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 diuine 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, & exclamat, 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 preceptor, & Celsiano Romæ clari nominis fuit, quem Proclus in commentarijs ad Timonem Platonis, sape Amelio 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. 13. et 14. ap. Cyril. ad. vng. tristete, & ardentia noscitur, ut p̄s. 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. Sec. 49. Sec. 50. Sec. 51. Sec. 52. Sec. 53. Sec. 54. Sec. 55. Sec. 56. Sec. 57. Sec. 58. Sec. 59. Sec. 60. Sec. 61. Sec. 62. Sec. 63. Sec. 64. Sec. 65. Sec. 66. Sec. 67. Sec. 68. Sec. 69. Sec. 70. Sec. 71. Sec. 72. Sec. 73. Sec. 74. Sec. 75. Sec. 76. Sec. 77. Sec. 78. Sec. 79. Sec. 80. Sec. 81. Sec. 82. Sec. 83. Sec. 84. Sec. 85. Sec. 86. Sec. 87. Sec. 88. Sec. 89. Sec. 90. Sec. 91. Sec. 92. Sec. 93. Sec. 94. Sec. 95. Sec. 96. Sec. 97. Sec. 98. Sec. 99. Sec. 100. Sec. 101. Sec. 102. Sec. 103. Sec. 104. Sec. 105. Sec. 106. Sec. 107. Sec. 108. Sec. 109. Sec. 110. Sec. 111. Sec. 112. Sec. 113. Sec. 114. Sec. 115. Sec. 116. Sec. 117. Sec. 118. Sec. 119. Sec. 120. Sec. 121. Sec. 122. Sec. 123. Sec. 124. Sec. 125. Sec. 126. Sec. 127. Sec. 128. Sec. 129. Sec. 130. Sec. 131. Sec. 132. Sec. 133. Sec. 134. Sec. 135. Sec. 136. Sec. 137. Sec. 138. Sec. 139. Sec. 140. Sec. 141. Sec. 142. Sec. 143. Sec. 144. Sec. 145. Sec. 146. Sec. 147. Sec. 148. Sec. 149. Sec. 150. Sec. 151. Sec. 152. Sec. 153. Sec. 154. Sec. 155. Sec. 156. Sec. 157. Sec. 158. Sec. 159. Sec. 160. Sec. 161. Sec. 162. Sec. 163. Sec. 164. Sec. 165. Sec. 166. Sec. 167. Sec. 168. Sec. 169. Sec. 170. Sec. 171. Sec. 172. Sec. 173. Sec. 174. Sec. 175. Sec. 176. Sec. 177. Sec. 178. Sec. 179. Sec. 180. Sec. 181. Sec. 182. Sec. 183. Sec. 184. Sec. 185. Sec. 186. Sec. 187. Sec. 188. Sec. 189. Sec. 190. Sec. 191. Sec. 192. Sec. 193. Sec. 194. Sec. 195. Sec. 196. Sec. 197. Sec. 198. Sec. 199. Sec. 200. Sec. 201. Sec. 202. Sec. 203. Sec. 204. Sec. 205. Sec. 206. Sec. 207. Sec. 208. Sec. 209. Sec. 210. Sec. 211. Sec. 212. Sec. 213. Sec. 214. Sec. 215. Sec. 216. Sec. 217. Sec. 218. Sec. 219. Sec. 220. Sec. 221. Sec. 222. Sec. 223. Sec. 224. Sec. 225. Sec. 226. Sec. 227. Sec. 228. Sec. 229. Sec. 230. Sec. 231. Sec. 232. Sec. 233. Sec. 234. Sec. 235. Sec. 236. Sec. 237. Sec. 238. Sec. 239. Sec. 240. Sec. 241. Sec. 242. Sec. 243. Sec. 244. Sec. 245. Sec. 246. Sec. 247. Sec. 248. Sec. 249. Sec. 250. Sec. 251. Sec. 252. Sec. 253. 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Sec. 644. Sec. 645. Sec. 646. Sec. 647. Sec. 648. Sec. 649. Sec. 650. Sec. 651. Sec. 652. Sec. 653. Sec. 654. Sec. 655. Sec. 656. Sec. 657. Sec. 658. Sec. 659. Sec. 660. Sec. 661. Sec. 662. Sec. 663. Sec. 664. Sec. 665. Sec. 666. Sec. 667. Sec. 668. Sec. 669. Sec. 670. Sec. 671. Sec. 672. Sec. 673. Sec. 674. Sec. 675. Sec. 676. Sec. 677. Sec. 678. Sec. 679. Sec. 680. Sec. 681. Sec. 682. Sec. 683. Sec. 684. Sec. 685. Sec. 686. Sec. 687. Sec. 688. Sec. 689. Sec. 690. Sec. 691. Sec. 692. Sec. 693. Sec. 694. Sec. 695. Sec. 696. Sec. 697. Sec. 698. Sec. 699. Sec. 700. Sec. 701. Sec. 702. Sec. 703. Sec. 704. Sec. 705. Sec. 706. Sec. 707. Sec. 708. Sec. 709. Sec. 710. Sec. 711. Sec. 712. Sec. 713. Sec. 714. Sec. 715. Sec. 716. Sec. 717. Sec. 718. Sec. 719. Sec. 720. Sec. 721. Sec. 722. Sec. 723. Sec. 724. Sec. 725. Sec. 726. Sec. 727. Sec. 728. Sec. 729. Sec. 730. Sec. 731. Sec. 732. Sec. 733. Sec. 734. Sec. 735. Sec. 736. Sec. 737. Sec. 738. Sec. 739. Sec. 740. Sec. 741. Sec. 742. Sec. 743. Sec. 744. Sec. 745. Sec. 746. Sec. 747. Sec. 748. Sec. 749. Sec. 750. Sec. 751. Sec. 752. Sec. 753. Sec. 754. Sec. 755. Sec. 756. Sec. 757. Sec. 758. Sec. 759. Sec. 750. Sec. 751. Sec. 752. Sec. 753. Sec. 754. Sec. 755. Sec. 756. Sec. 757. Sec. 758. Sec. 759. Sec. 760. Sec. 761. Sec. 762. Sec. 763. Sec. 764. Sec. 765. Sec. 766. Sec. 767. Sec. 768. Sec. 769. Sec. 770. Sec. 771. Sec. 772. Sec. 773. Sec. 774. Sec. 775. Sec. 776. Sec. 777. Sec. 778. Sec. 779. Sec. 770. Sec. 771. Sec. 772. Sec. 773. Sec. 774. Sec. 775. Sec. 776. Sec. 777. Sec. 778. Sec. 779. Sec. 780. Sec. 781. Sec. 782. Sec. 783. Sec. 784. Sec. 785. Sec. 786. Sec. 787. Sec. 788. Sec. 789. Sec. 780. Sec. 781. Sec. 782. Sec. 783. Sec. 784. Sec. 785. Sec. 786. Sec. 787. Sec. 788. Sec. 789. Sec. 790. Sec. 791. Sec. 792. Sec. 793. Sec. 794. Sec. 795. Sec. 796. Sec. 797. Sec. 798. Sec. 799. Sec. 790. Sec. 791. Sec. 792. Sec. 793. Sec. 794. Sec. 795. Sec. 796. Sec. 797. Sec. 798. Sec. 799. Sec. 800. Sec. 801. Sec. 802. Sec. 803. 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Sec. 854. Sec. 855. Sec. 856. Sec. 857. Sec. 858. Sec. 859. Sec. 850. Sec. 851. Sec. 852. Sec. 853. Sec. 854. Sec. 855. Sec. 856. Sec. 857. Sec. 858. Sec. 859. Sec. 860. Sec. 861. Sec. 862. Sec. 863. Sec. 864. Sec. 865. Sec. 866. Sec. 867. Sec. 868. Sec. 869. Sec. 860. Sec. 861. Sec. 862. Sec. 863. Sec. 864. Sec. 865. Sec. 866. Sec. 867. Sec. 868. Sec. 869. Sec. 870. Sec. 871. Sec. 872. Sec. 873. Sec. 874. Sec. 875. Sec. 876. Sec. 877. Sec. 878. Sec. 879. Sec. 870. Sec. 871. Sec. 872. Sec. 873. Sec. 874. Sec. 875. Sec. 876. Sec. 877. Sec. 878. Sec. 879. Sec. 880. Sec. 881. Sec. 882. Sec. 883. Sec. 884. Sec. 885. Sec. 886. Sec. 887. Sec. 888. Sec. 889. Sec. 880. Sec. 881. Sec. 882. Sec. 883. Sec. 884. Sec. 885. Sec. 886. Sec. 887. Sec. 888. Sec. 889. Sec. 890. Sec. 891. Sec. 892. Sec. 893. Sec. 894. Sec. 895. Sec. 896. Sec. 897. Sec. 898. Sec. 899. Sec. 890. Sec. 891. Sec. 892. Sec. 893. Sec. 894. Sec. 895. Sec. 896. Sec. 897. Sec. 898. Sec. 899. Sec. 900. Sec. 901. Sec. 902. Sec. 903. Sec. 904. Sec. 905. Sec. 906. Sec. 907. Sec. 908. Sec. 909. Sec. 900. Sec. 901. Sec. 902. Sec. 903. Sec. 904. Sec. 905. Sec. 906. Sec. 907. Sec. 908. Sec. 909. Sec. 910. Sec. 911. Sec. 912. Sec. 913. Sec. 914. Sec. 915. Sec. 916. Sec. 917. Sec. 918. Sec. 919. Sec. 910. Sec. 911. Sec. 912. Sec. 913. Sec. 914. Sec. 915. Sec. 916. Sec. 917. Sec. 918. Sec. 919. Sec. 920. Sec. 921. Sec. 922. Sec. 923. Sec. 924. Sec. 925. Sec. 926. Sec. 927. Sec. 928. Sec. 929. Sec. 920. Sec. 921. Sec. 922. Sec. 923. Sec. 924. Sec. 925. Sec. 926. Sec. 927. Sec. 928. Sec. 929. Sec. 930. Sec. 931. Sec. 932. Sec. 933. Sec. 934. Sec. 935. Sec. 936. Sec. 937. Sec. 938. Sec. 939. Sec. 930. Sec. 931. Sec. 932. Sec. 933. Sec. 934. Sec. 935. Sec. 936. Sec. 937. Sec. 938. Sec. 939. Sec. 940. Sec. 941. Sec. 942. Sec. 943. Sec. 944. Sec. 945. Sec. 946. Sec. 947. Sec. 948. Sec. 949. Sec. 940. Sec. 941. Sec. 942. Sec. 943. Sec. 944. Sec. 945. Sec. 946. Sec. 947. Sec. 948. Sec. 949. Sec. 950. Sec. 951. Sec. 952. Sec. 953. Sec. 954. Sec. 955. Sec. 956. Sec. 957. Sec. 958. Sec. 959. Sec. 950. Sec. 951. Sec. 952. Sec. 953. Sec. 954. Sec. 955. Sec. 956. Sec. 957. Sec. 958. Sec. 959. Sec. 960. Sec. 961. Sec. 962. Sec. 963. Sec. 964. Sec. 965. Sec. 966. Sec. 967. Sec. 968. Sec. 969. Sec. 960. Sec. 961. Sec. 962. Sec. 963. Sec. 964. Sec. 965. Sec. 966. Sec. 967. Sec. 968. Sec. 969. Sec. 970. Sec. 971. Sec. 972. Sec. 973. Sec. 974. Sec. 975. Sec. 976. Sec. 977. Sec. 978. Sec. 979. Sec. 970. Sec. 971. Sec. 972. Sec. 973. Sec. 974. Sec. 975. Sec. 976. Sec. 977. Sec. 978. Sec. 979. Sec. 980. Sec. 981. Sec. 982. Sec. 983. Sec. 984. Sec. 985. Sec. 986. Sec. 987. Sec. 988. Sec. 989. Sec. 980. Sec. 981. Sec. 982. Sec. 983. Sec. 984. Sec. 985. Sec. 986. Sec. 987. Sec. 988. Sec. 989. Sec. 990. Sec. 991. Sec. 992. Sec. 993. Sec. 994. Sec. 995. Sec. 996. Sec. 997. Sec. 998. Sec. 999. Sec. 990. Sec. 991. Sec. 992. Sec. 993. Sec. 994. Sec. 995. Sec. 996. Sec. 997. Sec. 998. Sec. 999. Sec. 1000. Sec. 1001. Sec. 1002. Sec. 1003. Sec. 1004. Sec. 1005. Sec. 1006. Sec. 1007. Sec. 1008. Sec. 1009. Sec. 1000. Sec. 1001. Sec. 1002. Sec. 1003. Sec. 1004. Sec. 1005. Sec. 1006. Sec. 1007. Sec. 1008. Sec. 1009. Sec. 1010. Sec. 1011. Sec. 1012. Sec. 1013. Sec. 1014. Sec. 1015. Sec. 1016. Sec. 1017. Sec. 1018. Sec. 1019. Sec. 1010. Sec. 1011. Sec. 1012. Sec. 1013. Sec. 1014. Sec. 1015. Sec. 1016. Sec. 1017. Sec. 1018. Sec. 1019. Sec. 1020. Sec. 1021

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Alter est **Diderici Longini** in libello nisi
prior libromemoratus, ubi maiestatem
notionum mentis, & tenaciam commendas,
et ex Homero Neptunū augurantē, quē
locum a poeta gravitum perterritus offendit, nam

Dideric
Longini

Sed & apes uerpa, & dñi
Homēs ēst̄ dōcēdāt̄: nōcōd̄ dñi
lōc̄.

Mox Moysen cum Homero comparans, a-
it illum Iudeorum legosatorē non fuisse
virum de cito, qui tam sublimem de Dō
nōbōrem habuit, ut de eo forberet: Dixit
Deus, fiat lux, & facta est lux, fiat terra, & fa-
cta est.

Tāmē ḡ 67. **Neptunū** **Neptunū**, cōx̄ à
tuix̄ īsp̄, tēt̄ à rōrē bōt̄ sōlāq̄, x̄-
vā rōrē dīcōt̄ v̄lāp̄t̄ x̄ḡt̄ p̄p̄, cōd̄; cō-
t̄ dīcōt̄ p̄p̄t̄ lāt̄ v̄lāq̄. ēt̄w̄ à dīo,
p̄p̄t̄. n̄ yāt̄ p̄p̄, & l̄ȳt̄. ȳt̄t̄ ȳ, &
t̄t̄t̄.

Hēc obſeruatione digna sunt̄ paginis
hominibus, quorum ore etiam literis lūctis
dignitas tribuitur.

Quod ad cius vsum attinet, Theologorū
est proprius: Hēc corum h̄reditas, hic cam-
pus, hoc stadiū. Ex quo mirum est nōbul-
los tam venerand̄ sapient̄ dignitatem, co-
pia, & utilitate om̄isa, ad steriles Adonis̄
hortulos, fragilia humanae sapientiae chor-
gia, rā lubēter deflectere. Cētra inuenio or-
dine iurisperitos neglectis̄ ijs, que ad se at-
tinet, sacra biblia ſēpius, quām leges in ore
habere. Pulch̄ū est, & modestū, ſe intra ſuo-
rum caſtrorū ambitu quēque contineſe, & ſi
quēdam propter mutuum artium vinculum
ex ijs deponenda ſunt, tamen in hac parte
banquam nimios eſſe nos oportebit, ne quis
Apelles exiliens ē latebra illud inclamet, Ne
futor vlt̄a crepidam.

Decimus fons inventionis, ratio, & ſolera-
rē in locis.

CAP V T XII.

Et hēc quidem ad variam eruditōnem
attinent, q̄x eloquentiē facunda quēdā
nūtrix eſſe corroborarū. Nunc de ingenij ſō-
te videamus, ſine quo quantacunq; fuerit ce-
judicio, gladius erit in vagina reconditus,
eius acies redēceret.

Cum tota ratio dicendi tributatur in ſub-
iecta, & enunciata, quorum illa ſunt, de qui-
bus lemo eſt: Hēc, quē de re affixantur,
aut negantur, ad perfectam ſubiecti, & pra-
dicati diſtinctionem, utile eſt ad modū te-
nere Aristotelis categorias, ex quaī, & ca-
reterem, quē ad diſtendendi rationē attinēt,
ignoratione, nouis quam multa Rhetores
peccare ſolent.

Subiecta, ſunt res, que in quaſtione ca-
dūt, ſunt aut superiora, & simplicia, vt Deus,
Angeli, cēlū, clemēta; aut mixta animata,
vt homo, animalia, aut inanimā naturalia,
vt plantæ, aut moralia, vt virtutes, & vitia;
aut artificialia, vt domus, naues, horologia,
&c.

De quibus omnino decem formari poſ-
ſunt quaſtiones, an fint, fuerint, eſſe poſſint?
explicatur per affirmationem, dubitatio-
nem, negationem.

Quid h̄t, explicatur per definitionem rei,
hēc illa ſit cſſentialis, ſue ex adiunctis (quod
eſt apud oratores frequens) conſlata.

De quo ſint, explicatur per demonstratio-
nem cauſarum, materialis, & cſſentialis.

Quare ſint, explicatur per demonstratio-
nem cauſæ finalis, formalis, & cſſentialis.

Quanta ſint, explicatur per affectionem
magis, vel multis, & comparationem ad res
alias, unde & illæ quaſtiones comparatiæ
appellari ſolent.

Quales ſint, explicatur per diſcretias, pro-
prietates, & adiuncta.

Quando ſint, explicatur per declaratio-
nem rei, quomodo, & à quo, & quid ſit res in lo-
co.

Quomodo ſint, explicatur per inſinua-
tionem modi.

Cum quo ſint, explicatur per enumera-
tionem instrumentorum, mediorū, ſigna-
tum.

Ex his apparet, non ſecus ac vnum pul-
menti genus, a perito coquo ſit variū; ita
rem ab oratore in varias diſtribuat̄ quaſ-
tiones, mirifice ſequuntur, atque illuſtrari.
Oſendo exemplis: ſi quis orationem queat
de Lufenia ariula, putet fortalſe angustum
dicendi campū, diuidit, & r̄beret, laxum
que reperies. An ſit ſimile Lufenia? que
vocem